

ESCHATOLOGY: A STUDY OF KEY PASSAGES

Joel James

Grace Fellowship-Pretoria

Eschatology: means *last things*

Method: Two approaches

1. Devise a system and drop selected verses into it to "prove" your system.
 2. Build your eschatology step by step, following the progress of revelation from one key passage to the next. Key Passages: Daniel 7 and 9, Zechariah 12, Matthew 24, 1 Thess 4-5, 2 Thess 2, Rev 12-13, 20.
-

DANIEL 7 (Recommended resource: *Daniel* by John Whitcomb in *Everyman's Bible Commentary*)

Themes of Daniel:

1. God's authority over human rulers and kingdoms. (2:20-21; 4:34-37)
2. God's ability to rescue His faithful ones from persecution. (1:9; 3:17; 6:22; 12:1-2)
3. God's promise to establish His eternal kingdom (7:13-14, 27; 4:34)

Structure of Daniel 1-8:

- 1, 3, 6 God's ability to rescue His faithful servants from persecution (Shadrach, Meshach, and Abed-nego from fire and Daniel from lions).
- 2, 7 Divine visions in which God describes four great human empires, the last of which is utterly destroyed and replaced by God's own kingdom.
- 4, 5 God's ability to humble powerful human kings on an exact time schedule (Nebuchadnezzar for seven periods of time; Belshazzar, "that same night").
- 8 God's ability to predict the terrible persecutions of Antiochus Epiphanies in the near future (175-163 BC) and God's ability to bring Antiochus' reign of terror to an end on an exact time schedule (2,300 days, 8:14).

Daniel 7

Daniel 7 is the high point of the book of Daniel. The rest of the book was written to prove that God can bring about the far-future events at the end of the age.

The background:

Daniel 2 a giant statue representing four kingdoms, the last of which is

replaced by God's kingdom (2:35, 44-45).

The Setting:

7:1 552 BC (fifty years after Daniel 1; thirteen years before Cyrus the Persian).

The Thesis Statement: 7:18

The Vision:

7:2-8 The earthly scene

four beasts arising out of the chaos of a hurricane-whipped sea.

- lion
- bear
- leopard
- no earthly creature—indescribable in its fierceness and destruction.

What do they represent?

7:16-17 Four human kings or kingdoms rising from the chaos of human history. (A king is the personification of the kingdom (cp. 7:23 "kingdoms")).

1st Beast: Lion-like

Based on the intentional parallels with with chapter 2, all commentators agree that Nebuchadnezzar is the first king: head of gold=lion.

Neb. is the king who had his glorious wings plucked in chp. 4, but was given a mind of understanding at the end of the chapter.

2nd Beast: Bear-like

Medes and Persians. Considered one kingdom throughout Daniel's prophecy (5:31; 6:8, 15; 8:3-4, 20; one goat with two horns: one kingdom with two distinct parts—"raised up" on one side or lopsided kingdom (Persian dominance).

3rd Beast: Leopard-like

Greek kingdom of Alexander the Great. Extraordinary swiftness (conquered the whole Persian Empire in three years). Kingdom divided among Alexander's four leading generals following Alexander's death in 323.

Fourth Beast: Indescribable

In the historical progression, this is the Roman Empire, but clearly the vision leaps ahead to refer to some kind of revived Roman Empire at the end of the age.

7:7-8 Ten horns. A little horn rips out and replaces three of them. It has man-like characteristics: eyes and the ability to speak or boast.

7:9-14 The heavenly scene

7:9-10 The heavenly courtroom. The Ancient of Days judging from "books" attended by 100 million angels. In 7:11-12 God destroys the boastful, violent, destructive beast/king/kingdom.

7:13-14 God establishes His own kingdom under His own king, a vice regent who is "like a human being"—a welcome change from the vicious beasts.

4 Reasons this refers to the Messiah, Jesus Christ.

- Symbol: "coming with the clouds of heaven suggests a heavenly creature (Mt. Sinai, the glory cloud in Solomon's temple and at the Mt. of Transfiguration, Ps 104:3).
- Silence: Daniel doesn't say who God's ruler is. He expects you to know. Who else would God's ruler be except the Messiah?
- Situation: The Psalms always considered God to be the Great King who stood behind the human Davidic kings of the OT (Ps 2:2-6; Ps 45:7; Ps 89:20-21). Daniel 7 records a heavenly coronation: this must be Messiah, God's ruler (Is 9:6-7; Jer 33:15-17, 20-21).
- Saying: Jesus applied this text to Himself to make His Messianic claim before the high priest (Matt 26:63-64; cp. Rev 1:7). Furthermore, Rev 4-5 describes the same scene: Christ taking the scroll or title deed of the earth from God the Father, making Him owner or ruler of the world.

