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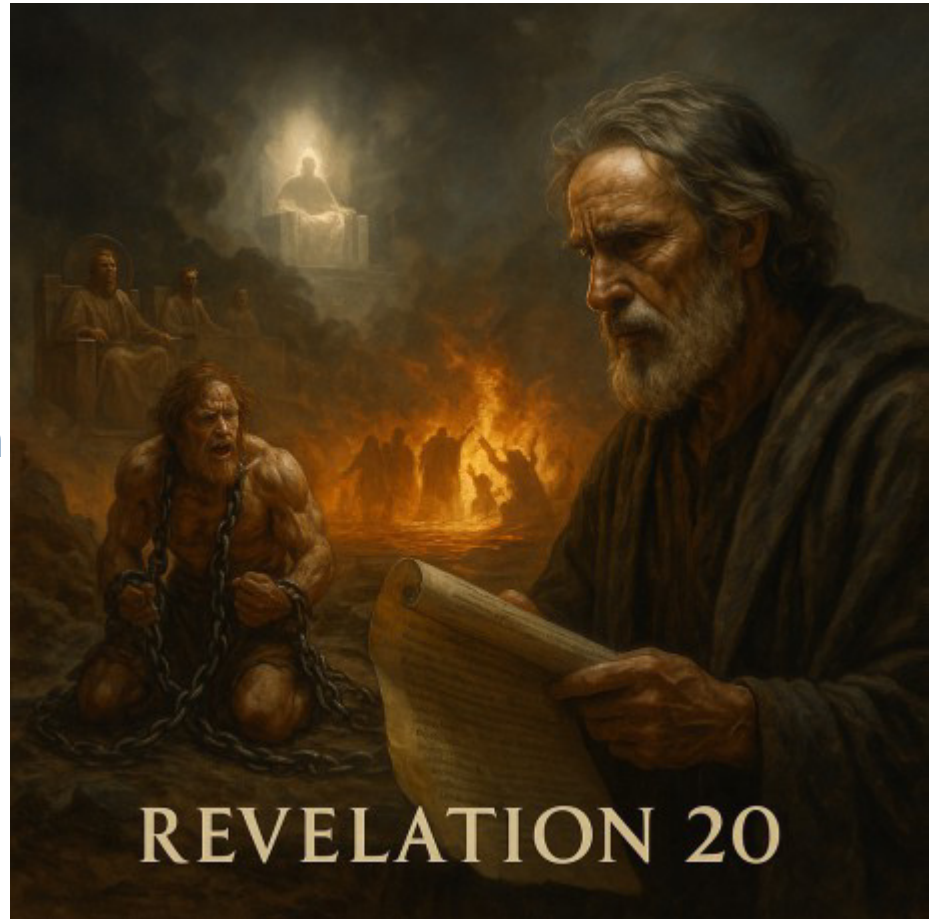
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By Dan Maines

Revelation 20

Revelation 20:1-2

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he took hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years.

† The binding of Satan symbolizes the restraint of his power to deceive the nations. It is not literal chains but covenantal authority through Christ's victory at the cross.

† Proof, Jesus said He bound the strong man in order to

plunder his house (Matthew 12:29). The "thousand years" is symbolic for a complete period, representing the fullness of time between Christ's resurrection and Jerusalem's destruction.

Revelation 20:3

And he threw him into the abyss, and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

† Satan's restraint ensured the gospel's rapid spread to the nations before AD 70. His "short release" corresponds to the tribulation preceding Jerusalem's fall.

† Proof, Paul wrote that "the mystery of lawlessness is already at work" (2 Thessalonians 2:7), pointing to Satan's limited resurgence before judgment.

Revelation 20:4

Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their foreheads and on their hands; and they came to life and reigned with Christ for a thousand years.

† The martyrs reign with Christ, vindicated for their faithfulness. Their resurrection is spiritual, participation in Christ's heavenly reign.

† Proof, Daniel 7:22 says judgment was given to the saints of the Most High, fulfilled in their vindication after Jerusalem's judgment. Early writers like Tertullian (Against Marcion 3.24) saw martyrdom as a share in Christ's reign.

Revelation 20:5-6

The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed

and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.

† The first resurrection is spiritual life in Christ, seen in the martyrs' vindication. The second death is eternal separation from God.

† Proof, Jesus said, "He who believes in Me will live even if he dies" (John 11:25). The church already shares in resurrection life.

Revelation 20:7-8

When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are at the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore.

† Gog and Magog represent the nations stirred up in rebellion. Symbolically, this depicts the final assault of Rome and its allies upon Jerusalem.

† Proof, Ezekiel 38–39 describes Gog and Magog, applied here as covenantal enemies opposing God's people. Josephus (Wars 5.1.5) records multitudes gathered in Jerusalem's final days, deceived by false prophets.

Revelation 20:9

And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

† The "beloved city" is Jerusalem, not the New Jerusalem, but the old covenant city under siege. Fire symbolizes divine judgment carried out through Rome.

† Proof, Josephus (Wars 6.4.5) records the temple burned with fire, fulfilling Christ's words in Matthew 24:2.

Revelation 20:10

And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet also are; and they will be tormented day and night forever and ever.

† Satan's defeat is final. The beast (imperial Rome under Nero) and the false prophet (apostate Israel) share in destruction.

† Proof, this fulfills Genesis 3:15 — the serpent crushed by Christ.

Revelation 20:11-12

Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds.

† The great white throne signifies God's ultimate judgment. The opening of the books reflects covenant accountability.

† Proof, Daniel 7:10 describes books opened before the Ancient of Days. Early Christians like Clement of Rome (1 Clement 28) affirmed God's perfect record of deeds.

Revelation 20:13-14

And the sea gave up the dead who were in it, and death and Hades gave up the dead who were in them; and they were judged, each one of them according to their deeds. Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

† The universal resurrection and judgment fulfill God's promises. Death itself is destroyed, swallowed up in victory.

† Proof, Paul wrote, "The last enemy to be abolished is death" (1 Corinthians 15:26).

Revelation 20:15

And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

† The book of life holds the names of the redeemed. Those outside face eternal judgment.

† Proof, Philippians 4:3 Paul speaks of fellow workers whose names are in the book of life, affirming the same truth.

How it applies to us today

† Christ has bound Satan and reigns as King, ensuring the gospel's triumph.

† The martyrs' vindication proves that faithfulness is never wasted.

† The first resurrection is ours now, spiritual life in Christ that no power can take away.

† Judgment is real and certain, but in Christ our names are written in the book of life.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Genesis 3:15 – serpent crushed

† Exodus plagues imagery – parallels in bowls

† Daniel 7:10, 22 – books opened, saints vindicated

† Ezekiel 38–39 – Gog and Magog imagery

† Matthew 12:29; 24:2 – binding of Satan, temple's fall

† John 11:25 – living even in death

† Philippians 4:3 – book of life

† 1 Corinthians 15:26 – last enemy destroyed

† 2 Thessalonians 2:7 – lawlessness at work

† Clement of Rome, 1 Clement 28 – God's record of deeds

† Tertullian, Against Marcion 3.24 – martyrs share in Christ's reign

† Josephus, Wars 5.1.5; 6.4.5 – multitudes deceived, temple

burned

† Tacitus, Histories – witness to the chaos of the time

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