

Psalm 110:1,2 - *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.* The Lord Jesus Christ is now sitting on the right hand of the Father in heaven. He is waiting until he comes the second time, when his enemies will be made his footstool, and he shall rule with a rod of iron in the midst of his enemies.

Let us for a moment set history's stage by painting with a broad brush. From creation to Abraham God dealt with the patriarchs. Then he dealt with the nation of Israel. Moses and the Prophets prophesied that Israel, God's people, would reject him and his Son, the Messiah, and that they would be chastised for their unbelief and the gospel would go out to the Gentiles. Toward the end of this chastisement there would be a time of great tribulation for Israel called Jacob's trouble and would encompass Daniel's 70th week. Paul picks this up in Rom 11. He teaches that when the natural branches, Israel, are broken off of the Olive Tree, because of unbelief, the Gentiles, the wild branches are grafted in. Paul then warns the Gentiles in verse 25, *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in* (We are living in these times now). *For a time will come when there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob,* verse 26.

Previously, we have seen that the Messiah, the Christ, when he comes the second time, will come to deliver Israel, his people, from their enemies. Zech 12, *The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. ²Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. ³And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it...⁶In that day ...Jerusalem shall be inhabited again in her own place, even in Jerusalem...⁸In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David;...⁹And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. ¹⁰And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. ¹¹In that day shall there be a great mourning in Jerusalem.* When Israel at last repents, the LORD will come to their aid, Act 3:19-21.

This brings us to the book of Revelation. Chapters 6 thru 19 speak of God's dealing with Israel and the nations. It will be a time of great tribulation for Israel and great judgment for the nations of the world. Chapter 19 tells of the Deliverer, the Christ, the King of Kings, coming to subdue his enemies under his feet, as Psalm 110 teaches, and deliver Israel. Then we are told the events of Revelation chapter 20 including the 1000 years reign of Christ.

We have also seen that the O. T. in multiple passages prophesied that when the Messiah comes the second time, there would be a period of great blessing. A summary of this period is as follows: *The rod out of the stem of Jesse*, obviously referring to the Lord Jesus Christ, *shall rule righteously. With the rod of his mouth he shall rule* and his rule will be effective, Is 11:1-7. A reading of Psalm 72 tells the blessedness of this time – this king *shall judge thy people with righteousness....he shall come down like*

rain upon the mown grass: as showers that water the earth...in his days shall the righteous flourish...He shall have dominion also from sea to sea, and from the river unto the ends of the earth...Yea, all kings shall fall down before him: all nations shall serve him...And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Carnivorous animals, poisonous snakes and insects will be carnivorous animals and poisonous snakes and insects no more; they will be tamed, Is 11:6-9. Israel will be restored to their land, Is 11:11,12, Jer 31, Ezek 38:14-16. *They shall beat their swords into plowshares and nation shall not lift up sword against nation, neither shall they learn war any more,* Is 2:4. The Prince of Peace will indeed bring peace, when he sits upon his throne and rules in his Kingdom, Is 9:6,7. This time of exceptional blessing only comes when the Lord Jesus, the Christ, returns the second time – political reforms will not bring these things in, nor will the church bring them in, only Christ will bring them in! Although this is not stressed in Rev 20, it is seen in the fact that Christ's people are resurrected and reign with him and that Satan is not present to deceive them.

Zechariah prophesied *Behold, the day of the LORD cometh...For I will gather all nations against Jerusalem to battle...Then shall the LORD go forth, and fight against those nations...And his feet shall stand in that day upon the mount of Olives...And the LORD shall be king over all the earth: in that day shall there be one LORD,* Zech 14:1,2,3,4,9. John picks up here and fills in many details. In Rev 19:11-21 he begins to put all his enemies under his feet. All Christians teach that this is the second coming of Christ.

John saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...And out of his mouth goeth a sharp sword,, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS...And the beast was taken, and with him the false prophet...These both were cast alive into a lake of fire burning with brimstone, Rev 19:11,15,16,20. And then John revealed the events surrounding the thousand years reign of the Christ in Rev 20.