The Interpretation:

7:15-28

What he saw happening in the fourth kingdom left Daniel pale and trembling. The specific imagery—the sea, wind, wings of the lion, ribs in the bear's mouth, and so on—is not explained, but the big picture is explained with great clarity.

1. The four beasts are four kings/kingdoms (the terms are used interchangeably, 7:17, 23)
2. The fourth kingdom refers primarily to the final human kingdom before God establishes the Messiah's kingdom. (7:26-27)
3. This king is exceedingly violent and destructive. (7:19)

4. The little horn grows until it overshadows the other horns in this kingdom. (7:20)
5. The horns represent human kings, including the "little," boastful, dominant king. (7:24)
6. The little horn or last human ruler conquers the whole earth. (7:23)
7. The last human ruler will wage war with and overpower "the saints," God's holy ones. He will wear them down (of a garment being worn into rags). (7:21, 25)
8. He will start his own religion. (7:25)
9. The final human ruler will make "great boasts" against God (7:8). Unable to strike at God directly, he will lash out against God's people (i.e., Jews). (7:25)
10. At just the right moment, after 3.5 time periods, God will remove this king and utterly destroy His kingdom (crushed to chaff and blown away, according to Daniel 2:35). (7:26)

In Daniel 7, the God who was able to rescue Daniel and his three friends from powerful, persecuting human kings says that He will rescue His people from the ultimate, powerful, persecuting king—the little horn (7:18, 21-22, 26-27).

A look ahead:

Daniel 7 is critical to understanding key sections of the book of Revelation. For example, Revelation refers to a violent king who rules for 1260 days or 42 months—both of which add up to 3.5 years.

In Revelation 13, the last world empire is described as a beast coming up out of the sea with ten heads. One head rises to great prominence, blasphemes God, and rules for 3.5 years before being destroyed. All of this is merely a repetition of or expansion of Daniel 7.

Daniel 9

9:1 539 BC, 13 years since the vision of Daniel 7.

9:2-3 Daniel's study of the prophet Jeremiah has led him to pray for God to restore his nation, especially the restoration of Jerusalem and the Temple (9:17-18).

9:24-27 records the vision God gave in response to Daniel's prayers, a vision that showed Daniel's prayer requests being fulfilled.

9:24 A designated time period for fulfilling God's plan for Jerusalem and His people: Hebrew: "Seventy sevens have been decreed." 70 time periods, each made up of seven segments—a total of 490 time periods. We take these numbers to be literal unless it is obvious that they must be figurative.

Why take the view that these are 70 weeks of *years*:

- Shorter time periods lead to meaningless interpretations.
- In Daniel 9:2, God's plan has already been spelled out in terms of 70 years.
- The final week is divided in half in 9:27, with the second half being dominated by a great persecution against God's people. Daniel 7 said that persecution would last 3.5 time periods. Revelation 12-13 refer to 42 months/1260 days, both of which add up to 3.5 years. Daniel 12 speaks of a similar time frame.

Therefore, it is most likely that the second half of Daniel's 70th week is 3.5 years.

Conclusion: God designated a 490 year time period in which He would culminate His work with Jerusalem and the holy place.

Six purposes (9:24):

- | | |
|--------------------|---------------------------------------|
| 1. to imprison sin | 4. to produce eternal righteousness |
| 2. to seal up sin | 5. to complete OT prophecy |
| 3. to forgive sin | 6. to finish preparing the holy place |

The Starting Point of the 490 Years:

9:25 The issuing of a decree to rebuild Jerusalem

Two options:

- 1) 538 BC. Cyrus the Persian commissioned the Jews to rebuild YHWH's temple.

- This decree mentions only the rebuilding of the Temple. It says nothing about the city's plaza and moat (i.e. defensive trench). Furthermore, Nehemiah said the city was still in ruins when he arrived in 445.
- 538 BC minus 483 years = 50 BC. Nothing significant happened in the year 50 BC.

2) 445 BC. Nehemiah received permission to rebuild the city of Jerusalem.

