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# The Binding of Satan;

OR,

DO THE SCRIPTURES TEACH THAT  
THERE WILL BE A WORLD-WIDE  
REBELLION AFTER THE THOUSAND  
YEARS' REIGN OF CHRIST ON EARTH?



*"We have also a more sure word of prophecy, whereunto  
ye do well that ye take heed, as unto a light that shineth  
in a dark place."—II Peter 1:19.*



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INTRODUCTION

The task to which we shall address ourselves is not primarily to prove that Christ (and with Him the Saints) shall reign upon the earth, although the scriptural testimony which might be adduced in favor of this proposition is copious, ample and conclusive. To those who "know the joyful sound" there can be no question as to the purpose of God to establish a government upon the earth under the headship of Jesus the Anointed which will, during the one thousand years allotted to it in the Apocalypse, put down all human rule, authority and power.

In dealing with the question at the head of this paper, our appeal is to "the Scriptures." By these we mean the writings of Moses and the prophets, as well as the recorded sayings of Jesus, and the writings of the apostles. In reaching conclusions, we shall be governed by the principle laid down in those Scriptures, namely that "at the mouth of two or three witnesses every word shall be established" (Matt. 18:16). This is the method which was employed by our Lord Jesus (Luke 24:27, 44-46), and the apostles, notably the apostle Paul (Acts 17:2, 3; 28:23).

The writings of the Old Testament furnish the foundation for the doctrinal structure concerning the kingdom of God; those of the New Testament, the superstructure; and the two must be construed in harmony with each other. If there will be a world-wide rebellion against the authority of Christ after the 1000 years' reign, we should have some indications of such a revolt in the writings of Moses and the prophets. Since "the Most High ruleth in the kingdom of men, giving the kingdom to whomsoever He will" (Dan. 4:17, 25, 32), it is not to be presumed that a revolt of world-wide extent could take place without at least the permission of Jehovah, "the governor among the nations" (Ps. 22:28). And since "the Lord God will do nothing, but He revealeth His secret unto his servants the prophets" (Amos 3:7), therefore if it is in the purpose of God that there shall be a revolt against the authority of Christ after 1000 years of "glory to God in the highest, peace on earth, good will toward men" (Luke 2:14), we may reasonably expect to find some indications of such a state of things in the sayings of the prophets. "Known unto God are all His works from the beginning of the world" (Acts 15:18), and He "declares the end from the beginning, and from ancient time the things that have not yet been done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

That there will be a divine government upon the earth is so clearly and positively revealed in the Scriptures of both the Old and New Testaments that we need not engage in setting up premises, and

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by a process of reasoning derive the conclusion that such will be the case. It has been definitely and clearly revealed that the God of heaven will, at a certain time, set up a kingdom which, in contrast with human kingdoms that passed away, shall stand forever, and that this kingdom shall not be left to other people (Dan. 2:44). This kingdom "shall be given to the saints (or holy people) of the Most High," and shall be "under the whole heaven," where "all dominions shall serve and obey" the Most High (Dan. 7:27). This is a result reached, not by a more or less difficult process of interpretation, but by simply accepting the scriptural testimony. The foregoing testimonies are but a sample of what is contained in Moses and the prophets, and are in perfect agreement with all other scriptural testimony bearing upon the purpose of God to establish such a kingdom.

In view of the foregoing testimonies, and the observations made thereon, it is in order to ask, What is the scriptural evidence which proves that a revolt of very large proportions will take place after the 1000 years' reign of Christ is over? May we in this matter follow the example of Jesus, and "beginning at Moses and all the prophets" (Luke 24:27), bring forward from them the evidence that proves that there will be such a revolt of nations?

#### ONLY ONE PASSAGE CITED TO PROVE A POSTMILLENNIAL REBELLION

The first, in fact the only, passage brought forward in favor of this proposition is Rev. 20, where it is said that after the 1000 years during which Satan is bound in the "bottomless pit" (better rendered "abyss") have expired, the devil shall be loosed, and go out and deceive the nations Gog and Magog, "to gather them to battle, the number of whom is as the sand of the sea" (vss. 3, 7). As far as we are aware, no evidence has been brought forward, either from Moses and the prophets, or the sayings of Jesus and the apostles, to prove that this means a rebellion after the 1000 years' reign of Christ. Is it not a strange thing that not one of the "holy men of God who spake as they were moved by the Holy Spirit" (II Peter 1:21) ever said a word in favor of the proposition we are considering, if there is really going to be such a revolt?

That Moses and the prophets dealt largely and instructively with "the kingdom of God" is evident from the fact that the apostle Paul made extensive use of their utterances when "testifying and expounding" the subject of the kingdom to the Jews at Rome (Acts 28:23). What Moses and the prophets taught concerning the kingdom, its operation, and the results flowing therefrom, is quite contrary to the idea of a world-wide revolt after the peaceful reign of Christ, during which the inhabitants of the world will not only be instructed in righteousness, but actually "learn righteousness" (Isa. 26:9).

With the exception of Rev. 20:3, 7, which is commonly interpreted to mean that the kingdom will end in the defection of vast numbers of the subject population, there is not a passage in the Bible which even appears to favor the idea which we are now considering. It

is expecting too much of one passage, and that a symbolical one, whose meaning does not appear upon the surface, and requires to be interpreted in order to determine its import, to rest an important doctrine upon it.

#### THE LANGUAGE OF THE APOCALYPSE SYMBOLIC

The language of Rev. 20, the same as that of most of the Apocalypse, is sign language in which the things seen do not mean what the symbols convey in their literal import. A candlestick does not mean a literal candlestick; a star, not a literal star; a dragon, not a literal beast of such description; a bottomless pit, not a literal pit in the earth. These symbols must be interpreted and applied in order to be understood. This is necessary because their meaning does not appear upon the surface, as is the case with ordinary language in which the words are understood according to their literal import. Some of the symbols employed in this book are explained in the book itself, at least sufficiently to furnish the thoughtful and studious person with clues as to their meaning. Candlesticks are explained to be or represent churches; stars, as angels or messengers; heads and horns appearing upon beasts, as kings or kingdoms. Yet it is necessary to interpret them, or make plain their exact meaning, and, where they exist, find their historical counterparts. Most of the symbols used in Rev. 20 cannot be understood literally. Here we have,

1. An angel coming down from heaven (vs. 1).
2. The bottomless pit (or abyss—vss. 1, 3).
3. The key of the abyss (vs. 1).
4. The great chain (vs. 1).
5. The dragon that old serpent, which is the Devil and Satan (vss. 2, 7, 10).
6. The lake of fire and brimstone (vs. 10).
7. The beast and the false prophet (vs. 10).
8. The little season during which Satan is loosed out of his prison (vs. 3).
9. The nations Gog and Magog (vs. 8).
10. The binding and loosing of Satan (vss. 2, 3, 7).

Nearly all these are symbolic. Therefore in determining their meaning it is necessary to say mentally, "They do *not* mean *this*; they mean *that*." Thus, for instance, the prophecy does not plainly say that the angel coming from heaven is Christ; that the dragon is the sin power; that the binding of Satan will consist of the restraint exercised by the existence and operation of the kingdom of Christ; that the loosing of Satan will consist of the withdrawal or relaxation of that restraint (which means, to all intents and purposes, the suspension of the government of God upon the earth), etc. All these are results which can only be arrived at by an interpretative mental process in dealing with language the meaning of which does not appear upon the surface, as with plain testimony, and is therefore not so easily discerned. Therefore before we interpret, or even try to interpret, the meaning of these symbols we

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shall devote some attention to those "things which the prophets and Moses did say should come" (Acts 26:22).

#### PLAIN TESTIMONY AND SYMBOLIC LANGUAGE

From what has been said it is evident that, in order to hold the view that there will be a wide-spread rebellion after 1000 years of peace on earth, it is necessary to arrive at that view by a process of interpretation and explanation of symbolic language. It is not a view that is produced by direct, positive testimony from the Scriptures. It is the result of interpretation. An interpretation may or may not be correct. Its correctness or otherwise depends upon circumstances. If the student who undertakes to interpret a more or less difficult symbolism can make the proper historical application of symbolic prophecy, whether fulfilled or unfulfilled, his interpretation is correct. But who is there that is able in all cases to do this with absolute certainty, especially in the absence of corroborative testimony from other Scriptures? No one, no matter who or what he be, is justified in interpreting symbolic language independently of other testimony.

However, one thing is certain, viz., that no interpretation of symbolic prophecy that militates against or sets aside direct scriptural testimony is sound. The direct testimony must be the criterion by which to judge, and the interpretation of symbolic language must conform to the plain, direct testimony. The chief objections which we have against the accepted view of the meaning of Rev. 20 are, (1) that it is not established by direct testimony from other Scriptures, and (2) that it goes against the plain teaching of Moses and the prophets, in fact, the Scriptures throughout.

In proposing another interpretation we do not do so in any arbitrary manner, simply because we prefer one interpretation in the place of another, but because we have the most profound regard for and unbounded faith in the testimony of the Scriptures, Old and New Testament, and in none of this have we been able to discover the first intimation that the kingdom of Christ, the "heavenly kingdom" (II Tim. 4:18), is to end in the defection of whole nations after it has been in successful operation for 1000 years. If such testimony exists in the Scriptures, the most diligent search upon our part has not disclosed it; nor have we been able to discover it in the writings of others whose productions occupy a place in our library. We expect no one to accept our view simply upon our *ipsi dixit*. All we ask is that the mind be kept open; that our effort be candidly received, and impartially searched and scrutinized; and if the view which we hold is not acceptable, because in conflict with the Scriptures, which "cannot be broken," reject it without scruple. However, should it turn out that we are expressing a great truth, as well as a deep conviction, then that truth should be joyfully received for its own sake. It is only the truth that can make us free in every matter, and in every sense of the word. We are far from supposing that the view which we express is a fundamental doctrine of the gospel, and that, whether right or wrong, belief or disbelief of it will of itself save or condemn anyone. And we are free to say the same of

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the opposite view, or any other that may be advanced. But if our view be correct, we are convinced that it will make "the gospel of the kingdom," as contained in Moses, the psalms, and the prophets, and as it fell from the lips of the Son of God, appear more beautiful and glorious, and will add lustre to the crown to be worn by the Anointed as "King of kings and Lord of lords," because it makes Him not only a mighty Ruler with unlimited power, but one of unbounded wisdom as well, who will *know how* to conduct the affairs of the kingdom upon the earth in such a manner that He will subdue all enemies, remove all opposition, and rule in perfect peace, long before the end of what is styled "the mediatorial phase of the kingdom."

