

The Book of Revelation
Lesson 23 - Revelation 20

1. Key Verse is **Revelation 17:14** - “**These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.**”
2. **Chapter 20 – 1,000 Year Reign**
 - 2.1. The main theme of this chapter is the overthrow and defeat of Satan. This is one of the most difficult sections of the book of Revelation because some have taken this passage and made it literal and seek to form their basic Bible belief on this passage reading many things into the passage that it does not say.
 - 2.2. Inclusive in the passage of **Revelation 20:1-10** are the foundations from which untold amounts of false doctrine are advanced. Men have taken these highly figurative passages and have perverted explicit statements of Christ and the Apostles.
 - 2.3. Some have taken this passage and made it literal and seek to form their basic Bible belief on this passage reading many things into the passage that it does not say.
 - 2.4. The book of Revelation is a vision. The opening words of this chapter (“And I saw”) tell us that what will be depicted here is drama unfolded before John’s eyes. The visions are not to be taken as real events but as dramatic representations of real events. No one takes the rising of a seven-headed, ten-horned beast out of the sea (**Rev. 13:1**) as literal history. Likewise, it would be a mistake to think that an angel actually came, or ever will come, out of heaven to literally do what John saw in the opening scene.
 - 2.5. It is also important to notice that **Rev. 20** cannot follow **Rev. 19** chronologically. Revelation is not chronological but ideological and brings us to the end of the world several times as the book unfolds.
 - 2.5.1. Notice that the innumerable people of the nations of the earth are gathered together for war in **Rev. 20:8-9**. But the kings and armies of the earth were already gathered for war in **Rev. 19:19** and, together with “all men” of the ungodly world (**Rev. 19:18**), were completely destroyed in **Rev. 19:20** and **Rev. 19:21**.
 - 2.5.2. Just as **Rev. 12** abruptly reverts to the birth of Christ after having gone to the end of time in **Rev. 11**, without specifically informing the reader of the break in chronology, so **Rev. 20** goes back to pick up the story of Satan’s curtailment and final doom after the world is vanquished in **Rev. 19**.
 - 2.5.3. Therefore, it is an absolute necessity to see **Rev. 20:1-10** as a review, with some added details, of time periods already discussed in Revelation.
 - 2.5.3.1. **Rev. 20:1-6** cover most of the Christian era and **Rev. 20:7-10** cover the final conflict just before the close of history, which ends with the second coming of Christ.
 - 2.5.4. Remember, the enemies of the Lamb were introduced in the following order:
 - 2.5.4.1. the dragon,
 - 2.5.4.2. the two beasts (beast and the false prophet),
 - 2.5.4.3. Babylon the great.
 - 2.5.5. In reverse order, they are meeting their destruction in chapters 17 through 20.
 - 2.6. Major views regarding this passage...
 - 2.6.1. There are three basic views: Premillennialism, Post-Millennialism, and Amillennialism.
 - 2.6.1.1. Premillennialism teaches that Jesus is coming soon. When he comes, the righteous will be raised from the dead and the Christians on earth will be

caught up to meet Christ in the air for seven years. This is called the "rapture." After the seven years, Christ will come to earth with his saints and will reign on the earth for a thousand years (the millennium). After the thousand years, Satan will be released for a time. There will follow the second resurrection from the dead; this is the resurrection of the wicked. The great white throne judgment will follow. There are various groups of premillennialists add differing components, but this is the basic plan.

2.6.1.2. Post-millennialism teaches there will be a thousand years of peace and triumph of the gospel before Jesus comes the second time. Many people believed this around the time of the Reformation and later the Restoration, but most have been disillusioned because of the terrible wars of the 19th and 20th centuries.

2.6.1.3. Amillennialist hold that there is no literal millennium. The thousand-year period is symbolic.

3. **Rev.20:1-2**

3.1. **Rev. 20:1 - And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.**

3.1.1. The abyss is called the bottomless pit in the King James Version. This term is used eight times in the Bible (**Revelation 9:1, 2, 11; 11:7; 17:8; 20:1**). In all of these places the word signifies the present abode of Satan and his angels from where they direct their operations in opposition to God. The abyss is not the place of their final punishment.

