

THE REVELATION TO JOHN

EXEGESIS VERSES 1 – 3:

^{GNT} Revelation 20:1 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

^{NAS} Revelation 20:1 **And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand.** *Καί (cc) εἶδον ὁράω (viaa--1s) ἄγγελον ἄγγελος (n-am-s) καταβαίνοντα καταβαίνω (adj.ptc./p/a/am-s; "coming down/descending") ἐκ (pAbl) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-AbIm-s; ref. the 3rd heaven) ἔχοντα ἔχω (adj.ptc./p/a/am-s; "having in possession") τὴν ἡ κλεῖν κλείς (d.a. + n-af-s; "the key"; same as 1:18; 3:7; 9:1) τῆς ἡ ἀβύσσου ἄβυσσος (d.a. + n-gf-s; "of the abyss/bottomless pit") καί (cc) μεγάλην μέγας (a--af-s; "a great") ἄλυσιν ἄλυσις (n-af-s; lit. "a chain"; used by metonymy to show being bound in imprisonment, cp.Eph.6:20; used 11x) ἐπί (pa; "on/laid over") αὐτοῦ. αὐτός (nprgm3s) τὴν ἡ χεῖρα χεῖρ (d.a. + n-af-s; "hand")*

^{GNT} Revelation 20:2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφεις ὁ ἀρχαῖος, ὃς ἐστὶν Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη

^{NAS} 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,** *καί (cc) ἐκράτησεν κρατέω (viaa--3s; "he forcibly took hold/seized/apprehended") τὸν ὁ δράκοντα, δράκων (d.a. + n-am-s; "the dragon") ὁ ὄφεις (d.a. + n-nm-s; "the serpent/snake") ὁ ἀρχαῖος, (d.a. + a--nm-s; "of ancient/old/antiquity"; same as 12:2) ὃς (rel.pro./nm-s; "which") ἐστὶν εἰμί (vipa--3s; "keeps on being") Διάβολος (ap-Pred.nm-s; "a devil/slanderer") καί (cc) ὁ Σατανᾶς, (d.a. + n-Pred.nm-s; "the Satan/Adversary") καί (cc) ἔδησεν δέω (viaa--3s; "bound/imprisoned") αὐτὸν αὐτός (npram3s) χίλια χίλιοι (card. adj./an-p; "one thousand") ἔτη ἔτος (n-an-p; "years")*

^{GNT} Revelation 20:3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῆ τὰ χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον.

^{NAS} Revelation 20:3 **and threw him into the abyss, and shut it and sealed it over him,** *καί (cc) ἔβαλεν βάλλω (viaa--3s; "threw/cast") αὐτὸν αὐτός (npram3s; ref. Satan)*

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εἰς (pa) τὴν ἢ ἄβυσσον ἄβυσσος (d.a. + n-af-s; "the abyss") καί (cc) ἔκλεισεν κλείω (viaa--3s; "shut/locked/barred") καί (cc) ἐσφράγισεν σφραγίζω (viaa--3s; "sealed/secured by not allowing access") ἐπάνω (pg; "over/above") αὐτοῦ, αὐτός (npgm3s) **so that he should not deceive the nations any longer, until the thousand years were completed;** ἵνα (conj. purp.) μὴ πλανήσῃ πλανάω (neg. + vsaa--3s; "he might not deceive/lead astray/mislead") τὰ τό ἔθνη ἔθνος (d.a. + n-an-p; "the nations") ἔτι (adv.; "any longer") ἄχρι (conj. of time; "until") τὰ τό χίλια χίλιοι (d.a. + card. adj./nn-p; "the thousand") ἔτη. ἔτος (n-nn-p; "years") τελεσθῆ τελέω (vsap--3s; "might be completed/finished/ended") **after these things he must be released for a short time.** μετὰ (pa+) ταῦτα οὗτος (apdan-p; "after these things"; this is the final use of this phrase in the book) δεῖ δεῖ (vipa--3s; "it is necessary/he must") λυθῆναι λύω (compl.inf./ap; "to be loosed/released") αὐτὸν αὐτός (n-pam3s; ref. Satan; included as the subject of "he must") μικρὸν μικρός (a--am-s; "a short/little") χρόνον. χρόνος (n-am-s; "time")

ANALYSIS VERSES 1 – 3:

1. The sequence of events as the result of Christ's 2nd Advent return now continues with the phrase "**And I saw**/καί εἶδον – kai eidon (ὁράω - horao)".
2. As noted in 19:11, it is this phrase that will maintain a flowing advance both in narrative and chronologically throughout the remainder of Revelation.
3. With this phrases' next 5 uses we will see a series of events that occur sequentially completing the entire chronology of Revelation:
 - A. 20:1 – the incarceration of Satan extending through the Millennium.
 - B. 20:4 – the stage set for rule in the Millennium and resurrection of OT and tribulational saints.
 - C. 20:11 – the stage set for the Great White Throne (GWT).
 - D. 20:12 – the GWT judgment.
 - E. 21:1 – a new heaven and earth established for the eternal age.
4. A modified use of the phrase is used 2 more times in chapter 21 to indicate 2 realities designed to be viewed contemporaneous with the eternal age:
 - A. The descending of the New Jerusalem. Rev.21:2
 - B. The fact it has no literal temple in it. Rev.21:22
5. With Christ's human enemies defeated at Armageddon, another major event now takes place concerning "**an angel coming down from heaven, having the key of the abyss and a great chain in his hand**".
6. Again we are introduced to another unidentified **angel**.
7. That this **angel** descends from the 3rd **heaven** implies a rear echelon of angelic forces reserved for duties in the heavenly command center not part of Christ's attending army of 19:14.

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8. This **angel** is now dispatched carrying with him **the key of the abyss and a great chain**.
9. This is the 2nd time in Revelation we have seen a **key** given to another to gain entry into Hades or hell. Cp.Rev.9:1
10. In the previous scene, Satan was given a **key** more specifically to the bottomless pit of the **abyss** to release the demon locusts on negative mankind.
11. As with that passage and earlier uses of the term **key** in Rev.1:18; 3:7, to possess a **key** is symbolic of authority given to gain entry to a designated area or realm otherwise confined or limited in access.
12. As Rev.1:18 makes clear, Christ is the custodian of all the keys (plural) associated with death and Hades.
13. It is clear in our verse that Christ has deputized this elect **angel** to now have authority to superintend over the main gate into hell imaging a prison for spiritual criminals.
14. His deputizing carries further authority as then symbolized by a **great chain** that the **angel carries in his hand**.
15. It indicates the obligation of his authority empowering this **angel** for the purpose of apprehending, subduing or imprisoning of a known felon.
16. The term “**chain**” is used 10 other times in the NT and always refers to the physical incarceration of one viewed as deranged and dangerous (Mar.5:3-4; Luk.8:29) and/or a known enemy of the state (Act.12:6,7; 21:33; 28:20; Eph.6:20; 2Tim.1:16).
17. In this case, both images are true.
18. That this **chain** is qualified as **great/large/strong** indicates not only the power ascribed to this angelic deputy, but also the power necessary to subdue and apprehend the wanted.
19. As the **chain** is not literal, its power looks to the supernatural power necessary to restrain the forces of the spirit world.
20. Together, the **key and great chain** images the legal empowering authority of a warrant having been issued leading to a particular suspect’s arrest.
21. The suspect himself is then specifically identified in vs.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**”.
22. It is now that Christ directly addresses the issues of the A/C that is the behind the scenes force responsible for perpetrating the evil in the world that brought about the judgment of the **nations**.
23. The angelic deputy first initiates the arrest of the archenemy of God and mankind by forcibly seizing **Satan**, which is the nuance behind the verb “**he laid hold of**/κρατέω – krateo”.
24. The warrant for arrest is seen as issued under 4 primary titles or names from the many aliases by which the suspect is known with all 4 previously recorded in this book.
25. Satan’s pre-fall given names are only used of his person in that context:
 - A. Lucifer or “shining one, sun of the morning/שֶׁהַר בֶּן הַיָּלֵל – heylel ben shaqar”. Isa.14:12
 - B. “The anointed cherub who covers”. Eze.28:14
26. From Satan’s 1st fall forward, he is only referred to in the Bible by names that characterize the evil he sponsors.
27. And these four names do just that:

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- A. **The dragon** emphasizes his personality as the dangerous but seldom seen monster dwelling in the sea of humanity. Rev.12:3,4,7,9 et al
 - B. **The serpent of old** recognizes the antiquity of his nefarious activities in the world beginning with the deception of Eve bringing about the fall of mankind. Rev.12:9 cp.Gen.3:1ff
 - C. Together these two names identify his personality as an enemy of the state responsible for the existence of evil in God's creation.
 - D. The relative pronoun "**who**" then functions as introducing extended "nicknames" under which he operates.
 - E. The phrase "**who is**" could be rendered "a.k.a. (also known as)" indicating two aliases that would identify him by nature.
 - F. A **devil** (without the d.a.) indicates his demonic nature known as an open slanderer and verbal reviler against truth and God. Rev.2:10; 12:9,12; 20:10
 - G. The **Satan** (with the d.a.) identifies his contesting and opposing nature as the distinct Adversary of God and hence, the archenemy against God and mankind. Rev.2:9,13,24; 3:9; 12:9; 20:7
 - H. Together, these names identify **Satan** as the insane and dangerous mouthpiece and orchestrator of all those that rebel against God and the truth of BD.
28. **The dragon, the serpent of old** a.k.a. a **devil and Satan** is here highlighted as being at the top of the most wanted list of spiritual criminals in the A/C.
 29. Without him, the endeavors of Antichrist, false prophet and the kings of the earth would have never been initiated and brought forth in realization.
 30. Upon Satan's apprehension, the **angel** then binds him for 1000 **years**.
 31. The term "**bound/δέω** – deo" carries with it the connotation of restriction or incapacitated. Cp.Mat.12:29; 14:3; Mat.16:19; etc.
 32. What is noted here is that **Satan** is destined to remain in this restrictive condition **for a thousand years**.
 33. The 1000 **years** is significant as it is this language in Rev.20 that now introduces the readers to the Millennial period. Rev.20:2,3,4,5,6,7
 34. As part of Christ's ruling upon earth ensuring peace and harmony, **Satan** is to be removed from the earthly scene.
 35. After **Satan** is **bound**, he is then imprisoned by the **angel** for the duration as noted in vs.3, "**and threw him into the abyss, and shut it and sealed it over him**".
 36. It is clear that the prison in view is "Hotel Hell".
 37. What is interesting is the language used regarding Satan's confinement in hell as the NAS notes the **angel shut it and sealed it over him**.
 38. The term "**shut it/κλείω** – kleio" means to lock or bar in order to keep out any potential intruders or bar exit from within. Rev.3:7,8; 11:6; 21:25
 39. The term "**sealed it/σφραγίζω** – sphragizo" has been used 6x previously in Revelation and indicates a fixed and permanent exclusion to that being **sealed**. Rev.7:3,4,5,8; 10:4
 40. While the NAS may indicate that it is the **abyss** itself that receives these actions, the Greek makes it clear through the prepositional phrase of place "**over him/ἐπάνω αὐτοῦ** – epano auto" that **Satan** receives these action, not the **abyss** per se.
 41. The Greek would literally be translated "**and he (angel) shut and he sealed over him (Satan)**".

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42. In other words, to take this language of barring and sealing to its logical conclusion for hell in general would indicate that no further means of ingress is available.
43. This would indicate that it is unavailable to receive any further unbelieving souls in history, which is absurd.
44. Actually, the imagery of the language points to **Satan** being totally locked in and further isolated (**sealed**) in his confinement in hell.
45. His judgment for incarceration is to spend the next 1000 **years** in solitary confinement, apart from the general population of this prison.
46. This appeals contextually and via *lex talionis* as **Satan** is given the same sentence of isolation as his two protégés, Antichrist and the false prophet. Cp.Rev.19:20
47. He too will only rule over himself during the next 1000 **years**.
48. Further, it emphasizes the total failure of his attempt to succeed in his 3rd and 4th “I wills” to rule via Antichrist over planet earth with his own brand of counterfeit Millennium. Isa.14:13c-14a
49. This gives substance to the purpose behind his confinement as noted in the next clause, “**so that he should not deceive the nations any longer, until the thousand years were completed**”.
50. That he is totally isolated indicates that as the lead cosmokrator demon, he will no longer be able to communicate with any other demons or negative unbelievers as to strategy or influence over **nations**.
51. We note here that only **Satan** is now viewed as incarcerated leaving open the issue of the rest of his demonic army.
52. By all appearances they will remain free to carry on during the Millennium.
53. Yet, their hierarchy of national influence is now stalemated as their head has been removed. Cp.Eph.6:12
54. That **the nations** are no **longer** deceived looks to their exemption from influence at governmental and civil levels of satanic coordination for any rebellion against the Divine Institutions of God and His established law enforced by Christ.
55. At least **until the thousand years are completed**.
56. The conjunction of time “**until/ἄχρι** – achri” introduces this phrase establishing the new Millennial dispensational boundary for 1000 **years**.
57. While the Millennium is presented as a 1000 **years**, this time period is to be understood as emphasizing the time that the world will remain in total peace and harmony under Christ, not the exact total of time the world remains under His rule.
58. This is seen in the fact that His rule will once again be challenged by **Satan**, which is summarily noted in the final clause of vs.3, “**after these things he must be released for a short time**”.
59. We now see the final use of the phrase “**after these things**” that has been used heretofore to indicate a definite chronological advance in Revelation.
60. Here it highlights that **after** the fact the next major chronological occurrence that will happen in the history of planet earth will be introduced at the end of the Millennium.
61. As vss.7-10 will make clear, this major chronological change centers on one final rebellion of **nations** headed by **Satan** and their destruction.
62. This ushers in a new era with the dissolution of the present earth and heaven and accompanying GWT judgment (vss.11-15) and final eternal dispensation with the creation of a new universe (Rev.21:1ff)..

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63. The purpose of mentioning Satan's release now is to denote that in spite of the establishment of the Millennium, the A/C is not yet fully resolved.
64. The event of his release will be reserved for discussion in vss.7-10.
65. We can surmise that this revolves around the issue of Satan being given one final opportunity to be successful in at least one of his 5 "I wills" focusing specifically on the 5th. Isa.14:14b.
66. This is at least inferred in the verb "**he must**/δεῖ - dei" indicating a Divine decree behind his release.
67. With the completing of Satan's incarceration, 4 of 5 of Satan's "I wills" have been judged and execution of judgment for each has been realized:
 - A. His claim to ascend to **heaven** and rule over angelic creation is judged in the angelic star-war scenario of Rev.12:7ff. Isa.14:13a,b (1st two "I wills")
 - B. The sentencing is being cast out of heaven with a permanent confinement upon earth.
 - C. His claim to rule over planet earth positioned north of Israel has now been judged. Isa.14:13c-14a (3rd and 4th "I wills").
 - D. The sentencing is incarceration of solitary confinement in hell for the entire millennial period.
68. At this point, Satan's appeal process is narrowed down to one final line of defense for possible exoneration in the A/C, the 5th and final "*I will make myself like the Most High*". Isa.14:14b
69. He is obviously doomed for failure in presenting his case and the final verdict of sentencing is being cast into the LOF for all of eternity. Rev.10:10
70. *Review The Doctrine of Satan and Satanic Counterfeits.*

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EXEGESIS VERSES 4 – 6:

^{GNT} Revelation 20:4 Καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ’ αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν. καὶ ἔζησαν καὶ ἔβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

^{NAS} Revelation 20:4 **And I saw thrones, and they sat upon them, and judgment was given to them.** *Καί (cc) εἶδον ὀράω (viaa--1s) θρόνους θρόνος (n-am-p; "thrones") καί (cc) ἐκάθισαν καθίζω (viaa--3p; "they sat") ἐπ’ ἐπί (pa) αὐτοὺς αὐτός (nram3p; ref. thrones) καί (cc) κρίμα (n-nn-s; "judgment/the legal right to judge") ἐδόθη δίδωμι (viap--3s; "had been given") αὐτοῖς, αὐτός (nrdm3p; ref. the ones sitting on thrones)* **And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God,** *καί (cc) τὰς ἢ ψυχὰς ψυχή (d.a. + n-af-p; "the souls") τῶν ὁ πεπελεκισμένων πελεκίζω (d.a. + adj.ptc./PF/p/gm-p; "of those having been beheaded"; hapax) διὰ (pa; "because of") τὴν ἢ μαρτυρίαν μαρτυρία (d.a. + n-af-s "the testimony/witness") Ἰησοῦ Ἰησοῦς (n-gm-s) καί (cc) διὰ (pa) τὸν ὁ λόγον λόγος (d.a. + n-am-s) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s)* **and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand;** *καί (cc) οἵτινες ὅστις (rel. adj./nm-p; "whoever"; "else" could be supplied contextually) οὐ (neg. +) προσεκύνησαν προσκυνέω (viaa--3p; "had not worshipped") τό θηρίον (d.a. + n-an-s; "the beast") οὐδέ (cc; "nor") αὐτοῦ αὐτός (nrgn3s) τὴν τό εἰκόνα εἰκών (d.a. + n-af-s; "image/idol") καί (cc) οὐκ οὐ (neg. +) ἔλαβον λαμβάνω (viaa--3p; "did not received") τό χάραγμα (d.a. + n-an-s; "the mark/tattoo") ἐπὶ (pa) τό μέτωπον (d.a. + n-an-s; "the forehead") καί (cc) ἐπὶ (pa) αὐτῶν. αὐτός (nrgm3p) τὴν ἢ χεῖρα χεῖρ (d.a. + n-af-s; "hand")* **and they came to life and reigned with Christ for a thousand years.** *καί (cc) ἔζησαν ζάω (viaa--3p; "they lived/came to life") καί (cc) ἔβασίλευσαν βασιλεύω (viaa--3p; "reigned/ruled") μετὰ (pg) τοῦ ὁ Χριστοῦ Χριστός (d.a. + n-gm-s) χίλια χίλιοι (card. adj./an-p; "a thousand") ἔτη. ἔτος (n-an-p; "years")*

