



FROM BABYLON TO THE LITTLE SEASON

Armageddon

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Foreword

“Blessed and holy is he who has part in the first resurrection...”

Revelation 20:6

This book is written to rightly divide the closing visions of Revelation-to separate what God has joined, to join what God has revealed, and to silence the confusion that man’s traditions have poured over the most decisive chapters in the Bible.

The Final Victory is a Q&A journey for those who refuse to treat Revelation as sealed. It does not follow popular timelines or traditions. It follows the text-word by word, line by line-seeking clarity on Babylon’s judgment, the defeat of the Beast and False Prophet, the rise of Christ’s Kingdom, the binding and release of Satan, the resurrection of mankind, the little season, and the second death.

This work is for the watchful-those who believe that Christ has already taken His throne and that we now stand at the dawn of the 7th day. It is for those who will walk the Highway of Holiness, not only avoiding deception but enduring the final test. For them, the beloved city is not just a location, but a hope. The camp of the saints is not just a group, but a call.

These pages were written with care, not to convince the casual reader but to equip the faithful. To show that Armageddon is not chaos but order. That the lake of fire is not torment but judgment. That the end is not destruction, but the handing over of the Kingdom to God, that He may be all in all.

May every reader be moved to escape Babylon and stand firm in faith. To love the justice and cleansing in His Kingdom. And to long for the day when death dies, and the tabernacle of God is with men.

With a hopeful heart,

Sylvester Stephen, His Doulos

Millennium Post (Little Flock Ministries)

This book is dedicated to the watchful camp, the overcoming sheep, and the faithful Bride who have made themselves ready.

To those who stand in the little season, love not their lives unto death, and wait for the voice from the throne-this is for you.

All glory belongs to YHWH alone. If any word in this book convicts, corrects, or comforts you, return the praise to Him whose Word cannot return void.

Introductory Note: The book of Revelation's closing chapters (19–21) paint a dramatic picture of God's final triumph over evil. These visions can raise many questions. In this conversational Q&A, we'll explore what these prophecies mean, using Scripture to answer common questions. The goal is to gain a clear understanding of God's plan and our place in it, in a way that is faithful to the Bible and encouraging to all the new creatures.

Question: Revelation describes frightening beasts, a false prophet, and even “Babylon.” Who or what are the **Beast** and **False Prophet**, and are they the same as Satan or something different?

Answer: Great question! In Revelation, “**the Beast**” and “**the False Prophet**” are symbolic figures representing forces of evil that Satan (the Devil) works through, rather than Satan himself. They are distinct from the Devil, though they operate under his influence. Here's a brief identification based on Scripture and prophetic history:

- **The Beast (from the sea)** – In Revelation 13:1–8, John sees a terrifying beast with blasphemous names, ruling power, and persecuting God's people for “forty-two months” (Rev 13:5). This period of 42 months (which is 3½ years, often understood prophetically as 1260 days/years) corresponds to a long era of domination and persecution of true believers. Followers of the truth have identified this “beast” with the **politico-religious system of Papal Rome** – a power that indeed reigned over nations and oppressed dissenters for about 1260 years. The Beast is not a single person, but a **system** or empire that opposed God's true church. It had great authority and spoke “great blasphemies against God” (Rev 13:5-7).
- **The False Prophet (the second beast from the earth)** – In Revelation 13:11–17, another beast arises, this one with lamb-like horns but speaking like a dragon. It performs deceptive miracles and leads people to worship an image (Trinity) of the first Beast. Revelation later calls this second beast “the False Prophet” (see Rev 16:13, Rev 19:20). It symbolizes a **corrupt form of Christianity** that **appears Christ-like (“like a lamb”) but speaks with the dragon's voice**. In other words, it masquerades as a Christian authority but teaches falsehoods from Satan. Historically, this has been understood as the **fallen state of Christendom**, especially the apostate Protestant sects that aligned with the first beast's spirit. One hallmark of this false “prophet” was its promotion of the “**image of the beast**” – enforcing dogmas reminiscent of the old imperial church. (For example, the doctrine of the Trinity became a test of orthodoxy enforced by church councils and empires, reflecting an image of the original beast's authority. Instead of worshipping God in truth, people were compelled to accept creeds under threat – a practice very much in the spirit of the Beast.) This False Prophet united people in error and persecuted those who pursued Biblical truth, acting as a deceptive “prophet” on behalf of the Beast.

So, the Beast and the False Prophet are not separate manifestations of Satan himself, but rather the institutions and systems through which Satan worked to mislead and persecute.

They form, so to speak, the **“body of Satan’s influence”** on earth – Satan’s proxies. Just as a human body carries out the commands of its head, these entities carried out the will of the “dragon” (Satan, see Rev 12:9) in the world.

Question: What is **Babylon the Great** in Revelation, and how does it relate to the Beast and False Prophet?

Answer: In Revelation 17–18, John sees a vision of a harlot named **“Babylon the Great, the mother of prostitutes and of the abominations of the earth”** (Rev 17:5). She rides the Beast (Political System), indicating she has influence over it. **Babylon the Great** is a symbol of **false religion in opposition to God** – a counterfeit system of worship that has entangled the nations. Throughout history, Babylon represents religious **confusion and corruption** (the name harks back to Babel, meaning confusion).

In the context of Revelation, Babylon the Great especially refers to the **apostate religious empire** that developed over centuries – a mixture of church and state, truth and paganism, that led people away from pure worship. This would include the historically dominant church system centered in Rome (often called spiritual Babylon), along with all those in her “family” (her “daughters”) who imitate her ways. The **Beast** and **False Prophet** we identified are key components of Babylon’s power:

- The **Beast (Papal institutional power)** provided the political might and blasphemous authority.
- The **False Prophet (fallen Christendom)** provided deceptive religious propaganda and enforces worship of the Beast’s image.

Thus, **Babylon = the overall corrupt religious system**, riding the secular powers (the Beast) and guided by false prophets. God’s true people were often oppressed by this symbolic Babylon. Revelation 18:24 says Babylon was “drunk with the blood of prophets and of the saints.”