#### THE COVENANT WITH DAVID

Among the Old Testament testimonies to be considered in connection with this subject we mention first the covenant which God made with David. It is not enough to refer to the promise that God would raise up Christ as David's Seed to sit upon his throne, and that David's house and kingdom are to be established forever "before" David, or in his presence. We must also duly consider the fact that, according to this promise, Christ is to reign over the people of Israel, who shall "dwell in a place of their own," from which they shall "move no more; neither shall the children of wickedness afflict them any more" (II Sam. 7:10). We are taught by the prophets that Israel shall be "planted" in this place; that this will be after their return from captivity, when "they shall build the waste cities, and inhabit them, plant vineyards, and drink the wine thereof, and make gardens, and eat the fruit of them." Then they shall be "planted upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord" (Amos 9:14, 15). This will be "in the regeneration when the Son of Man shall sit in the throne of His glory," when the apostles shall "sit on thrones, judging the twelve tribes of Israel" (Matt. 19:28). This is the time spoken of by the Lord through the prophet Ezekiel, "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel; one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all" (chap. 37:22, 23). In the foregoing testimony several matters which existed in the past shall occur "no more" from the time referred to. Let us particularize:

1. After the gathering and establishment of Israel they shall "move no more"; they shall "no more be pulled up out of their land."
2. "The children of wickedness shall afflict them no more."
3. They shall "no more" be divided into two kingdoms.

Now let us imagine the children of Israel regathered in the land of their fathers, re-united under one king for a thousand years, and enjoying "that good thing" which God ages ago designed for them, and faithfully promised to give them (Jer. 33:14). The sanctuary of God is permanently established among them, and the "heathen" (nations, or non-Israelites) know that the Lord has sanctified them

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(Ezek. 37:27, 28). But the 1000 years' reign of Christ (during which every enemy, including death itself, has been vanquished and destroyed) is scarcely ended when, according to the common view, the Satan of human nature is loosed out of his prison of restraint imposed by the divine government existing upon the earth, and a host as numerous as the sand of the sea is quickly prepared and gathered for warlike operations; goes up on the breadth of the earth, and encircles the camp of the saints and the beloved city, with a view to the overthrow of the government having its seat at Jerusalem, which is then called "the throne of the Lord" (Jer. 3:18). By the time this belligerent, vengeful host reaches the confines of the beloved city, the land and the people of Israel, so long quiet and serene, have been overrun, the country devastated, the populous cities, in whose streets the boys and girls for ten centuries have played in perfect security (Zech. 8:5), are destroyed; and the people themselves, for a thousand years beyond the necessity of moving, and free from affliction from without, in accordance with the word so faithfully given to David, now subject to the wrath and destructive operations of the Gog nations, are driven, plundered and destroyed. The Gog host cannot "compass the camp of the saints and the beloved city" without overrunning the land of Canaan, the "holy land," on all sides.\* Such a move could not possibly take place at that time without involving a breach of the covenant which God made with David when He said that when Israel should be gathered in a place of their own they should *move no more*, neither should the children of wickedness afflict them *any more*.

And further, how would such a situation in the land of Canaan harmonize with the prophecy which says, "Violence shall be *no more* heard in thy land, wasting nor destruction within thy borders" (Isa. 60:18)? How could an invading host, bent on the overthrow of Israel's King, encircle the beloved city without doing violence in the land; without wasting and destruction within its borders? Since this would be an impossibility, we must find an interpretation of Rev. 20:3, 7, which will obviate the belief in such a calamity to Israel and their land after a thousand years of peace, quiet, prosperity and happiness.

#### PSALM 72

In this beautiful psalm, which was indited by "the sweet psalmist of Israel" (II Sam. 23:1), and forms a fitting close of "the prayers of David" (Ps. 72:20), is contained some of the loftiest religious sentiment, which to this day cheers the hearts of those whose hope is in the Lord our God. It is applied to the glorious reign of Christ by all who have any comprehension of the purpose of God.

Here we see the righteous King seated upon His throne of glory, judging His people in righteousness, saving the needy, and breaking in pieces the oppressor (vss. 1-4). How will the subjects, the beneficiaries of such a benign rule, view the situation, and what will be their attitude toward this powerful yet sympathetic Ruler? "They shall fear thee" (vs. 5), not with a slavish fear that is felt toward

\* As Poland was overrun by Germany.



a tyrant who holds his cringing subjects in fear and dread of himself, but a wholesome fear begotten of admiration for the Ruler who metes out justice with impartiality. For how long shall they fear Him? "As long as the sun and moon endure, throughout all generations." How long shall the heavenly luminaries of day and night endure? We have in Jer. 33:20, 25 a reference to God's "covenant of the day and of the night," and to "the ordinances of heaven and earth." Since day and night are dependent upon the sun and moon remaining in their positions, the covenant involves the perpetual maintenance of the sun and moon in their places. The terms of this covenant are to be found in Gen. 8:22, and read, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." From all of which we see that the earth, as a part of the system to which the sun and moon belong, shall endure forever, and just so long shall they fear the King whom God will entrust with the future government of the world.

"Throughout all generations." Does not this include the last "generation" to be born during the 1000 years' reign of Christ? It includes "all" the generations that shall be so happy as to live under the blessed brightness and splendor until the glory of the Lord shall reach the earth's utmost bounds. "The prayers of David the son of Jesse are ended" with the note of joy, "And let the whole earth be filled with His glory" (Ps. 72:19, 20). Not a single discordant note of rebellion is heard in all this vast realm, and the earth, filled with the glory of Jehovah, will never again be either partly or wholly clouded by the pall of rebellion or opposition after a reign of peace such as this.

#### ISAIAH 2:1-4

Another of the great Old Testament prophecies which must not be overlooked in dealing with this question is Isaiah 2:1-4, which reads, "The word of the Lord which Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and rebuke many people, and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Since this word was "concerning Judah and Jerusalem," and Judah is still a stranger in a strange land, and Jerusalem "trod-den down of the Gentiles" (Luke 21:24), it cannot concern them now except as a description of the condition that shall exist in the future when "the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:12). The prophecy of Isaiah above cited sets forth:

1. That the mountain of the Lord's house shall be in the top of the mountains. We understand the "mountain" here in the sense of kingdom, as in Dan. 2:35, 44.

2. That all nations shall flow into this mountain, or kingdom, as in Zech. 8:21-23.

3. That the seat of the kingdom will be at Jerusalem, not merely as the political center of the kingdom ("the throne of the Lord"—Jer. 3:17), but the subjects will recognize that here they will be instructed in the "ways" of "the God of Jacob."

4. The nations will manifest their disposition toward the Most High by saying, "And *we will* walk in His paths." Since God's ways are as much higher than man's ways as the heaven is higher than the earth (Isa. 55:8, 9), it is evident that with such a willing disposition the people will learn how to walk in God's paths, as it is said of wisdom's ways, "All her ways are ways of pleasantness, and all her paths are peace" (Psalm 3:17).

5. As the result of receiving the judgments and rebukes of the Lord of Hosts the nations will "learn righteousness" (Isa. 26:9). This will be more than a matter of theoretical instruction, for as the result of learning those great lessons they will "beat their swords into plowshares, and their spears into pruninghooks." This language conveys the idea that this will follow their voluntary submission to the righteous "law" which shall "go forth from Zion." When the nations thus gather at Jerusalem, they will go up for the purpose of rendering worship to the King, and to keep the feast of tabernacles (Jer. 3:17; Zech. 14:16). Having beaten their swords into plowshares and their spears into pruninghooks, to learn and practice war no more, there will never again be a return to the old order of things. The prophecy of Jer. 3:17 says, "Neither shall they walk *any more* after the imagination of their evil hearts." So then walking after the imagination of their evil hearts will from this time forward be a thing of the past, and hence war will be impossible.

It will be observed that the nations will gather "to the name of the Lord, to Jerusalem." "And the Lord shall be King over all the earth: in that day there shall be one Lord, and his name one" (Zech. 14:9). This is the name to which they shall be gathered and united at Jerusalem. When this takes place, then "nation shall not lift up sword against nation, *neither shall they learn war any more*" (Isa. 2:4). What are we to understand by this "no more"? Does it mean anything if it does not mean that from this time forward wars shall never occur again? In order to make war they must learn it, and since they shall not *learn* war any more, neither can they *make* war any more. This beating of swords into plowshares, etc., is either soon after the beginning or else after the close of the 1000 years' reign of Christ on earth. If at the beginning, then in the nature of things there can be no more war after that, nor even an attempt to make war. If after the close, then it is evident that the kingdom did not succeed in overcoming and removing all opposition, i. e., it was not successful in the work for which it was established.