3.1.1.1. The abyss is not the place of their final punishment (see verse 10). In **Luke 8:31** it has this same meaning. In **Romans 10:7** it stands for the place of abode of the souls of the dead.

3.1.2. The key and chain are symbolic. Having the key shows that power is given to this angel over Satan. The great chain in his hand is the power to bind Satan. A spirit cannot be bound with a literal chain, thus this is symbolic.

3.2. **Rev. 20:2 - And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years...**

3.2.1. The devil is called by the four names used in Revelation to describe him. The same names used in **Revelation 12:9**.

3.2.2. In the first two verses of the passage an angel representing Christ lays hold on Satan and casts him in the abode of the wicked spirits.

3.2.2.1. This represents Christ triumphing over the Devil while He (Christ) was on earth.

3.2.2.1.1. **Luke 11:20-22**

3.2.2.1.2. **Matt. 12:28-29**

3.2.2.2. Christ's power is much greater than the Devil and he binds him figuratively. Christ's power came from God therefore it was God's power.

3.2.2.2.1. **Matt. 17:18; Luke 9:1; 10:17**

3.2.3. The angel bound Satan for a thousand years.

3.2.3.1. Satan being a spirit, the only "chain" that can effectively bind him (restrain or defeat him) is God's word. Jesus defeated Satan at every turn with "it is written." When God's word has free course in directing human life, the individual can safely protect himself against any device of Satan.

3.2.3.1.1. Mankind has the right to use that protection at will thus Satan is bound in the only way that is consistent with man's nature.

- 3.2.3.1.2. Satan's binding does not mean the destruction of evil. Satan still works through his angels who pose as ministers of righteousness (**2 Cor. 11:13-15**).
- 3.2.3.2. The binding of Satan is not new to the New Testament. These verses should be considered: **Matthew 12:29; Luke 10:17-18; John 12:31**.
- 3.2.3.3. Satan is bound as far as his having any power over the individual is concerned.
- 3.2.3.4. **James 1:13-15 - Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.**
 - 3.2.3.4.1. Satan produces opportunities for mankind to sin, but the decision lies with us.
 - 3.2.3.4.1.1. **1 Cor. 10: 13 - There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.**
- 3.2.3.5. This term bound frequently means that one is restricted in certain ways, but not in others. The idea here is that Satan is limited. There are some things he cannot do that he once did. Some of ways he is restricted are: He can no longer send demons into the bodies of men and women as in the first century. He cannot destroy the church. He cannot keep the gospel from being preached to the entire world. He cannot force a human being to follow him or do his will. Perhaps no one knows the full extent of the binding, but the comfort to Christians is that as powerful as Satan is, he can be overcome with God's help. The thousand years refers to the entire Christian Age. It is a symbolic number.
- 3.2.4. Satan introduced death and sin into the world
 - 3.2.4.1. Through sin, Satan gains a stranglehold over mankind (man's choice).
 - 3.2.4.2. God promised the "seed of woman" would deliver a crushing blow to Satan's power (**Gen. 22:18**)
 - 3.2.4.3. When the time was right, God sent Christ into the world with the intent to destroy Satan's power.
 - 3.2.4.4. Satan was determined to destroy Christ...
 - 3.2.4.4.1. Satan believed that killing Christ would end his power.
 - 3.2.4.4.2. The death, burial and resurrection of Jesus took the sting from death and left Satan beaten once for all.
 - 3.2.4.4.3. Because of Christ's sacrifice, all mankind could experience eternal hope, forgiveness and salvation.
- 4. **Rev. 20:3 - and cast him into the abyss, and shut [it], and sealed [it] over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.**
 - 4.1. The abyss is not the place of punishment for Satan and his forces; it is the place they operate from at the present time. For the angel to be able to put him in the abyss and lock it, and Satan to be confined to the abyss, means that Satan is completely

controlled. This does not mean he is not active, but that he is limited by God in his actions.

4.1.1. The book of Job reveals some of the great power of Satan, but it also shows that God limited Satan. Since Jesus died on the cross, Satan is even more controlled. He cannot hinder any blessing that God has promised to the righteous. He cannot separate us from God by brute force. He still works as the devil, but this says that he should deceive the nations no more.

4.1.2. Though Satan is active, he is restrained. He cannot do his worst. He cannot deceive the nations to use them all for his purposes. He must be released for a little time. Nothing much is said of this to help one understand, but it is true because it is God's plan.

