

The Twitter Commentary on Revelation
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Revelation Chapter 20

Rev 20 (Introduction and Structure)--

In Rev 19 history as we know it seems to come to an end. But only three of the four great enemy powers (Babylon, the beast and the false prophet) have come to an End. The dragon has not yet been dealt with, so time must continue for a while.

In Scripture, there is very little information about what happens after the Second Coming outside of this chapter. Knowledge about that all depends on whether you place the thousand years before or after the Second Coming.

This chapter portrays two main defeats of Satan. The first defeat is when he is bound for a thousand years (Rev 20:1-6). The second defeat is when he is thrown into the lake of fire (Rev 20:7-15).

Rev 20 can be structured in four parts: The confining of Satan (1-3), the thousand years (4-6), the final battle (7-10), and the final judgment (11-15).

Rev 20:1--

Some have argued that the angel here must represent Jesus Christ (cf. Rev 1:18). Only the One who has power over hell and death could be stronger than the Devil.

The language of an angel "coming down from heaven" recalls the glorious angel of Rev 18:1 and the angel holding the little scroll in Rev 10:1.

Rev 9 has a fallen star that also has the key to the Abyss. It is clearly a place where demons can be confined or released. Here the key is in the hand of an angel's on God's side.

The Abyss ("bottomless pit") can refer to a place where the devil and his angels (cf. Matt 25:41) are confined so that their activity is restricted. In Luke 8:31 the demons plead with Jesus not to send them into the Abyss.

While the specific concept of a thousand years occurs only in Rev 20, the broad idea seems present in Isa 24. There the desolation of the earth will be followed by a period of confinement before the final punishment of evil occurs (Isa 24:21-22).

The angel in this passage carried a great chain "on his hand" rather than "in his hand", as per the usual translation (KJV, RSV, NIV, ESV). This suggests a chain of great size, balanced "on" the hand and hanging down on both sides.

Rev 20:2—

Satan is as fierce as a fiery dragon, as cunning and subtle as a serpent, the slanderer/accuser of God and His people, and the adversary of all that is good and right in the world.

The word for "devil" (*diabolos*) is related to the Greek word for slander. The character of Satan is focused on bending the truth.

The word for “seized” here is different than the word used for “captured” in relation to the beast in Rev 19:20. The dragon/devil is not finally destroyed, as is the case with the beast, the seizing and binding limits his deceptive behavior.

Tonstad notes that the language of seizing and binding was used in the ancient world for apprehending criminals. Satan has long professed that it is God who is the deceiver and criminal. But Satan’s true character as a criminal is here exposed.

There are 2 main options for understanding the thousand years. 1) A literal period of a thousand years at some point in history. 2) The thousand years are figurative of a long, but indefinite period of time.

There are a number of thematic parallels to the binding of Satan elsewhere in the New Testament (John 12:31-32; 16:11; Matt 12:26, 29; 1 John 3:8; Rev 12:10-11).

Rev 20:3--

The same Greek verb is also used for throwing Satan out of heaven (Rev 12:9-10) and throwing him into the lake of fire (Rev 20:14).

The Abyss is clearly a place where Satan and his demons are confined. Sealing Satan up in this verse is the reversal of the action in Rev 9:1.

The Greek construction of this verse (negative aorist subjunctive of “deceive”) expresses that there is no chance deception will even begin to happen during the thousand years.

A flourishing human race in the absence of Satan flies in the face of reality unless some substantial change occurs first in the human race as a whole.

If the issue between God and Satan were one of power, there would be no necessity for Satan to be released once he is captured and confined. Satan’s necessary release must play some role in the conclusion to that conflict.

Rev 20:4—

Assuming a pre-millennial reading of Rev 20, this would represent the fate of the “saints” (Rev 14:12; 18:24; 19:8; 20:9) at and after the second coming of Jesus.

Utilizing English word order the sentence could be translated, “The souls of those . . . were seated on thrones and judgment was given to them.”

The combination of thrones and judgement suggests an allusion to the judgment scene of Daniel 7:7-14. Judgment is not pronounced on “them”, this expression “judgment was given to them” is a conferring to them of the authority to judge.

In 1 Cor 6:1-3 Paul indicates that the “saints” are to judge the world, and that “we” (including himself and the Corinthians) are to judge angels. Like Rev 3:21, this is much more comprehensive than a handful of martyrs judging.