## "NO MORE"

We give a few examples of the use of the phrases "no more" and "neither any more" from the Old and New Testaments:

1. We refer to Gen. 9:11, where the phrase, "neither any more," is found twice. Here God covenanted to do (i. e., forbear doing) two things, (1) "Neither shall all flesh be *any more* cut off by the waters of a flood"; (2) "neither shall there be *any more* flood to destroy the earth." The language, as far as the Greek text and translations are concerned, is the same as that in Isa. 2:4, "neither any more." Has there ever been a flood of such proportions since the time when God established the above recorded covenant with Noah and his sons, their posterity, every living creature, and the earth (vss. 9:15)? There has not. In this covenant God declared what He would do (i. e., what He would not do). Since He would *not any more* visit the earth with a flood, there has been no flood since, neither will there ever be, according to the terms of this covenant. The "not any more" forever excludes this. The same terms when used in Isa. 2:4, and declaring that from the time when the nations convert their weapons of war into implements of agriculture they shall learn war no more, just as certainly, just as unmistakably, and just as believably, teach that there will be NO MORE WAR as Gen. 9:11 teaches that there would be no more flood after Noah's time.

2. It is said of the Lord Jesus that "being raised from the dead, He dieth *no more*; death hath *no more dominion* over Him" (Rom. 6:9). It is also testified that He was "raised up, *no more* to return to corruption" (Acts 13:34). So far then as the Lord Jesus is concerned, death and corruption are to Him forever in the past, and never again will He be subject to them.

3. The Lord said of those who shall be accounted worthy to obtain that world and the resurrection from the dead, that they "neither marry, nor are given in marriage, neither can they die *any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20:35). Those who cannot die any more will live endlessly, and death, a thing of the past, will never again have terrors for them. May we not understand the term "no more" in the sense of never again in the prophecies above referred to, where it is said, (1) that the nations shall not walk any more after the imagination of their evil hearts (Jer. 3:17), and (2) that they shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:1-4)? Can they be understood in any other way?

4. Nor is this all. The Apocalypse itself furnishes some very interesting examples of the use of the term "no more." The first of these which we would mention is in chap. 12:8, where it is said of the dragon and his angels, "Neither was their place found *any more* in heaven." Whatever the dragon and his angels may be, from the time of their expulsion from the heaven here referred to, they shall never again return thence, or occupy their position therein.

5. Another and a most striking example is furnished in chap. 20, again in connection with the dragon. It is said that he was bound

in the abyss, "that he should deceive the nations *no more*, till the 1000 years should be fulfilled" (vs. 3). In view of this, can we conceive of the dragon being at large, following his old occupation of deceiving the nations during the period in which he was to deceive them "no more"? In the case of the dragon the time during which he should deceive the nations no more is limited by the qualification, "until the thousand years should be fulfilled: and after that he must be loosed a little season." But in the case of the nations (Isa. 2:1-4) no limit is placed upon the time during which they shall neither learn nor make war any more. It is unlimited.

It has been suggested that possibly the common translation of Isa. 2:4 is incorrect, and that the passage should read, "Neither shall they learn war to *olahm*, the hidden period." The Hebrew text of this passage does not contain the word *olahm*. We also give the text of the LXX, the Old Testament Greek, together with a word-for-word rendering according to Liddell and Scott, as follows:

*Kai ou mee*

*Mathosin eti*

And not not (in the sense of neither) learn yet longer (or still) polemein.

war.

With this agree the translations of Luther, and the Douay and Elberfeld versions, as well as Leeser, the Hebrew scholar. All agree in saying without qualification that from the time specified the nations shall not learn war any more. When shall this be? When they shall have learned from experience that Christ is absolutely their conqueror.

ALL PEOPLE SHALL WALK EVERYONE IN THE NAME  
OF HIS GOD—(Micah 4:5)

This passage has been cited as proof that during the millenium men will continue to recognize other gods and other systems of religion besides the true; and indeed the Authorized Version seems to lend some color to that view. It speaks of two classes, one that will "walk everyone in the name of his god," and "we" who will walk in the name of the Lord our God forever." However, in view of the fact that the Lord "shall judge among many people, and rebuke strong nations afar off," resulting in the conversion of their implements of war into those of husbandry (vs. 3); and the further fact that under the protection and blessing of God "they shall sit every man under his vine and under his fig tree, and none shall make them afraid" (vs. 4), it cannot be that the Lord would afford them protection while they were adhering to false systems of religion. If God in ancient times was "a jealous God" (Ex. 20:5), who would not give His glory to another, neither His praise to graven images (Isa. 42:8; 48:8), would He now, under the rule of His Son, who shall rule until He has removed every enemy and all opposition, vouchsafe to the idolaters the same immunities which are granted to the true worshipers? The Lord through the prophet Micah, indicates His attitude toward the idols in these words, "All the graven images shall be beaten to pieces, and all the hires thereof shall be burned with fire, and all the idols thereof will I lay desolate" (Chap. V:7). As to how the idols will fare in the day of God's

visitation, let us consult the prophet Zechariah: "And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols out of the land, and they shall be no more remembered; and also I will cause the prophets and the unclean spirit to pass out of the land" (chap. 13:2). That this will be in "the last days" when "the mountain of the Lord's house shall be established upon the top of the mountains" is evident from the context in Isa. 2, which teaches that "the idols shall be utterly abolished," when "a man shall cast his idols of silver and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (vss. 18, 20). And not alone will Israel in that day be cleansed from their idols and their detestable things (Ezek. 37:28), but even the "Gentiles" will come from the ends of the earth, and say, "Surely our fathers have inherited lies, vanity, and things wherein is no profit. Shall a man make gods unto himself, and they are no gods?" (Jer. 16:19). This effectually disposes of the matter of idolatry, as far as the declared intention of the Almighty is concerned. And the idolatry of worshiping stocks and stones and graven images in ancient times could not have been more obnoxious to the Lord than is the idolatry of modern times, whether it be the systems of Confucianism, Buddhism, Shintoism, or any other system of false teaching. The idols of false religion of every kind and description will every one be made to disappear.

Still the question demands attention. What does the language of Micah 4:5 mean? While the A. V. seems to favor the idea that men will walk in the names of their gods during the millennium, the translation of Isaac Leeser, a learned Hebrew, sets this matter in a different light. Here we have the statement "(But) though all the people should every one walk in the name of his god, yet will we walk in the name of the Lord our God forever." This puts the matter as an assumed fact rather than as an actual fact, and the supposed action of one is contrasted with that of the other. It is Israel that will say this, but when all the ends of the earth shall fear the Lord, which will be long before the end of the millennium, there will be no idols and no idolatry in the earth.

#### THE PROPHECY OF DANIEL 7

In Dan. 7:27 it is said that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." These saints of the Most High shall "Possess the kingdom for ever, even forever and ever" (vs. 18). As those who "possess the kingdom" they will actively reign with Christ on earth. And not only this: they will be eminently successful in this reign, for when "all dominions shall serve and obey Him" we have reached a glorious end, and no rebellion, no war, nor an attempt to make war, is in sight; no, not even possible. "Hitherto is the end of the matter," says the prophet (vs. 28). If there will be a world-wide rebellion after "all dominions" shall have been brought into submission and obedience, and every enemy is removed, is it not strange that the Lord, who "will do nothing, but He revealeth His secret unto His servants the proph-

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ets" would give no hint to Daniel, the "man greatly beloved" (chap. 10:19), that there would be a revolt after the end?

#### CHRIST SHALL RULE IN THE MIDST OF HIS ENEMIES

We present another line of testimony from the Old Testament, which leads to the same result. Jehovah said to David's Lord, "Rule thou in the midst of thine enemies" (Ps. 110:2). That these enemies are upon the earth, and not in heaven, is clear from the fact that the Lord taught His disciples to pray that the Father's will might be done "in earth as it is in heaven" (Matt. 6:10). The manner in which God's will is done in heaven is the pattern after which it is to be done on earth. We know that the angels, who do always behold the face of the Father in heaven (Matt. 18:10), and are ministering spirits sent forth to minister to those who shall be heirs of salvation (Heb. 1:14), are spirit beings whose minds are in the most perfect accord with the Father and His Son; hence the latter need not reign in heaven in order to rule in the midst of His enemies. The enemies referred to will be upon the earth, and death is mentioned as the "last enemy" to be destroyed. How long shall Christ reign? "He must reign until He hath put *all enemies* under His feet. The *last enemy* that shall be destroyed is death" (I Cor. 15:25, 26). Why "must" it be so? First, because the Father, who appointed a kingdom for His Son (Luke 22:28-30), has decreed that it shall be so. And again, because it is necessary for Him to reign until all enemies, including death, are destroyed. Hence according to this language there can be no withdrawal or relaxation of restraint: in other words, no suspension of the government, so long as there is an enemy in existence. We repeat and emphasize, death, the *last enemy*, must be destroyed before the end of the reign of Christ. And this is the very thing contemplated in the purpose of God. The apostle Paul testifies with a clearness which admits of no doubt, "*Then* cometh the end when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power" (vs. 24). If "the end" comes *after* the kingdom has been delivered to the Father, and this will be after Christ shall have abolished all rule, and destroyed every enemy, then there is no enemy in existence when that "end" comes, and hence no enemy, whether as dragon, beast, false prophet, Gog, Magog, death, or of any other name or description, need be or can be destroyed *after* that end. "It (the kingdom) only lasts for a thousand years (Rev. 20:6). What is to be accomplished during this period? Paul says, 'He (Jesus) must reign *till he hath put ALL ENEMIES under his feet*. The last enemy that shall be destroyed is death' (I Cor. 15:25, 26). Hence the millennial mission of Christ is to subdue 'all enemies,' which He will accomplish within the period of a thousand years. The 'enemies' spoken of are not necessarily personal enemies, for death is mentioned as the last of them, which we know to be an evil event, and not a personal adversary. Hence we may understand Paul's statement to mean that 'he must reign till he hath subdued every evil.' This being so, we have a starting point supplied to us in our endeavor to understand the mission of the kingdom of God, as it is to subdue all enemies."

or every evil" (Robert Roberts, in *Christendom Astray*, ed. 1901, pp. 162, 163).

