

Christ's Glory in Banishing Satan, Sin, and Death (Revelation 20:6-21:4)

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Let's continue our worship of our risen King in His living Word. In the beginning of the final book of the Bible John introduces King Jesus as the first to rise from the dead, to Him be the glory forever (Rev 1:5-6). In that same, when John sees a vision of the King in His glory, Jesus introduces Himself with these words: *'I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades'* (1:17-18). This is the revelation of King Jesus in resplendent glory and in resurrection power. And in today's text, in Rev 20-21 Jesus exercises the keys of Death and Hades. Rev 20 begins with the authority of the key that locks up the devil in a demonic prison pit called the abyss in v. 1-3, then in v. 5 Jesus exercises a key over death resurrecting some to life. Then later in v. 11-15 there's a final resurrection and judgment. John 5:29 mentions a *'resurrection of life'* and *'resurrection of judgment,'* and Rev 20 presents both in this chapter in that same order.

Before the end in v. 7 a key turns Satan loose from prison, final rebellion is attempted, but ends without a real battle. God sits and sends fire in v. 9 and casts Satan forever in hell in v. 10, no key to open. And a great white throne judgment, v.11-15, is where keys of Death and Hades are used for humanity and then in chapter 21, v. 4, death is no more, as if He throws that key away

Rev 20:4-5 is the first resurrection of believers: ⁶ *Blessed and holy is the one who shares in the first resurrection! Over such the **second death has no power**, but they will be priests of God and of Christ, and they will reign with him for a thousand years.* ⁷ *And when the thousand years are ended, Satan will be released from his prison* ⁸ *and will come out to deceive the nations that are at the four corners of the earth, Gog and Magog, to gather them for battle; their number is like the sand of the sea.* ⁹ *And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them,* ¹⁰ *and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.* ¹¹ *Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.* ¹² *And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.* ¹³ *And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.* ¹⁴ *Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.* ¹⁵ *And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.*
21:1, 4: *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away...He will wipe away every tear from their eyes, and **death shall be no more**, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away...*

Big picture: Christ banishes Satan (Rev 20:1-10), sin (11-15) and death (21:4). Last week for Easter, for resurrection Sunday, we looked at the resurrection chapter on Christ's resurrection, this week we'll look at our resurrection. 1 Cor 15 is the longest fullest teaching on resurrection of believers in Scripture. In the providence and timing of God our next text in Revelation parallels 1 Cor 15. Today we'll look at the explanation in the Scriptures then 3 applications of it

1 Cor 15:22-23 '*...in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.*'

- Rev 19 is His coming, Rev 20 pictures believers in Christ come to life in conjunction with this coming and kingdom in v. 4-6 like Paul
- Paul doesn't say everyone will be made alive at Christ's coming, he says all *in Christ* will be, at His coming *those who belong to Christ* (other passages mention "resurrection of the righteous" [Lk 14:14] or that "the dead in Christ will rise first" [1 Thess 4])¹
- Christ was the first resurrection, the first to rise in a glorified body never to die. He's first, *then* when He comes again those who belong to Christ, all in Christ will also be raised in new bodies never to die
- Christ is first in order *then us at His coming* [*then* in this context is not *immediately after in time*, it's a long time, some 2000 years or so is contained in that *then*, the time between His 1st and 2nd coming]

²⁴ **Then** comes the end [if 'then' means in v. 24 what it does in v. 23 then it's a long time after Christ's return], *when he delivers the kingdom to God the Father after destroying every rule and every authority and power* [those are terms including demons].²⁵ *For he must reign until* [time element] *he has put all his enemies under his feet.*²⁶ *The last enemy to be destroyed is death.*

This clear teaching passage is the same events and same order as Rev 20-21

- 1 Cor 15:23: at Christ's coming believers will be resurrected (Rev 20:4-6)
- 1 Cor 15:24-25: He must reign till the time all His enemies are under His feet, *then* the end will come after He destroys all opposition (Rev 20:7-13)
- 1 Cor 15:26: last of all Christ will put an end to death itself (Rev 21:1-4)

The symbolic visions of Ezekiel are also like Rev 20-21 in a similar order:

- Eze 37 - graves open and bodies of God's people come to life ->Rev 20:4-6
- Eze 38 - Gog and Magog attack, fire sent from heaven (v. 22) ->Rev 20:7-9
- Eze 39:21 - '*all the nations will see My judgment...*' ->20:12-15
- Eze 39:26 - God's people forget former sins, no more fears ->Rev 21:4

I know some in the 70s-80s taught Gog and Magog are Russia and its allies soon to attack Israel to fulfill Ezekiel. That sold some books in the cold war but I think it's safer to view Gog and Magog as symbols for final enemies. Spurgeon and others taught Ezekiel 37 symbolizes Israel's future ('*like life from the dead*' as Paul says in Rom. 11),² and he and some Puritans thought the new earth in Rev 21 includes a millennium 1st stage of the forever kingdom based on nations still there (v. 24-26) and some OT prophecies.³

You can study that later, I just want to point out the symbolic visions of Rev 20-21 follow the pattern of other Scriptures, and Rev 20 isn't the only place where God's people are resurrected or enjoy His blessed reign before final enemies/death is destroyed (Isa 65-66, 24-25).