In the OT, the concepts of reigning and judging often appeared together. The task of the Israelite king was to both reign and judge (see the classic example in Psa 72:1-4).

If the cosmic conflict is a war of words over the character and government of God, resolution of the conflict will require a process of judgment that engages every person who ever lived.

The use of “souls” in the context of martyrdom recalls the fifth seal (Rev 6:9-11). The

judgment of Rev 20:4 seems to be the delayed fulfillment of the promise to judge and vindicate the martyrs.

It is not the gospel itself that leads to persecution, it is the reaction to the gospel that leads to persecution (cf. John 15:18-25).

While the judging saints include all believers present, past, and future, special focus is on those who passed through the crisis of the last generation.

The thousand years covers the same period reflected in Rev 7:15-17. The great multitude there are “before the throne of God” and serve Him day and night in His temple. Here, instead, is the imagery of sitting on thrones and passing judgment.

Rev 20:5--

“The rest of the dead. . . . This is the first resurrection.” It would probably have been helpful, from a reader’s perspective, if the second sentence came before the first, as the thought of 5b flows naturally as a summary of verse 4.

The remnant concept is here applied to the unsaved, those who are not raised in the “first resurrection”. The use here is in contrast with earlier positive references to remnant in 2:24, 11:13 and 12:17.

The fact that their death was caused by “beheading” (Rev 20:4) indicates that their death was bodily. If their death is bodily, their resurrection must also be a bodily one.

The first resurrection is a literal resurrection of the righteous dead in association with the second coming of Jesus at the beginning of the Millennium.

Those who rise in the first resurrection are blessed and holy because they will never taste the second death (20:6). Those who rise in the second resurrection will soon taste the death from which there is no resurrection.

Rev 20:6--

There are three reasons why the saved are called “blessed” (Greek: *makarios*): 1) the second death has no power over them, 2) they will be priests of God and Christ, and 3) they will reign with him for a thousand years.

The miter of the High Priest in the Israelite tabernacle had an inscription on it, “holiness to the Lord” (Exod 28:36). So the priests of Israel were both blessed and holy, so are the faithful followers of Christ.

If the second death is a “sleep” from which there is no resurrection, escaping the power of the second death means entering into the unending experience of eternal life.

In ancient Egyptian literature “to die the second death” meant the total destruction of the soul after bodily death. In the Aramaic targums, second death is the death of the soul, eternal separation from God.

The original commission to Israel was that they were to be a “kingdom of priests” (Exod 19:5-6, cf. Isa 61:6), so “priests of God and of Christ” assumes that the church is an extension of Old Testament Israel.

The thousand years is possibly an allusion to the life spans of pre-Flood humanity (Gen 5:5, 8, 11, 14, etc.). Revelation offers a counterpart of Genesis' early chapters, reversing the

effects of sin on the human race and on the planet.

Rev 7:9-17 and 19:1-10 are clearly in heaven and are parallel to the context of this verse. Along with John 14:1-3, they are strong evidence that the millennial judgment occurs in heaven rather than on earth.

Rev 20:1-6 (Summary)—

If the saved are in heaven (John 14:1-3) and the unsaved died at the Second Coming or before (2 Thess 1:7-10; Rev 6:15-17), the binding of Satan is figurative for his isolation from contact with humanity on a desolate earth.

Rev 20:7-10 (Introduction)—

In this passage the focus moves from the righteous and the first resurrection to the unrighteous who come up in the (implied—Rev 20:5) second resurrection.

Rev 20:7-8--

Rev 20:7 picks up on the exact wording of Revelation 20:5a—“the thousand years were finished”. This is probably a “framing repetition”, moving the narrative forward after the interlude of 5b-6.

Rev 20:7 also harks back to the binding of Satan in 20:1-3. The terms “thousand years” (Greek: *chilia etê*), “were finished” (Greek: *telesthê*), and “released” (Greek: *luthêsetai*) are all found in verse 3.

Verse 7 moves the reader to the events at the close of the thousand years. But what verse 7 does NOT say is expressed in 20:5, the “rest of the dead” are to be raised. Perhaps this unmentioned resurrection is referred to in 20:13.

Satan’s confinement (Rev 20:3) meant that he could no longer “deceive the nations”. Now that he has been released from his prison, he can once again go out “to deceive the nations” which are in the “four corners of the earth”.