"The establishment of the kingdom of God (the kingdom of Israel) in the holy land, involving:

The restoration of the Jews from dispersion;

The destruction of the devil and his works, scripturally understood as sin and the lusts of the flesh, in every mode of manifestation;

The subjugation of all kingdoms and republics on earth.

The kingdom, in its mediatorial phase, will last one thousand years, and will destroy all enemies, including death itself" (*Synopsis Of The One Faith Taught By The Apostles*, written in 1867 by Dr. John Thomas, and appearing as an appendix to *The Revealed Mystery*).

Again, it is said in Rev. 20:4, 6, that the saints shall "reign with Christ a thousand years." Since this reign, is thus restricted to a thousand years, and Christ *must* reign until He hath put all enemies under His feet, it follows that these enemies **MUST** be put down and destroyed *within* that 1000 years. Again it follows that there can not be a single enemy in existence after that 1000 years' reign. If the devil, the beast and the false prophet, the nations Gog and Magog as numerous as the sand of the sea, whatever these may be, still exist as *enemies* after the 1000 years' reign of Christ, then the subjugation of a vast portion of the enemies of Christ remains *beyond* the period *during* which the saints shall reign with Christ, which is the divinely appointed period set apart for the removal of every enemy.

#### THE EARTH TO BE FILLED WITH GOD'S GLORY

There are four testimonies in "Moses, the psalms and the prophets" which with slight variation teach that the earth shall be filled with the glory of the Lord. They read,

"But as truly as I live, all the earth shall be filled with my glory" (Num. 14:21).

"And let the whole earth be filled with His glory" (Psalm 72:19).

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

There can be no doubt that these testimonies refer to the time of the kingdom. To "fill" is to make full. That which is to be filled is "the earth, the *whole* earth." That with which it is to be filled is "the glory of the Lord," and the "knowledge" of that glory. The result of this fulness will be that "they shall not hurt nor destroy in all my holy mountain." The "holy mountain" will be the kingdom. Since "the Lord shall be King over all the earth" at that time (Zech. 14:9), the beneficent effects of the righteous rule will be apparent throughout the entire earth. Who "shall not hurt nor destroy"? Those who shall be filled with the knowledge of the Lord—the subjects of the kingdom. Will such a state as this exist prior to the end of the millennium? Who will say nay? If it does, then there can be no return to the old order after that, seeing that "then cometh

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the end when He (Christ) shall have delivered up the kingdom to God, even the Father, when He shall have put down all rule and all authority and power" (I Cor. 15:24). If this does *not* describe a condition that will exist prior to the end of the millennium, then it is evident that the enemies will continue beyond the time allotted for their removal: that the kingdom in its mediatorial phase will not be a success. However, let no one entertain any fears upon that score. There is an interpretation of Rev. 20 which effectually removes this otherwise insurmountable difficulty. If "they shall not hurt" in all God's holy mountain, then there will be none hurt. This shows that a great transformation has been effected in the disposition of the subjects. How can there be a "gathering together for battle" (Greek, *polemos*, war) after such a transformation in the subjects? If such a state as described in this prophecy exists at any time before the end of the millennium, no world-wide rebellion can by any possibility take place thereafter. If this prophecy refers to a time after the millennium, then the application hitherto made is wrong.

#### THE 1000 YEARS AND THE DRAGON

We now approach somewhat more directly and immediately the one passage which is cited in support of the doctrine of a world-wide rebellion after the 1000 years' reign of Christ. Where do we read in the Scriptures of a "rebellion after the reign of Christ"—a "post-millennial revolt," or anything like it? Not in Moses and the prophets; not in the sayings of Jesus; not in the writings of the apostles, nor even in this chapter. The most that can be said in favor of this view is that this is what Rev. 20 means. And this is purely a matter of construction.

A rebellion is an uprising of a considerable portion of the subjects against the government. No properly constituted and well conducted government would do anything to incite or in any way encourage rebellion within its borders. As a rule such uprisings occur without the knowledge of the government, or despite governmental efforts to quell them. Would the government of the all-wise God be less prudent than the governments of erring men, less careful and zealous to guard its interests, less anxious to maintain a state of quiet as the fruits of the expenditure of the energy employed, and after subduing all enemies and overcoming all opposition, not merely encourage, but, if such a thing were possible at that time, actually create a situation which would result in a rebellion as wide in extent as the realm itself? We have not been so instructed by the sent ones of God, either the prophets, or the Lord Jesus, or the apostles. The case in Rev. 20:3, 7, is quite unlike anything of this kind. The dragon is seized by a superior force, bound and imprisoned for a certain period, the object being that "he should deceive the nations no more until the 1000 years should be fulfilled." When he is afterwards at large, and engaged at his old occupation of "deceiving the nations" (chap. 20:3; 12:9), this is not because he broke out of his prison despite its supposed security or the strength of the chain that held him, but because he was "loosed" by some power other than himself. As long as he is within his prison, and

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the nations are without, he cannot deceive those nations. Hence he must be "loosed out of his prison, and go out to deceive those nations." Being loosed makes it possible for him to "go out," and going out brings him to those nations whom he deceives. In order to avoid confusion let us bear in mind that "the dragon, that old serpent, which is the Devil, and Satan," is one thing; "the nations Gog and Magog," whom the dragon deceives, are quite another. If deceiving the nations is rebellion or "postmillennial revolt," then his former occupation in deceiving the nations (Rev. 12:9) was likewise rebellion.

The commonly received view is that the dragon of Rev. 20 represents human nature as embodied in human governments; the binding of Satan, the restraint which the kingdom in its operation upon earth will exercise in keeping human nature from following its natural inclinations. The loosing of Satan is understood to mean the withdrawal or relaxation of that restraint, so that human nature is at liberty to follow its inclinations and assert itself. From these premises it follows that human nature in the mass of humanity at large is not at all changed by the reign of Christ in its attitude toward God, and remains characteristically dragonic throughout the entire 1000 years' reign of Christ; and when this period of restraint is "expired," *meta tauta*, that is, "after these things," nothing remains but to destroy the entire rebellious mass, "the number of whom is as the sand of the sea."

If the dragon in this chapter represents human nature in governmental manifestation, whom or what do "the nations Gog and Magog" represent? Will there be organized "nations" after Christ shall "have put down all rule and all authority and power," and the kingdom shall have existed and operated with most beneficent effects for 1000 years? We are instructed in the sure word of prophecy that God will "make a full end" of all nations whither he had scattered Israel, and that Israel will be the only nation that shall survive the catastrophe which will sweep the other nations as such from the face of the earth (Jer. 30:11). It is also testified that the time will come when the kingdoms of this world will be the kingdom of our Lord and His Christ (Rev. 11:15). Hence no nation *as such* will continue throughout the 1000 years except Israel, and no nations will exist after the millennium.

Will not the subjects be enlightened when they shall "come to thy (Jehovah's) light, and kings to the brightness of thy rising" (Isa. 60:3)? Will it be possible after a period of unparalleled glory for whole nations, if such a thing were conceivable, to be deceived by any power outside of themselves to do "battle" or make "war" against Christ after 1000 years of peace on earth? Where do those prophecies apply that are all ablaze with the glory of God that shall fill the earth, as the waters cover the sea (Ps. 72:19; Isa. 11:9; Hab. 2:14)? If the earth is filled with the glory of God and the knowledge of that glory at any time prior to the end of the 1000 years' reign of Christ, then no "postmillennial revolt" is possible.

### "AND SHALL BE TORMENTED"

Without at present attempting to interpret the symbolism of the dragon, the beast and the false prophet, except to say that they represent certain organized systems, we call attention to the fact that after the dragon has deceived the nations Gog and Magog, and the military movement originating in the latter has been destroyed by the fire which falls down from God out of heaven, not only does the dragon still have an organic and vital existence, but the beast and the false prophet as well. For it is said that "the devil that deceived *them* (the Gog host just devoured by the fire—chap. 20:9) was cast into the lake of fire and brimstone, where the beast and the false prophet are" (vs. 10). This clearly distinguishes between the dragon and the nations, so that the dragon (the deceiver), and the nations (the deceived) are quite distinct. There is also a marked difference between the dragon on the one hand, and the beast and the false prophet on the other. What next? "And shall be tormented day and night forever and ever." Question: *Who* "shall be tormented"? The language of the Authorized Version conveys the idea that it is the dragon alone that shall be tormented. Since this torment is after the destruction of the Gog host by the fire of God, even this proves that the fire did not destroy the devil, so that he still exists as a distinct phenomenon at the time when he is cast into the lake of fire. However, we would emphasize the fact that the Greek verb rendered "shall be tormented," is a plural verb, and therefore requires a plural subject. Since the dragon is a singular subject, this language extends the torment to the beast and the false prophet, who were cast alive into the lake of fire some time before (chap. 19:20). Therefore we are required to read, "And they shall be tormented day and night forever and ever." Is this correct? Let us see. The same Greek verb is found in chap. 14:10, only in the singular number. The tense in both cases is future. In chap. 14:10 it is "he" that shall be tormented; in chap. 20:10 it is "they" that shall be tormented, viz., the dragon, the beast and the false prophet. "And they shall be tormented day and night to the ages of ages."—Dean Alford's rendering of Rev. 20:10.

This is a matter which must not be lightly passed over. We have never seen any comment upon or treatment of this matter in any writing upon the Apocalypse to which we had access. Every translation known to us except the Authorized Version of King James, viz., the Revised Version, the Diaglott, Rotherham, Hinds & Noble, Murdock, Luther, Reinhardt, and the Elberfield Bible, makes the dragon, the beast and the false prophet the subjects of the torment, by saying, "And *they* shall be tormented." When this torment? After the dragon is cast into the lake of fire with the beast and the false prophet.