- Nehemiah's request was to rebuild the city (Neh 2:5). Artaxerxes gave him permission, reversing a decree issued 20 years previously in Ezra 4.
- The proper calendar adjustments (30 day months, leap years, ect.), lead to a date between 30-32 BC, the time of Jesus' death and resurrection.

Conclusion: Daniel 9:25 refers to the decree of 445 BC.

9:25-26 Two Destructions.

1) The Destruction of the Anointed Prince (9:25):

If not further defined, "Anointed Prince" must refer to the Messiah. He is "cut off" or dies in Jerusalem at the end of the 69th week: This time period fits perfectly with the 30-32 AD time frame for Jesus' death. In fact, some argue that the 483 years works out to the exact day that Christ entered Jerusalem on Palm Sunday.

2) The Destruction of the City and the Temple. (9:26)

Jerusalem was destroyed by the Romans in 70 AD (Luke 21:20-22). Here Daniel refers to the Romans as "the people of the prince who is to come."

Who is the *he* of 9:27?

He makes a covenant with Israel in the final 7 year period (9:27a), and then breaks that covenant, defiling the temple, but is ultimately destroyed for his actions.

Three options:

1. Messiah. The *he* can't be the Messiah. Jesus didn't stop the temple offerings—they continued for 40 years after His death—and the cessation of the sacrifices is connected to a defilement of the Temple, something Christ didn't do.
2. Antiochus Epiphanies. This *he* also can't be Antiochus Epiphanies (175-163 BC), the Greek ruler who defiled the Temple and stopped sacrifices temporarily. Antiochus didn't destroy the city or the sanctuary.

3. The final human ruler/little horn. Have we seen in Daniel a lying, treacherous, abominating opponent of God who is completely destroyed by God after 3.5 time periods for what he does? The prince of Daniel 7 fits all the criteria.

He will try to replace God and set up his own religion.

He is from Daniel's 4th kingdom—a revived version of the Roman Empire.

This interpretation requires a gap between the 69th and 70th week? Is this possible? Yes, for three reasons.

- 1) All the views require a time gap between the 69th and 70th week.

If you take Daniel 9:24-27 to refer to Jesus' death and the Roman general Titus' destruction of the Temple, you have a forty-year gap. Furthermore, Titus made no treaty with the Jews broken 3.5 years later. Also, 70 AD didn't complete or seal up all prophecy.

- 2) The visions of Daniel 2 and 7 must, by necessity, include a time gap from the Roman Empire to the final world empire of the little horn. We shouldn't be surprised to find a similar leap to the end of the age in Daniel 9.

- 3) NT confirmation a gap between the 69th and 70th weeks: 2 Thess 2:3-4

Summary:

The only viable candidate in Daniel for the coming prince connected with Rome is the world ruler of chp. 7 – also connected with Rome.

This world ruler will start his career making overtures to Israel by making some kind of covenant with them, perhaps a covenant of protection. However, after 3.5 years, he will show his true colours. He will break that covenant, strangle the Jewish religion, and enter the re-built temple and declare himself to be God.

According to Daniel 7, that will set off a time of deadly persecution. For three-and-one-half time periods, he will trample God's people and God's name. The connection between the last half of Daniel's 70th week and the 3.5 time periods of persecution in Daniel 7 is obvious.

Revelation 13 speaks of the same beastly ruler.

Rev 13:5-8

This ruler, typically called the Anti-Christ, will exercise power for only 42 months, or exactly 3.5 years. Jesus spoke of the start of this time of terror in Matthew 24. Its beginning point is Daniel 9:27's abomination of desolations.

Matthew 24:15-21

This can't refer to the destruction of Jerusalem in 70 AD. By the time the Romans abominated the temple in 70 AD it was too late to run anywhere. The city had already been captured and most of its defenders and residents were dead.

Furthermore, the period Jesus referred to is called the *greatest* time of trouble of all time (24:21). This must refer to the final persecution of Daniel 7 and 9.

Daniel 12 refers to the same time period.

Daniel 12:1, 6-7

Zechariah 12-14 and Matthew 24-25

Zechariah 12-14 gives us a detailed account of the final months of that 70th week of God's dealings with the city of Jerusalem.

Question: Is the prophecy of Zechariah 12-14 about the tribulation of Daniel 7 & 12?

- terminology: *in that day* used 12x: OT terminology for YHWH's judgement.
- events: God personally establishes His own kingdom after the near destruction of the Jewish people.

Conclusion: this does refer the events revealed in Daniel 7 and Daniel 2.

