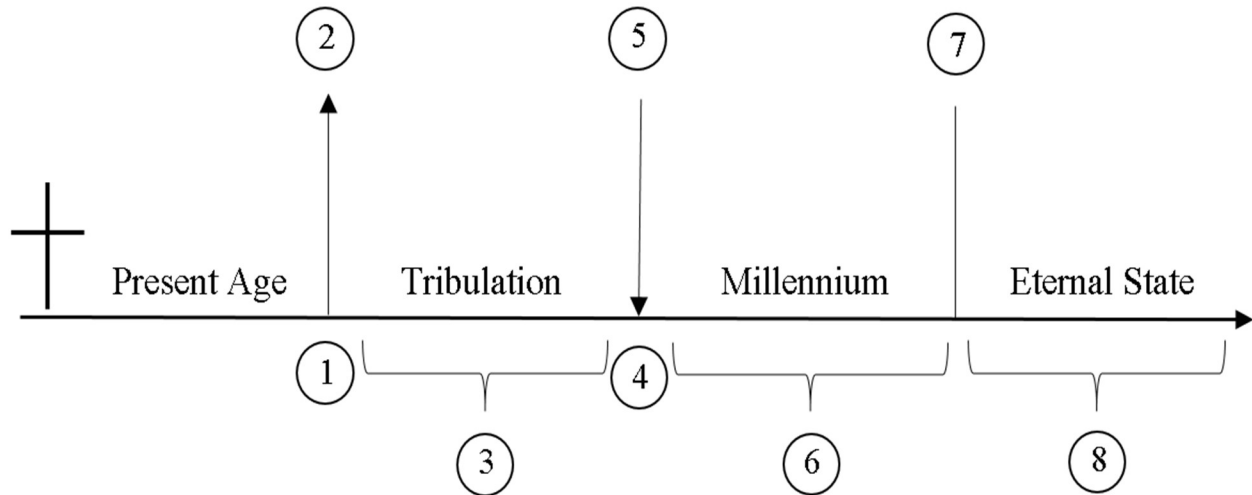


Entrust Systematic Theology: Eschatology The Millennium Part 1 12/19/19

Eschatology timeline



1. The Imminent Rapture of the Church
2. The Judgment Seat of Christ
3. The Seventieth Week of Daniel
4. The Divine Restoration of Israel
5. The Second Coming of Christ
- 6. The Millennial Reign of Christ**
7. The Final Judgment of Unbelievers
8. The Final State of Eternity

The Millennial Reign of Jesus Christ

I. Introduction: Revelation 20:1-6

Kim Riddlebarger: "Revelation 20 is the most important biblical passage dealing with the subject of the millennium."¹

A. The Millennial Imprisonment of Satan (vv. 1-3)

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. ² And he laid hold of the dragon, the serpent of old, who is the

¹ *A Case for Amillennialism*, 195.

devil and Satan, and bound him for a thousand years; 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.

1. The Angelic Descent from Heaven (v. 1)

a. The Arrival of the Angel (v. 1a)

“Then I saw an angel coming down from heaven”

b. The Possessions of the Angel (v. 1bc)

- The Key (v. 1b)

“holding the key of the abyss”

- The Chain (v. 1c)

“and a great chain in his hand”

2. The Angelic Action Against Satan (2-3d)

a. He Seizes Satan (v. 2a)

“And he laid hold of the dragon, the serpent of old, who is the devil and Satan”

b. He Binds Satan (v. 2b)

“and bound him for a thousand years”

c. He Imprisons Satan (v. 3a)

“and he threw him into the abyss”

d. He Shuts the Abyss (v. 3b)

“and shut *it*”

e. He Seals the Abyss (v. 3c)

“and sealed *it* over him”

- The Purpose of the Imprisonment (v. 3e)
“so that he would not deceive the nations any longer”
- The Duration of the Imprisonment (v. 3f)
“until the thousand years were completed”

3. The Eventual Release of Satan (v. 3g-i)

a. The Timing of His Release (v. 3g)

“after these things”

b. The Necessity of His Release (v. 3h)

“he must be released”

c. The Duration of His Release (v. 3i)

“for a short time”

B. The Millennial Reign of Christ (vv. 4-6)

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 forehead and on their hand; and they came to life and reigned with Christ for a thousand years. ⁵ The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. ⁶ 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.