Question: Revelation 18 describes the **fall of Babylon** – “Babylon is fallen, is fallen... and shall never be found again” (Rev 18:2,21). When and how does that happen, and what does it mean?

Answer: The fall of Babylon is God’s **judgment on the world’s false religious system**. Revelation 18 uses powerful imagery: Babylon is portrayed as a wealthy, proud city that is suddenly destroyed in one day by fire (Rev 18:8). A mighty angel casts a huge millstone into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore” (Rev 18:21). This signifies **utter and permanent destruction**. In fact, this irreversible destruction is identified as the **“second death” for that system** – meaning it will never rise again (Rev 18:21-23).

But how is Babylon destroyed? This is where Revelation’s structure is important to understand. Chapter 18 announces Babylon’s fall in fairly general terms. **Chapter 19 then**

zooms in to show the actual battle by which God brings Babylon down. It's a bit like watching an instant replay from a different camera angle. Let's clarify this with the next question.

Question: Do Revelation chapters 19 and 20 describe events in strict sequence? In other words, after Babylon falls in chapter 18, chapter 19 shows a victorious celebration and a rider on a white horse. Is chapter 19 a continuation after chapter 18, or does it overlap in time?

Answer: Revelation's visions are not all strictly chronological; some are parallel or recap events from a new perspective. John often signals a new vision by saying "After this I saw..." (e.g. Rev 19:1, 19:11, 20:1), but that doesn't always mean the events occur after the previous chapter's events. It means John's vision changed scenes. Think of Revelation like a tapestry woven with multiple threads showing the same story from different angles.

Here's how it works for chapters 18–19:

- **Revelation 18** declares **Babylon's judgment** and describes it in symbolic detail, ending with her complete ruin.
- **Revelation 19** opens with a **great multitude in heaven praising God** because Babylon was judged (Rev 19:1-3). There's rejoicing over the end of that oppressive system. This flows into a scene of the "**wedding supper of the Lamb**" (Rev 19:6-9), which symbolizes the joyous union of Christ and his faithful Church in His Kingdom. This joyful pronouncement goes up to verse 10.
- Then in **Revelation 19:11**, John says "Now I saw heaven opened, and behold, a white horse...". From **19:11 to 19:21**, John's vision "**rewinds**" a bit to show **how Babylon's fall was accomplished** – through **Christ's victorious war** against the Beast, False Prophet, and the kings of the earth. This is often called the **Battle of Armageddon**, the final conflict at Christ's return where he triumphs over the forces of evil.

To confirm this overlap, notice that **Revelation 19:19–20** describes the Beast and False Prophet being captured and **thrown into the lake of fire (symbolic of complete destruction)**. This "lake of fire" is mentioned again in Rev 20:10 in reference to the Devil's ultimate fate, but at the end of the Millennium. The Beast and False Prophet are dealt with first, during Christ's presence, and Satan is dealt with later, at the end of 1000 years. So, chapter 19's climactic battle is not after chapter 18's fall of Babylon, but actually the detailed depiction of **that very fall**.

Another evidence: Revelation 19:17-18 shows an angel calling "**all the birds flying high**" to gather for a gruesome feast on the flesh of defeated kings and armies. This graphic image might sound strange, but it directly echoes Old Testament prophecies about God's final judgment on wicked nations. For example:

- In **Ezekiel 39:17-20**, God invites "**every kind of bird**" to feast on the flesh of armies of Gog after a great battle. The language is almost identical, speaking of eating the flesh of "**mighty men**" and "**princes**". This prophecy in Ezekiel

describes the defeat of Gog (an invader of Israel) and is often seen as a prototype of the final battle. (We'll discuss the Gog of chapter 20 later.)

- **Jeremiah 25:33** likewise foretold that the slain of the Lord on that day would be scattered across the earth, "**not lamented or buried**," and **Jeremiah 7:33** says their corpses will be food for birds and beasts. This was said of a historic judgment on Jerusalem, but it prefigured a global judgment.
- **Isaiah 34:2-6** speaks of the Lord's great slaughter and a sacrificial feast in the land of Edom, which again mirrors the "great supper of God" for the birds in Revelation 19.

By invoking these prophecies, Revelation is showing that **the battle led by the Rider on the white horse (Jesus Christ) in chapter 19 is the same ultimate judgment day that prophets foresaw** – the day when God destroys the assembled wicked forces (the Beast's armies, etc.). In other words, **Revelation 19:11-21 is describing the war that results in Babylon's fall** (from chapter 18). It's not a separate later event; it's a closer look at how God's wrath is carried out against Babylon, the Beast, and the army.

So, to summarize: **Revelation's sequence is thematic**. Chapter 18 declares Babylon's downfall; chapter 19 gives praise for it and then backtracks to depict the battle of Armageddon that achieves it. "**After this I saw...**" means John finished one vision and then was shown the next scene. Understanding this visionary structure helps us avoid confusion when reading these chapters.

Question: What exactly happens at **Armageddon** and **Babylon's fall**? Who is fighting whom, and what is the outcome?

Answer: **Armageddon** is the term used in Revelation 16:14-16 for the gathering of "the kings of the earth and of the whole world" for "the war of the great day of God Almighty." It's the grand showdown between Christ and the forces of evil at the end of the present age. Revelation 19 gives the most detailed picture of this final battle:

- **Christ, the Faithful and True, appears as a Rider on a white horse** (Rev 19:11-16). His eyes are like fire, he wears many crowns, and the armies of heaven follow Him on white horses. This dramatic imagery shows Jesus in his role as King of kings and Lord of lords, coming to **judge and make war in righteousness**. The white horse symbolizes victorious warfare (contrast this with Jesus's first coming on a humble donkey—here He comes as conquering King).
- **The opponents:** Verse 19 says "the beast, the kings of the earth, and their armies gathered to make war against Him who sat on the horse and against His army." In plain terms, all the entrenched powers of this world - political and religious - will band together in opposition to Christ's rule. They likely will not think of it literally as "fighting Christ" at first; rather, they unite to preserve their own power and in doing so they are resisting Christ's authority. It's the culmination of human governments and institutions refusing to yield to God's Anointed King (Psalm 2 vividly portrays this scenario, where the nations rage against the Lord and His Anointed).