12:2-3 *The Situation:* a siege of Jerusalem by armies from all over the earth.

12:8 God will sustain the defenders of Jerusalem, giving them seemingly superhuman powers to resist their enemies.

12:10 *The Surprise:* A divinely produced revival will break out among the Jewish defenders of Jerusalem. In their hour of greatest danger and suffering, the Jews will realise that they were wrong to reject Jesus of Nazareth, and they will turn *en masse* to Christianity (cf. Rom 11:26).

13:8-9 *The Slaughter:* Two-thirds of the Jews in and around Jerusalem will be killed in the course of this siege (cp. Ezk 5:2-4, 12 Babylonian invasion).

14:1-2 *The Subjugation:* Eventually the heroic defenders will be overwhelmed, plundered, and pillaged. All that awaits is the final annihilation of the Jewish race.

It seems an inescapable conclusion that this war is waged by Daniel's little horn ruler: "That horn was waging war with the saints and overpowering them" (Dan 7:21) and "They will be given into his hand for a time, times, and half a time" (7:24).

14:3 *The Salvation:* When the Jews are on the brink of annihilation, God will personally intervene to wipe out the Jews' enemies and to establish His kingdom (14:9). God does the fighting, not men, as suggested by Daniel 2:35, 44-45: God's kingdom is a kingdom cut out "without hands" and it fills the whole earth.

The Events of the Battle:

14:3 God personally intervenes to rescue His people

14:4 He stands on the Mt. of Olives; the hill splits, and the Jewish survivors held captive in Jerusalem flee to safety by this route.

14:6 When God comes to fight, the sun goes black for part of the day, but by

evening light returns. (see also Joel 2:30-31; 3:11-17; Is 34:1-4; Zeph 1:14-18; and the assurance in Mal 3:16-4:3 that the righteous will not be swept away).

14:12-13 The enemies of the Jews kill each other in their terror or die the gruesome death of rotting to nothing in a matter of seconds.

14:9 YHWH's kingdom is established

Interesting note: This kingdom cannot refer to the eternal state. This kingdom has at least two key characteristics according to Zechariah 14.

1) Strong Jewish flavour (14:16)

2) Disobedience to God is still possible in this kingdom (14:17-18)

This is a strong argument for a literal 1,000 year Millennial Kingdom.

Matthew 24-25

The basic framework of end times has been established by Daniel 7 and 9, and Zechariah 12-14. Jesus clearly builds on the foundation of those passages as He teaches the Olivet Discourse. He refers to the events of those OT passages, but also adds new material to fill out the picture that they paint.

The questions that initiated the Olivet Discourse:

24:2-3 Matthew records the answer only to "What will be the sign of Your coming, and of the end of the age?"

Three ways of interpreting Matthew 24

1) *The preterist view* (*preterit* means *in the past*). This view says that *all* the predictions of Matthew 24, including the physical return of Christ, were fulfilled in AD 70 when the Romans destroyed Jerusalem.

Problems:

- This view requires an invisible return of Christ in AD 70, nothing at all like Matthew 24's unmistakable coming with "power and great glory."
- 2 Peter 3:10 says that when Jesus returns the heavens and earth will burn up with a roar and pass away. Clearly that didn't happen in AD 70.
- Use of the word *end*, clearly refers to the *end of the age*, not the end of the temple (24:6, 13, 14)
- The encouragement to flee in 24:16 is meaningless in the preterist view because when the temple was entered by the Romans in AD 70, it was too

late to flee. The city was already completely surrounded, and in fact, half conquered.

- AD 70 was not the greatest tribulation ever (24:21). That title must be reserved for the persecutions of Daniel's little horn referred to in Daniel 7, just before God sets up His kingdom.

2) *The mix-and-match view or the half-and-half view.* Parts of Matthew 24 refer to AD 70 and were fulfilled historically, but some parts are future, referring only to Jesus' return.

Problem: To read into the text these chronological flip-flops between end times and AD 70 destroys the flow of the text, almost as if Matthew randomly switched back and forth from one answer of Jesus to the disciples' questions to another. There are no markers in the text indicating such a switch, no markers that tell you when Matthew is supposedly leaping from 70 AD to the return of Christ.

3) *The futurist view.* All the prophetic events of Matthew 24 are future.

- This view assumes that Matthew didn't record Jesus' answer to the disciples' first question in 24:2-3.
- This view interprets 24:34 as meaning that the (future) generation that sees the signs listed in Matthew 24 is the generation that will not pass away until Jesus comes.

