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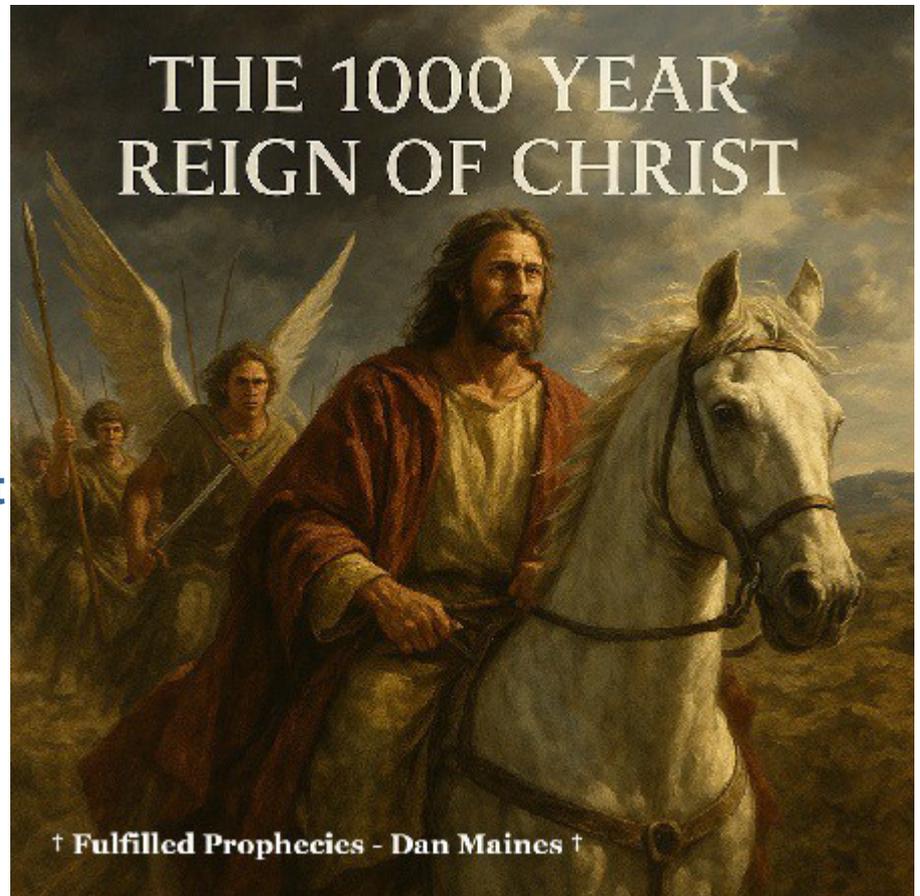
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By Dan Maines

The 1000 Year Reign of Christ

Revelation 20:1

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand.

† The angel symbolizes divine authority and judgment from heaven, representing Christ's victory over His enemies.

† The key and chain are not literal but show His power to bind Satan, ending his authority through the cross.

† In Luke 10:18, Jesus said, "I saw Satan fall like lightning from heaven," showing this had already begun in His ministry.

† This vision reveals the spiritual reality of Satan's defeat through Christ's death and resurrection.

† The binding began when Christ triumphed at the cross and continued through the proclamation of the gospel until Jerusalem's destruction.

Revelation 20:2

And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years.

† The "thousand years" is symbolic of completeness, not a literal duration. It represents the full period of Christ's reign through His kingdom.

† During this reign, Satan could no longer deceive the nations as he had under the old covenant system.

† The gospel spread freely, unhindered by the powers that once held the nations in darkness.

† Psalm 110:1-2 confirms Christ rules in the midst of His enemies until all are subdued.

† This reign is the present reign of Christ, not a future political kingdom on earth.

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.

† The "abyss" signifies restraint, not annihilation. Satan's influence was limited while the gospel advanced.

† His later "release" represents the brief resurgence of opposition before Jerusalem's fall.

† This correlates with the persecution under Nero, when Satan stirred the nations against the saints.

† The "short time" was that final test before the old covenant world's end in AD 70.

† Once the harlot city fell, his power over the covenant people was forever broken.

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 they came to life and reigned with Christ for a thousand years.

† These are the martyrs of the early church, vindicated after their suffering.