- **The outcome:** It's no contest. **Christ utterly defeats these forces.** Revelation 19:20 records that "the beast was captured, and with it the false prophet who had performed the signs on its behalf.... The two of them were thrown alive into the fiery lake of burning sulfur." This means that the ****Beast and False Prophet** (the ungodly systems of the religious power) are **completely destroyed** in his presence. "Thrown alive into the lake of fire" is symbolic language indicating they go straight into **"second death"** (permanent annihilation) with no reprieve. They will **cease to exist** as entities - their power and influence gone forever.

The rest of the Beast's followers (the armies of the kings) are killed by the sword proceeding from Christ's mouth (Rev 19:21). That "sword" represents the **judgment by the Word of God** – Christ speaks and it is done (Isaiah 11:4: "He will strike the earth with the rod of His mouth"). The birds gorging on their flesh (19:21) is a graphic metaphor emphasizing the shame and totality of their defeat. None of the wicked are left with honor or power; God's victory is absolute.

- **Babylon's end:** With the Beast and the False Prophet (the counterfeit religious power) destroyed, **"Babylon the Great" falls completely.** Revelation 18:2's proclamation "Babylon the great is fallen" becomes reality. Never again will false religion dominate or deceive the nations. Revelation 19:3 says, "Her smoke rises up forever and ever," indicating that Babylon's destruction is irreversible. (This doesn't mean literal smoke will eternally rise; it's an image echoing the perpetual ruin of places like Edom in Isaiah 34:10. It signifies that **Babylon's judgment is eternal - the effects last forever.** There will be no revival of that evil system.)
- **Celebration in Heaven:** Revelation 19:1-9, as mentioned, shows the reaction to Babylon's downfall. There's rejoicing: "Hallelujah! Salvation and glory and honor and power belong to the Lord our God! For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth..." (19:1-2). The praise continues with declarations that God has avenged the blood of His servants. Then comes the announcement of the **marriage of the Lamb** - symbolizing that **Christ (the Lamb) and His Bride (the Church, those faithful to Him) are now united to rule and bless mankind.** This is pictured as a joyous wedding banquet (Rev 19:7-9). The **"Bride"** - Christ's faithful Church - has made herself ready, and those invited to the wedding supper (the broader class of God's people who benefit from the Kingdom) are called blessed. This indicates that **once Babylon is removed during Christ's reign, there will be great joy and a new intimacy between God and His people.**

Thus, Armageddon results in the removal of the old order (corrupt governments and false religions) to **make way for Christ's Peaceable Kingdom.** It is a necessary prelude to the peaceful reign that follows. It's sobering to contemplate the destruction of evil, but for believers it's also comforting to know that **all the suffering caused by oppressive powers will finally end.** God's judgment is harsh against stubborn evil, but it paves the way for righteousness and peace on earth.

Question: Revelation 20 starts with Satan being bound for 1,000 years. What is this **Millennial Kingdom** of Christ, and what will happen during those 1,000 years?

Answer: Christ's Millennial Reign - a 1,000-year Kingdom. The term "Millennium" simply means a thousand-year period, and Revelation 20:1-6 describes its early features. Let's break down what the Bible indicates will happen:

- **Satan is bound** – Revelation 20:1-3 describes an angel coming down from heaven with a great chain, binding **Satan the devil** and throwing him into "**the Abyss**" (a state of imprisonment) for 1,000 years. This means that during Christ's reign, **Satan's influence on earth will be completely restrained**. He will not be able to "deceive the nations" during that time (Rev 20:3), but the earth is still influenced by the fallen angels until the battle of Armageddon.
- **The first resurrection - Christ's Church raised to reign** - Revelation 20:4 says, "And I saw thrones, and they sat on them, and judgment was committed to them." John sees the souls of martyrs and faithful followers who "had not worshiped the beast or his image" come to life and reign with Christ for the thousand years. This is called the "**first resurrection.**" It refers to the resurrection (or change to immortality) of **Christ's faithful Church**, they are the Bride of Christ - those who remained loyal through trials (even unto death) and who will now live and **rule with Christ as co-heirs** (see 2 Timothy 2:12, "If we endure, we will also reign with Him"). In Revelation 20:6 it says "Blessed and holy is he who has part in the first resurrection... they will be priests of God and of Christ, and shall reign with Him a thousand years." This indicates the Church (numbered as the 144,000 in Rev 14:1 and called a "royal priesthood" in 1 Peter 2:9) is raised to heavenly life, immortal and incorruptible, to share in Christ's kingly and priestly work for mankind.

Important point: These resurrected saints are no longer human in the ordinary sense; they are **made immortal spirit beings**, like Christ after His resurrection (1 Corinthians 15:42-44, 49-54). They are sometimes pictured as enthroned in heaven. However, they will have an active role in governing and blessing earth's inhabitants - essentially bridging heaven and earth in the administration of the Kingdom. Jesus promised in Matthew 19:28 that his apostles would sit on thrones judging the twelve tribes of Israel in His Kingdom; Paul said the saints will "judge the world" and even "angels" (1 Cor 6:2-3). So, this first resurrection sets up the **Kingdom's government:** Christ the King of kings, with His collective Bride (the Church) ruling under him.

- **The "rest of the dead" - mankind's resurrection** - Revelation 20:5 (depending on Bible translation) has a statement in parentheses: "(The rest of the dead did not come to life until the thousand years were finished.)" This verse has raised some questions. However, when we consider the overall scriptural teaching, **the general resurrection of humanity is a central purpose of the Millennial Kingdom**. Jesus taught that "the hour is coming in which **all** who are in the graves will hear His voice and come forth" - some to life, some to judgment (John 5:28-29). **Acts 24:15** likewise promises "a resurrection of the dead, both of the just and the unjust." The

Millennium is that promised time when billions of people who lived and died (many never knowing the true God) will be resurrected and given the opportunity to learn righteousness under Christ's rule.