1. The Millennial Reign of the Heavenly Armies (v. 4ab)

a. The Sitting upon Thrones (v. 4a)

“Then I saw thrones, and they sat on them”

b. The Reception of Authority (v. 4b)

“and judgment was given to them”

2. The Millennial Reign of the Tribulation Converts (v. 4c-k)

a. The Martyrdom of these Saints (v. 4c-h)

- The Means of their Martyrdom (v. 4c)

“And I *saw* the souls of those who had been beheaded”

- The Reasons for their Martyrdom (v. 4d)

“because of their testimony of Jesus and because of the word of God”

- Their Rejection of the Antichrist (v. 4e)

“and those who had not worshiped the beast”

- Their Refusal to Worship His Image (v. 4f)

“or his image”

- Their Refusal to Take His Mark (v. 4g)

“and had not received the mark on their forehead and on their hand”

b. The Resurrection of these Saints (v. 4h)

“and they came to life”

c. The Reign of these Saints (v. 4i)

- The King of their Reign (v. 4ia)

“and reigned with Christ”

- The Duration of their Reign (v. 4ib)

“for a thousand years.”

3. The Eventual Resurrection of the Unbelieving Dead (v. 5a)

“The rest of the dead did not come to life until the thousand years were completed.”

4. The Theological Designation of the First Resurrection (v. 5b)

“This is the first resurrection.”

5. The Holy Blessing of the First Resurrection (v. 6)

a. The Blessing (v. 6a)

“Blessed and holy is the one who has a part in the first resurrection”

b. Delivered from the Second Death (v. 6b)

“over these the second death has no power”

c. Privileged in the Millennial Kingdom (v. 6c-e)

- Priests of God (v. 6c)

“but they will be priests of God”

- Priests of Christ (v. 6d)

“and of Christ”

- Co-Rulers with Christ (v. 6e)

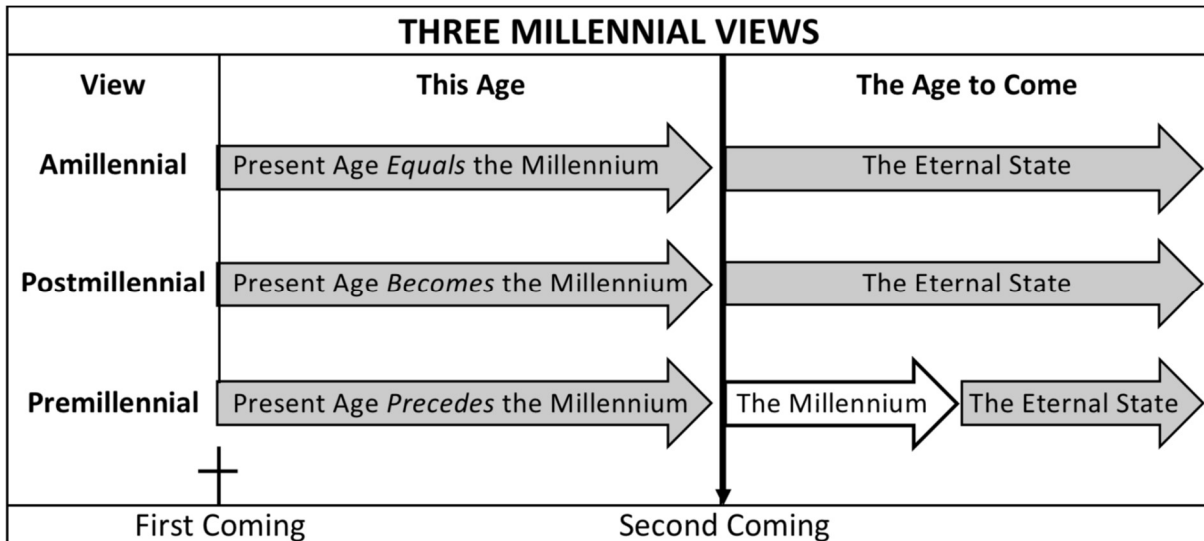
“and will reign with Him for a thousand years.”