† They "reigned with Christ," meaning they shared in His victory and authority in the spiritual kingdom.

† Their "coming to life" is not a physical resurrection but their vindication and participation in Christ's reign.

† The first-century martyrs lived and reigned through the triumph of the gospel and the fall of their persecutors.

† This reign continues forever in the everlasting kingdom, not limited to an earthly millennium.

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.

† The "first resurrection" is the resurrection into life through faith in Christ, as John 5:24 says: "He who hears My word... has passed from death to life."

† Those in Christ are already resurrected spiritually and cannot be touched by the second death.

† The "rest of the dead" refers to those outside of Christ who remained under judgment.

† The thousand-year period represents the totality of Christ's reign in His body, the church.

† His reign did not end but transitioned into the eternal kingdom at the judgment of Jerusalem.

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... Gog

and Magog, to gather them together for the war.

† This depicts the final rebellion of the old covenant world against Christ and His church.

† Gog and Magog represent the nations stirred against the saints before the destruction of Jerusalem.

† Their "surrounding the camp of the saints" parallels the Roman siege of the holy city.

† This rebellion ended in divine judgment, as fire came down from heaven and consumed them.

† It was the end of the old world, marking the full revelation of Christ's eternal reign.

Revelation 20:9-10

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" was Jerusalem, which had rejected Christ and persecuted His saints.

† The fire represents God's judgment through Rome, fulfilling Christ's words in Matthew 22:7.

† Satan's final defeat here aligns with the full establishment of the kingdom.

† From this point on, his power to deceive the nations was broken forever.

† Christ's kingdom reigns eternally, never to be replaced or repeated.

How it applies to us today

† We live in the eternal phase of Christ's kingdom, where His reign has no end (Luke 1:33).

† The thousand years were symbolic of His complete victory, which now continues forever.

† Satan has no authority over the believer, for the second death has no power over us.

† The saints' rule with Christ is spiritual and everlasting, not postponed to a future age.

† We walk in the fullness of the new creation, where Christ is all

in all.

Historical Witnesses of the 1000-Year Reign

† Irenaeus (Against Heresies, Book 5, ch. 28-36)

He spoke of the kingdom of Christ as already inaugurated and spreading in the world. While his understanding wasn't fully fulfilled-view, he affirmed that Christ's reign had begun with His first coming, showing early awareness of a present reign, not a postponed one.

† Justin Martyr (Dialogue with Trypho, ch. 110)

Justin noted that the devil's power was broken by the cross, connecting Satan's defeat to Christ's ministry, not a future age. This supports Revelation 20:2 being fulfilled in the gospel age.

† Athanasius (On the Incarnation, ch. 25-28)

Athanasius wrote that the idols of the nations were falling, demons were fleeing, and the knowledge of God was filling the world, proof to him that Satan had been bound and Christ's reign was active and victorious through the gospel.

† Eusebius (Demonstratio Evangelica, Book 3; Ecclesiastical History 3.5)

Eusebius explicitly connected the destruction of Jerusalem with the end of the old covenant age and the triumph of Christ's kingdom. He viewed this as the "judgment of God upon that generation," confirming Revelation 20's setting.

† Clement of Rome (1 Clement 42-44)

Clement emphasized Christ's continuing reign through the apostles and the church, showing the early church's conviction that His kingdom was already functioning in full authority.

† Josephus (Wars 6.5.3)

Described the fire that devoured Jerusalem and the destruction that ended the Jewish nation, directly aligning with Revelation

20:9's imagery of fire consuming the enemies of God.

† Tertullian (Apology, ch. 32)

Declared that Satan's power was "weakened and conquered by the name of Christ," showing that early Christians recognized the devil's restraint as a present spiritual fact.

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

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Source Index

† Revelation 20:1-10; Luke 10:18; Psalm 110:1-2; John 5:24; Matthew 22:7; Luke 1:33

† Josephus, Wars of the Jews 6.5.3

† Eusebius, Ecclesiastical History 3.5; Demonstratio Evangelica 3

† Athanasius, On the Incarnation 25-28

† Justin Martyr, Dialogue with Trypho 110

† Clement of Rome, 1 Clement 42-44

† Tertullian, Apology 32

† Irenaeus, Against Heresies 5.28-36

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