The “four corners of the earth” recalls similar expressions in the Bible and Jewish tradition (Rev 7:1-3; Isa 11:12; Jer 49:36, etc.). The core meaning for Rev 20 seems to be that the four corners of the earth represent the earth in its entirety.

The phrase Gog and Magog is in apposition to “the nations” earlier in the verse. They are one and the same thing. Gog and Magog were enemies of ancient Israel (Ezekiel 38-39), located far to the north (Ezek 38:6, 15; 39:2).

In Ezekiel Gog is the name of the prince of Meshech and Tubal and Magog is another name for their land (Ezek 38:2-3). Meshech and Tubal are also associated with Magog in the table of nations after the Flood (Gen 10:2).

With the mention of Gog and Magog (Ezek 38, 39) John, as usual, has taken the literal and local things of Israel’s Scriptures and applied them in a worldwide, spiritual way in the context of the New Testament.

While Gog and Magog as a pair occur in the Bible only in Ezekiel 38-39 and Revelation 20, there is a rich history of these names in Jewish tradition outside the Bible.

The purpose of the phrase “sand of the sea” in this passage is to emphasize the

enormous size of this gathering against the New Jerusalem (cf. Gen 22:17; 32:12).

The Greek of this clause (*sunagagein autous eis ton polemon*) is an exact parallel to the language of Rev 16:14. That would mean that in these verses Satan gathers the nations for a replay of the battle of Armageddon.

The gathering of hostile nations for battle against the people of God is a frequent theme in the OT prophets and in Jewish apocalyptic tradition (Joel 3:2, Zech 12:1-9 and 14:2, Psalm 2:1-6, and Dan 11:40-45).

Rev 20:9--

The word for “went up” is the same Greek word used for going up to Jerusalem (Ezra 1:3; Psa 122:1-4; Isa 2:3; Mic 4:2; Matt 20:17-18). This is compatible with the understanding that the “beloved city” in verse 9 as the New Jerusalem of 21:2.

The phrase “the breadth of the earth” describes the distance the Babylonian armies covered to get to Jerusalem and besiege it in Hab 1:6. Here the nations march from all over the earth to the “camp of the saints”, the beloved city.

in Rev, as in Dan 7:18-27, the term “saints” consistently refers to the faithful people of God on earth, who are persecuted by the enemy powers but triumph in the end (Rev 5:8; 8:3-4; 11:18; 13:7, 10; 14:12; 16:6; 17:6; 18:24; 19:8).

The beloved city is not described in detail here, that description is primarily in Revelation 21. It appears that Revelation 20:7-15 and Revelation 21:1-8 are parallel accounts. They do not follow each other chronologically.

There is a strong tendency among interpreters to understand the fire of this verse literally as a punishment directly from God. They see such an outcome as a reflection of the God’s justice.

If one takes the Elijah (2 Kings 1:9-12), Job (Job 1:16) and Sodom (Gen 19:24) stories literally, one would be inclined to take the fire of Rev 20:9 literally as well.

There is one thing in the biblical account that makes me reluctant to take the destructive fires of the end literally. The only example of second death in the rest of the Bible is the death of Jesus Christ on the cross, and it wasn’t by fire.

There are times in Scripture when descriptions of God’s active judgments against sin turn out to be God allowing the consequences of sin to take their course (cf. Rom 1:18-28). Something similar happened at the cross (Rom 4:25, cf. Hos 11:7-8).

Sin contains the seeds of the sinner’s own destruction (cf. Ezek 28:18). The final battle, therefore, may involve the enemy combatants turning on each other, and their army self-destructs as a result (cf. Ezek 38:21; 100:1-3; Rev 6:4; 9:13-21; 17:16).

What the fire of Rev clearly teaches is that the destruction of evil will be sudden, certain, and complete. And that Satan will be swept away with all those he has led astray (Rev 20:9-10).

The fire from heaven “consumes” or “eats up” the hostile nations. Consuming fire is generally a metaphor in the Bible for complete destruction rather than the fire of purification.

Rev 20:10—

This verse alludes to Rev 14:10-11, where the third angel's message warns those who received the mark of the beast of the ultimate consequences of their actions. The final fulfillment of that warning comes in this passage.

The dragon/Satan finally joins the beast and false prophet in the lake of fire (cf. Rev 19:19-21). The lake of fire events projected in Rev 19 and 20 are separated by the thousand year period of the Millennium.

The tense of "deceived" is actually a present participle, the devil who "deceives" them (the nations or Gog and Magog). This is likely an example of John's imprecise use of Greek grammar.