^{GNT} Revelation 20:5 οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

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^{NAS} Revelation 20:5 **The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection.** οἱ ὁ λοιποὶ λοιπός (d.a. + ap-nm-p; "the rest/remaining ones") τῶν ὁ νεκρῶν νεκρός (d.a. + ap-gm-p; "of the physically dead") οὐκ οὐ (neg. +) ἔζησαν ζάω (viaa--3p; "did not become alive/come to life") ἄχρι (conj. of time; "until") τὰ τό χίλια χίλιοι (d.a. + card. adj./nn-p; "the thousand") ἔτη. ἔτος (n-nn-p; "years") τελεσθῆ τελέω (vsap--3s; "were completed/might be complete") αὕτη οὗτος (near dem. pro./dnf-s; "this thing") ἡ πρώτη. πρώτος (d.a. + ord.adj./nf-s; "the first"; restrictive attributive suggests there might exist another example not possessing this particular quality i.e., a first, but not of this characteristic) ἡ ἀνάστασις (d.a. + n-nf-s; "arising/resurrection"; used 42x)

^{GNT} Revelation 20:6 μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ καὶ βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.

^{NAS} Revelation 20:6 **Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power,** μακάριος (a--nm-s; "Blessed/favored by God") καί (cc) ἅγιος (a--nm-s; "holy/sacred/dedicated") ὁ ἔχων ἔχω (d.a. + subs.ptc./p/a/nm-s; "the one having") μέρος (n-an-s; "a part/a share") ἐν (pL) τῇ ἡ πρώτῃ· πρώτος (d.a. + ord.adj./Lf-s; "the first") τῇ ἡ ἀναστάσει ἀνάστασις (d.a. + n-Lf-s; "resurrection") ἐπί (pg; "upon/over") τούτων οὗτος (near dem.pro./gm-p; "these things") ὁ δεύτερος (d.a. + ord.adj./nm-s; "second") θάνατος (n-nm-s; "death") οὐκ οὐ (neg. +) ἔχει ἔχει (vipa--3s; "keep on not having") ἐξουσίαν, ἐξουσία (n-af-s; "authority/power") **but they will be priests of God and of Christ and will reign with Him for a thousand years.** ἀλλ' ἀλλά (strong advers.; "in stark contrast to/but") ἔσονται εἰμί (vifm--3p; "they themselves will be") ἱερεῖς ἱερεύς (n-nm-p; "priests/authoritative servants") τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s) καί (cc) τοῦ ὁ Χριστοῦ Χριστός (d.a. + n-gm-s) καί (cc) βασιλεύσουσιν βασιλεύω (vifa--3p; "will rule/reign") μετ' μετὰ (pg) αὐτοῦ αὐτός (nrgm3s) τὰ τό χίλια χίλιοι (d.a. + card. adj./an-p; "the thousand") ἔτη. ἔτος (n-an-p; "years")

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ANALYSIS VERSES 4 – 6:

1. The reader is now advanced to the next major event as a logical conclusion to Satan's incarceration with the phrase "**And I saw**".
2. John now sees 3 distinct groups in vs.4:
 - A. The **thrones, and they sat upon them, and judgment was given to them.**
 - B. **And the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God.**
 - C. **And those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand.**
3. With the imagery of "**thrones**" at hand, it is clearly suggestive of the formal establishment of millennial rule.
4. This is further validated in the final clause of vs.4, "**and they came to life and reigned with Christ for a thousand years**".
5. While there is no mention of Christ's formal coronation as the newly installed King of the world, it is assumed the reader recognizes this fact able to fill in the blank.
6. This is based on previous doctrine detailing that others will rule with Christ (Rev.2:26-27) and that Christ is the *King of kings and Lord of lords* in this kingdom (Rev.19:15,16).
7. It is those others ruling with Him now in view that demands the inclusion of Christ now in power.
8. Revelation further omits other details that occur in addition to the incarceration of Satan to include:
 - A. The time period between the battle of Armageddon and Millennial Age is some 75 days. Dan.12:11-12
 - B. The first 30 days is set aside as a mourning period for the Jews in memoriam of the defilement of the temple by Antichrist and rejection of the Christ by the nation. Cp.Zech.12:9-14
 - C. Further, during this period there is to be a cleansing of idolatry and beginning of cleansing the dead in the land from the battle. Eze.39:11-16; Zec.13:2
 - D. Christ will gather all of remaining mankind for operation separation of sheep from goats. Mat.25:31ff
 - E. Many other details of the Millennium otherwise prophesied in the OT. *See Doctrine of the Millennium*
9. There is much discussion as to the identity of the first two groups mentioned.
10. The term "**thrones**/θρόνος – thronos" is only used for certain occupants in Revelation:
 - A. The Father, in the 3rd heaven. Rev.1:4; 3:21; 4:2,3,4,5,6,9,10; 5:1, et al
 - B. Of Christ's earthly throne. Rev.3:21
 - C. Of the 24 elders. Rev.4:4; 11:16
 - D. Of Satan. Rev.2:13; 13:2
 - E. Of Antichrist. Rev.16:10
 - F. Of the Great White Throne. Rev.20:11,12
 - G. The Father and the Son sharing the throne in eternity. Rev.22:1,3
11. Through the process of elimination, we can deduce that the occupants of the **thrones** now in view are in direct correlation to the 24 elders.

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12. The **thrones** they have occupied in the 3rd heaven have now been relocated to planet earth.
13. Further, “**thrones**” is used in the plural only with reference to this special class of Church Age believers in Revelation.
14. The plural use in this vein is further isolated in the NT to the 12 Apostles, also CA believers, reigning with Christ over Israel in Mat.19:28; Luk.22:30
15. The 24 elders represent the Church and its role in reigning with Christ.
16. Here, the ones sitting on these **thrones** hark to the Church being represented in their individual and particular roles.
17. As with the 24 elders, other prize winning believers (ex. the Apostles) will rule over nations (Rev.2:26-27) with others assuming lesser roles.
18. By virtue of our royalty (**thrones**), all believers of the CA will share in Christ’s reign.
19. That they are envisioned as already sitting on their **thrones** looks to the unique nature of the Church with Christ via their previous **resurrection**.
20. That Christ’s resurrected Bride returns with Him to planet earth, they will immediately assume their reigning roles with Him at the onset of His assuming office.
21. That these believers have already been resurrected is further implied in the next group that John sees, “**and souls of those who had been beheaded**”.
22. Another group that is found present when Christ and the Church assume their roles of rulership is *the souls* of saints having yet to receive their **resurrection** bodies.
23. John now momentarily views them in their disembodied **souls** awaiting their ultimate vindication.
24. The accusative case of both “**thrones**” and “**souls**” is designed to point to the two distinct classes of believers John is now viewing, the resurrected and those yet to be resurrected.
25. As the 3rd clause will make clear (vs.4c), these non-resurrected believers are further divided into two segments.
26. The first group is characterized as having **been beheaded** as a means of martyrdom.
27. The term “**who had been beheaded**/πελεκίζω – pelekizo” is a hapax and literally means to “cut off the head with an axe”.
28. Some suggest this group is isolated to tribulational saints and that decapitation will be a common method for their executions and martyrdom, though this is not documentable.
29. What we can document is this method of killing was not uncommon in OT and inter-testament times, as the example of John the Baptist indicates. Mat.14:1-12; Mar.6:14-29; Luk.9:7-9 cf. 1Sam.17:51
30. Why decapitation is singled out here for martyrdom is to denote the extent believers in history have gone on behalf of the faith.
31. Obviously, saints have been martyred in many different ways. Cf.Heb.11:35-37
32. What is unique about these saints is the fact they were willing to hold to the end.
33. They are best representative of all OT saints dying pre-C/A and Daniel’s 70th week.
34. The cause for which they willingly gave their lives is then explained two-fold, “**because of the testimony of Jesus and because of the word of God**”.
35. What is true for all OT believers that finished their course was their witness with respect to Messiah (whether as John the Baptist during the time of Christ or those

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preceding the 1st Advent looking forward to His coming) and their orientation to the truth of BD.