I. The Timing of the Millennial Kingdom (3 Views)

- **Amillennialism:** there is _____ (“a-”) future millennium yet to come
 - The MK takes place between the two comings of Christ as He rules over His church, in the hearts of His people, or with the saints in heaven.
 - The present age *is* the millennial kingdom (“realized millennialism”).

- **Postmillennialism:** Christ will return after (“post-”) the millennium
 - The MK is progressively established in the present age as the gospel goes forth with increasing success until most of the world is converted.
 - The present age *is becoming* the millennial kingdom.

- **Premillennialism:** Christ will return before (“pre-”) the millennium
 - The MK will be established on earth when Jesus returns in glory, constituting an intermediate kingdom between the present age and eternal state.
 - The present age *precedes* the millennial kingdom.



A. Amillennialism

- Amillennialism is the view that there will be *no* (“a-”) future millennial reign of Christ on earth.

1. The Historical Development of Amillennialism

- a. Premillennialism was the dominant view in the first three centuries of the church.

- b. Early church leader, Origen (185-254), later popularized the allegorical approach to interpreting Scripture and thereby laid a hermeneutical foundation for the eventual emergence of amillennial eschatology.
- c. Origen's influence brought in a spiritualizing and allegorizing of texts.
- d. Premillennialism was increasingly challenged in the late third and early fourth centuries by men such as Eusebius (270-340), Tyconius (379-423), and Jerome (347-420), but Augustine (354-430) – often known as the “Father of Amillennialism” – popularized amillennialism so that it became the accepted view of the church by the middle of the fourth century.

FOR FURTHER STUDY:

- Martin Erdmann, *The Millennial Controversy in the Early Church*. Eugene, OR: Wipf and Stock Publishers, 2005.
- Nathan Busenitz, “Did the Early Church Believe in a Literal Millennial Kingdom?” in *Christ's Prophetic Plans: A Futuristic Premillennial Primer*, eds. John MacArthur and Richard Mayhue, pp. 177-95. Chicago: Moody, 2012.

2. The Main Beliefs of Amillennialism

- a. The millennial kingdom of Revelation 20 was inaugurated at the cross and is being fulfilled spiritually in the present age – between the two comings of Christ – as He rules over His church, in the hearts of His people, or with the saints in heaven.
- b. During the thousand years – which is understood as a symbolic reference to a long indefinite period of time – Satan's activities are restricted so that the Gospel can go forth to the nations, but he is still active and influential on earth.
- c. The conflict between good and evil will intensify toward the end of the millennial reign of Christ, and the increasing persecution will culminate in the appearance of the antichrist and the Second Coming of Jesus at the end of the present age.
- d. d. When Christ returns, there will be a general resurrection and judgment of both believers and unbelievers, after which both will be ushered into the eternal state, the former into the new heavens and earth and the latter into the lake of fire.

3. The Primary Weaknesses of Amillennialism

- a. An Unsound Hermeneutical Approach
 - i. Its Denial of the Perspicuity of the Old Testament
 - ii. Its Use of the Two-Age Model as an Interpretive Grid
 - iii. Its Inconsistency in the Use of the grammatical-historical Hermeneutic
- b. A Misinterpretation of Key OT Passages
 - i. E.g. Isa. 2:2-4
- c. An Untenable Interpretation of Revelation 20
 - i. Denies the Chronological Relationship of Revelation 19-20
 - ii. Requires a Partial Binding in Revelation 20:1-3
 - iii. Requires a Spiritual Resurrection in Revelation 20:4-6
 - iv. Requires a Symbolic Interpretation of the Thousand Years

Revelation 20 and the Millennial Debate

I. Introduction: The Millennial Significance of Revelation 20

- **A straightforward, plain-sense reading of Revelation 19-22 yields the following:**

Second Coming → **Millennial Kingdom** → **The Eternal State**
(Rev 19) (Rev 20) (Rev 21-22)

A. Key Exegetical Questions in Revelation 20

- Is the duration of the millennium symbolic or literal?
- Is the binding of Satan present or future?
- Is the “first resurrection” spiritual or physical?
- Is the chronology of John’s visions recapitulatory or sequential?