We may add that the Douay Version (Catholic) reads, "And the devil, who seduced them, was cast into the lake of fire and brimstone, where both the beast and the false prophet shall be tormented day and night forever and ever." We also give the rendering of Dr. John Thomas, as found in *Eureka*, Vol. III, page 662, which reads, "And the Devil who deceived them had been cast into the

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lake of fire and brimstone, where the beast and the false prophet, also, shall be tormented unto the aeons of the aeons." The Douay Version makes "both the beast and the false prophet" the subjects of the torment, while that of Dr. Thomas makes the beast and the false prophet "also" the subjects of the torment. Since "also" has the meaning of "in addition to," it is clear from this language that the beast and the false prophet are tormented in addition to the devil or dragon.

Now as a matter of fact, **THEY**, (that is, the dragon along with the beast and the false prophet) cannot be tormented unless they have an organic and vital existence at the time here referred to; and if this is after the 1000 years' reign of Christ and the saints, then the systems represented by those terms have not been appreciably affected by the reign of Christ, to say nothing of being destroyed. In this case it follows that the reign of Christ did not succeed in overcoming and permanently removing all opposition during the period set apart for that work. The only alternative known to us is to be found in an interpretation of this part of the Apocalypse which will make the binding of Satan one thing, and the reign of Christ another; the latter following the former. If this can be done without doing violence to any sound principle of interpretation (and we are confident that it can), then we shall have a result which will not only leave every element of saving truth intact, but make the reign of Christ appear more glorious, by obviating the dismal reflection that after Christ shall have had undisputed sway for one thousand years; after the nations shall have learned God's ways, and walked willingly in His paths, beating their swords into plowshares, and their spears into pruninghooks, with the assurance that nation shall not lift up sword against nation, neither shall they learn war any more, thus forever eliminating the possibility of war—that after all this there would be a world-wide rebellion against the authority of Christ, when all enemies have already been put under His feet, and the place of God's feet is glorious (Isa. 60:13).

#### THE NEW HEAVEN AND THE NEW EARTH

The "new heaven and the new earth" for which the apostle Peter and the early believers were "looking" in accordance with the divine "promise" (II Peter 3:13), was to be an entirely new order of things upon the earth. This "promise" was about seven centuries old when the apostle penned the comment referred to, and is found in Isa. 65:17-25. The "heaven" here referred to is the government which will be "new" in comparison with those that preceded it. Its principles and methods of government will be new, especially since righteousness will "dwell" therein. It will be the righteous judgment of the world referred to by the apostle Paul in his address at Athens (Acts 17:31).

If the "new heaven" represents the new government, then the "new earth" must represent new subjects, or the subjects in a new relation, upon a new basis. As we read the items of the promise which formed the groundwork of the apostle's anticipations, we find, among other things, that child mortality, which is now so prevalent, shall then be a thing of the past. "There shall be no more thence

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an infant of days" (Isa. 65:20). That is, no infants shall die in those days, and onward. This is quite in contrast with the present order of things. In order to make such a condition possible, a new law must be enacted and put into execution which will supersede the law belonging to the "former" order, so that everyone who undergoes death will die on account of the sins he himself commits.

"The child shall die an hundred years old." If one is still a child at a hundred years old, how old would he be if he were a man—an *old* man? Would he not be many times a hundred years old? We are informed in this chapter that "as the days of a tree, so shall be the days of my people, and mine elect shall long enjoy (or wear out) the work of their hands" (vs. 22). When a tree is selected for comparison, it is evident that this is not a young tree, but one that has attained great age. From which we see that the life of God's "people," such as obey Him, will be greatly prolonged.\*

"But the sinner being an hundred years old shall be accursed" (vs. 20). The rendering of Dr. Isaac Leeser, a learned Hebrew, is as follows: "For as a lad shall one die a hundred years old; and as a sinner shall be accursed he who (dieth) at a hundred years old." This is an exact quotation of Leeser's text. According to this rendering whoever dies at a hundred years old, dies as a sinner. Now let this new earth, established upon such a basis, continue for a thousand years; let the sinners die at a hundred years, as a result of their own sin, while God's people continue to live for centuries, and reach an age which is equal to "the days of a tree." By the time the end of the 1000 years is reached, those who have attained old age are the faithful, who have rendered intelligent obedience to the righteous law, while such as remained sinners were cut off when they reached the century mark. None of the disloyal subjects will be more than a century old by the end of the millennium, and these will be a small number compared to those whose days are as the days of a tree. Hence, in order to have a "postmillennial revolt" it must be found among the comparatively small number who will be less than 100 years old. Is it presumable, is it possible, that any of those who have attained a high age will rebel against the government after they have enjoyed life and untold blessings as the result of obedience and loving service to the only true God?

#### DECEIVING THE NATIONS

What does it mean for Satan to "deceive the nations"? We shall be able to judge from results. We notice in this chapter that when Satan is loosed out of his prison he deceives the nations, the object being "to gather them together to battle" ("for war"—*Diaglott*). "Battle" with whom? Since this movement terminates in encircling the camp of the saints and the beloved city, it must be that it will be directed against Him who will be enthroned there, in "the city of the great King" (Ps. 48:2). The deception is therefore primarily

\* "If life is again to be prolonged during the 1000 years for a like period attained by many before the flood, there will be no real necessity for the death of the righteous, so that a second resurrection is not clearly taught, and indeed will be unnecessary."—*Advocate* 1905, p. 234.

a political one; but since a movement such as this cannot be undertaken without some motive, and sentiment hostile to the King enters into it, it also partakes of a religious character. The Satan, as well as the nations whom he deceives, realize that He who is enthroned in the beloved city is their enemy, opposed to them, and determined to overthrow them.

Since the nations shall beat their swords into plowshares and their spears into pruninghooks in the early part of the reign of Christ, from which time they shall neither learn nor practice war any more, it follows that the "battle" or "war" to which they will be gathered under the deceptive influence of the dragon, is at a time before they have learned God's ways; before they have converted their weapons of destruction into implements of husbandry. We do not deny that such an uprising against the authority of Christ will take place. But we believe it will be *before* and not *after* the peaceful reign of Christ lasting a thousand years. The world today contains every element that will enter into such an uprising. The nations are in a higher state of preparedness for war than at any time in the history of mankind. The dragon, "that old serpent," which was "old" in John's day (chap. 12:9), still exists. The nations Gog and Magog, as distinguished from the dragon, doubtless also exist. And we feel justified in saying that the beast and the false prophet, as distinct from either the dragon and the nations Gog and Magog, also still exist, and will continue to exist until the time when they will engage in the activities described in chap. 19 of this book, and their consignment to the lake of fire.

Then why should we not look for these things in the near future according to the symbolical prophecy contained in this book?

#### SYMBOLS CONSIDERED

In order to reach correct conclusions upon the subject which we are considering it is necessary to devote some attention to the following symbols:

1. The dragon.
2. The abyss.
3. The lake of fire and the torment inflicted upon the trio, the dragon, the beast and the false prophet.

Who or what is the dragon? As far as the New Testament is concerned, Rev. 12:3 is the first place where he is introduced under that name. One thing which at once strikes us is the fact that he was "*old*" when first introduced, and had "deceived the whole world" (chap. 12:9). It is not here indicated *how* "old" he was at the time when John saw him in heaven, but from certain indications in other places it is certain that he had lived a long time: That this "heaven" was a political position is evident from the fact that upon his expulsion from heaven he gave his power, throne and great authority to a beast which had emerged from the sea (chap. 13:2). He had deceived the whole world from his place in this heaven (chap. 12:3, 9). Since "seven heads and ten horns" are explained to mean "seven mountains and seven kings" and "ten kings" respectively, it is clear that this dragon was a great political system, or a combination of such (chap. 17:9, 10, 12).

Turning to the Old Testament, we find the term "dragon" applied to the nations of Babylon and Egypt (Ezek. 29:2, 3; Jer. 51:34). Upon the dragon which John saw were seven heads, and upon the heads seven crowns. The latter being the symbols of royalty (See Isa. 62:3), we can easily see that each of the heads represents a king in the proper sense of the word, and must have a kingdom. Therefore the seven heads are or represent seven kingdoms, in accordance with the explanation that the "seven heads are seven mountains, and they are seven kings" (chap. 17:9, 10, R. V.). Babylon and Egypt, identified with the dragon, had been, but were no longer, world powers, but were of the five heads or kingdoms which had "fallen" when John saw this vision (chap. 17:10).

#### THE HEADS OF THE DRAGON

Another clue is furnished by the statement that "one is," that is "one" of the seven heads, mountains or kingdoms. The one that was present in John's day was that under which John was banished to the Island of Patmos, namely, Rome. Since Rome was the sixth head or kingdom, we work backward from Rome, and here we have Grecia, Medo-Persia, Babylon (one of the nations of antiquity identified with the dragon), Egypt (another), and Assyria. These had all been world powers in their day, either in combination or successively, and all had had dealings with God's people Israel, in relation to whom they were dragonic. These five had "fallen" when John was on Patmos. Rome was that of which it was said, "One is." "The other," that is, the seventh head or kingdom, had "not yet come"; it had not developed or appeared in John's day. The six heads were all Pagan, and since "the other," that is, the seventh, was an integral part of this monster, which we believe to be the same as "the great red dragon," it, too, must be Pagan. And what was this? It had its historical counterpart in the kingdom of the Huns, which in the middle of the fifth century extended from the Rhine on the west to the Chinese wall on the east. And it, too, was Pagan, and was the seventh great Pagan kingdom. This combination is the great red dragon with seven crowned heads, which are kings representing kingdoms. This view makes proper allowance,

1. For the dragon's age; that is, that he was "old" (Greek, *archaios*, ancient) in John's day.
2. For the fact that he was "great," embracing seven kingdoms, and an eighth, "which is of the seven."
3. His seven heads all being one color, "red," since one head was Pagan, all were Pagan.