36. These “prize winning” OT saints, as with the 24 elders, are chosen to represent all OT saints by virtue of their spiritual status of completing their course.
37. The saints that remain +V throughout their lives are those designated as looking for a “better **resurrection**”. Heb.11:35
38. That Jesus’ given name is used here is designed to personalize His relationship as the Anointed One with all believers i.e., Yahweh of the OT manifested as **Jesus** in the NT.
39. In other words, the relationship of **Jesus** to all believers is the same no matter when in history one might live.
40. This points to the fact that the spiritual truths of God’s plan for salvation are the same no matter the dispensation. Rom.4
41. The 3rd group and 2nd of non-resurrected saints are then viewed clearly as the tribulational martyrs **who had not worshiped the beast or his image**.
42. The nominative case of the relative adjective “**those who/ὅστις** – hostis” sets this group apart from the previous two groups.
43. It carries the nuance of “*whoever else is left*”.
44. What sets them apart is that their death through martyrdom occurs during the actual reign of Antichrist and his regime.
45. While OT saints and these saints are separated in time, they are to be lumped together with the other OT saints as having yet to receive their resurrection bodies, completing the final 7 years of the Age of Israel.
46. This is seen in the fact that both non-resurrected groups receive their resurrected bodies together to reign with **Christ** over the Millennium (vs.4d).
47. It is these believers that endured with the faith during Daniel’s 70th week refusing to acquiesce to the demand of worshiping Satan and accepting the **mark** necessary for economic transactions. Rev.13:15-16
48. Many saints will exit this world during this time **because** of the faith as Revelation makes clear.
49. The martyrdom of these saints places them in position of representing all believers that die during the tribulation.
50. It is the final clause of vs.4 that John then witnesses these OT and tribulational saints ultimate vindication as **they came to life and reigned with Christ for a thousand years**.
51. This verse indicates that the Church will be an eyewitness and part of the reward’s ceremony for the resurrection of all OT and tribulational saints.
52. With the latter’s resurrection, they too will take their proper places in ruling with Christ during the Millennium.
53. The aorist verb “**came to life/ζῆω** – zao” is ingressive translated “*began to live*”.
54. The interpretational debate surrounding this passage continues with vs.5 as John then denotes, “**The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection**”.
55. The first clause is designed to be parenthetical with the second clause continuing the thought of the previous **resurrection** of OT and tribulational saints.

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56. The basic contention of debate is whether believers or unbelievers are now in view and/or these are other believers not referenced in vs.4.
57. A basic fundamental for interpretation is that this verse (as with all) is to be understood first within the immediate context at hand.
58. That context is that chronologically we are now dealing with the 2nd Advent and establishment of the Millennial Age.
59. This verse assumes the reader understands that the **first** wave of resurrection of believers in history is the Church already sitting on their **thrones** in vs.4a.
60. With the Church resurrected and now having witnessed the **resurrection** of all OT and tribulational saints, the phrase “**the rest of the dead**” can only refer to one other category of humanity, unbelievers.
61. The “remaining **dead**” cannot refer to believers living in the Millennium because they are not yet **dead**.
62. That unbelievers are in view is seen in a synchronized statement appending “**the first resurrection**” called “**the second death**” in vss.6 and 15.
63. All unbelievers remain **dead** after the **resurrection** of OT and tribulational saints and do **not** receive their resurrection bodies **until** after the Millennium at the GWT.
64. The Bible teaches two general categories of **resurrection**: A **resurrection** of life for believers and a **resurrection** of eternal judgment for unbelievers. Joh.5:28-29
65. That judgment is called “**the second death**” and is an eternal **death** in which unbelievers will be fitted with their own **resurrection** bodies in order to exist in the LOF forever.
66. The “**first resurrection**” now in view in vs.5 is the 1st wave of resurrected believers that occurs in association with the 2nd Advent and Millennial Age (as part of the Day of the Lord designation).
67. The Bible further teaches subdivisions within this **first resurrection**: 1Cor.15:20-24
 - A. **Christ** as the **first** fruits. Vss.20,23a
 - B. Those that are Christ’s at His coming (vs.23) in two parts:
 - 1) The rapture coming for the Church. 1The.4:13-18; 1Cor.15:50-52
 - 2) The 2nd Advent coming as the time for resurrecting OT and tribulational saints. Cp.Dan.12:13
68. That the “**second death**” of vs.19 is an integral part to our understanding here is made clear in vs.6, “**Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power**”.
69. Vs.6a is an axiomatic statement that is to be applied to all believers that have received their **resurrection** by this time.
70. What is true for all is the **blessed** nature of their new existence and the fact they are declared **holy** (set apart for this purpose) in their designated roles of sharing reign with **Christ**.
71. The participial phrase “**the one who has a part**” looks to the individual participation of each resurrected believer each receiving their “piece of the pie”. (term “**part**”) Rev.16:19; 21:8; 22:19 cp.Mat.5:5; Act.26:18; Eph.1:11,14,18; Heb.11:8-10
72. The epitome of their **blessed and holy** status is then summarized with the fact that their future is not one destined for “**the second death**”.
73. This **death** was first introduced in the message to Smyrna though not closely identified there. Rev.2:11

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74. It is the eternal **death** that all unbelievers will face that is contrasted to the **blessed** nature of the eternal life niche resurrected believers are now destined to enjoy.
75. Eternal **death** will be executed against all unbelievers at the GWT judgment. Rev.20:11-15
76. This judgment is openly declared as having **no power** or authority **over these** resurrected believers.
77. In stark contrast to a future eternally separated from **God**, these saints are destined to fulfill their status of blessedness and holiness as noted in the final clause “**but they will be priests of God and of Christ and will reign with Him for a thousand years**”.
78. Their future is highlighted in the future tenses of the phrases “**will be priests and will reign**”.
79. That they **will be priests** indicates their spiritual service in the administration of God’s plan.
80. That they are **priests** to both **God and Christ** indicates the unity of the Godhead in the administration of the POG as executed by **Christ**.
81. That they **will reign with Christ for a thousand years** looks to their political roles of civil rulership during the Millennium.
82. The job description for all resurrected believers will involve their representation of **Christ** in both a spiritual and civil capacity to the millennial constituents and vice versa.
83. It is this final clause of vs.6 that gives the reader a hint as to the type of administration designed for the Millennial dispensation.
84. It will be a Monarchial priesthood under Christ:
 - A. This priesthood is a combined representation on two fronts: national and international.
 - B. These two fronts are further subdivided by believers in their natural bodies and resurrected believers including both spiritual and civil duties.
 - C. The spiritual administration is first carried out by Israel under a national priesthood via the Levitical system by believers in their natural bodies. Jer.33:18
 - D. This will follow the guidelines of the Age of Israel utilizing the instrument of temple worship. Eze.40-44 cf. 43:19; 44:15
 - E. Both spiritual and civil administration of Israel will be overseen by the resurrected Apostles. Mat.19:28
 - F. All other nations will be under mandate to make pilgrimage annually for worship in Israel. Isa.2:2-3; Zec.14:16-19
 - G. All other resurrected believers will oversee both spiritual and civil duties of nations on the international plane. Rev.20:6
85. One final question that arises from these verses is the **resurrection** of believers that die during the Millennium as Isa.65:20 infers.
86. All we can really deduce is that as long as they are not part of **the second death**, they will be resurrected no matter of timing.