| EXEGETICAL ISSUE | Amillennialism | Premillennialism |
|---------------------------------|----------------|------------------|
| ➤ Duration of Millennium: | Symbolic | Literal* |
| ➤ Timing of Satan’s Binding: | Present | Future |
| ➤ Nature of First Resurrection: | Spiritual | Physical |
| ➤ Chronology of Visions: | Recapitulatory | Sequential |

4 Exegetical Issues which Demonstrate that Premillennialism is the Biblical View of Eschatology

Exegetical Issue #1: The Duration of the Millennium

A. The Length of the Millennium

1. Not the Most Critical Issue in the Debate
2. Not Specified in the Old Testament
3. Designated “Many Days” in Isaiah 24:22
4. Designated “a Thousand Years” in Revelation 20
 - **Key Question:** Should the number “1000” be understood literally or symbolically?

B. The Challenge for Amillennialism

- If the millennium = the present age, how can the 1,000 years of Rev 20 refer to a period of time that is nearly 2,000 years and counting?
- If the 1,000 years is *literal*, the millennium cannot be equated with the present age.

II. The Amillennial View of the Thousand Years

- The 1000 Years =

- “a symbolic number, spanning the entire church age” (Kim Riddlebarger)
- “not a literal period of one thousand years, but the entire period, perfect, complete and extensive, between the first and second comings of Christ” (Cornelis Venema)

A. The Case for the Symbolic View

1. Symbolism in the Book of Revelation

- Cornelis Venema: “A book like Revelation, with its rich symbolism and use of biblical types and figures, gives no obvious reason to take literally the term of one thousand years.”

2. Symbolism in the Immediate Context

- Kim Riddlebarger: “The immediate context and the figurative nature of many words used by John, such as *chain*, *abyss*, *serpent*, *beast*, and so on, should remind us that numbers are also symbolic of something else.”

3. The Symbolic Use of the Number Elsewhere in Scripture

- Anthony Hoekema: “Since the number ten signifies completeness, and since a thousand is ten to the third power, we may think of the expression ‘a thousand years’ as standing for a complete period, a very long period of indeterminate length.”

B. The Significance of the Symbolism

1. The Mathematical Root of the Number

2. The Symbolic Significance of the Number

- “a long era”
- “a long period of time”
- “an indefinitely long period of time”
- “an age-long, but definitely limited period of time”
- “an extensive period of time”
- “an extended, but indefinite, period of time”
- “an ideal period of time”
- “an ideal epoch”
- “a great epoch in human history”

- “a complete period”
- “a time of completion”
- “absolute completeness”
- “the complete time that God has determined”
- “a complete period of time, the length...known only by God”
- “the exceeding fullness of the divine action”
- “a very long period of indeterminate length”
- “a period of fullness
- “completion and perfection [in] God’s redemptive plan”
- “the designated space of time within which the triune God will complete his redemptive purpose”

III. The Premillennial View of the Thousand Years

A. The Case for the Literal View

1. The Literal Use of Numbers in Revelation

- Whenever a number is used with a time indicator in Revelation – such as days (1:10; 2:10, 13; 4:8; 6:17; 7:15; 8:12; 9:6, 15; 10:7; 11:3, 6, 9, 11; 12:6, 10; 14:11; 16:14; 18:8; 20:10; 21:25) or months (9:5, 10, 15; 11:2; 13:5; 22:2) – there is no clear indication that it is symbolic.

2. The Literal Use of the Number Elsewhere in Scripture

- Genesis 20:16 To Sarah he said, “Behold, I have given your brother a **thousand** pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared.”
- Exodus 18:25 Moses chose able men out of all Israel and made them heads over the people, leaders of thousands, of hundreds, of fifties and of tens.

3. The Use in 2 Peter 3:8

- 2 Peter 3:8 But do not let this one *fact* escape your notice, beloved, that with the Lord one day is like a thousand years, and a thousand years like one day.
- What is context? Peter’s point? The point of using the number, 1000?

4. The Use of Indefinite Temporal Expressions in Revelation

- “for a little while longer” (6:11)
- “a short time” (12:12)
- “a little while” (17:10)
- “for a short time” (20:3)

B. A Closer Look at the Symbolic View

1. Contrasting Approaches to Identifying Symbolic Language

- Premillennial Approach: Assume the language is literal (unless compelled to take it symbolically)

Bernard Ramm: “Whenever we read a book, an essay, or a poem we presume the literal sense in the document until the nature of the literature may force us to another level.... The non-literal is always a secondary meaning which presumes an already existing literal understanding of literature. This previous stratum of language is the *necessary* point of departure for the interpretation of all literature.”

