

REVELATION 20
THE THOUSAND YEARS!

**REVIEW OF REVELATION 19:8; THE WEDDING SUPPER OF THE
LAMB**

In the summer and autumn of 1844, the proclamation, “Behold, the Bridegroom cometh,” was given. The two classes represented by the wise and foolish virgins were then developed,—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet him; another class that, influenced by fear, and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, “they that were ready went in with him to the marriage.” The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of his kingdom. The holy city, the New Jerusalem, which is the capital and representative of the kingdom, is called “the bride, the Lamb's wife.” Said the angel to John, “Come hither, I will show thee the bride, the Lamb's wife.” “He carried me away in the spirit,” says the prophet, “and showed me that great city, the holy Jerusalem, descending out of Heaven from God.” [Revelation 21:9, 10.] Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper. [Revelation 19:9.] If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of days in Heaven, “dominion, and glory, and a kingdom,” he will receive the New Jerusalem, the capital of his kingdom, “prepared as a bride adorned for her husband.” [Daniel 7:14; Revelation 21:2.] Having received the kingdom, he will come in his glory, as King of kings, and Lord of lords, for the redemption of his people, who are to “sit down with Abraham, and Isaac, and Jacob,” at his table in his kingdom, [Matthew 8:11; Luke 22:30.] to partake of the marriage supper of the Lamb. . . .

In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light,—these saw the truth concerning the sanctuary in Heaven and the Saviour's change of ministration, and by faith they followed him in his work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as he enters in before God to

perform the last work of mediation, and at its close to receive his kingdom,—all these are represented as going in to the marriage. *The Great Controversy*, p. 426,427

Facts To Remember

Revelation 20 naturally divides into four parts.

1. Vs. 1-3, Satan is bound!
2. Vs. 4-6, The First Resurrection people!
3. Vs. 7-10, The Literal Armageddon and the Lake of Fire!
4. Vs. 11-15, The Second Death!

A. Revelation 20:1-3; Satan is Bound

1. What event starts the Millennium, v. 2? _____
2. What event ends the Millennium, v. 3? _____
3. What is the "bottomless pit"? _____

Re 1:18; 9:1; Rom 10:7; Gen 1:2; Jer 4:23-26; Isa 24:1-3

“. . .when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the hosts of the redeemed the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness. {GC 658.1}

The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues. . .Revelation 20:1-3 is quoted.

That the expression "bottomless pit" represents the earth in a state of confusion and darkness is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the deep." [THE HEBREW WORD HERE TRANSLATED "DEEP" IS RENDERED IN THE SEPTUAGINT (GREEK) TRANSLATION OF THE HEBREW OLD TESTAMENT BY THE SAME WORD RENDERED "BOTTOMLESS PIT" IN REVELATION 20:1-3.] {GC 658.1}

4. How is Satan bound with chains? _____

Mark 5:1-3; Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. {GC 659.1} For a thousand years, Satan will wander to and fro in the desolate earth to behold the results of his rebellion against the law of God. During this time his sufferings are intense. Since his

fall his life of unceasing activity has banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future when he must suffer for all the evil that he has done and be punished for the sins that he has caused to be committed. {GC 660.2}

5. Is the 1,000 year literal or figurative? _____
20:2, 3, 4, 5, 6, 7,

B. Revelation 20:4-6; The First Resurrection people

1. What are the Saints doing in Heaven?

a. _____

b. _____

c. _____

Da 7:9,22,27; 1 Thess. 4:16; Rev 1:6; 5:10; Matt 19:28; Lu 22:30; Ro 8:17; 1 Cor 6:2

2. Who made up this 1st Resurrection group & what is it?

a. _____

b. _____

c. _____

3. When does this period end? _____
20:5-9

4. Why are the 1st Resurrection people blessed? _____

6. What is the 2nd death? _____
Re 2:11; 20:6, 14; 21:8

C. Revelation 20:7-10, The Literal Armageddon and the Lake of Fire!

1. What happens when the 1,000 years ends? V. 7, _____

2. What does he do? v. 8, _____

3. Who are Gog & Magog, v. 8, _____
Eze 38:2; 39:1; Re 16:14; Gen 22:17

4. What did they do? v. 9, _____
5. What happened to them? v. 9, _____
Eze 38:9,16, 22-23; 39:6 Rev 21:1-2
6. What was the end result? v. 10, _____
Matt 25:41; Re 14:10-11; 19:20

D. Revelation 20:11-15, The Second Death or The Final Judgment!

1. What is the "Great White Throne? V. 11, _____
Heb 4:16; Da 2:35; 2Pe 3:7,10-11; Re 21:1
2. In v. 12, what scene is depicted? _____
3. What were the dead judged from? _____
Da 7:10; Mt 16:27; Ro 2:6; Php 4:3; Re 2:23; 3:5; 13:8; 19:5; 20:13; 21:27;
22:12
4. V. 13 show what? _____
5. What else is finally cast into the Lake of Fire? _____
Rev 1:18; 1 Cor 15:26
6. V. 15, where do you want your name recorded? _____

At last the order to advance is given, and the countless host moves on--an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the City of God. By command of Jesus, the gates of the New Jerusalem are closed, and the armies of Satan surround the city and make ready for the onset.

Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the City of God, and flows out beyond the gates, flooding the whole earth with its radiance.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart--all appear as if written in letters of fire.

Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; His early life of simplicity and obedience; His baptism in Jordan; the fast and temptation in the wilderness; His public ministry, unfolding to men heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the plottings of envy, hate, and malice which repaid His benefits; the awful, mysterious agony in Gethsemane beneath the crushing weight of the sins of the whole world; His betrayal into the hands of the murderous mob; the fearful events of that night of horror--the unresisting prisoner, forsaken by His best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace, in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die--all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes--the patient Sufferer treading the path to Calvary; the Prince of heaven hanging upon the cross; the haughty priests and the jeering rabble deriding His expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up His life. {GC 665-667.1}

The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them. {GC 668.2}