



Revelation With Daniel

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Revelation 20 cycles through the time of the thousand years using what seems to be a pattern. Three times this chapter goes over the same time frame which can better be understood by using the words beginning, during, and after. This pattern can be seen in verses **1-3**, **4-10**, and **11-15**. The cycles can be viewed as referring to different characters/settings in this controversy: the first cycle deals with the devil, the second deals with the righteous and the wicked, and the third reveals God's final judgments against sin and its originator—satan.

Verses 1-3 - The Greek word for “Bottomless pit” occurs exactly seven times in the Revelation. Here, its key is in the hand of a representative of Heaven. That angel carries a chain to bind the devil for 1,000 years (what's known as a thousand years), casting him into the bottomless pit to be there for the entire 1,000 year duration. (Keys were a concept considered in the study of chapter one.)

Each time reference is made to the bottomless pit in the Revelation, it refers to a place which God is un-welcomed. The enemy rules there. (Consider this: God is not everywhere. God is in Heaven [search the two words “father” and “heaven” in the New Testament]. If God were everywhere, then everywhere would be Heaven. God is not in the sinner, therefore, God is not everywhere. [Consider that God gives the Holy Spirit to them that obey Him, **Acts 5:32**.]) So, during the 1,000 years, the enemy will be locked up in his unpopulated kingdom, knowing he will be destroyed after the earth has had her Sabbath rest (there will be roughly 6,000 years of earth's history before Christ comes—known by the genealogies of the Bible and also the times in which we live wherein prophecies are rapidly fulfilling—with 1,000 years of ‘rest’ following as the seventh thousand years). A similar idea is found in **Leviticus 25:3-5**.

Another fascinating point in verse three is that satan will be bound and have to go into a pit, be sealed, spend what seems like and eternity there, then come out alive for his final reward. Christ also was treated that way. He was bound and went into a pit (grave/sepulcher), was sealed, was there for what seemed like an eternity, and came out alive to receive His final reward (**Matthew 27:59-28:7**).

Verse 4 - Christ promised thrones to His faithful disciples (**Matthew 19:28**). Paul said the faithful would judge angels (**1 Corinthians 6:1-3**). These faithful were beheaded, or persecuted, for their faith in the witness/testimony of Jesus and the Word of God (just as John the Baptist, **Mark 6:14-29**). Because they were faithful to the Word of the Lord, they were *not* worshippers of the beast, his image, nor did they receive his mark. Faithfulness to God's Word is the *only* safe course for humans today. The promise to the faithful in this verse is this: during the time the enemy is in the bottomless pit, Christ's followers will reign with Him during that 1,000 years! Christ will be in Heaven during that time, coming down to earth at the *end* of the 1,000 years (**21:2**)—therefore, the faithful will be in Heaven while the enemy is trapped here on earth.

Verses 5-6 - The dead, those that were not faithful to the Word of God, will live again. But they will not live again until the 1,000 years are expired/finished. This point is imperative. When Christ comes during what is known as the second coming, He will destroy all the unfaithful with the brightness of His coming (**2 Thessalonians 2:8**). They will be dead/unburied/eaten by the fowls of the air (**Jeremiah 4:23-27, 25:33, Revelation 19:17-18**). When the 1,000 years are finished, the

wicked will be raised to life again to face their final punishment which the saints have been able to verify as just (**Revelation 15:3-4**). The verse continues with, “This is the first resurrection...” It cannot mean the first resurrection of the dead, as verse six says you’re blessed if you have part in it. So the reference to the first resurrection must be speaking of what is said in verse six. It makes sense that the first part of verse five should be in parenthesis.

Verses 7-8 - The enemy will be loosed from his prison to deceive again those on the earth who were unfaithful to God’s Word while they were alive 1,000 years before. Gog and Magog are mentioned in this context. That refers to a time where God will be vindicated in His glory (something explained further in **Ezekiel 38-39**). It’s a time when all will know who is the Lord, the Holy One.

Philippians 2:10-11 prophesies that *every* knee will bow and *every* tongue will confess that Jesus Christ is Lord, to the glory of God the Father—everyone, including the enemies.

Verse 9 - They, referring to the unbelievers, are on the earth. They surround the camp of the saints, the beloved city. At this time, when the unbelievers have been resurrected by God to face their final judgment, while on the earth, fire comes down from God out of heaven to ‘devour’ them.

The word devour literally means “to eat down.” **Malachi 4:1,3** says that when God destroys the proud and those who do wickedly, they will be as ashes unto the soles of your feet. They will be burnt up/devoured/consumed/turned to ashes. (Notice **Psalms 37:20** or **Matthew 10:28** where the word for ‘hell’ is *geenna* [geh-henna]—a place of fire.)

Verse 10 - This is where it can be a little confusing. The devil is thrown into the lake of fire with the beast and false prophet (both made up of people) to be tormented day and night forever and ever... What gives? We were just told in verse nine that they would be devoured, right?

Verse **14** says death and hell themselves were cast into the lake of fire. This is the *second*, or final death for sin. The Bible then says in **1 Corinthians 15:26**, “The *last* enemy that shall be destroyed is death” (not the devil). The devil is already in the lake of fire, therefore, he is destroyed before death. Remember verse **15**; if you’re not found in the book of life, you’re in the lake of fire to be totally devoured. In the earth made new there will be no more death, as the last death would have been in the lake of fire (**Revelation 21:4**). We know this is true from **2 Peter 3:10**, “The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the *earth* also and the works that are therein shall be *burned up*.” We also know the earth will be consumed because **21:1** says there will be “a new heaven and a new earth: for the first heaven and the first earth were *passed away*.”