- Amillennial Approach: Assume the language is symbolic (unless compelled to take it literally)
- **Either Way:** Specific criteria must be identified.
- George Ladd: “The recognition of the symbolic language of the Apocalypse does not carry with it the corollary that every phrase must involve a symbol.”

2. Three Questions for Identifying Symbolic Language

a. Does it possess a degree of absurdity when taken literally?

- “Thousand Years” in Revelation 20: Yes No

b. Does it possess a degree of clarity when taken symbolically?

- “Thousand Years” in Revelation 20: Yes No

c. Does it fall into an established category of symbolic language?

- “Thousand Years” in Revelation 20: Yes No

3. Amillennial Criteria for Identifying Symbolic Language

G.K. Beale, *The Book of Revelation*, p. 57:

- formal linking of two words of totally different meanings so that one is compared to the other (1:20)
- use of a key descriptive term to alert the reader to the presence of a comparative relationship (1:20; 11:8)
- the impossibility of any intelligible literal interpretation (10:10)
- a statement that would be outrageously false or contradictory if taken literally (11:34)
- context that renders a literal interpretation improbable
- clear and repeated figurative use of the same word elsewhere in the Apocalypse

Key Question: *Do these criteria lead to a symbolic interpretation of the "thousand years"?*

Exegetical Issue #2: The Timing of Satan's Binding

I. Introduction

Rev 20:1-3 Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. 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; 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.

- **Key Question:** Is the binding of Satan present or future?

| | Amillennial | Premillennial |
|--------------------------|--------------------|----------------------|
| ➤ Timing of Binding: | Present | Future |
| ➤ Degree of Restriction: | Partial | Complete |

II. The Premillennial Argument

- The binding of Satan in Revelation 20 is incompatible with the NT's portrayal of his influence during the present age, and therefore the millennium must be future, taking place between the Second Coming (Rev 19) and the eternal state (Rev 21-22).

A. The Absolute Degree of the Restriction

- Satan is *seized* (v. 2)
- Satan is *bound* (v. 2)
- Satan is *thrown* into abyss (v. 3)
- The abyss is *shut* and *sealed* over him (v. 3)

Wayne Grudem: "The imagery of throwing Satan into a pit and shutting it and sealing it over him gives a picture of total removal from influence on earth."

B. The Present-Day Activity of Satan

NT teaching on the activity of Satan during this present age:

- He is "the god of this age" (2 Cor 4:4).
- He is "the ruler of this world" (John 12:31).
- He "prowls about like a roaring lion" (1 Pet 5:8).
- He tells lies (John 8:44).
- He tempts believers to sin (1 Cor 7:5; Eph 4:27).
- He disguises himself as an angel of light (2 Cor 11:14).
- He seeks to deceive the children of God (2 Cor 11:3).
- He snatches the gospel from unbelieving hearts (Matt 13:19; Mark 4:15; Luke 8:12; cf. 1 Thess 3:5; 1 Tim 1:20; 4:1-2).
- He takes advantage of believers (2 Cor 2:11).
- He influences people to lie (Acts 5:3).
- He holds unbelievers under his power (1 Jn 3:8-10; 5:19; Eph 2:2; Acts 26:18).
- He torments the servants of God (2 Cor 12:7).
- He thwarts the progress of ministry (1 Thess 2:18; Rev 2:10).
- He seeks to destroy the faith of believers (Luke 22:31).
He wages war against the church (Eph 6:11-17).
- He traps and deceives unbelievers (2 Tim 2:26).

- He holds unbelievers captive to do his will (2 Tim 2:26).

CONCLUSION: Satan can either be locked away in the abyss, or he can be engaging in the various activities ascribed to him in the present age, but he cannot be both. The binding and incarceration of Satan in the abyss cannot be a present-day reality, thus rendering the amillennial understanding of Revelation 20 view as untenable.