4.2. In verse three we learn the purpose for which Satan has been bound, "that he should deceive the nations no more until the thousand years should be finished." No longer can Satan deceive the nations with his lies and evil ways, for the gospel has been delivered and only those who wish to serve Satan can be blinded by his ways."

4.3. He is loose in the world but bound by the gospel. As long as a Christian holds fast to the truth, the Devil and all of his helpers cannot harm him. If the Christian refuses to abide as he should, then he is subject to the Devil and all the temptations he has in his repertoire.

4.4. Even though Satan was defeated, he still tried to kill the spreading of the gospel (**Acts 8:1**) and desires that the spreading of the Word be limited today.

5. **Rev. 20:4 - And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.**

5.1. John now sees thrones. He does not say where they are, but the indication is that they are in heaven. They that sat upon them must be the same as the beheaded martyrs and those who had remained faithful. He does not say how many thrones there were. Judgment was given unto them may mean they were given authority to execute judgment, or that justice was done for them. It seems that the second meaning fits the context better as the context of Revelation 20 is that Satan will be defeated and punished.

5.2. John saw two groups. First, those who had been beheaded for the testimony of Jesus and for the word of God. Beheaded here is the word that literally means "killed with an axe." This was the way Rome did it, but the meaning had given way to the sword in the Roman Empire so that it means executed. This refers to the martyrs who were faithful to Christ and were put to death for being a Christian.

5.3. The second group refers to all the faithful Christians who remained faithful until death. They did not worship the beast or have the mark of the beast on their forehead or hand. John saw their souls indicating they were souls without bodies, which is the state of man between death and the resurrection. They lived and reigned with Christ a thousand years. The thousand years is a symbol of the Christian Age.

6. **Rev. 20:5-6**

6.1. **Rev. 20:5 - The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.**

6.1.1. "The rest of the dead..."

- 6.1.1.1. This references the physical dead and the fact they will live not until this age is over.
- 6.1.1.1.1. Some believe, more specifically, “the rest of the dead” are the wicked that have died. They stay in the tombs until the second coming of Jesus. They will be resurrected at that time; then they will suffer the second death. They will be cast into hell.
- 6.1.2. What is the first resurrection? There are a number of different thoughts...
- 6.1.2.1. First, some believe it describes those who have been baptized; washed and cleansed of their sins.
- 6.1.2.2. Some believe it is the experience of living and reigning with Christ in that realm beyond the grave.
- 6.1.2.3. Some also believe it describes a relief from some horrible persecution somewhat equivalent to **Ezekiel 37**.
- 6.2. **Rev. 20:6 - Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.**
- 6.2.1. John next turns to those that have been regenerated and says “Blessed and holy is he that hath part in the first resurrection.”
- 6.2.2. He states that those who have part first resurrection; the second death will have no power over them.
- 6.2.2.1. What is the second death?
- 6.2.2.1.1. **Rev. 21:8 - But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [shall be] in the lake that burneth with fire and brimstone; which is *the second death*.**
- 6.2.2.2. Since the second death has no power over those who have experienced the first resurrection, it must be referring to one having their robes washed in the blood of the Lamb (**Revelation 7:13-14; Acts 22:16**).
- 6.2.2.2.1. When one sins, he is dead in sin (**Ephesians 2:2**). If one dies while he is dead in sin, he will suffer the second death which is the eternal hell (**John 8:2; Romans 6:23**).
- 6.2.2.2.2. However, when ones believes in Jesus and obeys the gospel by repenting of his sin, confessing his faith in Christ and being baptized by immersion for the remission of his sins, he is made alive (**Ephesians 2:2**).
- 6.2.2.2.3. Paul explains in **Romans 6:1-5** that when a person is baptized into Christ Jesus, he comes in contact with the blood of Jesus and his sins are washed away by the blood of the Lamb and he arises (is resurrected) to the newness of life. Paul teaches that men are justified by the blood of Jesus (**Romans 5:9**). They were dead in sin; now they are alive in Christ Jesus.
- 6.2.2.3. While on earth a Christian has to be "sober" and "watchful" against the devil (**1 Pet. 5:8**). Jesus said, “**hold fast that which thou hast, that no one take thy crown**” (**Rev. 3:11**). But once a person has overcome he can “**not be hurt of the second death**” (**Rev. 2:11**). Only when souls have gone to realms above can it be said that "over these the second death hath no power" (**Rev. 20:6**).