But how can there be a final rebellion in v. 7-8 of earthly nations deceived by Satan who gather for a last battle? Didn't Christ kill them all in Rev 19? Who's the '*they*' in v. 9 with Satan who prepare to attack, but fire from God kills them before they can? Some see '*Gog and Magog*' as a demonic army marching like back in Rev 9:14-19

Other historic pre-mil guys have seen v. 8 as *'the rest of the dead'* of v. 5 who *'come to life'* after the 1,000 years, who *think* they'll fight God, but instead face final judgment in v. 10-15.⁴ Or other (I think most) pre-mil scholars say not everyone was killed in Rev 19. If you look at 19:19, the beast, his allies and armies gather for battle, not every person on the planet. In v. 20 Jesus deals with the beast and false prophet, then v. 21 says *the rest* were killed (here *the rest* in context of v. 19 = *rest of armies gathered for battle*). Zech 14 I think is parallel to Rev 19:

'the LORD will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives...the LORD my God will come, and all the holy ones with him...And the LORD will be king over all the earth...Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts...if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations' (v. 3-5, 9, 16-19)

So the nations of Rev 20:8 may be some of these who don't worship Jesus. Isa 24 also sheds light - *The Reformation Study Bible* calls Isa 24-27 the 'Apocalypse' of the OT because it's so parallel to the NT Apocalypse (Revelation).

- Isa 24:1-20 is really parallel to Rev 6-19, and true to apocalyptic style it uses symbols for earth-shaking events at the end

- Isa 24:6 says not all die in the burning judgments at the end. The end of Isa 24:6 says *'...the inhabitants of the earth are scorched, and few men are left.'*

- 24:21 adds: *On that day the LORD will punish the host of heaven, in heaven, and the kings of the earth, on the earth.*²² *They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished.*²³ *Then the moon will be confounded and the sun ashamed, for the LORD of hosts reigns...* [then 25:8 is the end of death, like Rev 21:4]

- 25:8 *'He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away'* [Rev 21:4: death ends, tears wiped from faces]

- Isa 24-25 is what Rev 19-21 pictures in the same order: the Lord comes to punish kings of the earth who gathered against Him, which matches Rev 19. He also punishes the heavenly hosts (Satan and his hosts), throwing them in a pit and shutting them up in that prison (exact same words as Rev 20:1-7).

Final judgment on sinners and Satan and his hosts won't be immediate at the 2nd coming of Rev 19, Isaiah prophesied there will be *many days* first. Rev 20 tells how long the *many days* will be, then eternal punishment (20:7-15). Isa 24:23 says the Lord will reign on earth, Isa 25 is the renewing of earth and the removing of death in 25:8 after the events of Isa 24, like Rev 20-21.

Bottom line: Jesus will be glorified by banishing Satan, sin and death itself

3 applications:

- This challenges our views of the end (20:4-10)
- This is a challenge for how God will view us then (20:11-15)
- This helps us view challenges until then (21:1-4)

First, this challenges our views of the end

These verses challenge our views, we don't think often of after Jesus returns and some may think after we die or Jesus returns we'll just sit on clouds and play harps. That's not biblical. Even many Christians rarely think about the fact that dead bodies will rise just as literally as Jesus rose from the grave as 1 Cor 15 promises or the fact that our new bodies will live on a new earth. It says in Scripture tombs will be opened, bodies or bones remaining will rise to meet their spirits. For believers it's in glorified imperishable bodies that can never die, and v. 6 says the 2nd death has no power over them. The 2nd death v. 14 says is not physical death, it's an eternal death in the lake of fire.