Ten Signs of Jesus Coming: 7 preliminary signs; 3 culminating signs

Seven Preliminary Signs:

24:6-7	1) War	(Dan 7:7, 23, 25)
24:6-7	2) Natural catastrophes	(new information)
24:9	3) Persecution	(Dan 7:21, 25; 12:1, 7)
24:10	4) Apostasy	(new information; cp. 2 Thess 2:3)
24:11	5) Spiritual deception	(new information)
24:12	6) Lawlessness and selfishness	(new information)
24:14	7) Universal opportunity	(new information)

Three culminating signs:

24:15	8) The abomination	(Dan 9:27)
-------	--------------------	------------

24:29 9) Astronomical chaos (Zech 14:6)

24:30-31 10) Jesus Christ's return (Zech 14:3)

After Jesus' return:

The armies surrounding Jerusalem will be destroyed as described in Zechariah 14:12-13, and God's new kingdom will rule the whole earth.

How will Jesus—God's ultimate, permanent world ruler—deal with the rest of the world? Although the population of the world has been dramatically reduced by the judgements found in the book of Revelation, people still live on the earth. What happens to them?

25:31-32 Sheep and Goat Judgment

Other OT glimpses of Jesus' return and of the Sheep and Goat judgement:

Micah 7:15-20

Malachi 3:16-4:2

Isaiah 42:1-4

Jeremiah 23:5-6

2 THESSALONIANS 2

Context: The need for a second letter from Paul. (2:2)

Two topics mentioned (2:1): the Lord's coming and our gathering together to Him. Only the Lord's coming is developed, not the rapture.

2:3-4 Two easily identifiable events that precede the Lord's return

- 1) The Apostasy (Greek: "to stand away from" the truth). The great persecutions of the little horn's kingdom will cause all false professors of Christ to turn away from Christianity *en masse*. (Matt 24:10)
- 2) The revelation of the man of lawlessness/son of destruction.

Who is this man?

So far in the prophecies of Daniel, Zechariah, and Matthew, we have met only one specific man—a man who dominates the earth before Christ's return. Is *the man of lawlessness* that man—Daniel's 7's little horn and Daniel 9's coming prince?

Two means of identification: his *deeds* and his *character*.

1) His deeds (2:4):

- He opposes all other gods.
- He demands that he be worshiped as a god ("appoints" himself as god).
- He is executed by Jesus personally when Jesus establishes His kingdom (2:8)

Does this bear any resemblance to Daniel's little horn?

- boastfully challenges God (Dan 7:8-11)
- abolishes Jewish sacrifices in the temple (9:27; 12:11)
- establishes his own religious calendar and morality (7:25)
- his end marks the start of God's rule and reign.

2) His character

1. Lawless (2 Thess 2:3, 8).

2. Son of destruction—destruction is his very nature (2:3). It is what he produces and what he receives.

- Daniel 7:25 the little horn makes changes to "law," i.e., creates a new lawless morality.

- The little horn's kingdom is both unspeakably destructive, and will be utterly destroyed by God (Dan 7:23, 26) . (Note: the Greek word in 2 Thessalonians is the same root word used in the Septuagint version of Daniel 7).

3. Satanically empowered (2:9-10). (This is new information. It is developed at length in Revelation 12-13).

4. Surrounded by an aura of spiritual deception (Matt 24:11)

Conclusion: By character, deed, and by lack of any other candidate, the *son of lawlessness* in 2 Thessalonians 2 is the little horn of Daniel 7 and the coming prince of Daniel 9.

New information provided by 2 Thessalonians 2:

- the apostasy
 - an explanation of what the abomination of desolations is
 - satanic empowerment
-

Revelation 12-13

Rev 12:1-4 Three key characters: Who are they?

the woman	The imagery is from Gen 37:9 Joseph's dream: Jacob, Rachel, and their 12 sons (the tribes of Israel). Presumably this refers to <i>Israel</i> .
the dragon	Rev 12:9, <i>Satan</i>
the child	Rev 12:5, OT terminology makes this the <i>Messiah</i>

12:3-4 Satan is described in very similar terms to Daniel's 4th kingdom

12:5-6 Sometime after Christ's ascension to heaven, there will be a time period of 1260 days (3.5 years) during which God will hide and nourish many Jews, protecting them from violent satanic persecution.