Revelation 20 follows hard upon chapter 19. Notice the connective “and” (kai) in chapters 19 and 20. 19:1,3,4,5,6,8,9,10,11,13,14,15,16,17,19,20,21 20:1,2,3,4, etc. The normal grammatical usage of this connective shows that one event follows the preceding one. This is important to notice, because the amillennialist and the postmillennialist, following Augustine, interpret Revelation 20 as starting at the first advent of Christ. Nathaniel West in his Thousand Years writes, “the ‘Recapitulation and Repetition theory of Augustine, holding that the Seals, Trumpets, and Vials are Parallel, each series starting from the First Advent and running on to the Second; therefore a ‘Returning to the beginning,’ at Chapters 8, the Trumpets, 12 the Sun-Clothed Woman, 16 the Vials, and 20 the 1000 years;” ...“In like manner at Ch 20; we are forced back to the First Advent. That is, *the 1000 years begin with the First Advent and run on all the way to the Second!* We have been in the Millennium more than 18 centuries (now more than 19 centuries). This stupendous error of Augustine, coupled with the *figurative* interpretation; in short, this *Pre-Advent Millennialism* dominated down to the Reformation.”

Let us look at Rev 20.

In verses 1-3 the binding of Satan is revealed to John.

In verses 4-6 John tells us of the judgment and resurrection of the tribulation saints and the first resurrection.

In verses 7-9 we have the loosing of Satan and the final rebellion of Satan and Gog, after 1000 years.

Verses 10-15 reveal the doom of Satan, the establishment of the Great White Throne, the resurrection and judgment of the wicked in the lake of fire.

John first tells us that following the return of Christ and the defeat of the Antichrist and the false Prophet, (These both were cast alive into the lake of fire burning with brimstone, Rev 19:20), **Satan was bound**, Rev 20:1-3.

John observes *an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand.* Is Christ the Angel here? He is the One that shall *bruise the head* of Satan (Gen 3:15). *He is one who has power to bind the strong man armed, to cast him out, and to spoil his goods; and therefore must be stronger than he.* So it may be an angel or it may be Christ. If this angel is really an angel, he still acts at the command of Christ.

This *bottomless pit* is mentioned in Rev 9: 1-5,11. *A star falls from heaven unto the earth, and he has the key to the pit. When he opens it, smoke comes out, and out of the smoke locusts, as scorpions, come out to hurt nothing, but those men which have not the seal of God in their foreheads.* They will be tormented for five months. We then are told that *they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue is Apollyon, that is Destroyer.* The king here is Satan and the *locusts* are demons. When the Lord Jesus in Luke 8:30,31 asked the *Legion* of Demons that possessed the wild man of the Gadarenes, What is thy name? *they besought him that he would not command them to go out into the deep, or abyss.* This is the same word translated the bottomless pit in Revelation 20. It seems that this is the place where many of the fallen angels, demons, are kept. Jude 6 - *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

So, after the second coming of the Lord Jesus, John observes *an angel* (1) laying hold on the dragon, that is, Satan (2) binding him for 1000 years, (3) casting him into the bottomless pit, (4) shutting him up in the pit, (5) setting a seal upon him, (6) loosing him after the 1000 years. Whatever the interpretation of the specifics here, the obvious teaching of the passage is that Satan is rendered completely inactive, unable to deceive the nations. Amillennialists and postmillennialists teach that Satan was bound at the first coming of Christ, but the following Scriptures debunk this. Notice (1) he filled the heart of Ananias and his wife to *lie to the Holy Ghost*, Act 5:3, (2) *he sent a messenger to buffet the Apostle Paul*, 2 Cor 12:7, (3) he prevented Paul from traveling to Thessalonica to preach the gospel there, 1 Thess 2:18, (4) he tempts believers, 1 Cor 7:5, (5) he transforms himself into an angel of light, 2 Cor 11:14, (6) Christians are exhorted to put on the armour of God to be able to stand against the *wiles of the devil*, (7) he walks about *as a roaring lion, seeking whom he may devour*, 1 Pet 5:8, (8) God still permits him to be the Prince of the power of the air (Eph 2:2), and the god of this world (2 Cor 4:4). So many more similar passages could be cited. Satan is not merely put on a leash, as the amillennialist and postmillennialist teach, but he will be utterly rendered inactive for 1000 years.