So, "the rest of the dead" (all except the Church class) do get resurrected, but **not in the same way as the Church**. They return to **physical life on earth** as subjects of Christ's Kingdom. Some Bible translations and manuscripts suggest verse 5 is a commentary (possibly by John) to clarify that those raised back to life, will inherit it after the end of the 1000 years as pictured in Revelation 21, where there is no more death, the sheep class would have attained eternal life; resurrection of the rest of the dead occurs **after** the 1000 years in the sense of coming to **full life**. But other scriptures indicate the process begins during the 1000 years. We can understand it this way: **During the 1000 years, all mankind will be gradually raised to life (both literally resurrected and spiritually educated), but their final standing ("full life" in the sight of God) is only determined at the end of the Millennium, after the final test.** Revelation 20:5's parenthetical note can be seen as pointing to that completed state. In any case, the key point is that **the Millennium will see the universal resurrection of humanity**. Every person from Adam onward, for whom Christ died, will get a chance to live again and learn the truth about God, freed from past blindness. This is a foundational aspect of God's loving plan - providing a fair opportunity for salvation to those who never had it (which includes all of humanity).

- **A Peaceful, Righteous Rule - "He shall reign... in righteousness"** – With Christ and His saints governing, and Satan bound, the earth will undergo a transformation. The prophecies paint a beautiful picture of this time:
 - **Justice and peace will prevail:** "He will judge the nations and rebuke many people; they shall beat their swords into plowshares... nation shall not lift up sword against nation, neither shall they learn war anymore" (Isaiah 2:4). War, crime, and violence will cease under Christ's just government.
 - **True knowledge of God spreads:** "The earth will be filled with the knowledge of the LORD as the waters cover the sea" (Isaiah 11:9, Habakkuk 2:14). No more religious confusion; all will know the true God.
 - **Healing and restoration:** "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped... the lame shall leap like a deer" (Isaiah 35:5-6). Jesus will apply the value of his Ransom sacrifice to cancel the effects of Adamic sin. Sickness, disabilities, and even aging will be lifted from the people as they obey God's laws. Revelation 21:4, looking at the culmination, says "there shall be no more death, nor sorrow, nor crying. There shall be no more pain". The Millennial reign moves mankind toward that state which will finally be given in the new heaven and earth that comes after the end of 1000 years.
 - **One united worship:** Zechariah 14:9 - "The LORD shall be King over all the earth. In that day it shall be - 'the LORD is one,' and His name one." All people will learn to worship the one true God together, rather than the religious divisions we see now.
 - **Jerusalem as the Earthly Capital:** We will discuss "the beloved city" more in a later question, but many prophecies indicate that **Jerusalem (likely a**

restored/newly built city) will function as the administrative and spiritual capital of the world during the Millennium. “Out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Isaiah 2:3). **Jesus, the Son of God, will reign as King** (Psalm 2:6-8, Zechariah 14:9) and **represent God’s authority**, and **His glorified Church will assist** - forming the Kingdom government.

During this 1,000-year reign, **humanity will be undergoing an educational and spiritual uplift**. Often this is referred to as the “**times of restoration of all things**” (Acts 3:21). People who resurrect with the baggage of their past ignorance and sin will have the opportunity to repent, learn righteousness on the “**Highway of Holiness**” (Isaiah 35:8-10), and gradually be perfected. Those who willingly accept Christ’s benevolent rule will live and enjoy blessings. Those who refuse will not be allowed to disrupt the peace - Isaiah 65:20 suggests that willful sinners will die accursed even during the 1000 years, this will happen when satan is loosened.

Crucially, **humans during the Millennium are not yet given everlasting life unconditionally**. They will be in a trial period, much like Adam was in Eden - but under far better conditions and with the experience of the consequences of sin in memory. They can live hundreds of years (even the full) and still be mortal, though greatly restored. The full grant of **eternal life** will depend on them passing a **final test** that God has decreed will come **at the end of the Millennium**. This leads us to the question of the “**little season**”.

Question: Revelation 20:7-8 says that (after) the 1000 years, Satan will be released for a short time. Why would God release Satan again? What is this “**little season**” or “**short time**” at the end of the Millennium?

Answer: It does seem counterintuitive at first- at the end of the thousand years of peace, why let the Devil loose again? The answer lies in **God’s respect for free will and the need for a final refining test**. During the Millennium, billions of people will be living under Christ’s rule. Most will likely obey outwardly and experience God’s goodness. But God can read hearts and knows that some may not fully commit loyalty to righteousness inwardly; they might simply conform because conditions are ideal or because it’s the only way society operates. For **God’s plan to bring only the truly righteous into eternity**, there must be a final opportunity for individuals to **choose** whom they will serve when given an alternative.

So, **at the end of the 1000 years, Satan is released to “deceive the nations” one more time (Rev 20:7-8)**. This is the final exam for mankind, so to speak. Will people remain loyal to God when an alternative path of rebellion is offered? Sadly - as the prophecy shows - **many will choose rebellion**.

This period is called a “**little season**” (or “short time”). We don’t know exactly how long it will be but compared to 1,000 years (though we have a small hint as of writing), it’s relatively brief. In that short window, Satan will do what he has always done: lie, tempt, and stir up opposition to God’s rule. He will especially appeal to those who have only

begrudgingly obeyed during the Kingdom. Think of how at the end of a long, prosperous reign, some might still harbor secret pride or resentment. Satan will tap into those and gather them into his camp.

Question: Revelation 20:8 names the rebels at that time “**Gog and Magog**,” and says they are as numerous as “the sand of the sea.” Who are **Gog and Magog** here? Are they the same Gog and Magog mentioned in the book of Ezekiel? And how could so many people turn against God after living under Christ’s benevolent rule?