This is "the dragon, that old serpent, which is the devil and Satan," who at a certain period of human history was to be apprehended, chained, and imprisoned in the abyss for a thousand years.

#### THE ABYSS

What is the abyss? It is mentioned for the first time in this book in chap. 9:1. While the term "bottomless pit" as used in the Authorized Version is not a correct rendering of the Greek term *abusson*, yet we have in verse 1 "the pit of the abyss, which makes "the abyss" one thing, and "the pit of the abyss" another. Mr. J. B. Rotherham gives the rendering, "The shaft of the abyss." The shaft

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is the opening leading into the abyss, while the latter is vastly larger than the shaft or opening. Without entering into an extensive interpretation of this symbolism, we will say that the abyss, as well as the pit leading into it, is a locality, and that Arabia is this pit or shaft. Our reasons for holding this view are briefly as follows:

Arabia is a country which in Bible times was infested with locusts. When the east wind blew upon Egypt just prior to the exodus, it brought the locusts (Ex. 10:12, 13). Arabia is east of Egypt, as a glance at the map of that part of the world will show. Hence the locusts came from Arabia. The "crowns like gold" (vs. 7), the bearded faces, and the large armies of cavalry, all point to Arabia as the place in which this movement originated. Out of Arabia the Saracen hosts, the adherents and followers of Mohammed, issued forth in the seventh century like a huge cloud and came upon the "earth" of the Roman territory. Arabia, then, is the pit of the abyss. The abyss itself may and does extend vastly beyond the pit, shaft or opening leading into it. The abyss of chap. 9 being a definite locality, may not "the abyss" of chap. 11:7; 17:8; 20:3 be a locality? If it is a locality in the first place where it is mentioned in this book, we hold that it is a locality in all other places of its occurrence, unless the book itself furnishes indubitable evidence that it is something else. Such evidence, to our mind, has not been advanced. In chap. 11:7 there is a simple reference to a "beast" which was to "ascend out of the abyss." What abyss? The only abyss known to the reader is the one that was introduced in chap. 9. In chap. 17:8 we find another reference to it in the words, "And (the scarlet colored beast) shall ascend out of the abyss." Out of what abyss? The reader knows but one abyss, viz., the one introduced in chap. 9. In all these places "the abyss" is a locality from which the beast shall come forth. In chap. 20:3 it is said that the angel that descended from heaven cast the dragon into "the abyss." Since the abyss in the place where it was first introduced was manifestly a locality, and no valid reason has ever been given for later on applying it to something else, we hold that it is a locality in every place where it occurs in the Apocalypse. Since, as has been pointed out, Arabia is the pit, shaft, or opening of the abyss, it is evident that the abyss itself extends beyond Arabia. We should not go westward for the region "beyond" Arabia, seeing "the smoke of the pit" came upon the Roman earth from the east, and therefore it must be in the east. Hence we go to Asia, to the east and north of Arabia, as the abyss proper. Into this abyss the dragon was cast; in it he was bound; to it he was restricted for a thousand years by the angel who had "the key of the abyss, and a great chain in his hand."

The dragon, as we have pointed out, consists of Pagan heads, kings, or kingdoms. John first saw this monster when in its sixth head, and the dragon was "old" at that time. He was in "heaven" when John first saw him; hence he did not ascend to that heaven in John's day, or since. From this heaven of power he was cast out in the conflict between Paganism and Christianity in the first

half of the fourth century. When once effectually expelled from the political heaven, in which he had "power, a throne and great authority" (chap. 13:2), he and his following never regained their position: "neither was their place found any more in heaven" (chap. 12:8). Being expelled from the heaven from which he had ruled hitherto, he was "cast out into the earth" (chap. 12:9, 13). This was in the early part of the fourth century. He was now for "a short time" restricted to this earth (chap. 12:9), where instead of ruling, he was ruled over. When he saw that he was in the position of a subject, he had "great wrath, knowing that he had but a short time." A short time where? Not in the heaven of power in the Roman empire, for he had already been cast out of this. Hence the "short time" must be on the "earth," the plane of the subjects in the Roman territory. But where will he go if he leaves this earth? There is but one place to which he can go, and that is the abyss, which is outside of the Roman earth. Who will seize the dragon, Paganism, and cast him into the Asiatic abyss, that he may not deceive the world or nations any more for a thousand years? "The angel of the abyss"! And who is this angel? Nothing is said in chap. 20 to prove that this angel is Christ. Those who hold that this angel is Christ lay emphasis upon the fact that the angel "came down from heaven" (20:1). We would neither deny this, nor weaken its force. But we must direct attention to the further fact that the star receiving the key of the abyss in chap. 9:1 also was from heaven. The military host which came out of the pit of the abyss in the seventh century had a king, styled "the angel of the abyss" (chap. 9:11). Hence we see that there was a providentially furnished "angel" who, having the "key," the symbol of power, had charge of matters connected with the abyss. No one applies this to Christ because the "star" was from "heaven." Then why say that the angel of chap. 20, who was entrusted with the key of the abyss, was Christ because he came from heaven? The movement in chap. 9, set in motion by the star from heaven, was Mohammedan in its Saracenic phase. "The angel of the abyss (chap. 9:11) in all probability consisted of the Caliphs, the spiritual and civil heads of the Mohammedan states. This movement, system or organization was presided over by a "king" styled "the angel of the abyss," and this power held the key of the abyss. We shall therefore seek this power in connection with Mohammedanism. If it closes and locks the abyss, whatever is within must be captive until the abyss is opened, and the captive released. This Mohammedan angel or messenger laid hold of the dragon, Paganism, cast him into the abyss of Asia, east and north of Arabia, and bound him there for 1000 years.

It is a fact that Paganism in its organic form has for many centuries been restricted to Asia, where it still exists as unmodified Paganism, and numbers its adherents by many hundreds of millions. What great movement, either providentially brought upon the scene or permitted, laid hold of the dragon, Paganism, and bound it in Asia? And what historical phenomenon has stood as a barrier between Christianity, such as it was and is, on the west, and Paganism on the east? It was Mohammedanism, Mohammedan-



ism, developed in the Arabian "pit," in a series of conquests became the possessor of the Holy Land and other territory adjacent to the Mediterranean Sea. Beginning in the first half of the seventh century it pressed its conquests westward until its possessions extended from the eastern end of the Mediterranean Sea through the north of Africa to the Atlantic Ocean, and across into Spain and France.

It is in order at this juncture to call attention to the re-establishment of the Persian empire. In A. D. 226 Ardashir-i-Babakan, known in history as Artaxerxes I., revolted against and overthrew the kingdom of Parthia, and founded the great Sacanlyan dynasty under whose kings Persia regained her ancient glory, notwithstanding the Byzantine might of Rome, whose emperor Valerian Shapur took captive. This dynasty continued for over three centuries, until the Mohammedan hordes under Yazdajird crushed the Persian power on the field of Navahand. Neither Parthia nor Persia was ever conquered by Rome. The religion of Persia at the time here referred to was Zoroastrianism, with its two antagonistic principles of light and darkness, and its two contending deities of good and evil. In a word, it was Pagan. When the Arabians overthrew the Persians, and established their religion in the conquered territory, the dragon of Paganism was forced farther to the east. One hundred years after Mohammed's death his followers were masters of an empire greater than Rome in the zenith of her power. They were building mosques in China, in Spain, in Persia, and in Southern India, and a glance at the map covering the Mohammedan territory will show what an effectual barrier this system was between Christianity and Paganism. We have before us a map accompanying a book entitled "*The Moslem World*," written by Mr. S. M. Zwemer, a missionary in Mohammedan countries, which demonstrates the truth of the foregoing statement. The territory conquered and filled with the religion of the "prophet" formed a great "chain" which stretched across the boundary between Christianity and Paganism, so that there was for centuries scarcely any intercourse between the east and the west. The dragon, Paganism, bound, chained, and sealed up by Mohammedanism in Asia, that is, India, China, and Japan, was for many centuries inaccessible to the nations of the west, until long after the discovery of America by Christopher Columbus.

The dragon was not only to be bound and imprisoned for 1000 years, but must also be loosed, and go out to deceive the nations Gog and Magog in the four quarters of the earth, as he had deceived the whole world before. The language of Rev. 20:7, 8 unmistakably conveys the idea that the dragon, the deceiver, is one thing, and the nations, whom he deceives, another. The nations Gog and Magog are not the dragon, and the dragon must be considered apart from those nations. They are separate and distinct, and this distinction must always be borne in mind, which will obviate much confusion.

#### THE SCARLET COLORED BEAST AND THE DRAGON THE SAME

We shall also consider the fact that the scarlet colored beast, which to us is the same as the dragon, "shall ascend out of the abyss" (chap. 17:8), and when he ascends he is "the eighth, and is of the seven"

(vs. 11). There are three phases in the history and existence of this beast, covering as many periods of time, viz.,

1. The time when he "was."
2. A time, later on, when he "is not."
3. A time, still later on, when he "yet is" (or "shall be present"—

*Diaglott*).

When "was" he? When he was in the seat of power in the "heads" or kingdoms of Egypt, Assyria, Medo-Persia, Babylon, Greece, Rome, and the Huns. When was he "not"? When he was bound in the abyss after the "short time" on the Roman "earth." When shall he be again, or "be present"? When he ascends out of the abyss (chap. 17:8). What beast shall ascend out of the abyss? Since according to the prophecy of this book, there was but one beast that was to go into the abyss, viz., the dragon, it is the dragon that is referred to in chap. 17:8 as coming out of the abyss. This is corroborated by the fact that the dragon is said to be "red," and the beast is described as "scarlet colored," which also is red.