The binding of Satan constitutes one of the distinctive events of the reign of Christ. This is another step that God takes in putting Christ's enemies under his foot, Ps 110:1. By His death, Christ redeemed his people, something that the Law could not accomplish. He was not only triumphant over death, but over Satan and his dupes that sought to make a spectacle of Him. *And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it*, Col 2:15. He is the conquering Captain of our salvation. As Paul put it in Heb 2:14, he became a man *that through death he might destroy him that had the power of death, that is, the Devil.* Satan was defeated at the cross, but the

sentence will not be executed until the second coming, when he will be cast into the pit, and finally 1000 years later, when he will be cast into the lake of fire.

In verse 4-6 John tells us of **the 1000 years reign of Christ and resurrection of the tribulation saints and that of the wicked dead**

The most important truth that is revealed here in verses 4-6 is the fact that Christ will reign 1000 years. The O.T. describes a time of blessedness, which we have seen, when the Son of David comes in his Kingdom to reign on the earth, when this *Son of the Highest...shall reign over the house of Jacob forever, when he shall establish it with judgment and justice, when the wolf shall dwell with the lamb...and the earth shall be full of the knowledge of the LORD, when they shall beat their sword into plowshares, when men shall be blessed in him, and all nations shall call him blessed, all saying blessed be his glorious name forever.* John is told that this period will last 1000 years.

But how did John come to understand what he wrote in Rev 20? Did he receive it from the Jewish rabbis? We answer, yes! Of course he received it from God, but this was the understanding and expectation of the Lord's people in the O. T. times. John's Apocalypse is the resumption and development of the prophecies that began with the promise of the Redeemer and Restorer in Gen 3:15. Moses, the Prophets, the Psalmists, Christ, and the Apostles all pointed to the time of blessing, which will begin with the second coming of the Lord Jesus, the Son of David, the Theocratic King.

Isaiah clearly prophesied of this period. Please turn to Is 24. Isaiah prophesied in summary what John prophesied more fully in Rev 19 and 20. In verses 1-12 Isaiah tells us that the earth is judged and shall be judged because of transgression, and none and nothing shall escape, vss 1-5. *Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. ²And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. ³The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. ⁴The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. ⁵The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.* Notice that *the city of confusion*, that is Babylon (vs 10), is Jerusalem, and *the land* (verse 3) is Israel.

There will be a time when Israel shall begin again to turn to the LORD, vss 13-15. ¹³*When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. ¹⁴They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. ¹⁵Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.* Therefore a time will come when the LORD blesses the land and the people sing *for the majesty of the LORD and glorify...the LORD God of Israel.*

They confess their sins and complain of the tribulation under which they are suffering, vss 15-20. ¹⁶*From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the*

treacherous dealers have dealt very treacherously. ¹⁷ Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. ¹⁸ And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. ¹⁹ The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. ²⁰ The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. Even as the righteous heard songs, even glory to the righteous, who are blessed with plenty, there is leanness for the wicked and the foundations of the earth do shake and Israel suffers during the tribulation. Paul warns of this shaking in Heb 12:25-29.

²⁵ *See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: ²⁶ Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. ²⁷ And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. ²⁸ Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹ For our God is a consuming fire.* Let us take this to heart. Let us hear God's word. There will be a shaking. There will be a great tribulation on this earth. There will be a great war when the Lord Jesus returns and establishes his Kingdom.

The LORD shall ultimately come to their defense, vs 21-22. ²¹ *And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. ²² And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.* Notice how this corresponds to what John wrote in Rev 19 & 20. Without John we would have a hard time understanding Isaiah.

When Israel is gathered, the LORD comes to their aid. Is 11:11, *And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.* The remnant of the people shall be recovered, not from Babylon, but from Egypt, and Pathros, and Cush, and Elam, and from Shinar, and from Hamath, and from the islands of the sea. And then Isaiah tells us in that day *the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth,* Is 24:21.

It is revealed to John that the *many days* of Isaiah 24:22 are 1000 years. The Jewish believers saw this future day, and John saw it too. The LORD shall punish the Antichrist and the False Prophet (they shall be cast alive into the lake of fire) and all the kings and nations who shall come to destroy Israel in the day shall be killed. This is what John is told in Rev 19:11-21.