Answer: “**Gog and Magog**” in Revelation 20:8 are **symbolic names for the mass of people who choose to rebel against God at the end of the Millennium**. They are not a specific ethnic group or nation as such, but rather all the nations’ rebels united under Satan’s leadership. The terms are borrowed from **Ezekiel 38–39**, where a figure named Gog from the land of Magog leads a confederation of nations against the land of Israel. In Ezekiel’s prophecy, God destroys Gog’s forces on the mountains of Israel, and it results in a great sacrifice for the birds (Ezek 39:4, 17-20) - which, as we saw, had a parallel in Armageddon. **However, the Gog and Magog in Revelation are not the same event as in Ezekiel**. Ezekiel’s prophecy aligns with events around Armageddon a conflict involving Israel. John, inspired by the Holy Spirit, uses the names “Gog and Magog” to draw a parallel: just as Gog in Ezekiel represented a **coalition of wicked nations attacking God’s people**, so **at the end of the Millennium there will be a coalition of wicked humans (from all parts of the world, “the four corners of the earth”) who mount an attack against God’s people**. The use of that ancient name signals to us: “These are the ultimate enemies of God, destined for total defeat, just like Gog in Ezekiel’s prophecy.”

Now, **who are these people, and why do they rebel?** As mentioned, they are those who, despite living in a world of righteousness, **never fully embraced love for God in their hearts**. They complied outwardly but inwardly remained selfish or prideful. When Satan is freed and again spreads deceit, he likely tells them something along these lines: “You don’t need to continue under God’s authority; you can seize control of your own lives!” or promises them power and rewards for overthrowing the “saints.” Just as he deceived Eve with the lie that God was holding something back, Satan will deceive these people into thinking there’s something to gain by casting off Christ’s rule.

The Bible emphasizes that their number is large - “like the sand of the sea.” This is sobering, indicating that **even in ideal conditions, many will choose the path of selfishness when given the chance**. It speaks to the absolute necessity of free-will testing: only those who **truly choose righteousness** will inherit eternity. God doesn’t force anyone to love and obey Him. Each person must choose.

It’s important to stress: **these Gog and Magog rebels were never truly God’s people**. Sometimes readers wonder, “Do some of God’s faithful turn bad at the end?” The answer is no – those who genuinely gave their hearts to God during the Millennium will not betray Him. The rebels are those who **harbored unbelief or unrighteous desires** all along, but until

then, they hadn't had an opportunity to express it under Christ's iron rule (see Psalm 2:9, Revelation 2:27 which say Christ will rule the nations with a rod of iron, meaning he will require obedience). The "rod of iron" would have kept any rebellion in check during the peaceable kingdom within the 1000 years. But when that iron restraint is lifted momentarily (with Satan's release), the **goat-like characters** among mankind manifest their true colors.

Jesus alluded to this separation in his **parable of the Sheep and the Goats** (Matthew 25:31-46). During his reign (when he sits on his glorious throne, Matt 25:31), all nations are gathered and eventually separated as sheep and goats. The "**sheep**" represent the people who choose kindness, righteousness, and loyalty - they receive God's favor. The "**goats**" are those who, despite living under Christ's reign, inwardly fail to love and obey - shown by their lack of love toward Christ's brethren in the parable. At the end of the Millennial age, the sheep and goats are completely separated. Satan's deception effectively causes the goats to band together (as "Gog and Magog") in opposition to the faithful sheep, who remain loyal to Christ.

So in summary, **Gog and Magog = the collective host of incorrigibly wicked humans at the end of the Millennium**. They come from "the four corners of the earth," meaning all over the world. They rally around Satan in one final misguided attempt to overthrow God's Kingdom. Their huge numbers teach us a crucial lesson: even under perfect conditions, free beings can choose evil; God doesn't pre-program anyone to obedience. Only those who **freely choose goodness** after experiencing both righteousness (in the Kingdom) and being exposed to temptation (in the final test) will go on to eternal life.

Question: Revelation 20:9 says these hordes "went up on the breadth of the earth and **surrounded the camp of the saints and the beloved city.**" What is this "**beloved city**" and who are the "saints" or righteous ones being attacked?

Answer: The "beloved city" in this verse is a fascinating detail! It's not referring to the heavenly city (since Revelation 21 shows the New Jerusalem coming after these events). Rather, the beloved city is best understood as **Jerusalem in the Millennial Kingdom** - the earthly center of God's government during Christ's reign. It is "beloved" because God has chosen it as the capital of Christ's Kingdom on earth, a city of truth and righteousness.

Throughout Scripture, **Jerusalem** is often prophesied to be restored and exalted in the last days:

- **Isaiah 62:4,7** calls Jerusalem "Hephzibah" (meaning "My delight is in her") and says the LORD delights in Zion and will make her a praise in the earth.
- **Zechariah 8:3** says God will return to Zion and "Jerusalem shall be called the City of Truth, the Mountain of the LORD of hosts, the Holy Mountain."
- **Psalms 87:2**: "The LORD loves the gates of Zion more than all the dwellings of Jacob." Truly a "beloved" city!

During Christ's 1000-year reign, **Jerusalem will likely be the focal point of administration and worship** for the world. Many prophecies support this. Here are a few roles Jerusalem will have in the Millennium, supported by prophecy:

- **Capital of Christ's reign:** "It shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains... and all nations shall flow to it. ... For out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:2–3, Micah 4:1–3). These verses depict Jerusalem as the source of teaching for all nations.
- **Location of God's throne on earth:** "At that time Jerusalem shall be called The Throne of the LORD, and all the nations shall be gathered to it, to the name of the LORD, to Jerusalem" (Jeremiah 3:17). So the city will be the administrative seat of God's Kingdom on earth.
- **Joyful city of truth and justice:** Many of the Psalms and prophecies portray Jerusalem as joyful in that day, a city of righteousness, where old and young rejoice together (see Zechariah 8:4-8, Isaiah 65:18-19).

Given these prophecies, **"the beloved city" in Revelation 20:9 is Jerusalem as renewed under Christ's Kingdom** - the beloved capital where God's name resides during the Millennium. It's beloved by God and by all who serve Him.

Now, what about **"the camp of the saints"** that is also mentioned? The verse says the forces of Gog and Magog surrounded "the camp of the saints, and the beloved city." This suggests two related targets:

- **The beloved city (Jerusalem)** - as we established, the earthly center of governance and worship.
- **The camp of the saints** - this phrase evokes the image of God's people encamped or gathered. It likely represents **the community of righteous people living in the world at that time**. In other words, all the "Sheeps" (meaning people dedicated to God) who are loyal to Christ during the Millennium.