- 6.2.2.3.1. The exception will be those who are still alive, and faithful, at Christ's return.
- 6.2.3. Those who have experienced the first resurrection are priests of God and Christ, and shall reign with him a thousand years.
 - 6.2.3.1. Nothing in the Bible teaches that Christians will be priests in heaven.
 - 6.2.3.1.1. Christians are priests of God during the Christian Age on earth (**1 Peter 2:5, 9**).
 - 6.2.3.1.2. Jesus is the Great High Priest and every Christian is a priest in the Christian Age (**Hebrews 5:5-6**).
 - 6.2.3.1.3. The kingdom was established upon the first Pentecost after the resurrection of Jesus from the dead. Every Christian is in the kingdom during the Christian Age on earth (**Revelation 1:9**).
 - 6.2.3.1.4. When Jesus comes he will not establish the kingdom; he will deliver the kingdom to the Father (**1 Corinthians 15:24**).
 - 6.2.3.1.5. The conclusion is that Christians are priests and are in the kingdom during their life on earth. The thousand years refers to the entire Christian Age.
- 7. **Rev. 20:7 - And when the thousand years are finished, Satan shall be loosed out of his prison,**
 - 7.1. A final surge of satanic power in which he shall try to make a final stand against those who refuse to worship the beast or his image.
 - 7.2. The final battle takes place at the end of the Christian Age.
- 8. **Rev. 20:8 - and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.**
 - 8.1. Remember from our earlier study that the "four corners" simply refers to the entire world.
 - 8.2. Who are Gog and Magog?
 - 8.2.1. **Ezekiel 38**
 - 8.2.2. Magog was one of the sons of Japheth (**Gen. 10:2**) and his offspring grew into a nation = "Magog" (**Ezek. 38:2**).
 - 8.2.3. Gog was a son of Joel (**1 Chron. 5:4**). Ezekiel used Magog as a symbol of forces arrayed against Israel, calling their ruler "Gog" (**Ezek. 38:2**).
 - 8.2.3.1. "Gog and Magog" came to refer to enemies of the Messiah. This refers to all who do not obey the Gospel of Christ.
 - 8.3. John conveys the fact that this last-ditch stand of Satan involves the whole world. They are as the sand of the sea, innumerable. They look invincible to the unperceiving eye.
- 9. **Rev. 20:9 - And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them.**
 - 9.1. It looked like the people of God are surrounded and will be defeated, but looks can be deceiving. There is no battle described. God defeated Satan and his forces with fire from heaven. The defeat is decisive and final. This occurs at the Second Coming of Jesus.
 - 9.2. The scene looks bad for the Lord's people; surrounded by the evil forces of Satan.
 - 9.2.1. As we have already noticed, the binding of Satan prevents him from "deceiving the nations" (**Rev. 20:3**) into an onslaught against the church. When he is loosed he will have no such restriction. Therefore, he will immediately go forth "to deceive

the nations which are in the four corners of the earth." This has to do with "war" against "the camp of the saints."

9.2.2. For now the church is safe -- "the gates of Hades shall not prevail against it" (**Matt. 16:18**). But after the 1,000 year binding is over, Satan will initiate "the war." It is the same one mentioned earlier under the symbolic place-name of Har-Magedon (Armageddon) -- "the war of the great day of God the Almighty" (**Rev. 16:14-16**).

9.2.3. When Satan's hordes "war" against the Lamb (**Rev. 17:14**), it will be "the war" against Jesus at the second coming (**Rev. 19:19**, the definite article is in the Greek).

9.2.4. The war will be brought against Jesus by attacking his church in a worldwide persecution. And the only thing that will prevent the destruction of the church is divine intervention from heaven, which marks the return of Jesus and the end of the world.

9.2.5. The reason no battle is pictured in these passages having to do with the great war is because the two sides fight on different planes.

9.2.5.1. Christians are not to engage either now or at the end of time in a fight against "flesh and blood" (**Eph. 6:12**), as Jesus long ago pointed out (**John 18:36**).