The host of the high ones that are on high, John interprets for us, are Satan and his demons, who shall be cast into the bottomless pit, Rev 20:1-3. Isaiah also tells us that *after many days shall they be visited,* (visited for judgment?) and John interprets this that after the 1000 years Satan *shall be loosed out of his prison to again deceive the nations* and come to fight against *the beloved city* (Jerusalem) with Gog and Magog (see Ezek 38:1-8). But *fire shall come down from God out of heaven, and devour them,* at which

time *the Devil shall be cast into the lake of fire and be tormented for ever and ever.* John tells us that Satan shall be first be cast out of heaven by Michael (Rev 12:7-9, ⁷*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,* ⁸*And prevailed not; neither was their place found any more in heaven.* ⁹*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him*). Then he shall be *cast into the bottomless pit.* Lastly he shall be *cast into the lake of fire.*

Then Isaiah tells us *the moon shall be confounded, and the sun ashamed.* John tells us that when the LORD Jesus, the Christ, reigns in his kingdom in mount Zion and in Jerusalem that *the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof,* Rev 21:23. Isaiah tells us that *the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.* This references Christ reigning in his Kingdom and probably to the patriarchs, Abraham, Isaac, and Jacob reigning with him. That there will be a glorious Messianic Age is the indisputable subject of prophecy in both the Old Testament and the New.

The second most important fact that we learn in verses 4-6 is that the resurrection of the wicked dead is separated from the resurrection of the tribulation saints by 1000 years.

The Bible teaches that there are two resurrections – the resurrection of the just and the resurrection of the unjust. Paul testified before Felix in Acts 24:15 that *there shall be a resurrection of the dead, both of the just and unjust.* There have always been two groups, and only two groups of people in God's sight – believers and unbelievers. John in verse 5 speaks of the *first resurrection.* Now if there are just two resurrections, what is the *first resurrection?* The word first means *preceding all others in time, order, or importance.* Paul spoke of the resurrection in 1 Cor 15 saying in verse 20, *But now is Christ risen from the dead, and become the firstfruits of them that slept.* Paul argues here that no one would rise from the dead, if Christ had not risen, but he did! Paul is stressing the importance of Christ's resurrection. His resurrection is the first in order and importance, not in time. Therefore, the first resurrection is the resurrection of the just, as those described in Rev 20:4 are those who trusted in Jesus.

This first resurrection is separated from the resurrection of the wicked or unjust, described in verse 5 as *the rest of the dead,* by a period of 1000 years. We will deal more on the resurrection the next time. For the present we note John's words in verse 6, *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Dear Friend, of which resurrection will you partake? the resurrection of the just or the unjust. Do you know? Are you sure? Is this not an important question? Do you believe that there is a lake of fire and brimstone, where unbelievers will suffer eternal torments with Satan, the demons, Antichrist, and the false prophet? Moses said that *the LORD thy God is a consuming fire, even a jealous God.* Do you believe that the Bible is God's word to you? I pray that you know the answers to these questions!

If you do not, you are in grave danger. There is no hope in the life to come for the unbeliever. There are no second chances then. You are bidden to come to Christ now. He said, *him that cometh to me I will in*

no wise cast out. Please take notice of Paul's confession in Philippians 3. ⁸ I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, ⁹ And be found in him, ¹⁰ That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ¹¹ If by any means I might attain unto the resurrection of the dead. ¹² Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. ¹⁴ I press toward the mark for the prize of the high calling of God in Christ Jesus. ¹⁸ (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: ¹⁹ Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) ²⁰ For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹ Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

If you are Christ's, you are blessed indeed. You shall attain unto the resurrection of the dead, that is, the first resurrection! You are ¹³ *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; ¹⁴ Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works,* Titus 2:13,14.

The amillennialist...believes that the first resurrection is the new birth of the believer which is crowned by his being taken to heaven to be with Christ in His reign during the interadventual period. This eternal life, which is the present possession of the believer, and is not interrupted by the death of the body, is the first resurrection and participation in it is the millennial reign.[Floyd E. Hamilton, *The Basis of Millennial Faith*, pp.118-19.