Who are these saints in this context? **Not the Church class (who are immortal and reigning with Christ, and thus cannot be harmed by human attackers)**, but rather the **faithful among humanity on earth – the "sheep" class** from the final test. They are those who have willingly followed God's law during the Millennium and have been gradually restored to perfection. They include:

- The resurrected humans who embraced righteousness.
- Essentially **all worshipers of God on earth** who are in line for eternal life.

Revelation 20:9 paints the picture of **God's people apparently defenseless, surrounded by a vast horde of rebels**. It may literally involve the rebels marching on Jerusalem, the seat of Messiah's government, to try to overthrow it and perhaps eliminate the righteous (the "saints"). It's a final attempt to wipe out true worship from the earth. This situation is reminiscent of how, in Old Testament times, enemies would surround Jerusalem to attack

God's people - except now it's on a global scale, with all the wicked encompassing all the righteous.

The mention of "camp" suggests that the saints might be gathered or organized, possibly even celebrating or assembled for worship (just as Israel camped around the tabernacle in the wilderness, or went up to Jerusalem for feasts). One could imagine, perhaps at the end of the 1000 years, the righteous are all together in unity - and the wicked decide to launch an attack seeing them as easy prey.

To directly answer: **Yes, these righteous ones under attack correspond to the "sheep class."** They are the people who, in Jesus's parable, are on His right side at the final judgment - those who treated His brethren kindly, who followed Him. They are "God's people" in the sense of earthly subjects of the Kingdom who remained loyal. Earlier, we saw they are called "invited guests" at the Lamb's wedding feast (Rev 19:9) - not the Bride, but the friends of the Bridegroom, so to speak, who rejoice in the marriage. They have walked the "highway of holiness" (Isaiah 35:8) throughout the Millennium, steadily progressing toward human perfection.

It must be emphasized: **the attackers (Gog and Magog) will not succeed in harming the beloved city or God's people.** The faithful are physically vulnerable on their own, but they have the Almighty defending them. This leads to what happens next.

Question: What is the outcome of this final rebellion? Revelation 20:9 says "fire came down from God out of heaven and devoured them." What is this **fire from heaven**, and what ultimately happens to **Satan** and the rebels (Gog and Magog)? Is this what the Bible calls the **"second death"**?

Answer: The climax is swift and decisive. Just when it looks like the camp of the righteous might be overwhelmed, **God intervenes directly:** "Fire came down from God out of heaven and **devoured** them" (Rev 20:9). This is very much like episodes in Scripture where God sent literal or figurative fire to consume His enemies - for instance, the fire from heaven that consumed the soldiers sent against Elijah (2 Kings 1:10-12), or the fire that fell on Sodom and Gomorrah (Genesis 19:24). Here, it's a symbol of **divine judgment and destruction.**

So, the hordes of Gog and Magog are **devoured** - meaning they are completely **destroyed** by God's power. In an instant, the rebellion is over. Righteousness is vindicated once and for all.

Following that, Revelation 20:10 says: "The devil, who deceived them, **was cast into the lake of fire and brimstone, where the beast and the false prophet are.** And they will be tormented day and night forever and ever." Let's unpack this carefully, because it's symbolic language that many have misunderstood:

- **“Cast into the lake of fire”** - The **lake of fire** is a symbol introduced earlier in Revelation. In Rev 19:20, the Beast and False Prophet were thrown into this lake. Revelation 20:14-15 later explains that the lake of fire **“is the second death.”** In other words, it represents eternal destruction - death from which there is no resurrection. It’s not literally a burning lake in the Kingdom somewhere; it’s a figurative way of saying “ultimate, irreversible annihilation under God’s judgment.” The imagery of fire and sulfur (brimstone) implies complete consumption. Just as fire totally consumes whatever is thrown into it, so those consigned to this “lake” are completely eradicated from existence.

It’s significant that **Death and Hades (the grave)** are also thrown into the lake of fire (Rev 20:14). Obviously death and the grave are not tangible entities that burn; this tells us the lake symbolizes the **end of something**. Indeed, the “second death” is the end of death itself. It means no one who goes into that state will ever come out - no resurrection or restoration for them or the system, and ultimately, death/destruction as a condition will be no more.

- **“Where the beast and the false prophet are”** - Some translations add the word “are” or “had been thrown.” The idea is that the **Devil is thrown into the same fate** that the Beast and False Prophet met during the Armageddon. When the verse says “where the beast and false prophet are,” it does **not** mean the Beast and False Prophet are conscious or still literally burning there during the thousand years. Remember, those were symbolic entities (institutions, not living beings with souls). They “were thrown” into the fire at Armageddon - meaning they were abolished forever. They remain destroyed. So Satan now joins them in that state of complete annihilation. We could paraphrase it as: “the Devil is thrown into the very fire that already consumed the Beast and False Prophet.” All of God’s enemies end up in the same condition: gone forever.
- **“Tormented day and night forever”** - This phrase trips up many. How can we say “annihilation” if the verse says “tormented forever”? The key is understanding how Revelation uses such language. **“Forever... tormented”** here is describing the **absolute permanence** of the judgment, not a literal ongoing torture. In prophetic imagery, smoke rising forever (as earlier in Rev 19:3 regarding Babylon) indicates eternal consequence. Similarly, being in torment day and night forever signifies that Satan’s judgment is everlasting - he will never return to trouble anyone again.

Also, the word “torment” in a biblical sense can sometimes mean **constraint or utter abasement** (for example, the Greek term *basanizo* was used for testing metals or for vexation). Satan being “tormented forever” suggests he’s permanently restrained from any activity - an eternal abasement. But other scriptures make it clear that Satan’s ultimate end is to **perish** completely. For instance, **Ezekiel 28:18-19** (speaking of Satan in a king-of-Tyre metaphor) says God will bring forth fire that devours him and “never shalt thou be any more.” Hebrews 2:14 says Jesus will “destroy him who had the power of death, that is, the devil.” To destroy means to annihilate, not to keep alive suffering. Thus, Satan’s destiny is not eternal life in fire, but **eternal death**.