New information:

12:7-10 Satan is defeated in a heavenly battle and cast down to the earth. Satan dedicates himself to doing his very worst against God and men.

12:13 Satan's plan: to initiate a time of horrendous persecution against the Jews.

12:14 God's protection. Many die, but many survive in the wilderness. The time

period: 3.5 time periods (Dan 7:25; 9:27; 12:1; Matt 24:21)

12:17 Unable to strike those Jews God is protecting in the wilderness, Satan turns his attention to striking all other Jews.

13:1-2 Satan's tool: the beast

The connections to Daniel's 4th kingdom in Daniel 7:

- out of the sea
- 10 horns
- leopard, bear, lion, beast imagery
- anti-God (blasphemous names)

Reminder: in Daniel, this imagery referred interchangeably to the kingdom and its king (7:17, 23). Here we find the same thing.

10 Characteristics of this king/kingdom:

1) It's ruler is a substitute Christ.

anti-Christ (1 John 2:18; 4:3). Two meanings of the GK preposition *anti*:

- *against* (as in *anti-aircraft gun*)
- *in the place of* (as in Mark 10:45 Christ came to give His life as a ransom (*anti*) *in the place of many*)

Why is this ruler Satan's *substitute* Christ?

- claims to be God incarnate (2 Thess 2:4)
- appears to have risen from the dead (13:3, 12, 14)
- claims the ability to produce life (John 5:26; Rev 13:14-15)

2) Satanically supported. (13:2b)

3) Open veneration of Satan (13:4a).

4) Open worship of the little horn ruler and his kingdom (13:4b)

5) Invincible in battle. (13:4. cp. Dan 7:7, 19, 21, 23)

6) Blasphemes God (13:5. cp. Dan 7:8, 11).

7) Assigned 42 months to do its worst (13:5). 42 months equals 1260 days and 3.5 years (Dan 7:25; 9:27; 12:7, 11; Rev 12:6; 11:2)

8) Persecutes and wages war against the Jews (13:7; cp. Dan 7:21, 25; 12:7)

9) Rules the world (13:7; cp. Dan 7:23)

10) Somehow associated with the Daniel's 4th kingdom, the Roman empire.

(Rev 17:8 a time gap during which the fourth empire temporarily ceases to exist is assumed)

A new character introduced: the false prophet

The role of the False Prophet:

- 13:12 *Worship leader.* He directs worship to the little horn and his kingdom
- 13:13-14 *Deceiver.* He does deceiving miracles (2 Thess 2:9-11; he is so convincing that even the elect would be deceived if that were possible (Matt 24:24). Key miracle: a supposed, god-like ability to give life (13:15).
- 13:15-18 *Persecutor.* He slaughters those who will not worship the beast (13:15), and uses financial manipulation to promote beast worship (13:16-18)
- Rev 14:6-7 Prelude to Battle: The gospel preached to all nations (Matt 24:14)
- Rev 14:18-20 Preview of the Battle: This is the battle described in Zech 14:12-13.
- Rev 16-18 God's judgement of the beast's kingdom.
- Rev 19 The return of Christ
- Rev 19:6 The Announcement—the final act in God's plan to destroy the last human world empire (see also Rev 11:15; 12:10; cp. Dan 7:18, 27).
- Rev 19:11-13 The Invasion. A more detailed account of the same events describe in Zech 14:3-13 and Matt 24:29-31. The armies of angels (Rev 19:14; Zech 14:5).
- 19:19 The enemy. The armies of the anti-Christ (Zech 12:2-3).
- 19:20-21 The end. The end of the little horn and the false prophet and of the little horn's Satan-worshipping armies (Rev 19:21; Zech 14:12-13).

The events that follow:

Christ's coming and the beginning of the 1,000 year kingdom are clearing in chronological sequence (the word *and* or *then* (Greek: *kai*) used in 20:1 is the same word used all through Rev 19 to mark sequence. In other words, the 1,000 year kingdom cannot occur *before* the victorious return of Christ; it must occur *after* it.

- 1) Satan imprisoned for 1,000 years (Rev 20:1-3)
- 2) The saints rule with Christ (Rev 20:4; see Dan 7:18, 22, 26-27) in a kingdom in which sin is still possible (i.e., not the eternal state; see Zech 14:16-18).
- 3) Satan's final sinful rebellion (Rev 20:7-10)
- 4) Final judgement (Rev 20:11-15)
- 5) The eternal state (Rev 21-22)