III. The Amillennial View

A. The Present-Day Timing of Satan’s Binding

- Binding took place at the first coming of Christ
- Incarceration extends throughout the present age
- Therefore, the 1000 years equals the present age

B. The Partial Restriction of Satan’s Binding

- Binding does not eliminate Satan’s activities
- It merely limits them to some extent
- Therefore, Satan is both active on earth and imprisoned in the abyss

Kim Riddlebarger: “The point of John’s vision was that the angel restrains Satan’s evil activities. His binding does not eliminate them. Even though Satan is presently bound and cannot deceive the nations, he remains a dangerous foe, the same way in which a mortally wounded animal is far more dangerous than a healthy one.”

IV. The Amillennial Argument

To argue for their view, amillennialists typically point to three related aspects of the binding of Satan: (a) the significance of the abyss, (b) the purpose of the binding, and (c) the parallels to Revelation 20:1–3 elsewhere in the New Testament

A. The Significance of the Abyss

AMILLENNIAL ARGUMENT

- The abyss is not an actual location.

- The abyss = “one of the various metaphors representing the spiritual sphere in which the devil and his accomplices operate” (G.K. Beale).
- Therefore, Satan can be active on earth while simultaneously in the abyss.

PREMILLENNIAL RESPONSE:

- The abyss is an actual location in the spiritual realm where evil spirits are confined and prevented from any earthly activity/influence.
- **The Abyss in Luke 8:26–33**

Luke 8:30–31 And Jesus asked him, “What is your name?” And he said, “Legion”; for many demons had entered him. ³¹ They were imploring Him not to command them to go away into the abyss.

- The abyss is an actual location.
- The abyss is a well-known spirit-prison.
- Confinement in this spirit prison involves the complete removal of demonic activity and influence upon the earth.
- These evil spirits could either be imprisoned in the abyss or they could be prowling about the earth – engaged in demonic activities – but they could not be both.

Questions for the Amillennial View:

- Regarding Luke 8:30-31
 - What sense does it make for demons to plead with Jesus not to cast them into the spiritual sphere where they normally function?
 - Weren’t they already there prior to their encounter with Jesus?
 - If the abyss is the spiritual realm in which demons operate, how is being confined in the abyss any different from indwelling the demon-possessed man or the herd of swine?
- **The Abyss in Revelation 9:1–6**

- Demons must first be released from the abyss before they are able to cause harm on the earth.

➤ **The Abyss in Revelation 20:1-3**

- Satan is thrown “into the abyss” which is “shut” and “sealed” over him.
- Satan must first be “released from his prison” (v. 7) before he can “come out to deceive the nations...in the four corners of the earth” (v. 8).
- But as long as he is confined in the abyss, Satan is not able to depart from his prison and therefore his activity on earth is completely non-existent.

Questions for the Amillennial View:

- How can Satan be seized and thrown into the spiritual realm in which he normally functions?
- Wasn't he already there prior to being seized?
- This would be similar to seizing a dangerous shark in the Pacific Ocean and locking it in a “prison,” only to then define that prison as the entirety of the Pacific Ocean.

Conclusion: Rather than allowing for the kind of freedom that the amillennialist claims, imprisonment in the abyss eliminates the activity of the devil on earth and therefore the binding of Satan in Revelation 20 cannot be a present reality.

B. The Purpose of the Binding

AMILLENNIAL ARGUMENT

- The purpose clause in Rev 20:3 indicates that Satan is bound in one respect and one respect only: “so that he would not deceive the nations any longer.”
- Therefore, Satan is free to partake in every other activity attributed to him in the NT.

PREMILLENNIAL RESPONSE:

- The degree of Satan's restriction in Revelation 20 is determined not by the purpose clause *alone*, but also by the location of his imprisonment, the abyss, which removes him from earth and cuts him off from any influence there.
- Furthermore, the NT teaches that Satan is actively deceiving the nations throughout the present age:
 - 2 Corinthians 4:3-4 And even if our gospel is veiled, it is veiled to those who are perishing, ⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.
 - 2 Timothy 2:26
 - 1 John 5:19 We know that we are of God, and that the whole world lies in *the power of* the evil one.
- The NT also teaches that Satan will continue to deceive the nations right up until the Second Coming when he is cast into the abyss:
 - Revelation 12:9 And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.
 - Revelation 13:14
 - Revelation 18:23
 - Revelation 19:20

C. The New Testament Parallels

AMILLENNIAL ARGUMENT

- Several NT passages describe the victory of Jesus over Satan at the first coming of Christ (Matt 12:29; Luke 10:17-18; John 12:31-32; Col 2:15; Heb 2:14-15; 1 John 3:8; Rev 12:7-11).
- These passages are said to be parallel to the binding of Satan in Rev 20 and therefore indicate that this binding took place at the start of the present age.