The eternal torment phrase is pictorial - think of it like how a destroyed city's ruins "smoke forever" as a sign it will never be rebuilt. **There is no rest or reprieve for Satan's torment** in the sense that he's gone for good. For all eternity, he is under the "torment" of oblivion, unable ever to escape the results of God's judgment. It's the Bible's strong way of assuring us: Satan will never rise again.

- **The human rebels (Gog/Magog):** Revelation 20:15 says "anyone not found written in the Book of Life was cast into the lake of fire." This includes all those from Gog and Magog who followed Satan. They all experience **the second death**, the same fate as Satan. This is the final separation of the sheep and goats - the goats "go away into everlasting punishment" (Matt 25:46). Note, that verse doesn't say everlasting punishing, but punishment – which is the everlasting cutting off from life. **The second death is an everlasting punishment in that its effect (death) is everlasting.** There is no resurrection from it. By contrast, the righteous (the sheep) go into everlasting life.

So, to answer directly: the "fire from heaven" is God's direct judgment consuming the attackers, and the "lake of fire" or "second death" is the complete and everlasting destruction of Satan and all who followed him. There will be no more evil, no more deceiver, no more death after this. This is the ultimate purging of the universe of sin.

This also reveals something about **hell**: The lake of fire is "hell" in the sense of final hell (Gehenna fire). But it is not a place of eternal conscious torment for billions of souls. It is a symbol of total annihilation. After this final judgment, **hell itself (Hades, the grave) is said to be destroyed** - meaning the common grave of mankind will be emptied (by the resurrections) and then itself be no more, since no one will die anymore. God's justice does not involve torturing His creatures endlessly - "the wages of sin is death" (Romans 6:23), not unending pain. "The soul who sins shall die" (Ezekiel 18:4). In God's loving purpose, those who refuse to repent after ample opportunity simply cease to exist, and the memory of them will eventually fade. Meanwhile, those who choose righteousness will live forever in joy.

Question: You've mentioned "the second death." What exactly is the second death?

Answer: As we've touched on, **the second death is the final state of death from which there is no return.** The **first death** is the common death that all humans inherited from Adam - the death Jesus came to redeem us from. Through Adam, all die once (1 Corinthians 15:22); through Christ's sacrifice and resurrection, all will be made alive (either in the heavenly resurrection for the Church or the earthly resurrection for the rest). However, if someone, after being raised and given full opportunity to choose life, still chooses sin willfully, they will die again - that death is called the "second" death because it comes after a resurrection. There is **no ransom to save from the second death**; Christ's ransom covers the first death (Adam's death sentence), but not deliberate, unrepentant sin against full light (Hebrews 10:26-27).

Thus, the second death is permanent. Revelation 21:8 further explains who goes into second death: “the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars” - in short, all who ultimately refuse to reform - their part is in the lake of fire, “which is the second death.” After the final judgment, the second death will have claimed all of God’s adversaries. But the faithful need not fear it: “He who overcomes shall not be hurt by the second death” (Rev 2:11). Those who love God and follow Christ into the new world will never ever die again. The second death has **no power** over those in the first resurrection (Rev 20:6) or over any who attain perfect life under the new covenant, those who step into Revelation 21.

In simpler terms, think of the second death as **God’s “fire” of absolute justice that permanently destroys sin and sinners**, leaving the universe clean. It’s like a divine incinerator that nothing evil survives. Once it has done its work, it will never be needed again.

Question: We’ve covered the Millennium and the final test. Now, a crucial timeline question: Does this “little season” of Satan’s release happen **after** the 1,000-year reign has ended, or is it considered part of the 1,000 years? In other words, is the final test on the 7th day (the Millennial Day) or does it start an **8th day** in God’s plan?

Answer: This final test occurs **at the very end of the 1,000 years, as the closing event of the Millennial Day**. Revelation 20:7 says “**When** the thousand years **have expired**, Satan will be released...” which suggests it kicks at the end of the thousand-year period. We could view the “little season” as an appendix to the Millennium - it’s the final **purpose** of the Millennium to have this test and conclusively judge mankind. It does **not** initiate a whole new era by itself; it’s the end-cap of the 7th era (Millennial era).

Once the test is concluded and Satan and the wicked are removed, **then a wholly new chapter of God’s plan begins - which we might call the 8th Day or the Eternal Day**. In prophetic symbolism, the number 7 often represents completeness in temporal terms (the Millennium is the 7th thousand-year “day” of God’s 7,000-year plan for mankind). The number 8 can signify a new beginning beyond the complete cycle. For example, under the Law, the 8th day was when circumcision took place (a new covenant sign for an infant), and the 8th day after a 7-day festival would be a solemn assembly (e.g. Leviticus 23:36) pointing to something beyond the feast. By analogy, after 7 “days” of divine work to restore humanity (from creation to the end of the Millennium), the 8th “day” is eternity in perfection.

The **user’s original query** (for those wondering why we phrase it this way) was essentially asking: Is the “little season” within the scope of Christ’s Millennial reign (the 7th day), or does it fall in a separate, post-Millennial period (an 8th day)? The answer is: **It’s within the scope of the Millennial reign, as the final phase**. Christ’s reign extends through the final judgment of Satan and the goats. He remains King and Judge through that test. Only after he

has put down **all** rebellion and even death itself is eliminated, does Christ's mediatorial reign come to an end.

1 Corinthians 15:24-28 describes this beautifully: "Then comes the end, when He [Christ] delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. **For He must reign till He has put all enemies under His feet.** The last enemy that will be destroyed is death. ... Now when all things are made subject to Him, then the Son Himself will also be subject to Him [the Father]... that God may be all in all." From this we learn:

- Christ's reign **continues until every enemy is defeated** – including Satan (an enemy) and death (the last enemy). The defeat of those happens at the end of the Millennium (Satan in the lake of fire, and death and hades thrown in as well – Rev 20:14).
- Only then does Christ hand over a perfected Kingdom to the Father. That moment effectively marks the transition from the Millennial Kingdom (Christ's 1,000-year rulership to accomplish redemption and restoration) to the **Everlasting Kingdom of God** in its direct form.