This is a challenge to other views who say v. 4-5 isn't a bodily resurrection:

- Many good men, especially from Augustine to the 19th century, saw the end of v. 4 non-literally, a coming to life spiritually when saved
- The challenge is the middle of v. 4 says these people were beheaded, at least some of them, and *then* came to life. If *came to life* is getting saved spiritually how could they be beheaded before they get saved? You don't die for your faith and *then get saved* by faith (end of v. 4)
- But let's assume for the sake of argument '*come to life*' in v. 4 means salvation. If we look at v. 5 it says *the rest of the dead ...come to life* [after] - if that phrase means salvation, then everybody gets salvation at the end, the rest of the dead, contradicting v. 12-15.
- In the last 100-some years another spiritual interpretation has arisen that this resurrection and reign is souls going to heaven as they die to await their resurrected bodies at the end⁵
- But again, v. 5 would mean '*the rest of the dead*' go to heaven at the end if '*come to life*'=souls going to heaven. Another challenge is the Greek for *resurrection* in v. 5-6 is never used in NT of souls going to heaven as they die, it's a Greek word for resurrection
- I heard Tom Schreiner say this point was what caused him to shift⁶ his view from amillennial to historic premillennial in the middle of preaching thru the book of Revelation

v. 5 also challenges the idea of a rapture 7 years before all this, another prominent idea in the last 100-some years. Rapture is just from the Latin of 1 Thess 4 that says '*the Lord himself will descend from heaven ...and the dead in Christ shall rise first. Then we who are alive, who are left, will be caught up [raptured] together with them to meet the Lord in the air...*'

The challenge to viewing that as happening 7 years before Rev 19-20 is the fact that Revelation never mentions any resurrection before here, and when it does here in v. 5 it says '*this is the first resurrection.*' If you interpret v. 5 literally, then the *first* resurrection happens as Jesus comes at this point for His final kingdom, *after* the tribulation of Rev 6-18. Daniel 12 also is clear the resurrection will be *after* the tribulation. Paul says the resurrection of the dead in Christ will be first, then the rapture. John sees in 20:5 at the end of the age '*the first resurrection*' (not a 2nd one after the big one 7 years before this time). So if we take '*the first resurrection*' in v. 5 literally, the 1 Thess 4 resurrection/rapture is here, not earlier (the dead in Christ rise, then rapture) That's the historic pre-mil view that it all happens in Rev 19-20. I think that view also fits best with 19:7 where it implies this is when the bride of Christ meets her coming Groom. That may mess with charts, but we need to admit that challenge. Each view has challenges, to me historic pre-mil has fewest, and has best support in early church till 4th century, some John taught.⁷ But we all need to apply humility and charity whatever our millennial doctrine.

More than challenging our views, this is a challenge for how God views us.

The 2nd application is far more important than your view of the end: how will the Lord view you in the end? How will He view you on judgment day? Look at v. 11 *'I saw a great white throne and him who was seated on it ...'*

Theologians call this the great white throne judgment. Will there be another judgment for believers? Some say there's an earlier or additional judgment of Christians. I'm not sure, this doesn't say, and there's enough challenges in what it does say that I'll just stick with what it says today. Mark Twain once said it wasn't the things he found unclear in the Bible that troubled him, it was things he saw clearly in the Bible that troubled him. v. 12 is clear: *And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.*¹³ *And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them [point of Death, Hades, sea, great, small, etc., seems to be all] they were judged, each one of them, according to what they had done*

The books record what each person has done in life, thought, word or deed. The book of life is names of saved, v. 15. Wiersbe explains for the unsaved: 'The White Throne Judgment will be nothing like our modern court cases. At the White Throne, there will be a Judge but no jury, a prosecution but no defense [for unbelievers], a sentence but no appeal. No one will be able to defend himself or accuse God of unrighteousness. What an awesome[awful] scene it will be!'⁸ But if you're in Christ, in His book of v. 15, hell is not for you

If v. 13 sounds like judgment by works, there's a sense in which judgment *is* by works. Salvation is by grace, but this judgment will be by works. Whose works can save us? Only the works of Jesus received by grace through faith and the work of His Spirit in us producing works as evidence, not earning it. 1 Pet 1:17 tells Christians God '*judges according to each one's work, [so] conduct yourselves in fear during the time of your stay on earth'* (NASB). We're to fear the Lord who will judge believers according to their works. It seems there's degrees of reward and punishment, as Jesus spoke of 'great reward' for some and judgment worse than Sodom on others

Heb 10:30: *The Lord will judge His people.* 1 Cor 3 says for believers our work will be judged by fire, only the work done for Christ will last and be rewarded, not wood, hay, stubble, which will burn though we can be saved. Only one life, 'twill soon be past, only what's done for Christ will last. We are only saved by Christ's works, but our works will be judged, rewarded, if we are in Christ and if Christ was the foundation of them. He saves us to good works (Eph 2:10). This challenges professing believers, is the Lord at work in us producing good works/fruit? v. 15 here: *And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.* [v. 10 says it's a place of torment day and night forever and ever]

2 Cor 5:10 *we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*¹¹ *Knowing, therefore, the terror of the Lord, we persuade men ...*²⁰ *Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.*

²¹ *For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him ...* ¹⁷ *Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new* (NKJV).