Further corroboration is found in the fact that the dragon of chap. 12, and the scarlet colored beast of chap. 17, occupy the same time chronologically. The dragon was "old" in John's day and the heads of the scarlet colored beast take us back to the nations of antiquity. The dragon will have an organic existence at the time of Christ's coming, and so will the scarlet colored beast. From all of which we gather that the two are synonymous. When the beast ascends out of the abyss he will have an eighth head, which is "of the seven" (chap. 17:11). From this it is plain that he had passed the stage of the seven heads when he was cast into the abyss. The ten horns seen upon him after his ascent out of the abyss are interpreted as "ten kings which have received no kingdom as yet," that is, in John's time. Hence these ten horns must appear at a later period of the beast's existence. When shall this be? We are informed that the ten kings "have one mind, and shall give their power and strength unto the beast" (chap. 17:13). They are not identified with the beast until they "receive power as kings one hour with the beast" (vs. 12). There can be no uncertainty as to the time when those horns or kings will appear upon the beast, for it is said, "These (that is, the ten horns or kings) shall make war with the Lamb," etc. (vs. 14). The identity of the Lamb is clearly established by the title, "Lord of lords, and King of kings," here applied to Him. The Lamb must be present upon the earth when the ten horns make war against Him. Since "the eighth" head appears after the emergence of the beast from the abyss, we know that such a combination will be formed to oppose the Lord Jesus Christ when He shall press His claims for recognition upon the kings of the earth (Psalm 2:10-12).

The ten kings "receive power as kings one hour with the beast," and "give their power and strength to the beast" (chap. 17:12, 13). They have no "power as kings *with the beast*" until they receive it. Hence they are not allied with or attached to the beast prior to this time, this "hour," which terminates when the Lamb overcomes them. The beast to whom they give their power and strength, with which

they enter into an alliance, has deceived them into believing that they can overthrow the Lamb; hence they "make war" with Him. They are still armed from other conflicts among themselves. Not yet have they beaten their swords into plowshares and their spears into pruninghooks, and, emboldened by their numbers, and the "power" given to them by the beast out of the abyss, they imagine themselves the masters of the situation who can easily vanquish the pretender at Jerusalem. But in this they are mistaken, for He to whom "all power in heaven and on earth" was given (Matt. 28:19), overcomes them, which is symbolically represented as fire coming down from heaven and devouring them (chap. 20:9), and they "perish in the way when His wrath is kindled but a little" (Psalm 2:12).

### THE EASTERN NATIONS

We have said enough for the attentive reader to see that we understand the binding of Satan to mean the restriction of Paganism to the regions of Asia, to the east and north of Arabia, by Mohammedanism; and by the loosing, the coming into prominence of the nations in those parts, especially the yellow races of the east. Let the reader consider the awakening that has taken place during the last half century, but more especially during the last decade, in Japan, the "kingdom of the rising sun." Japan has not only herself to a large extent become westernized, especially with reference to commerce, diplomacy, and methods of warfare, but has grown into a powerful factor in the world at large, the dominant force in Korea, and a power in China, and even India. The nation of Japan considers itself the divinely appointed guardian of the yellow races. In the pursuit of this "God-given" mission she expelled Russia from Port Arthur, in China, some years ago, and more recently as an ally of the Entente Powers of Europe drove Germany out of the province of Kiaow Chaow. Her recent encroachments on China, put into execution when almost all the world was involved in a gigantic struggle, are matters well known to every well informed person, and Japan, with a navy at least equal to that of the United States, and a constantly growing, well organized army, is today a mighty power, not alone in the east, but among the nations of the earth at large. What was the object of Japan's entering into an alliance with China in the month of May, 1915, in which it was agreed that no sea coast territory, no railroad lands, and no mining concessions in the interior of China should be leased to any third power without the consent of Japan? What was the object of Japan's demanding that one-half of the police of China consist of Japanese soldiers? What interest has Japan in those undeveloped resources of China, those railroad lines as arteries of commerce and trade, and that sea coast territory which Japan is regarding with jealous eyes? Japan, an ambitious but overpopulous nation, wants means with which to finance her plans for a mighty army and a powerful navy, in order to follow her "sacred mission" of guarding the yellow races, with a view of course, to the aggrandizement of Japan. Japan has already, by her aggressive spirit, to some extent aroused China; and she has but begun her "sacred" work in that hermit kingdom.

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We referred above to India. Japanese subjects are active in India creating sentiment in favor of Japan. The government of Japan has but one object, viz., the advancement of Japanese interests with a view to the domination of the east, and the control of the Pacific Ocean. She aspires to become the "Great Britain" of the east. What does all this mean? It means that the sentiment which Japan is seeking to create and foster among the backward peoples of the east when once crystallized into the consciousness of strength among those teeming millions in her own country, in China, and India, a veritable dragon will be released from his age-long lethargy, with whom not only the nations of the earth will have to reckon, but the kingdom of God as well. The nations of Europe, especially those represented by the "ten horns," will find it, humanly speaking, to their interest to fall in line with the seductive representatives of the dragon when he as organized Paganism will "go out to gather them to battle." They cannot hope, single handed, to maintain their standing against the power of the King set on Zion's holy hill, and thus unite their fortunes and their destiny with that of the beast, after which they will "wonder" (Rev. 17:8) when it rises as a mighty giant out of its abysmal prison in the east. Through centuries of the distribution of the Bible, and the preaching of a corrupt church the western nations know at least a little about Him who shall be enthroned in "the city of the great King," but the dragon, Paganism, whose millions have never heard of Zion's King who shall reign victorious, will be as Pagan as ever, and now roused to fury and frenzy by what he regards as the pretensions of a usurper, he will succeed in enlisting the sympathy and cooperation of "the kings of the earth" in the vain endeavor to overthrow the earth's rightful Ruler. The opposition, still in possession of their weapons, will approach "the beloved city," now the seat of the government, confident of victory, little thinking that they are going to their eternal doom. When in sight of the city, just as victory seems assured, owing to their numbers and the "power" of the beast, fire falls down from God out of heaven, and devours the belligerent host. But this is not yet the end of Paganism, for millions upon millions of subjects; and now these governments are overthrown; the heads over many nations are "wounded" (Ps. 110:6), and in their stead appear Christ and the saints who shall administer the affairs of the nations in righteousness. Here begins the "torment" to which the dragon system, together with those of the beast and the false prophet, shall be subject. Their governments and religious centers have disappeared; their leaders are gone; they seek comfort in the old system of things, but find it not. "Torment" fitly describes the sensations of those masses steeped in Pagan idolatry, as well as those other systems which are a mixture administered, not by the dragon, but by the false church as the woman sitting upon the beast in imaginary security, who says, "I sit a queen, and am no widow, and shall see no sorrow." Together will the adherents of those systems, each different in some of its characteristics from the others, be tormented in the lake of fire; and in this torment the subject populations must either submit to the just requirements placed upon them by the divine gov-

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ernment, or disappear from the earth never again to cumber it with their obnoxious presence. And when the kingdom shall have operated for 1000 years, extending its beneficent effects from pole to pole, there will be no enemy in existence to conceive a wicked thought or lift a rebellious hand in opposition to the King of kings and Lord of lords.

#### THE POSTMILLENNIAL "TEST"

We believe we have in the foregoing, anticipated the principal objections to the view which we have advanced. And yet it may be that some difficulties remain to the mind accustomed to the view which answers our question in the affirmative. We believe in the binding and loosing of the dragon. Those who take the opposite view from ours believe no more than this. We believe, no less than they, that there will be an uprising among the nations against the authority of Christ, incited by the dragon after his release from his prison of the abyss. We believe that the dragon, the beast and the false prophet are systems having an organic and living existence at the time of the coming of Christ; that the abyss in which the dragon is apocalyptically incarcerated is a distinct locality from which that system will be released, after which it will again practice its deception upon nations as in the days of "old." We believe that this will be *before* the nations will adopt the principle of peace by converting their weapons of destruction into implements of peace, while those who take the opposite view must believe that it will be *after* the 1000 years of peace, during which, according to the prophecies of the Old Testament, the earth's inhabitants shall neither learn nor practice war any more. To us the old view is not only opposed to the plain teaching of Moses, the psalms, the prophets, the sayings of Jesus, and the writings of the apostles: it is also unphilosophical. What good and valid reason is there for a "postmillennial revolt"? It is suggested that this is a necessity in order to put to the test the subjects living at that time. Are they not "put to the test" throughout the entire period of the millennial reign of Christ? The principle upon which the people living at that time will be governed is that of submission and obedience to superior authority. Those who submit to and obey the divine law which shall go forth from Zion will receive the blessings, while those who refuse will be visited with such judgments as will be suited to the degree of their guilt. The rain will be withheld from the rebellious in some sections; others will be smitten with plagues (Zech. 14:17-18), and according to the testimony of the prophets no sinner will live beyond the one hundred year mark (Isa. 65:20). "Everyone shall die for his own iniquity" (Jer. 31:29, 30), so that no sinner will go unpunished, and no obedient one will fail to receive the blessings which shall be dispensed, at once just and benevolent. The inhabitants of the earth from one end to the other will say, "Blessed be Jehovah God, the God of Israel, who only doeth wondrous things" (Psalm 72:18). Those who will say this, vast numbers of them, will know from actual experience what is the difference between "the God of Israel" and other gods. They will, by this time, have had ample opportunity to make comparisons between the two, and have reached an intelligent decision in the mat-

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ter. And when they declare themselves in favor of "Jehovah, the God of Israel, who *only* doeth wondrous things," this will express a deep seated conviction, and not merely a superficial and transitory sentiment. Will those subjects, many of them veterans who have loved and served the God of Israel for centuries, ever depart from their love for and devotion to God after they have "called Him blessed"? The submission they yield, the obedience they render, the love they manifest, the gratitude they express, are the evidences of their attitude toward the best government that ever existed upon the footstool of God. Do they require a world-wide "postmillennial revolt" as a test? They have already "called Him blessed" who has done the wonders for them. Why should there be another test after this, whether they might perchance change their attitude, and instead of blessing, curse their Benefactor? Moreover, how large a proportion of the millennial subjects would join in this "postmillennial revolt"? Comparatively speaking, only a small portion of them could; for *all* the wicked a century old are dead, and those who have passed the century mark are not oblivious of the fact that this extension of life is due to their willing submission to the just rule of Christ. Hence the "test" spoken of could only affect a comparatively small number of such as had shown a hostile attitude toward the government, unless it could be shown that the dead would be raised in order to be subjected to such a test. Does anyone believe that the loyal subjects, who by the end of the millennial reign shall have enjoyed long life "as the days of the tree" (Isa. 65:22), and untold blessings *during* the millennium on account of their loyalty to Christ, would join in or even incite a revolt against the constituted authority *after* that blessed reign of peace? We candidly and seriously submit that we can see neither scriptural evidence nor philosophical reasons in favor of such a view.