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EXEGESIS VERSES 7 – 10:

^{GNT} Revelation 20:7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ

^{NAS} Revelation 20:7 **And when the thousand years are completed, Satan will be released from his prison,** *Καί (cc) ὅταν (temp.conj.; "when/at the time that") τὰ τό χίλια χίλιοι (d.a. + card.adj./nn-p; "the thousand") ἔτη, ἔτος (n-nn-p; "years") τελεσθῇ τελέω (vsap--3s; "might be completed/finished") ὁ Σατανᾶς (d.a. + n-nm-s; "the Satan/Adversary") λυθήσεται λύω (vifp--3s; "will be loosed/released/freed") ἐκ (pAbl) αὐτοῦ αὐτός (nprgm3s) τῆς ἢ φυλακῆς φυλακῆ (d.a. + n-Ablf-s; "prison/guarded confinement")*

^{GNT} Revelation 20:8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γῶγ καὶ Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

^{NAS} Revelation 20:8 **and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war;** *καί (cc) ἐξελεύσεται ἐξέρχομαι (vifd--3s; "he will come out") πλανῆσαι πλανᾶω (inf. purp./aa; "to deceive/mislead") τὰ τό ἔθνη ἔθνος (d.a. + n-an-p; "the nations") τὰ τό (danp; "the ones/which") ἐν (pL) ταῖς ἢ τέσσαρσιν τέσσαρες (d.a. + card.adj./Lf-p; "the four") γωνίαις γωνία (n-Lf-p; "corners") τῆς ἢ γῆς, γῆ (d.a. + n-gf-s) τὸν ὁ Γῶγ (d.a. + n-am-s; "Gog"; hapax; used 14x LXX; ref. to leaders of northern nations hostile to Israel) καί (cc) Μαγῶγ, (n-am-s; "Magog"; hapax; used 3x LXX; ref. to a son of Japheth [Gen.10:2; 1Chr.1:5] and the real estate of the leader Gog [Eze.38:2]; both Gog and Magog are in apposition to the earth) συναγαγεῖν συνάγω (inf. purp./aa; "to gather together/assemble") αὐτοὺς αὐτός (npram3p; ref. Gog and Magog) εἰς (pa) τὸν ὁ πόλεμον, πόλεμος (d.a. + n-am-s; "war/battle") **the number of them is like the sand of the seashore.** ὧν ὅς (rel.pro./gm-p; "of which"; not translated in the NAS) ὁ ἀριθμὸς (d.a. + n-nm-s; "the total number/sum of") αὐτῶν αὐτός (nprgm3p) ὡς (compar.conj.; "as/like) ἡ ἄμμος (d.a. + n-nf-s; "sand"; same as 12:18) τῆς ἢ θαλάσσης. θάλασσα (d.a. + n-gf-s; "the sea/seashore")*

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GNT Revelation 20:9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς.

NAS 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,** καὶ (cc) ἀνέβησαν ἀναβαίνω (viaa--3p; "the came up/ascended"; Jewish orientation is in relation to elevation, not direction) ἐπί (pa) τὸ πλάτος (d.a. + n-an-s; lit. "breadth/width/expanse" hence, "broad plain"; used 4x; Eph.3:18; 21:16 [2x]) τῆς ἢ γῆς γῆ (d.a. + n-gf-s) καὶ (cc) ἐκύκλευσαν κυκλεύω (viaa--3p; "circled/surrounded/encompassed"; hapax) τὴν ἢ παρεμβολὴν παρεμβολή (d.a. + n-af-s; military term for an army in the field; "encampment/camp/stronghold"; indicates the line of demarcation set for battle; used 10x) τῶν ὁ ἁγίων ἅγιος (d.a. + ap-gm-p; "of the saints") καὶ (cc) τὴν ἢ ἡγαπημένην, ἀγαπάω (d.a. + adj. ptc./PF/p/af-s; "beloved"; ref. to Jerusalem) τὴν ἢ πόλιν πόλις (d.a. + n-af-s; "city") **and fire came down from heaven and devoured them.** καὶ (cc) πῦρ (n-nn-s; "fire") κατέβη καταβαίνω (viaa--3s; "came down/descended") ἐκ (pAbl) τοῦ ὁ οὐρανοῦ οὐρανός (d.a. + n-gm-s) καὶ (ch) κατέφαγεν κατεσθίω (viaa--3s; "ate up/consumed/devoured") αὐτούς. αὐτός (npam3p)

GNT Revelation 20:10 καὶ ὁ διάβολος ὁ πλανῶν αὐτούς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου ὄπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

NAS 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 are also; and they will be tormented day and night forever and ever.** καὶ (cc) ὁ διάβολος (d.a. + ap-nm-s; "the devil/slanderer/false-accuser") ὁ πλανῶν πλανᾶω (d.a. + adj.ptc./p/a/nm-s; "having deceived") αὐτούς αὐτός (npam3p; ref. nations of the earth) ἐβλήθη βάλλω (viap--3s; "was cast/thrown") εἰς (pa) τὴν ἢ λίμνην λίμνη (d.a. + n-af-s; "lake") τοῦ τὸ πυρὸς πῦρ (d.a. + n-gn-s; "of the fire"; 2nd mention; 19:20) καὶ (cc) θείου θείον (n-gn-s; "brimstone/burning sulphur") ὄπου (adv. of place; "where/at what place are") καὶ (adjunct. conj.; "also") τὸ θηρίον (d.a. + n-nn-s; "the beast"; ref. Antichrist) καὶ (cc) ὁ ψευδοπροφήτης, (d.a. + n-nm-s; "the false prophet") καὶ (ch) βασανισθήσονται βασανίζω (vifp--3p; "they will be tormented/intensely pained") ἡμέρας ἡμέρα (n-gf-s;

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"day") *καί (cc) νυκτός νύξ (n-gf-s; "night") εἰς (pa+) τοὺς ὁ αἰῶνας αἰῶν (d.a. + n-am-p+) τῶν ὁ αἰῶνων. αἰῶν (d.a. + n-gm-p; "into the ages of the ages/forever/for all eternity")*

ANALYSIS VERSES 7 – 10:

1. History is now fast forwarded to the end of the Millennium, “**And when the thousand years are complete, Satan will be released from prison**”.
2. The temporal conjunction “**when**” continues the chronological advance indicated in vs.3, “*after these things he must **be released** for a short time*”.
3. During the past 1000 **years** the planet has enjoyed peace and prosperity with perfect environment and rule under Christ.
4. In part, this has been enhanced through the previous incarceration of **Satan** during this period. Rev.20:1-3
5. Now, for a unspecified period of time, **Satan will be released from** his solitary confinement in the **prison** “Hell”.
6. While his time of release is not specified, it is brief.
7. As Revelation has made clear, when **Satan** is allowed to operate unbridled, it doesn't take long to facilitate his plan as indicated during the 7 years of Daniel's 70th week.
8. Revelation (and the Bible) only explicitly relates this sparse excerpt to the events that occur during his release.
9. The minute details must wait until further revelation or history itself.
10. What we are able to garnish is that the primary Adversary to God remains such, even after incarceration.
11. It proves the incorrigible nature of Satan's negative volition and hostility to God.
12. That this millennial period of peace on **earth** is now interrupted through his release further points to the fact that he is the reason why conflict exists in God's creation.
13. It denotes that **Satan** is the primary cause underwriting all suffering, pain, misery and cursing brought about upon mankind.
14. While we are not told why he is **released** to attempt this one final coup d'état (sudden overthrow of government), we can safely assume it is part of the Divine decrees.
15. Further, with the 1st 4 of his 5 “I wills” having been judged and overruled, we would assume this final release is designed to address his 5th “I will” declaring he will make himself *like the Most High*. Isa.14:14b
16. As vs.10 will make clear, His defeat and destruction is certain bringing about the final resolution to the A/C in history.
17. Once **Satan** is **released**, we see he is still up to his old tricks using once again his favorite weapon, “**and will come out to deceive the nations, which are in the four corners of the earth, Gog and Magog, to gather them together for the war**”.
18. Satan's attempted coup once again involves misleading the **nations** that populate the **earth** to the entirety of its compass directions.
19. The accusative of the terms **Gog and Magog** are in apposition to the accusative of **nations**.
20. Here, these two names are designed to identify these **nations** in some way.
21. The names are used together in the prophecy of Eze.38-39 cf.38:2.

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22. The prophecy relates to Israel's enemies to the north (Eze.39:2) in far fulfillment (cp.Eze.38:8), more specifically Russia and her satellites.
23. The time is during the tribulation at which time Russia will advance upon Israel (Eze.38:18) and seek to destroy her.
24. While God is the One that instigates that battle (Eze.38:4), in our verses it is Satan.
25. Ezekiel uses the name of **Magog** with reference to the land of **Gog**.
26. The name **Gog** is designed to highlight the leaders of Israel's enemies (Eze.39:1) while **Magog** emphasizes their geography.
27. They are terms to describe a rebellious peoples and **nations** that attack God and His people ultimately headed to destruction (Eze.39:11-16).
28. That John's reference is not the same event of Ezekiel's prophecy is further made clear in the fact that Satan's **Gog and Magog** come from the **4 corners of the earth**, rather than from the north.
29. John's use of these two names is code to illustrate that the event now unfolding derives its impetus from a massive rebellion against Christ and His followers.
30. Satan's deception is to incite rebellion among the **nations to gather them together for the war**.
31. There are confusing views in Christian circles concerning the battle of **Gog and Magog** being one in the same as Armageddon.
32. However, our verse makes clear that this battle occurs after the Millennium.
33. Whatever human viewpoint delusion Satan may invoke, we might surmise it is designed to convince the **nations** that Christ's ruling *rod of iron* is in actuality oppressive and obvious cause for discontentment and the expression of true freedom in **nations** and their governments.
34. Satan's success is overwhelming as the final clause of vs.8 makes clear, "**the number of them is like the sand of the seashore**".
35. The sum total of those that join this rebellion is described here as essentially innumerable.
36. With perfect environment, living for hundreds of years, there will be a population explosion in the Millennium never before seen on this planet.
37. We might conclude the numbers in view here to be in the billions, if not larger.
38. Further, it brings out the existence of -V that will come to occupy this planet during the Millennium.
39. As we know, the Millennium begins only with believers. Mat.25:31ff
40. As believers, they continue to possess the STA and through procreation their offspring will have the same spiritual dilemma to overcome as every other human in history; to exercise faith in Christ and BD with +V or remain negative in unbelief.
41. Zechariah indicates there will be manifestation of -V during the Millennium that God will judge with drought. Zec.14:16-19
42. It appears that -V has once again arose as dominating the spiritual landscape of mankind, as it has always ultimately dominated in **number** in past history.
43. Satan's release demonstrates the horrible truth about -V.
44. That is, in spite of clear evidence with Christ ruling from Jerusalem concerning the truth of BD, those negative at God consciousness will remain negative.
45. **Satan** exploits their -V appealing to their STA's and presto, he has formulated a massive army to support him in this final endeavor.