9.2.5.2. We are continually engaged in a "spiritual war" (**Eph. 6:12**) in which we "fight the good fight of the faith" (**1 Tim. 6:12**).

9.2.5.3. The world does not go by our rules, and so their warfare will have no such restrictions. Just as in John's day Christians were being exiled (**Rev. 1:9**) and killed (**Rev. 6:11**), so there will be an escalation of such tribulation toward the end of time when Satan is loosed to unleash his fury upon the church.

9.2.6. We are no match for the world when persecution takes the form of a carnal attack. All we can do is remain "faithful unto death" (**Rev. 2:10**). Over and over in the book of Revelation, Christians are candidly told of the physical onslaughts of Satan's worldly forces. It is not our role to fight back on their level either now or when the final battle comes. And there is no need to, for Jesus will fight for us.

9.2.7. When the time is right, heaven will be "opened" for the return of Jesus -- the warrior pictured on the white horse (**Rev. 19:11**). In one fell swoop he will conquer all of Satan's hordes (**Rev. 20:12-21**). **"These shall war against the Lamb, and the Lamb shall overcome them"** (**Rev. 17:14**). There will be no contest, for he will slay them **"with the breath of his mouth ... at the manifestation of his coming"** (**2 Thes. 2:8**).

9.2.8. John has described this final victory already and therefore he wraps up the last conflict in **Rev. 20** by simply saying that "fire came down out of heaven and devoured them" (**Rev. 20:9**). This is the end of the world when Jesus is revealed from heaven **"in flaming fire, rendering vengeance"** (**2 Thes. 1:7-8**).

10. Rev. 20:10 - And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

10.1. The final defeat and punishment of Satan is given. The devil was the deceiver. Hell is described as a place of eternal punishment, a lake of fire and brimstone. This is where the beast and false prophet were cast. Torment means anguish, pain and punishment. It will be forever and ever without end.

10.2. Notice it does not say that Satan is the keeper of hell as is a common conception, but that he is thrown into it to be punished. It has been prepared for him and those who follow him (**Matthew 25:41, 46**).

11. Rev. 20:11-15

11.1. This section describes the great Day of Judgment, which signals the end of the physical universe.

11.2. John now describes the final judgment. There is just one judgment for all mankind (**Acts 17:31**).

11.3. From this marvelously comprehensive passage, and parallel texts in the Book of Revelation, we can learn that on that great and final day the following will take place:

11.3.1. The world will pass away...

11.3.2. The Hadean world will cease...

11.3.3. The Resurrection will occur...

11.3.4. The Judgment will take place...

11.3.5. An eternal and irrevocable separation will take place...

11.3.6. Hell, as an eternal destiny will begin for some...

11.3.7. Heaven, as an eternal destiny, will begin for others...

11.4. The Judgment is spoken of on several occasions in scripture:

11.4.1. Jesus said, "**Heaven and earth shall pass away**" (**Matt. 24:35**).

11.4.2. Citing **Ps. 102:25-27**, the Hebrews writer wrote, "**And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed**" (**Heb. 1:10-12**).

11.4.3. "**And the world passeth away**" (**1 John 2:17**).

11.4.4. "**For the fashion of this world passeth away**" (**1 Cor. 7:31**).

11.4.5. **2 Pet. 3:7-13 - But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment ... the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing then that all these things shall be dissolved ... wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.**

11.4.5.1. Unquestionably, Peter is referring to the same earth that stood "**out of the water and in the water**" and which "**being overflowed with water, perished**" (**2 Pet. 3:5-6**). What about the "**works therein**"? These are the works of God (all of creation) and the works of man.

11.4.6. The Bible's teaching and description of the termination of all earthly and everyday things

11.4.6.1.1. "**Lay not up for yourselves treasures upon earth ... but lay up for yourselves treasures in heaven**" (**Matt. 6:19-21**)

11.4.6.1.2. "**Seek those things which are above ... set your affection on things above, not on things on the earth**" (**Col. 3:1-2**)

12. Rev. 20:11 - **Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.**

12.1. "**a great white throne**"

12.1.1. Why "white"? It indicates the purity of the One who sits upon it.

12.1.2. And who is the One? As in chap 4 and 5, God occupies the throne.

12.1.2.1. The great white throne represents the throne of God in all its purity and majesty. In Revelation God is always pictured as sitting upon the throne, and he is probably meant here.