Are you in Him? If you're not, I pray to persuade you, I plead with you, I implore you, I beg you to beg God for grace: turn from your sins to trust Christ's work for you! If you haven't done that and need help let us know. If you're a new creation the last application of the resurrection ...

Helps View Challenges Till the End

For all who are a new creation in Christ Rev 21:1 promises a new creation in a new heaven and new earth. There's so many ways Christ is glorified in this chapter that we'll have to continue next time but I want to complete the picture in v. 4, in the renewed world Christ removes Satan, sin, and death. It was in Gen 3 that those 3 enemies entered the first world in that same order, Satan came to Eve, sin came to humanity, and death came to all. But Christ banishes Satan forever in Rev 20:1-10 and sin (v. 11-15), now finally death. Paul says the last enemy to be destroyed is death, and with it pain, sorrow.

⁴ *He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore ...*

How does that help us now? Does anybody have pain here? Any aches or pains you have now or will in the future (your back or neck or knee or hip) should make you long for that new body. Rom 8 says this cursed world longs for the day of final redemption of our bodies but before that final renewal Paul also gives a present application:

2 Cor 4:14 *'...he who raised the Lord Jesus will raise us also with Jesus ...* ¹⁶ *So we do not lose heart. Though our outer self is wasting away, our inner self is being renewed day by day.* ¹⁷ *For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison,* ¹⁸ *as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.* 2 Cor 5:...*we groan, longing to put on our heavenly dwelling...so that what is mortal may be swallowed up by life...So we are always of good courage.*

Study that later in 2 Cor 4-5, that applies this more than our time can today. C.S. Lewis described pain as God's way to draw our attention back to Him. Do you have inward pain because of this cursed world? Think of the world to come where that will be gone. Be reminded of eternity and live in light of eternity. Have you cried tears of mourning in sorrow for loss of relationship or loss of loved ones? Look to the Lord who will wipe away every tear and fear, and begins it now.

'Be still my soul, the hour is hast'ning on when we shall be forever with the Lord
When disappointment, grief and fear are gone, sorrow forgot, love's purest joys restored
Be still my soul when change and tears are past, all safe and blessed we shall meet at last⁹

There is coming a day when no heartaches shall come
No more clouds in the sky, no more tears to dim the eye
All is peace forevermore on that happy golden shore,
What a day, glorious day that will be ...
There'll be no sorrow there, no more burdens to bear,

No more sickness, no pain, no more parting over there;
 And forever I will be with the One who died for me,
 What a day, glorious day that will be.¹⁰

Let's give Paul the last word: *Who will deliver me from this **body of death**? Thanks be to God through Jesus Christ...* Next verse is Rom 8, study that later, there's no judgment of condemnation for those in Christ Jesus and he ends saying no death or life or things to come can separate us from His love

1 Cor 15 ends with his application: *'the dead will be raised imperishable, and we shall be changed... When the... mortal [body] puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory." "O death, where is your victory... where is your sting?" ... Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.*

¹ Other verses besides Rev 20:4-6, John 5:29, Lk 14:14, 1 Thess 4:16, and 1 Cor 15 suggesting a separate or distinct resurrection of believers may include Hebrews 11:35, where it describes the faithful seeking "a better resurrection." Or Isaiah 26 in the context of the Lord's coming to punish the world (v. 21) speaks of the bodies of God's people being raised to life (v. 19) but the unbelievers remain dead and don't rise at that time (v. 14). Or Paul in Phil 3:11 speaks of his longing to *attain the resurrection from the dead* (in that context Paul's not merely seeking the final resurrection of unbelievers, which happens whether we seek it or not, and Paul wouldn't strive after a resurrection to judgment). Literally one translation of Phil 3:11 has *the resurrection from among the dead* (HCSB, Greek *ek=*out from a group). Paul wasn't just longing to be a part of a bigger group in a general resurrection and judgment, Paul was longing to be a part of the resurrection *out from among* the other dead. The same phrase is used in Luke 20:35 where the context is clearly believers resurrected from the other dead (unbelievers in contrast to believers in living eternal relationship with God in v. 35-38, only some are worthy to be resurrected to that age). Jesus also spoke of a day when He would raise up believers (and the implication in context is only believers, John 6:39-40, 44).