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46. A parallel exists as seen in the fact that just as incorrigible Satan's -V is, so is all negative volition.
47. Further, this scenario illustrates that environment (socially and otherwise), example and relationships do not determine one's volitional status.
48. The expression of one's volition must come from within and from within it must be sustained.
49. While the truth of BD and applications of it appeals to, feeds and edifies +V, +V remains +V simply because this is what they choose to be.
50. On the converse, -V is and remains -V because this is what they choose to be.
51. In vs.9, we then see to what extent this rebellion advances, "**And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city**".
52. The term "**they came up**/ἀναβαίνω – anabaino" is to be understood with the Jewish frame of reference.
53. It looks to the advance as it would be applied to the elevation of Jerusalem, **the beloved city**, not as arriving from the South going North, as we might understand its use.
54. The **broad plain** looks to the flat terrain that terra firma acquired when God leveled all of the mountains at the 2nd Advent. Rev.16:20
55. Only one mountain is left, Mt. Zion, making Jerusalem the highest elevation on the planet. Mic.4:1
56. Satan's army now arrives from all 4 directions **of the earth** completely surrounding **the camp of the saints and the beloved city**.
57. The term "**camp**/παρεμβολή - pample" is a military term used to denote a stronghold or encampment for defense.
58. Here, the emphasis is not on a military army Christ has put together to defend the **city** (though a prepared army to meet this offensive is not unfathomable), as much as it indicates Jerusalem is the **city** of refuge for the **saints** and has become the demarcation line for the battle to ensue.
59. The **saints** in view would be believers still in their natural bodies as resurrected believers would not be in any danger of death.
60. The Satanic plan appears to first lay siege to Jerusalem, a common military tactic.
61. Whether a further offensive is ever executed by Satan's army is not revealed as John just states the ultimate conclusion, "**and fire came down from heaven and devoured them**".
62. It is fairly safe to say that any further aggression that might have been attempted by the army was benign as Christ once again destroys His enemies apart from them meeting their objective.
63. Christ flexes His omnipotence and rains a fiery cataclysm **from heaven** completely incinerating those opposing Him.
64. That this final **Gog and Magog** revolution is designed to bring closure to the A/C is then made clear in vs.10, "**And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever**".
65. This verse details the final fall of **Satan**.

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66. That he is here referred to with his alias as “**the devil**” highlights his reputation as the chief accuser and false maligner of God’s plan for mankind.
67. It is through his implementation of all distortion and lies of human viewpoint designed to denigrate the integrity of God and His word that is the blade used in his weapon of deceiving the –V in view.
68. This is the reality of satanic attack in the A/C through out history and a reality only defended against by the counter wielding of BD.
69. **Satan** is once again and for the last time seized and now bypasses hell and is thrown into the **lake of fire** that God has had prepared for his occupancy since the outset of his initial fall.
70. While not mentioned here, though implied through his name “**the devil**”, all of the other demons will also join him. Mat.25:41
71. John reminds us that this is the same **lake of fire** that the **beast and false prophet** also have been occupying. Rev.19:20
72. That they are again mentioned in part emphasizes the total futility of Satan’s plan against God in history.
73. As powerful a force as **Satan** is, his ultimate destiny is the same fate as negative men themselves.
74. The final clause of vs.10 puts to rest any fallacious thinking that there is no conscious external pain reserved for –V.
75. All creation that find themselves occupying this eternal domain **will be tormented day and night** for all eternity.
76. With the A/C now resolved in history, there remains only one final judgment that must be executed.
77. And that is the accounting of all of Satan’s spiritual prodigy and their ultimate fate as will be discussed in the remainder of chapter 20.

THE REVELATION TO JOHN

THE GREAT WHITE THRONE AND DISSOLUTION OF EARTH AND HEAVEN

EXEGESIS VERSE 11:

^{GNT} Revelation 20:11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

^{NAS} Revelation 20:11 **And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them.** *Καί (cc) εἶδον ὀράω (viaa--1s) μέγαν μέγας (a--am-s) λευκὸν λευκός (a--am-s; "brilliantly white") θρόνον θρόνος (n-am-s) καί (cc) τὸν ὁ καθήμενον κάθημαι (d.a. + subs.ptc./p/d/am-s; "the one sitting") ἐπ' ἐπί (pa) αὐτόν, αὐτός (nram3s; ref. the throne) ἀπό (pAbl; "from") οὗ ὅς (rel.pto./Ablm-s; "whose") τοῦ τό προσώπου πρόσωπον (d.a. + n-gn-s; "face/countenance/personal presence") ἡ γῆ (d.a. + n-nf-s) καί (cc) ὁ οὐρανός (d.a. + n-nm-s) ἔφυγεν φεύγω (viaa--3s; "fled away/took flight/quickly disappeared/vanished") καί (cc) τόπος (n-nm-s; "a place/defined area") οὐχ οὐ (neg. +) εὑρέθη εὑρίσκω (viap--3s; "was not found") αὐτοῖς. αὐτός (nrdn3p; ref. earth and heaven)*

ANALYSIS VERSE 11:

1. With the Adversary of the world and His demons removed from history for all eternity, the history of God's creation takes a dramatic turn.
2. John describes the event first with a description of a **throne**, the likes of not ever seen before, "**And I saw a great white throne and Him who sat upon it**".
3. For all the thrones mentioned in Revelation, only this **throne** is singled out as being **great** and **white**.
4. The adjective **great** carries with it the connotations of being extremely large and far reaching (Rev.6:4; 8:8) and powerful (Rev.6:12).
5. The adjective **white**, as used before, denotes its purity emphasizing the attribute of +R as manifestation of its glory.
6. The **throne** itself looks to the principle of sovereignty and right to judge.
7. This **great white throne** (GWT) is designed to characterize the nature of its occupant here described simply as "**Him who sat upon it**".
8. That there is no explicit identification for its occupant; many are divided as to whether it is in reference to the Father or the Son.
9. Those pointing to the Father point out the similarity of language of "**Him who sat upon it**" focusing on the Father's **throne** in the 3rd heaven. Rev.4:2; 5:1; 6:16; 12:5; 19:4

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10. On the converse, it is noted that this **throne** is reserved for judgment of all unbelievers (vss.12-13) and the right of all judgment has been given to Christ. Joh.5:22,27; Act.10:42; 2Tim.4:1
11. The resolution is found in the fact that there is now a major change in God's plan for history and creation.
12. That change is inferred in the prepositional phrase that follows, "**from whose presence earth and heaven fled away**".
13. With the appearing of the GWT, our present universe will be completely eradicated.
14. Peter gives the details as to exactly how this will occur. 2Pet.3:7,10-13
15. Peter further ties in the dissolution of our universe with the creation of a new heavens and **earth** that correlates with chapter 21 of Revelation. Rev.21:1
16. With the introduction of sin into the material universe, all creation is in a state of bondage, waiting the time when it will be delivered. Rom.8:19-22
17. While partial deliverance is realized through the Millennial reign, complete deliverance comes at the time of its dissolution and God recreates a new universe.
18. It is the event of its dissolution that sets the stage for a whole new realm of God and Christ ruling over creation.
19. With the completed resolution to the A/C, no longer will the reality of God's **throne** be an extension from the 3rd heaven to planet **earth** via Christ, as mandated for the Millennium. Mat.6:10; Luk.11:2
20. The **throne** of God and manifestation of rule will be located on the new **earth** in the New Jerusalem, where the Father and Christ will reign together for eternity. Rev.21:22; 22:1,3
21. The GWT indicates the transition period when reigns separated by time and space of the Father and Son disappears and they are manifestly united together ruling as One.
22. It marks the official end to the Day of the Lord and the beginning of the Day of God. 2Pet.10 cp.12
23. It is the end of historical time when the Son delivers up the kingdom to the Father, subjecting Himself back to the Father so that God may be all in all. 1Cor.15:24-28
24. That the mention of their personalities is omitted is to emphasize that their new manifested rule together is pictured in the essence of their Deity and attributes as One sitting **upon the throne**.
25. It is from their countenance of Deity as the Father and Son that the universe will flee.
26. The Father and Son are now pictured exercising their Deity in joint partnership of ruling over creation (they always have but now it is manifested in that way).
27. The descriptive nature of the GWT points to this:
 - A. **Great** indicates God's immensity (filling all time and space, something only Christ's Deity can manifest) and omnipotence that is the power with which he causes all things to exist or non-exist.
 - B. **White** emphasizes that God does not exercise His essence in violation of His +R and everything of His creation is subject to it.
 - C. **Throne** indicates His absolute Sovereignty as the creator and right to judge and rule over creation as He sees fit.
28. The aorist tense of the verb "**fled away**" points to the act of the dissolution.
29. Once the disappearance is complete, the final phrase then becomes a reality, "**and no place was found for them**".