In the binding of Satan in Revelation 20:1-3 was a hint that he might make a comeback. From the lake of fire there will be no comeback. Satan, sin, and sinners are no more.

While only the devil is here cast into the lake of fire, the plural "they" (implied subject of "will be tormented") includes the beast and the false prophet (Rev 19:20), and also the unsaved dead (Rev 20:9, 12-15).

The Hebrew word "forever" (*'ôlam*) doesn't carry the full weight of the Greek philosophical understanding of "forever" (all eternity beyond this point). 1 Sam 27:12; 1 Kings 8:13; Isa 34:10.

T Rev 20:9-10 (The Fate of the Wicked)—

If God will one day bring an end to sin and sinners in the universe, just how will He bring that about? On my Facebook page I will be exploring this question over the next ten days or so.

If the fire from heaven is a direct intervention from God, He is using active judgment in order to rescue his people from the imminent threat of a massive and hostile army surrounding the New Jerusalem (Rev 20:9).

In Rev 20 fire is a symbol of the means God uses end sin and suffering in the universe without giving us a scientific and detailed analysis. So there are various views on what the fire is.

The fires of judgment are often metaphorical in Scripture (Jer 17:27; Jude 1:7; Isa 34:10).

A third option regarding the fate of the wicked is to see the fire in this passage (Rev 20:9-10) as a metaphor of sin's self-destructive power when faced with a full manifestation of God's glory.

The fire of God's glory is not a safe place for the sinner. "No one can look at my face and live" (Exod 33:20). It is for this reason that God has used a variety of means to shield His people from the fullness of His glory.

So in the third option regarding the fire of God, the destruction of the wicked is not a result of the direct action of God, but rather of God removing the restraint with which he has interacted with His creatures.

The fate of the wicked is called second death in Rev 20. The only example of second death we have is Christ on the cross. But it was not God who killed Him, it was the Romans and sin that killed Him.

What we learn from the cross is that the second death is way more complex than simply physical pain and physical extinction. As C. S. Lewis put it, the second death is the great divorce.

The “fire” (glory) of God will be the same for both righteous and unrighteous at the close of the Millennium. But to those who learned to love and forgive, it will be life-giving.

Rev 20:11-15 (Introduction)—

I see Rev 20:11-15 as an appendix to 20:1-10. The context is the same, but the new vision fills in some of the details that are left unstated before.

Everyone who ever lived is a part of the final judgment, either before, during or after the Millennium.

Rev 20:11--

The word “throne” is found frequently in Revelation. It is a symbol of God’s right to rule the universe. The concept of a “great white throne” (Greek: *thronon megan leukon*), however, is unique to this verse

“The one sitting on the throne” is a Jewish expression, a way of talking about God without actually uttering His name or title (like the divine passive).

As a singular, heaven here likely represents “sky” rather than the starry universe. The glory of God that results in the destruction of the unrighteous also causes the dissolution of the planet and its surrounding atmosphere.

The “no place found for them” recalls Rev 12:8, the fate of the devil and his angels after the war in heaven. It implies that the old earth and sky will forever vanish to be replaced by a new heaven and a new earth (Rev 21:1).

Rev 20:12--

Verse 11 tells us about the Judge. Verses 12-13 tells us about those to be judged, followed by their fate (20:14-15).

“And I saw the dead . . . standing before the throne.” The concept of “dead standing” implies a resurrection, even though the author does not mention one right away. That resurrection is described in some detail in verse 13.

“Great and small” is a more artistic way of saying “everybody”, or at least everybody within a designated group, in this case those resurrected unsaved.

“Great and small” refers to all among the “rest of the dead” (Rev 20:5). All of the unsaved from the greatest to the least are present at this judgment.

In this verse there are “books” (plural) and the “Book” (singular). The “book” (of life) records the truth about God. The “books” record the truth about us.

In the OT, the Book of Life referred to those who belonged to Israel and therefore deserved the blessings of the covenant. Sinners within Israel would be blotted out of the book (Exodus 32) and no longer counted as true Israelites.

The Book of Life contains evidence of God’s actions and decisions, the “books” of record contain evidence of how each human being has responded.

The fact that there are “books” in heaven implies that God’s judgments are not arbitrary, biased, or unfair; they are based on recorded evidence. The use of books here is metaphorical, of course.