PREMILLENNIAL RESPONSE:

- None of these passages actually refers to what is described in Rev 20:1-3, and therefore they tell us nothing about the meaning of John's vision.
 - **Matthew 12:29** "Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house."
 - The inability of Satan to prevent Jesus from delivering demoniacs (Matt 12:29) is simply not the same as his inability to deceive the nations of the world (Rev 20:1-3).
- **John 12:31-32** "Now judgment is upon this world; now the ruler of this world shall be cast out."
- **Colossians 2:15** "When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him. "
- **Cf. Hebrews 2:14-15 / 1 John 3:8**
 - These passages describe the victory accomplished by Jesus through His death and resurrection as He triumphed over Satan and redeemed from his control those who believe in Christ.
 - The amillennial argument cannot account for the release of Satan in Revelation 20, for whatever is accomplished in the imprisonment of verses 1-3 is undone in the release of verse 7.
 - If the binding of Satan in Revelation 20 refers to Christ's work of redemption on the cross, the finished work of Christ turns out to be His *unfinished* work when Satan is released!
 - Therefore, these passages must not describe the same act of divine judgment against Satan as what John describes in Revelation 20:1-3.
 - George Ladd: "These words are difficult to understand if they are applied to our Lord's binding of Satan in his earthly ministry. The victory he won over Satan [on the cross] was won once for all. Satan will never be loosed from the bondage that Christ won by his death and resurrection."

➤ **Revelation 12:7-11**

- According to amillennialists, the following parallels show that Revelation 12:7-11 describes the same casting down of Satan as Revelation 20:1-3, which indicates that both passages describe the present age: Riddlebarger, *A Case for Amillennialism*, 229.

| Revelation 12:7-11 | Revelation 20:1-6 |
|---|---|
| (1) heavenly scene (v. 7) | (1) heavenly scene (v. 1) |
| (2) angelic battle against Satan and his host (vv. 7-8) | (2) presupposed angelic battle with Satan (v. 2) |
| (3) Satan cast to earth (v. 9) | (3) Satan cast into the abyss (v. 3) |
| (4) the angels' evil opponent called "the great dragon, . . . that ancient serpent called the devil or Satan, who leads the whole world astray" (v. 9) | (4) the angels' evil opponent called "the dragon, that ancient serpent, who is the devil, or Satan," restrained from "deceiving the nations anymore" (vv. 2-3), to be released later "to deceive the nations in the four corners of the the earth" (vv. 3, 7-8) |
| (5) Satan "is filled with fury, because he knows that his time is short" (v. 12) | (5) Satan to be "set free for a short time" after his imprisonment (v. 3) |
| (6) Satan's fall, resulting in the kingdom of Christ and his saints (v. 10) | (6) Satan's fall, resulting in the kingdom of Christ and his saints (v. 4) |
| (7) the saints' kingship, based not only on the fall of Satan and Christ's victory but also on the saints' faithfulness even to death in holding to "the word of their testimony" (v. 11) | (7) the saints' kingship, based not only on the fall of Satan but also on their faithfulness even to death because of their "testimony for Jesus and because of the word of God" (v. 4) |

- This argument focuses on superficial points of similarity while ignoring key differences between the two passages, differences which make it impossible for them to be describing the same events or time period.

KEY DIFFERENCES:

| | Revelation 12 | Revelation 20 |
|---------------------|----------------------|----------------------|
| Origin: | Heaven | Earth |
| Destination: | Earth | Abyss |
| Outcome: | Deception | No Deception |

- None of these supposed parallels actually refer to what is described in Rev 20:1-3, and therefore this approach fails to bring clarity to the divinely intended meaning of John’s vision.

V. Conclusion

- The binding of Satan in Revelation 20 is incompatible with the NT’s portrayal of his influence during the present age, and therefore the millennium must be future, taking place between the Second Coming (Rev 19) and the eternal state (Rev 21-22).