

A	<p><u>Overview</u></p> <ul style="list-style-type: none"> • Rev 20 is, indeed, a “must-read”. This chapter depicts the end of history and the end of the entire humanity with absolute clarity. Therefore, this chapter deserves to be carefully examined by all readers (especially those in contemporary times). According to CCSS, we can be reasonably assured that the terrifying events depicted in Rev 20 are, in fact, happening all around us in the here and now. • This chapter offers many fresh and unique perspectives and teachings, including: the dragon bound for a thousand years (vv1-3); the saints who “reigned with Christ for a thousand years” (v4); the “first resurrection” (v5); Satan’s release after a thousand years (v7), Gog and Magog. • Fundamentalists who advocate for dispensationalism believe that Christ will return before the Great Tribulation and raise believers who have died and rapture - snatch up - all true Christians to enjoy eternal happiness in heaven. • Both are deemed as cults by the Church. According to the teachings of CCSS, CSB, and traditions of the Church, we believe that “The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil, which will cause his Bride to come down from heaven.⁵⁸⁰ God's triumph over the revolt of evil will take the form of the Last Judgment after the final cosmic upheaval of this passing world”. 	<p>CCSS 335-6</p> <p>CCSS 330-1</p> <p>CSB 518, CCSS 330-1, CCC 676-7</p>	
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B	<p><u>The Binding of Satan for a Thousand Years</u></p> <ul style="list-style-type: none"> An angel, “holding in his hand the key to the abyss and a heavy chain” and tied up the dragon and imprisoned it in the abyss “for a thousand years”. This signifies the salvation brought about by Jesus completing the salvific work, has substantially limited its destructive power against the world; hence, being imprisoned. As such, “the deceiver of the whole world” (12:9) is stripped of its power of misleading the nations (20:3). This vision is similar to the one depicted in 12:7-17 but with different imagery. Jesus’ victory at this stage does not imply that Satan will never revolt against God again; rather, this commences a new breakthrough in the spiritual condition of humanity. The millennium kingdom signifies the time period of the Church, during which the earthly Church ministers to the people through evangelization and sacraments, and spreads the Gospel. After the “first resurrection” of the martyrs and saints, they “reigned with Christ for a thousand years” => communion of the saints. Dispensationalism - Jesus returning to “snatch up” the just (rapture), 3.5 or 7 years of The Great Tribulation, the battle of “Armageddon” in the Israelite region of Megiddo, Jesus establishes a tangible kingdom of a thousand years, the release of Satan, Gog and Magog, Final Judgement. Why is this explanation flawed? 	<p>20:1-6</p> <p>20:1-3 CCSS</p> <p>Mt 19:29 CSB 518 Acts 26:18</p> <p>Rm 16:20 2Cor 12:7</p> <p>20:4-6 CCSS</p> <p>7:9-17</p> <p>CCSS 146, 330 1Th 4:17, 7:14, 12:13ff, 16:16, 19:11-21</p>	

<p>C</p>	<p><u>The Release of Satan, Gog and Magog, , Final Judgement</u></p> <ul style="list-style-type: none"> ● “Released” indicates that this event is subject to God’s divine control. “He will go to deceive the nations at the four corners of the earth”; gathering them for battle, “they surrounded the camp of the holy ones and the beloved city”, “their number is like the sand of the sea”, fighting their final battle to death in “Gog and Magog”. ● “Then fire came down from heaven, and consumed him and his fifty”. Both Satan and the two beasts suffer the same ending, being “thrown into the pool of fire” where “they will be tormented day and night forever and ever”. ● Rev has made it clear since the beginning that Death and Hades are the two ultimate enemies (1:18); both will be defeated and thrown into the pool of fire. 	<p>20:7-14</p> <p>CCSS, CCC 311</p> <p>16:14-16 19:17-21</p> <p>20:14 CCSS 1Cor 15:24,26</p>	<p>Ezk 38-9</p> <p>2Kg 1:10-14</p>
<p>D</p>	<p><u>Afterthoughts About Rev 20</u></p> <ul style="list-style-type: none"> ● Has Satan been really released from prison? Is Gog and Magog already happening all around us? Are we living in the last days? Is Christ coming soon? ● We must draw our conclusions with extra caution as many Christians in the past did believe that the Lord was coming soon; unfortunately, they were wrong. In spite of that, this is a reasonable question to be pondered. Afterall, Christ asks us to stay alert. The stronger the signs of the apocalypse, our trust in God during our times of trials should be stronger. We should pray unceasingly, and wait for the Lord in hope and joy. 	<p>CCSS 335</p> <p>20:7-8</p> <p>Mt 24:42-44 25, 1-13</p>	

**Chinese Martyrs Catholic Church
Bible Sharing Program 2024-25
Session #18: The Thousand Year Reign;
The Final Outcome for Satan; the Final
Judgement (Rev 20:1-15)**

Special Notes:

1. Disputing Dispensationalism:

- The literary genre “Apocalypse” (seen in Revelation) conveys its messages through imagery and symbols, therefore, cannot be read and interpreted literally.
- Life in the Thousand Year Reign is seen as the fulfillment of Is 65:18-25. People enjoy long lives but not eternal; Satan has yet to be released, and the battle of Gog and Magog to come. According to Is 65, life depicted in 65:18-25 occurs after the appearance of New Heaven and New Earth (Is 65:1). This matches what is described in Rev 21:1-2.
- According to dispensationalism, there are two kinds of people living in the Thousand Year Reign: those who live a very long life after the “first resurrection” (20:5) and those who are still living in sin. It is difficult to imagine how these two groups can co-exist in the same world. How could those who live in sin after a thousand years buy into the lie that together with Satan, they could declare war against, and even defeat, Christ the King and the saints who have resurrected and will live forever?
- How could the Israelite region of Megiddo accommodate the armies of “kings of the whole world” and “number like the sand of the sea” (16:14-16, 20:8)?
- According to the Creed, Christ comes to the world twice. The first time, he was born into the world to become man, and the second, he will return to judge the living and the dead. Dispensationalism claims that Christ will come two more times: rapture and the establishment of the Thousand Year Reign.
- 1Th 4:17: the rapture occurs after the glorious resurrection of Christ. He doesn’t come to establish the Thousand Year Reign.

Sources: CCSS 334; Notes from CCSS Website on the Book of Revelation “Notes on Millennialist Interpretation of the Thousand Year Reign and the Rapture”.