12.1.2.1.1. In the New Testament, both God and Christ are pictured as Judge (**Romans 14:10; 2 Corinthians 5:10; Matthew 25:31**).

12.1.2.1.2. The meaning is that God will judge through Christ (**Romans 2:16; John 5:22**).

12.1.2.2. The earth and the physical heavens are pictured as being destroyed at the judgment. This is consistent with other New Testament teachings (**Hebrews 1:11; 2 Peter 3:10**).

13. Rev. 20:12 - And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things, which were written in the books.

13.1. All the people that ever lived, both good and bad, great or small, will stand before God in judgment (**2 Corinthians 5:10; Matthew 25:31-32; Acts 17:31**).

13.2. The books were opened.

13.2.1. These are the books of men's lives that describe their deeds (works) that they have done.

13.2.2. Men are writing their own destiny. The book of life is mentioned throughout scripture (**Exodus 32:32; Isaiah 4:3; Philippians 4:3; Revelation 3:5; 13:8**).

13.2.3. The idea behind this is that every city and ruler had a roll book of citizens living under their control. When a man died his name was taken from the roll. Those whose names are in the book of life are those who are faithful children of God. Every person, good or bad, will be judged.

13.3. Every person will be judged according to their works, their life on earth.

13.3.1. These events are what are contained in the books referenced here.

14. Rev. 20:13 - The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

14.1. All mankind, wherever and whenever they died, will be there.

14.1.1. Death is the shared fate of all men unless one is alive when Jesus comes.

14.1.2. Hades is the common destination of all men at death until Jesus comes again. Hades is the abiding place of disembodied spirits (**Luke 16:23**).

14.2. This verse is referring to the resurrection of all men (**John 5:28**).

15. Rev. 20:14 - Then Death and Hades were cast into the lake of fire. This is the second death.

15.1. The second death is another name for hell. It is described as a lake of fire and brimstone that burns forever. Death and Hades are said to be cast into the lake of fire, which means they are active no more. When the resurrection takes place, death ceases. When death ceased, Hades also ceased to be as it was emptied by the resurrection and supplied by death **1 Corinthians 15:26** is fulfilled. The second death is eternal separation from God.

15.2. Since from the final Day of Judgment onward we will be dealing with eternity (the eternal) state, there will be no need for the Hadean (the intermediate state).

15.3. **1 Cor. 15:26 – The last enemy that will be abolished is death.**

16. Rev. 20:15 - And anyone not found written in the Book of Life was cast into the lake of fire.

- 16.1. The devil, the false prophet, death and Hades are all said to be cast into the lake of fire (**verse 10; 19:20**). Now all who are not found in the book of life were cast into the lake of fire. This is all the ones who sinned, and who did not obey the gospel to be cleansed by the blood of the Lamb. The wicked will be eternally punished. The righteous will live eternally in heaven. All men are responsible and ought to serve and glorify God (**Ecclesiastes 12:13**).
- 16.2. If our name is not found there, we will be thrown into the lake of fire with Satan and the rest of his followers.
- 16.3. The wicked will be eternally punished. The righteous will live eternally in heaven.
- 16.4. Hell is a place of eternal conscious torment.

The Book of Revelation closes with physical life over and the judgment occurring. Destinies have now been determined and the irreversible verdicts of these destinies have been divinely pronounced.

The following poem gives us the opportunity to reflect on the most important question in our life:

"Heaven or hell, which will it be?
Where will you spend your eternity?
Living with Christ in heaven so fair?
Suffering with Satan deep in despair?"

Others can't make their choice for you,
Service to God you yourself must do.
Give God your life while living below,
If heavenly joys you would ever know.

Live your own life, so many men say;
Live your own life in your own way.
Think only of self; get all you can;
Satan is pleased with just such a man.

God loved you so much; He gave up His Son;
His work is finished; His work is done;
He's offered a plan to save you from sin;
He offers you Heaven, Oh, won't you come in?

The question rings out so loud and clear;
The question rings out for all to hear.
Heaven or hell, which will it be?
Where will you spend eternity?"

Are you ready for the judgment day?