#### THE BINDING OF SATAN AND THE REIGN OF CHRIST

Are the binding of Satan for 1000 years, and the reign of Christ for a similar period, synchronous and synonymous? Let Moses and the prophets, and Jesus and the apostles, furnish the answer. We have seen what that answer is. It is an effectual and decisive negative to the question, "Will there be a World-Wide Rebellion after the Thousand Years' Reign of Christ on the Earth?" The binding of Satan, the great dragon, is one thing; the reign of Christ and the saints, another. The loosing of the dragon precedes, while the reign of Christ and the saints follows, the "little season" (chap. 20:3). The reason why the two have been regarded as synchronous is partly because both are referred to as "a thousand years," and partly because the loosing of Satan referred to at vs. 3 and 7 seems to follow immediately after the millennial reign of Christ at vs. 4 and 6, after which it is said, "And when the 1000 years are expired Satan shall be loosed out of his prison" (vs. 7). But it does not necessarily follow that this is correct. Neither the book of Revelation as a whole, nor this chapter, may be read as a consecutive narrative. In illustration of this we call attention to the fact that a large part of chap. 9, above referred to, deals with matters which took place in the seventh century, while chap. 12 deals with matters which took place in

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the first half of the fourth century. Were we to read the book consecutively, the matter dealt with in chap. 9 must necessarily antedate that dealt with in chap. 12, which it does not. The same principle applies to chap. 20. There are four sections in this chapter. The first of these consists of vss. 1-3; the second of vss. 4-6; the third of vss. 7-10, and the fourth of vss. 11-15, inclusive. The matters dealt with in sections one and three are the same, viz., the binding and loosing of the great dragon, and the sequel thereof. Vss. 4-6 refer to the reign of Christ and the saints, and vss. 11-15 show how those rulers came into the position they occupy in vss. 4-6. Chronologically vss. 11-15 refer to a time that precedes the 1000 years' reign, because the evidence of other Scriptures places the resurrection and the judgment before the reign of Christ. Why separate the first part of the chapter at vss. 3 and 4, and again at vss. 6 and 7? For the reason that the matter contained in those sections pertains to different periods of time. The R. V., recognizing this fact, divides the chapter as above indicated. Since vss. 1-3 and 7-10 refer to the same matter, viz., the binding and loosing of Satan, and vss. 4-6 to the reign of Christ and the saints, we go back from vs. 7 to vs. 3 for our clue to "the thousand years" during which Satan is bound. It is the first thousand years mentioned and not the second. The first is followed by a little season, in connection with which John saw thrones, and the second follows the little season. Thus the little season intervenes between the loosing of Satan and the reign of Christ.

#### "AFTER THAT"

There is not a little uncertainty, at least in expression if not in perception, regarding the time when Satan is to be loosed, i. e., whether in the latter part of the 1000 years referred to, or definitely and unmistakably thereafter. Thus we hear and read of a "rebellion at the end of the 1000 years." If this means when the 1000 years of the binding of Satan are past at the time of the "rebellion," we do not demur; but if it is meant to convey the idea that the so-called rebellion will take place within that particular 1000 years, that is, prior to the fully expiry thereof, it is not a correct statement of the case.

The language dealing with this matter is, "Till the 1000 years should be fulfilled: and *after that* he must be loosed a little season" (chap. 20:3). "And when the 1000 years are expired, Satan shall be loosed out of his prison" (vs. 7). The Greek word for "fulfilled" at vs. 3 means ended or finished. The word for "expired" at vs. 7 is the same. The Greek phrase for "after that" at vs. 3 is *meta tauta*, which literally means, "after these things," and is so rendered in chap. 4:1, and others. Hence the loosing of Satan takes place "after these things," that is, after the 1000 years of his binding are "finished" or "expired."

If "after that" means after the reign of the saints with Christ for 1000 years, and the organized Satan has not been destroyed by that time (and he has not according to the old view), but has an organic and vital existence, along with the beast and the false prophet, then there is no way of telling when organized opposition to

the will of God will be made to disappear from the earth. We do not believe it will be possible for any hostile system or organization, whether religious or political, to survive the "torment of the ages," to which the system styled "the dragon," along with the others designated as "the beast and the false prophet," shall be subject.

"Torment" consists of intense bodily pain or mental anguish, and can only be inflicted upon or endured by living beings. Since "they (that is, the dragon, the beast and the false prophet) shall be tormented" (chap 20:10), the systems represented by these terms must each and all have a vital and organic existence at the time when the devil is cast into the lake of fire; and since they cannot survive this torment for 1000 years during which "all rule, authority and power" shall be abolished, it follows that they cannot survive the millennium; and therefore the loosing of Satan must precede the millennium.

The lake of fire is not a literal lake, but the state of unrest into which the adherents of the false religious systems will be placed; neither is the torment in our judgment necessarily bodily suffering, but rather mental anguish resulting from the removal of the governmental and religious institutions existing in their respective territories, and as the result of this every trace of those systems will disappear long before the end of the 1000 years' reign of Christ.

#### SUMMARY

1. The view that there will be a world-wide postmillennial revolt of nations rests upon no direct scriptural evidence, but is a result arrived at by a mental process of exposition and interpretation of symbolic language.

2. According to Isa. 2:1-4; Jer. 3:17; I Cor. 15:24, 25, and many other testimonies a rebellion after the reign of Christ of 1000 years is impossible. Therefore the dragon, whatever he may be, cannot gather nations together for battle after the millennium; and therefore he must do so at some other time.

3. Rev. 20:8, 9 teaches that the dragon will deceive the nations into encompassing the camp of the saints and the beloved city. Since the camp of the saints and the beloved city do not exist prior to the return of Christ and the millennium, therefore the dragon will deceive the nations after Christ's return.

4. Rev. 20:7 teaches that the dragon will deceive the nations after he is loosed out of his prison. Therefore the loosing comes between the 1000 years of his imprisonment and the 1000 years' reign of Christ. Therefore they are two one-thousand year periods.

5. Therefore he was imprisoned 1000 years (or more) before the millennium.

6. The dragon was "old" at the time referred to in Rev. 20:2. Therefore he must be something of great antiquity.

7. He was to be bound with "a great chain" (chap. 20:1). Therefore we must look for something great.

8. He could not have been an individual to live 1000 years after he was "old." Therefore he represents a system.



9. He had previously deceived the nations (Rev. 12:9; 20:3). What old, great and deceiving systems do we find in history? The deceiving systems of history can all be comprehended under three heads: Paganism, false Christianity, and Mohammedanism. There is no other that is "old" and "great." The oldest of these is Paganism.

10. Which of these systems has been placed in a position where it does not deceive the nations? There can be but one answer: Paganism formerly deceived all nations, not excepting the Jews. Does Paganism deceive the nations now? As a matter of fact, it deceives no nations except those inhabiting the prison to which it is now confined. What nations does Paganism still deceive? The nations of the east. They are inside his prison, or the abyss.

11. Who or what is deceiving the rest of mankind? Either Mohammedanism or false Christianity. They have never been restrained from deceiving. Paganism being the only system that has been bound or restrained, it must be the dragon of Rev. 20.

12. What fact of history corresponds to the great chain that bound the dragon? The chain of Mohammedan conquests, notably the overthrow and conversion of Pagan Arabia, Persia and northern Africa by Mohammedanism, and the restriction of Paganism to the regions of the east, viz., India, China, and Japan.

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## THE REIGN OF CHRIST UPON EARTH

Hail to the Lord's Anointed!  
Great David's greater Son;  
Hail in the time appointed.  
His reign on earth begun.  
He comes to break oppression,  
To set the captive free;  
To take away transgression,  
To rule in equity.

He comes with succor speedy  
To those who suffer wrong;  
To help the poor and needy,  
And bid the weak be strong;  
To give them songs for sighing,  
Their darkness turn to light,  
Who, languishing and dying,  
Are perishing from sight.

Through changing generations,  
With justice, mercy, truth,  
While stars maintain their stations,  
And moons renew their youth,  
He shall come down like showers  
Upon the fruitful earth,  
And love, joy, hope, like flowers,  
Spring in His path to birth.

Kings shall fall down before Him,  
And gold and incense bring;  
All nations shall adore Him,  
His praise all nations sing.  
O'er every foe victorious,  
He on His throne shall rest,  
From age to age more glorious,  
All blessing and all best.

G. E. Marsh Memorial Library, Church of God

General Conference: McDonough, GA; <https://coggc.org/>



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