In this final judgment, sinners come face to face with God and see firsthand the purity and perfection of divine love. In that context, sinners will become their own accusers.

It is not clear if the “books” here refers only to the books of evidence or if it contains both the books of evidence and the Book of Life. The heavenly books, in a sense, are another way of saying the collective memory of the universe.

Since the list of names in the Book of Life indicates that decisions have already been made, the purpose of this judgment is not for God to make a decision, but to reveal the grounds for His prior judgments.

In a sense, God is as much on trial in this judgment as any human being. God “opens the books” to graciously allow the whole universe to examine His actions in the cosmic conflict and his decisions in the final judgment.

Rev 20:13--

This verse describes the second resurrection, which was implied in the language of “first resurrection” earlier (Rev 20:5).

The verse falls naturally into three parts; 1) a resurrection from out of the sea, 2) resurrections from the land (death and Hades), and 3) the repetition of the last part of verse 12 - each of the dead were judged according to their works.

While the narrative of Revelation came to John in a vision, God met John where he was and couched that narrative in language familiar from the OT and from the Judaism of John’s day.

The resurrection anticipated in 1:18 is accomplished in 20:13, as death and Hades give up the dead which were in them (cf. Hos 13:14).

This is almost an exact parallel to the last part of verse 12. In both cases all are judged “according to their works.” See also Rev 2:23 and 18:6.

Rev 20:14-15--

Both death and Hades have the Greek article, which in this case signals the abstract use of these words. Death and Hades represent the opposite of life, and the place where the dead are buried.

Through the “lake of fire” the unrighteous, the dragon, the beast, the false prophet, death, pain, and suffering all come to an end. The same fire is both an agent of death and an agent of death's destruction.

The concept of second death is mentioned four times in Rev (20:6, 14, 15; 21:8), but is not found in the rest of the NT, Second Century Christian literature or in pre-Christian Greek literature.

In terms of chronology, verse 15 comes before verse 14, since death and Hades cannot be destroyed while any of the unrighteous are still alive.

This is the last time in Rev that someone or something is “thrown”. Note that the word “forever” is not included here. There is such finality to the final throw that “forever” would be inadequate as a description.

Rev 20:1-15 (Excursus on the Millennium)—

Rev chapter 20 raises lots of questions, when it comes to interpretation. Follow my series on these questions at my public Facebook page.

When do the thousand years take place? There are three main options: 1) Amillennialism, 2) Pre-millennialism and 3) Post-Millennialism. These terms relate the thousand years to the Second Coming of Jesus.

In the Pre-millennial view, the Millennium is a literal thousand years that follow the Second Coming. In the Amillennial view, it is a symbolic expression for the whole Christian era from the first advent of Christ to the Second Coming.

Interesting observation: In the NT outside of Rev, everything Rev says is coming after the Millennium is placed at the Second Coming. Evidence to follow.

According to Jude 14-15, at the Second Coming there will be a judgment that convicts the ungodly regarding their ungodly works, very reminiscent of what happens at the end of the Millennium (cf. Rev 20:12-13).

A second evidence cited for the Amillennial view is 2 Thessalonians 2:8-10. Here Satan deceives people with miracles, signs, and wonders and then is destroyed at the second coming (cf. Rev 20:7-9).

Amillennialists will point out that the lake of fire and everlasting punishment seem to happen at the Second Coming in Matt 25:41 and 2 Thess 1:6-10.

Amillennialists point out that in Matthew there is a throne of judgment and eternal punishment (Matt 16:27; 25:31-32, 46, cf. Rev 20:11-15) at the Second Coming.

A second argument for the Amillennial position is the two resurrections in John 5:22-30. In John 5 the first resurrection is a spiritual one that was already at work during the earthly ministry of Jesus.

The second resurrection in John 5 (28-29) is not a spiritual resurrection, it has to do with those who are “in their graves.” At some point in the future, all who are in the graves, both good and evil, will “come out” of those graves.

The strength of the Amillennial view is that it makes use of the whole NT, it is not based on a single text. The weakness of the Amillennial view is that it interprets Rev 20 in terms of the rest of the NT more than the text itself.

The big question: Does the Millennium begin with a spiritual resurrection of those who had been lost or spiritually dead before, or does it involve a physical resurrection of people who had died physically?

In my view, a careful look at the structure of Rev demonstrates that the Millennium is understood by John to be after the Second Coming, not before.