There are other passages that mention the resurrection of believers and unbelievers in that order, but by themselves without considering other Scriptures, those texts might suggest all rise at the same time (Daniel 12:1-2, Acts 24:15). John 5:28-29 may be the strongest text suggesting there will be only one resurrection of all at the same time, even at the very same "hour": *... an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.*

But note even there, v. 29 distinguishes believers being part of 'the resurrection of life' and unbelievers being a part of 'the resurrection of judgment' (same order and terms as Rev 20). And in context, 'hour' doesn't mean 60 minutes, or even the same day, Jesus used the same word 'hour' in v. 25 to describe a time that had come when the spiritually dead would hear His voice and live (context of v. 24 makes clear it's the hearing of saving faith, which passes from death to life eternally). So the word 'hour' in v. 25 refers to a time, in that context 'hour' includes a time beginning with the years of Christ's earthly ministry and continuing through church history as people pass from death to life as Christ is proclaimed and heard by the ears of faith. In the chapter before, Jesus used the word 'hour' for the time that had arrived for the new worship of the Christian era (4:23). If 'hour' can cover 2,000 years of Christian worship, and 2,000 years of church history can be considered 'the last hour' in John's writing (1 John 2:18), then I think it's not unreasonable to see John 5:28-29 as an 'hour' that covers half that time (1,000 years) in Rev 20. See footnote 8 below for early church views on a resurrection of Christians followed by a thousand year earthly reign of Christ.

² Spurgeon, "The Restoration and Conversion of the Jews," Sermon # 582, MTP 10:425 says Ezekiel 37 '... is about the people of Israel, and prophesying concerning them; and evidently the vision, according to God's own interpretation of it, was concerning them ... it had a direct and special bearing upon the Jewish people ... restoration of the Jews to their own land and ... in the text, and in the context, a most plain declaration, that there shall be a spiritual restoration, a conversion in fact, of the tribes of Israel.'

³ See Spurgeon, "The Lamb-The Light," *MTP*, vol. 10, #583, and Robert Hawker (Puritan commentary) on Rev 21.'

⁴ John Gill, *Exposition of the New Testament*: 'some think these are the same with the four angels bound at the river Euphrates, and loosed, whose armies are represented as exceeding numerous, **Re 9:14** ... but these will be all the wicked dead, the rest of the dead, who lived not again until the thousand years are ended, when will be the second resurrection, the resurrection of all the wicked that have been from the beginning of the world; and these, with the posse of devils under Satan, will make up the Gog and Magog army ... **and fire came down from God out of heaven, and devoured them** ... the fiery indignation of God, or his wrath, which will be poured out like fire, is here meant, which will destroy both body and soul; this is no other than the lake of fire, or second death...'

⁵ Steve Gregg, *Revelation: A Parallel Commentary*, cites this view as being first seen in the 19th century.

⁶ <http://andynaselli.com/schreiner-from-amil-to-premil>
<http://www.boycecollege.com/2009/09/23/panel-tribulation-and-millennium-a-theology-forum-on-eschatology/>

⁷ Below are some of the beliefs in the early church by those who lived at the time of John's writing of Revelation:

- *The Didache* ('Teachings of the Apostles,' dated by some 5-15 years after Revelation) affirms the resurrection of saints first as in Rev 20:4-6: 'be "ready," for ye know not "the hour in which our Lord cometh." ... "then shall appear the signs" of the truth. First the sign spread out in Heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead: but not of all the dead, but as it was said, "The Lord shall come and all his saints with him." Then shall the world "see the Lord coming on the clouds of Heaven." ' (section 16, Kirsopp Lake translation)
- Irenaeus (who said he was taught by Polycarp [70-155 AD] who had been taught by John the author of Revelation): 'John, therefore, did distinctly foresee the first "resurrection of the just," and the inheritance in the kingdom of the earth...[God] gave promise of the inheritance of the earth to the fathers ... at the resurrection of the just, and fulfils the promises for the kingdom of His Son' (*Against Heresies*, chapter 36)
- Papias (born in 60s AD, disciple of the John): 'After the resurrection of the dead, there will be a Millennium, when the personal reign of the Messiah will be established on the earth.' [cited by Eusebius, *Ecclesiastical History*, 1:297]
- Justin Martyr (born ca. 103 AD): 'I and others who are right-minded Christians on all points are assured that there will be a resurrection of the dead, and one thousand years in Jerusalem...' [*Dialogue with Trypho*, chapter 80]
- Tertullian (born 155 AD): 'we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem...This both Ezekiel had knowledge of and the Apostle John beheld.' [*Against Marcion*, 3/25].

⁸ Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 621.

⁹ Katharina von Schlegel, "Be Still My Soul."

¹⁰ Jim Hill, 'What a Day That Will Be!'