Too, when looking at the phrase, “forever,” we can see in other Scriptures what is meant. **Exodus 21:6** says if a servant wants to stay with his master, he will then have his ear pierced “and he shall serve him for ever.” How long is forever in this verse? Until the servant dies. In the same way, the devil/beast/false prophet will be tormented until they die—and then even death, the last enemy, will be destroyed. See **Luke 12:47-48**, **Jude 1:5-7** and **Jeremiah 17:27** in light of eternity. Is Sodom and Jerusalem still burning today? Or was the fire eternal until it had completed its purpose?

Revelation 14:11 tells us that the “*smoke* [not flames] of their torment ascends up forever and ever.”

Verse 11 - Here, what could include a picture of what was happening at the beginning of the thousand years, the throne looked white. In **Daniel 7:9** the throne looked like a fiery flame. In **Ezekiel 1:26** and **10:1** the throne looked like sapphire, or blue. **Exodus 24:10-12** refers to a sapphire

stone under God's feet. When God called Moses to come to Him, He said He would give him "tables of stone." BUT, there is a definite article in that verse, which should read "tables of THE stone..." the blue one that was last referred to. So, the original commandments of God were **blue**! Remember, blue represents keeping the commandments of God (see **Numbers 15:38-41**).

Back in the Revelation, God's face caused the earth and heaven to flee away (likely referring to the consumption of the earth in flames referred to in verses **9, 14-15**, which will be at the end of the thousand years. There will be a new heaven and a new earth after the lake of fire. See **21:1**).

Verses 12-13 - The dead standing before God are those who will have been resurrected by God after the 1,000 years (as mentioned in verse **5**). They will be brought up to be judged for the choices they had made in their lives while living on the earth—as all will be judged by their works (See **Ecclesiastes 12:13-14, 2 Corinthians 5:10**).

While the dead (dead in sins, **Ephesians 2:5**—some could say this is the closest the Bible brings our thoughts to zombies) stand before God, there are several books opened: they will be judged out of the things written in the books (plural), and we read that the deeds of the dead were written in those books. Also, the book of life (singular) will be opened (notice verse **15**). Don't forget about the book of remembrance found in **Malachi 3:16-18**! =)

Verses 14-15 - Refer to verse **10** again to read thoughts about these verses. The reality is, we want to be found in the book of Life. The Bible says, "Whosoever shall call upon the name of the Lord *shall* be saved" (**Romans 10:13**), and, "He that believeth and is baptized *shall* be saved; but he that believeth not shall be damned" (**Mark 16:16**). If we honestly call and really believe, we *will* be saved! **John 14:12** shows that believing is an action experience. Also, **Exodus 32:33** says, "the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of My book." God is calling us to be in that book, which is to turn to Him in righteousness—the righteousness given through the gift of His Son! (See **2 Corinthians 5:21**).

This chapter can be understood by the symbols or types represented in the rite of the day of atonement of the Old Testament Jewish festivals. "When he [the high priest] hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat [also known as the scapegoat]: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (**Leviticus 16:20-22**).

Find a parable that can be confusing regarding hell in **Luke 16:19-31**. "There was a certain rich man..." Here Christ starts another parable. (See **Luke 12:16, 15:11 & 16:1** for every time the words "certain rich man" is used in the Bible. Each time is in Luke and all of them are the beginnings of parables.) In the audience of Christ were the Pharisees, the rulers of religion for those days. "The rich man which was clothed in purple and fine linen, and fared sumptuously every day," represented the Jewish nation. Purple was a color representing royalty and wealth in the Old Testament (**Esther 1:6**). The "beggar named Lazarus" represented the Gentiles who were not allowed into the temple, so they were "at his gate". Lazarus "desiring to be fed with the crumbs which fell from the rich man's table" represented the Gentile nation desiring the blessings of the gospel from the Jewish nation. "The dogs came and licked his sores" (The dogs represent the Gentiles as well, see **Matthew 15:22-28**). The beggar goes to the best place possible—"Abraham's bosom," which would have been

contrary to the beliefs of the Jewish nation. I am sure that Christ's audience was astonished at His teaching. Christ was very bold and stated that the rich man went into "torments" (something no wealthy man would have said—especially if they believed the parable was about them). In verse **24** the Jewish nation was asking kindness from the Gentiles. Christ had turned the parable completely around to show the standing audience that they understood the gospel in an incorrect light. You can also read a little satire in Christ's words. Really, would a drop of water help someone in the torments of flames? Verse **25** is the main text to explain Christ's position, "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." Compare verse **26** with **Matthew 23:13**; the Jews were, with their false and wicked teachings, keeping people from entering the kingdom of heaven, teaching them to reject Christ. Verses **27-28** have the rich man asking to send Lazarus to the Jewish nation "lest they also come into this place of torment." What was the answer? Verse **29**, "They have Moses and the prophets [the Bible]; let them hear them." The rich man said, "If one went unto them from the dead, they will repent" (and believe in Christ). The final word is, "If they hear not Moses and the prophets [the Bible], neither will they be persuaded, though one rose from the dead." Jesus made it clear that if the Jewish nation did not accept Christ strictly on the foundation of the fulfilled Scriptures, then they would not believe even if He were to raise someone from the dead (or if He were to be raised Himself). Isn't it interesting that Jesus chose the name Lazarus in this parable, in light of the fact that He would later raise up Lazarus from the dead in **John 11:41-45**?

For a more complete study on subject of hell, please watch this presentation:
<https://youtu.be/rKAvl7eqtgM>

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