Prophecy is often two-dimensional, blending the near future with the far future. But Rev 20 is three dimension, exposing a sequence that is missing elsewhere.

The resurrection of Rev 20:4 includes martyrs that occurred on account of the death decree of 13:15. They died just before the Second Coming. The first resurrection comes after the final events of Rev 13.

The idea that the resurrection of Rev 20:4 is a spiritual one is counteracted by the fact that the death of the martyrs there was by beheading, a very physical way to die.

The words for “came to life” and “resurrection in Rev 20:4-5 are consistently used for physical resurrection in the NT. They do not support the Amillennial view.

The concept of a millennium without the specific language of “thousand years” can be found in 1 Cor 15:22-26.

1 Cor 15:23-24 divides Christian history into three eras, beginning with the resurrection of Christ, then the resurrection of believers, then the End. Parallels the Millennium (Rev 20).

Isa 24 is an OT text that is best understood as describing a period of time after the “end of history”. Like Rev 20.

Isa 24:19-23 describes the end of the world, but the powers opposing God are not dealt with at that time. Instead, they are “shut up in prison” to be punished “after many days”. Interesting parallel to Rev 20.

Are the resurrected righteous of Revelation 20:4-5 in heaven or earth during the millennium? This is not obvious on the basis of Revelation 20 itself.

In Hebrew weddings, the bride always ends up in the groom’s father’s house, not her own father’s house. That pattern lies behind John 14:1-3.

John 14:1-3 settles the issue of what happens to the righteous at the Second Coming of Jesus. All the righteous are taken to heaven to be with Jesus there.

The Abyss, where Satan is locked up (Rev 20:1-3), is most likely the desolate earth, emptied of human inhabitants at the Second Coming (John 14:1-3; 2 Thess 1:7-9).

What is the purpose of the Millennium? It is a time of learning, growing, processing and recovery (Rev 22:2).

The Millennium provides time for the saved to process all that God has done with them and with those they love. The grand controversy cannot end until all the saved can say Rev 15:3-4 with conviction.

Where is the lake of fire during the millennium? It is not needed at a time when the main action in the universe is taking place in heaven rather than on earth.

Ultimately, the purpose of the Millennium is “judgment”. God’s judgment is a multi-faceted operation over many eras of earth’s history, including the Millennium.

The first stage of end-time judgment is judgment at the cross. Since Jesus represented the entire human race, His death and resurrection represent a collective judgment on the whole human race.

The second stage of end-time judgment occurs whenever the gospel (death and resurrection of Jesus—1 Cor 15:3-4) is preached. The whole human race is judged, one by one, in their response to the gospel.

According to the NT, there is a third stage of judgment at the End (Acts 17:31). God allows the universe to examine our cases and satisfy themselves that we will be safe to save (John 12:48).

The fourth stage of judgment occurs during the Millennium. The saved come to more fully understand the character of God and the wisdom of His decisions regarding who would be saved and who would be lost.

The fifth and final stage of judgment is the one at the end of the Millennium (Rev 20:12-13). This judgment primarily concerns the unsaved.

When it comes to the fate of sinners at the end of the Millennium, there are three main options, universalism, annihilationism and eternal torment. All three claim biblical support, so what to do?

Regarding the fate of the unsaved, I am least attracted to the eternal torment position. God's compassion is far greater than mine. Far be it from Him to torture His own children for eternity (cf. Gen 18:25)!

Universalism has many attractive features. But what if, in the end, it turns out to be wrong? Would it cause some people to relax in their pursuit of holiness because in the end it won't matter anyway?

In the annihilation perspective on the ultimate fate of the unsaved, God desires earnestly that all be saved (2 Pet 3:9) and waits patiently so that as many as possible might be saved, while preserving creaturely freedom.

When all are satisfied that God has done all He can to change minds, and yet many remain hardened in rebellion, God puts/allows them to sleep in a way that has no waking up. On that day He will weep and so will the saved.

Rev 20:1-15 (Spiritual Lessons)—

One aspect of the Amillennial view seems correct. In a real sense, Satan was bound spiritually after the cross (John 12:31). Demons no longer have power over anyone when confronted in the name, the power and the blood of Jesus Christ.

God provides a thousand-year period so that we can be satisfied with His justice, get used to who is there and who is not, and gain a deeper understanding of God's character and purposes.

During the Millennium, we will come to understand our own deepest motives and intentions. In the process, it will become clearer and clearer that God had our best interests in mind from the point of conception on.