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30. The aorist tense passive voice of “**was not found**” indicates that after the fact of the dissolution, there is no other outside agent that will ever recreate their existence again.
31. This points to the fact that the universe is here because it was created by a very powerful and omnipotent God. Gen.1:1; Joh.1:3
32. The sinfully contaminated **earth and heaven** that we know today will once and forevermore disappear into oblivion and never again will universe exist that will be subject to unrighteousness.
33. This is the perfect nature of the new eternal state and new creation of Rev.21.
34. While the grammatical antecedent of “**was not found**” is immediately applied to the present **earth and heaven**, that reality has farther reaching ramifications.
35. And that is that the GWT is also the signal that the final judgment to be bestowed upon unbelievers will now commence in vss.12-15.
36. Once they are purged via judgment from history, then God is free to advance creation to its new eternal state.

THE REVELATION TO JOHN

EXEGESIS VERSES 12 – 15:

^{GNT} Revelation 20:12 καὶ εἶδον τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἐστῶτας ἐνώπιον τοῦ θρόνου. καὶ βιβλία ἠνοίχθησαν, καὶ ἄλλο βιβλίον ἠνοίχθη, ὃ ἐστὶν τῆς ζωῆς, καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

^{NAS} Revelation 20:12 **And I saw the dead, the great and the small, standing before the throne, καὶ (cc) εἶδον ὁράω (viaa--1s) τοὺς ὁ νεκρούς, νεκρός (d.a. governs pro.adj. and ptc. + ap-am-p; "the physically dead") τοὺς ὁ μεγάλους μέγας (a--am-p; "the great/significant/important") καὶ (cc) τοὺς ὁ μικρούς, μικρός (a--am-p; "the small/insignificant/common") ἐστῶτας ἴστημι (adj.ptc./PF/a/am-p; "standing") ἐνώπιον (pg; "before/in the presence of") τοῦ ὁ θρόνου. θρόνος (d.a. + n-gm-s) **and books were opened; and another book was opened, which is the book of life; καὶ (cc) βιβλία βιβλίον (n-nn-p; "books/scrolls") ἠνοίχθησαν, ἀνοίγω (viap--3p; "were opened") καὶ (cc) ἄλλο ἄλλος (a--nn-s; "another of the same kind") βιβλίον (n-nn-s; "book/scroll") ἠνοίχθη, ἀνοίγω (viap--3s; "was opened") ὃ ὅς (rel.pro./nn-s; "which"; ref. the other book) ἐστὶν εἰμί (vira--3s) τῆς ἡ ζωῆς, ζωή (d.a. + n-gf-s; "the life"; ref. eternal life book) **and the dead were judged from the things which were written in the books, according to their deeds. καὶ (cc) οἱ ὁ νεκροὶ νεκρός (d.a. + ap-nm-p; "the dead") ἐκρίθησαν κρίνω (viap--3p; "were judged/critiqued/valuated") ἐκ (pAbl+) τῶν ὁ γεγραμμένων γράφω (d.a. + adj.ptc./PF/p/Abln-p; "from the things having been written") ἐν (pL) τοῖς τό βιβλίοις βιβλίον (d.a. + n-Ln-p; "the books/scrolls") κατὰ (pa; "according to") αὐτῶν. αὐτός (nprgm3p; ref. the dead) τὰ τό ἔργα ἔργον (d.a. + n-an-p; "works/deeds")******

^{GNT} Revelation 20:13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκρούς τοὺς ἐν αὐτῇ καὶ ὁ θάνατος καὶ ὁ ἄδης ἔδωκαν τοὺς νεκρούς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

^{NAS} Revelation 20:13 **And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; καὶ (cc) ἡ θάλασσα (d.a. + n-nf-s; "the sea") ἔδωκεν δίδωμι (viaa--3s; "gave up") τοὺς ὁ νεκρούς νεκρός (d.a. + ap-am-p; "the dead") τοὺς ὁ (d.a./amp; "the ones/which were") ἐν (pL) αὐτῇ αὐτός (nprLf3s; ref. the sea) καὶ (cc) ὁ θάνατος (d.a. + n-nm-s; "the death"; idiomatic for the grave) καὶ**

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(cc) ὁ ᾄδης (d.a. + n-nm-s; "the Hades/hell") ἔδωκαν δίδωμι (viaa--3p; "gave up") τοὺς ὁ νεκροὺς νεκρός (d.a. + ap-am-p; "the dead") τοὺς ὁ (d.a./amp; "the ones") ἐν (pL) αὐτοῖς, αὐτός (npdm3p; "them"; ref. grave and hell) **and they were judged, every one of them according to their deeds.** καί (cc) ἐκρίθησαν κρίνω (viap--3p; "they were judged") ἕκαστος (ap-nm-s; "each one/every one individually") κατὰ (pa; "according to") αὐτῶν. αὐτός (nprgm3p) τὰ τὸ ἔργα ἔργον (d.a. + n-an-p; "works/deeds")

^{GNT} Revelation 20:14 καὶ ὁ θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

^{NAS} Revelation 20:14 **And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.** καί (cc) ὁ θάνατος (d.a. + n-nm-s; "the death") καί (cc) ὁ ᾄδης (d.a. + n-nm-s; "the Hades") ἐβλήθησαν βάλλω (viap--3p; "were cast/thrown") εἰς (pa) τὴν ἡ λίμνην λίμνη (d.a. + n-af-s; "the lake") τοῦ τό πυρός. πῦρ (d.a. + n-gn-s; "of fire") οὗτος (near dem.pro./nm-s; "this thing") ἐστιν, εἰμί (vipa--3s) ὁ δεύτερος (d.a. + ord.adj./nm-s; "the second") ὁ θάνατος (d.a. + n-nm-s; "death") ἡ λίμνη (d.a. + n-nf-s; "the lake") τοῦ τό πυρός. πῦρ (d.a. + n-gn-s; "of fire")

^{GNT} Revelation 20:15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

^{NAS} 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.** καί (cc) εἴ εἰ (part. intro. 1st class cond.; "if"; assuming true) τις τίς (ind.pro./nm-s; "anyone"; ref. to being identified, hence anyone's name) οὐχ οὐ (neg. +) εὐρέθη εὐρίσκω (viap--3s; "was not found") γεγραμμένος, γράφω (circ.ptc./PF/p/nm-s; "having been written") ἐν (pL) τῇ ἡ βίβλῳ βίβλος (d.a. + n-Lf-s; "the book/scroll") τῆς ἡ ζωῆς ζωή (d.a. + n-gf-s; "of life") ἐβλήθη βάλλω (viap--3s; "he was thrown") εἰς (pa) τὴν ἡ λίμνην λίμνη (d.a. + n-af-s; "the lake") τοῦ τό πυρός. πῦρ (d.a. + n-gn-s; "of fire")

ANALYSIS VERSES 12 – 15:

1. John now advances us to the primary reason for the GWT, **“And I saw the dead, the great and the small, standing before the throne”**.

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2. The opening of vs.12 now explains the full ramification behind the demise of the universe and fact that *no place was found for them* ending vs.11.
3. With material creation completely vanished, there is no physical environment for the **dead** to now stand upon **before the throne**.
4. The **dead** that now find themselves in audience **before the throne** are all unbelievers of all time (excepting Antichrist and false prophet) previously mentioned as not coming to life until after the Millennium (vs.5) destined for the 2nd **death** (vs.6).
5. This fact is corroborated in vss.14-15.
6. That they are **dead** looks first and foremost to the fact that they are spiritually **dead**. Eph.2:1-2
7. It is spiritual **death** that characterizes all unbelievers as falling under the decrees of God's judgment condemning them to a life of separation from God. Col.2:13-14; Jam.2:26
8. The judgment of all unbelievers constitutes the final judgment in man's history that will now be administered via the GWT.
9. Mankind has been warned repeatedly that each individual will be forced to provide an account before God. Rom.14:12; Heb.13:17; 1Pet.4:1-5
10. The wise person has considered the issues of righteousness, God's nature and character, and made his provision for that inevitable fact.
11. Those that have not accepted the free gift of salvation by faith in Christ will find themselves before this massive and righteous **throne** of judgment.
12. They have manifested since God consciousness that they chose to live in rebellion against the Judge and in denial that this judgment will actually occur. Rom.1:20-25
13. They have in essence chose the material world as their god (in whatever fashion) denying the importance of the spiritual realities that governs all life.
14. This fact now highlights the reality that they have no material place to stand during the judgment proceedings.
15. All the physical and fleshly things of the world that unbelievers gravitate to in rationalization of denying God's plan have been stripped from them.
16. The only reality they now face is their spiritual dispositions.
17. The adjectival terms "**the great and the small**" encompasses every unbeliever that has ever lived in history no matter their earthly station.
18. This from the most powerful and significant to the lowliest of class and insignificant in human form.
19. The perfect participle "**standing**/ἵστημι – histemi" indicates that their spiritual disposition will determine their eternal fate.
20. Further, this verb carries with it the connotation of one's spiritual posture before God and men. Cf.Joh.1:26
21. John then fills us in on some of the details for this judicial proceeding, "**and books were opened; and another book was opened, which is the book of life**".
22. We have previously been introduced to the **scroll of life**. Rev.3:5; 13:8; 17:8
23. As we have discussed, this **scroll** is a registry of **life** in which all of humanity is entered and those that fail to believe in Christ, their names are blotted out. Rev.3:5
24. Further it has a separate registry more specifically called the Lamb's **book of life** (Rev.21:27) in which only the names of those that believe are recorded.

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25. It is essentially one **book of life** with two registries that upon final accounting will only have the names of believers recorded.
26. Based on foreknowledge, God recorded this **book** before the foundation of the world (Rev.13:8; 17:8) in anticipation of all whom he would create having predetermined the fate of those that would believe vs. not believe. Rom.8:29-30
27. The names of those He knew would be negative at God consciousness He blotted out as indication of their non-conformance to Jesus Christ.
28. At the GWT, we see that there are now additional **books** (plural) **opened** in correlation with **the book of life**.
29. The purpose of these **books** are found in a two-fold comparison:
 - A. **And the dead were judged from the things which were written in the books, according to their deeds.**
 - B. This compared to vs.15, “**And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire**”.
30. Here, we will note that vss.13-14 are parenthetical in subject, with vs.15 continuing the thought of vs.12.
31. That one’s **name** is in the **book of life** indicates the “overcomer” that has exercised faith in Christ for the SAJG. Rev.3:5
32. Anyone that has not made the SAJG is left to answer strictly based on their own merits of **works** in life.
33. It becomes apparent with the plural use of “**books**” that God has kept an accurate account and record for each unbeliever as to **their works**.
34. The 1st class conditional clause of vs.15, “**And if anyone’s name was not found written in the book of life**” is assumed true and contrasts or compares the unbeliever’s **works** to the fact of their lack of faith in Christ for salvation.
35. Vs.15 concludes that in spite of all the gyrations of activities, works, manner of life, philosophies, excuses, etc., that unbelievers have engaged in throughout history to enter heaven, none is sufficient to deliver them from being **thrown into the lake of fire**.
36. This conclusion validates two aspects concerning salvation:
 - A. Salvation is **only** through the non-meritorious act of faith in Christ apart from any other human endeavor or achievement. Joh.1:12-13; Rom.3:28; Gal.2:16; Eph.2:8-9
 - B. The single attribute necessary to gain entrance into heaven and have an eternal relationship with God is the +R that Christ provided mankind through His work on the cross imputed at the point of faith. 2Cor.5:21 cp. Rom.4:3,5
37. This in turn points to one of the most fallacious and widespread errors in man’s thinking concerning God and that is that God judges one’s eternal disposition based on relative righteousness.
38. The Bible makes clear that no matter how “good” one’s **works** are, apart from forgiveness of sins through faith in Christ they fall short of +R and **there deeds** are nothing but menstrual rags before God. Isa.64:6 cp.Act.10:43; 26:18
39. This includes even those that are religious. Mat.5:20
40. The unbelievers have already been judged by God (Joh.3:18) and the formality exposes that apart from faith they had absolutely no chance to escape this judgment since everyone born into this world has –R already accounted to them. Rom.5:12

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41. As noted, vss.13-14 are parenthetical providing more information surrounding this judgment.
42. They are to be viewed as occurring simultaneous with the GWT judgment.
43. Vs.13a, “**And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them**”.
44. On the surface, this portion of vs.13 simply appears to be emphasizing the fact that all unbelievers are a part of the GWT judgment, no matter their manner of **death**.
45. While true, the nature of the verse communicates a more pertinent detail.
46. There are 3 things said to give **up the dead**:
 - A. **The sea.**
 - B. **Death.**
 - C. **And Hades.**
47. The **sea** looks to those that died on the waters of the world and did not receive the customary burial.
48. The **death** in view looks to the normal dying of men occurring on the earth and is idiomatic to the graves that they are typically found buried (whether natural or unnatural burial).
49. **Hades** is the holding cell of hell that unbeliever’s souls went upon physical **death** after unplugged from their natural bodies. Luk.16:22-23
50. What the verse is communicating is the fact of the resurrection of all unbelievers where their new bodies are now reunited with their souls. Joh.5:29b
51. God, in His immensity, will gather all of the atomized remains of these unbeliever’s physical bodies, whether as waste or fish fodder in the **sea** or dust of the ground and recreate their new resurrection bodies for their eternal survival in the LOF.
52. These bodies will be reunited with their souls that have been held in hell.
53. It is in this resurrected state that unbelievers will face the GWT proceedings.
54. John then restates, “**and they were judged, every one of them according to their deeds**”.
55. That they are **standing before** Christ with the Father in resurrection bodies is a self-indictment against them for rejecting the true God over life. Joh.3:16 cf.Gen.2:7; Joh.6:27,33; 20:31
56. That they have rejected the eternal life given for faith in Christ, they now are destined to an eternal life of judgment in the LOF.
57. That they failed to present their passports of +R, it will be evidenced that their eternal niche is to be that designed for the unrighteous. Cp.2Pet.2:9
58. Vs.14 then declares the logical conclusion that their resurrection bodies evidence, “**And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire**”.
59. With the resurrection of all unbelievers now realized, the reality and domain of **death and Hades** have been rendered null and void.
60. The historical conclusion of mankind is that all **death** and the necessity for hell has been eradicated and judged.
61. This fulfills what Paul taught of God conquering the final enemy. 1Cor.15:26
62. **Death and Hades** have no further reason to exist since sin will no longer be a factor in the kingdom of God from this time forward.

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63. **Death and Hades** are here personified and their being cast into the LOF is to teach their complete elimination forever.
64. That the LOF is called **the second death** is to relate the reality behind the deaths of all unbelievers:
 - A. The term “**death**/θάνατος – thanatos” most basically means “a separation”.
 - B. For the unbelievers this indicates:
 - 1) The separation of the soul from the body at physical **death**.
 - 2) An eternal separation from God at the GWT based on spiritual **death**.
65. While the **second death** is canceled out for all believers by virtue of their faith in Christ and resurrection bodies (Rev.20:6), it is irreversible for all unbelievers.
66. The placement of vs.15 is designed to indicate that it is after the judgment of these unbelievers and the realities heretofore mentioned have been evidenced to them that last of all they will enter their eternal domain of torment and suffering. Rev.20:10
67. At the GWT, all the evidence of their indictments of eternal damnation will be presented in a real and undisputable way.
68. Contextually it is further designed as an evangelizing call to anyone that has not believed in Christ.
69. The axiomatic truth is the fact that if your **name** is not **written in the book of life**, you too are condemned to this same eternal fate.
70. Unbelievers are not judged for their sins as Christ removed that barrier at the cross. Col.2:14
71. That sin is not the issue, the two issues that remain are do they have +R based on their **works** or otherwise have they exercised faith in Christ.
72. With –V judged and all damning consequences removed, God’s creation is completely free to enter into one final and everlasting dispensation, the eternal state.