So we can say, **the "little season" is the closing episode of the 1,000 years, not a whole new age by itself.** After it, the 7th day (the redemptive millennium) is complete. Then begins the ultimate **8th Day** – which is **eternity**, the time when God Himself directly governs a sinless universe, and Christ as the victorious Son joyfully subjects himself under the Father's headship in that perfect order. It's like Christ's work is finished; humanity is saved to the utmost or judged unworthy, and now the direct relationship between humans and God the Father is realized in full (Revelation 21 depicts God's tent with mankind).

Thus, the **Millennial reign of Christ (the 7th day) includes the final test.** The **New Heaven and New Earth of Revelation 21–22** correspond to what we might call the 8th day - a new beginning that will never end.

Question: Finally, what do Revelation chapters 21 and 22 show us, and what hope do we have beyond the Millennium?

Answer: Revelation 21 and 22 present one of the most beautiful images in all Scripture: the **eternal state of blessedness** for God's people. With all wickedness gone and all enemies destroyed, John sees "a new heaven and a new earth, for the former heaven and former earth had passed away" (Rev 21:1). This doesn't necessarily mean the literal planet is destroyed and replaced, but that the **old order of things is completely gone and a new order begins.** It's "new" in quality - a renewed heavens (spiritual governance) and earth (human society) now in absolute harmony with God.

He then sees *"the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband" (21:2). This New Jerusalem represents the glorified Church (the Bride of Christ) now fully united with God and Christ, and it is depicted as descending to mankind. This symbolizes that **God's dwelling ("tabernacle") is now with men** (21:3). In other words, heaven and earth are no longer estranged - they are united.

God lives among humankind through this New Jerusalem. It is a figurative description of the Church in glory and the perfect community of God. The message is clear: **The relationship between God and humanity is completely restored.**

Revelation 21:4 gives us that heartwarming promise: “And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.” This is the ultimate fruition of God’s plan - a world with **no pain or death at all**. Humanity will have been fully uplifted from the fall, and nothing remains of the curse. Revelation 22:3 confirms, “And there shall be no more curse.” The “curse” of sin and death that began in Eden is gone forever thanks to Christ’s redemptive work.

In this final state:

- **The faithful from humanity live forever** as perfected sons and daughters of God. They’re not “automaton” humans; they will have freely chosen loyalty and will enjoy life to the full, likely engaging in all kinds of meaningful activities in God’s universe, ever learning and growing in knowledge and joy.
- **Christ’s Church** will continue forever as well, not as rulers (their task during the Millennium is done), but perhaps as loving guides, friends, or administrators of God’s universal purposes. They are still pictured as the Bride of the Lamb, so their special relationship with Christ continues eternally.
- **God Himself “will be all in all.”** This means God’s presence and glory fill every aspect of creation with no opposition remaining, as all creatures at that point willingly submit to His loving sovereignty.

The last chapters also show Edenic imagery restored: a **river of water of life** and **the tree of life** yielding fruit to nourish the nations (Rev 22:1-2). This indicates continuous blessings and sustenance for eternity - not just literal food, but the spiritual and physical provisions for an everlasting, fulfilling life. “The leaves of the tree were for the healing of the nations,” showing that whatever wounds or traumas may have been left from the old world are completely healed. It suggests ongoing vitality and perhaps even growth in perfection (not that people will be imperfect, but that life will always be enriching).

Importantly, Revelation 22:3-4 adds: “The throne of God and of the Lamb shall be in it, and His servants shall serve Him. They shall see His face, and His name shall be on their foreheads.” Finally, **human beings will “see God’s face”** - something impossible in our mortal, sinful state (Exodus 33:20). This symbolizes intimate fellowship with God. Having His name on their foreheads means people will perfectly reflect God’s character and ownership. They will belong to Him completely, joyously.

This is the glorious hope for every new creature and indeed for all the world who choose to accept it: **life eternal in a paradise, under the loving Fatherhood of God, with Jesus Christ as our Savior, and no more sin or sorrow to mar the peace.** The **plan of God**, hinted at from the beginning (with promises of a seed to crush the serpent, etc.), will have fully unfolded:

- Paradise lost in Eden is **paradise regained** worldwide.

- God's **original purpose** for humans to live in happiness on earth (Genesis 1:28) will be realized, far beyond what we can imagine.
- The great divide between God and man caused by sin is removed, and **God and mankind are at-one (at peace)**.

At this point, time flows into eternity. Revelation's visions end with an open invitation: "And the Spirit and the bride say, 'Come!' And let whoever hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely." (Rev 22:17). This invitation has echoes even now – inviting people to come to Christ and receive the hope of that everlasting life. And it will have its ultimate fulfillment when the **water of life** (everlasting life through Christ) is offered to all in the new world.

In summary, here is a **timeline of events from Revelation 18-21** events and how they unfold in God's plan, incorporating what we've learned:

- **Revelation 20:1-3 - Satan is bound.** - Christ binds the devil for 1,000 years, so he cannot deceive the nations. This kicks off the Millennium by removing the deceiver.
- **Revelation 20:4-6 - The first resurrection.** - Christ's resurrected saints (the overcomers) reign with Him – though this is an ongoing process until Armageddon.
- **Revelation 18:2 - "Babylon the Great is fallen – During Armageddon"** – The corrupt world religious system (led by the Beast and False Prophet) is judged by God. This is the pronouncement of her doom.
- **Revelation 19:11-21 - The Battle of Armageddon (zoomed in)** – Christ wages war in righteousness. The Beast and False Prophet (apostate religious power) are defeated and "thrown alive into the lake of fire" (19:20), meaning they are forever destroyed. The armies of earthly kings are killed (19:21). This **accomplishes Babylon's fall** – her influence is gone.
- **Revelation 20:5** - The rest of the dead are gradually raised to life and taught righteousness. Christ's reign brings restoration: peace, health, and true worship spread across the earth. This is the time of the **New Covenant** with Israel and extended to all mankind (see Jeremiah 31:33-34) – God's law written in hearts, all knowing the Lord.
- **Revelation 19:1-9 - Rejoicing and the Marriage Supper.** – In heaven, and among God's people, there is rejoicing that justice has been done (19:1-3). The time has come for the "wedding of the Lamb" (19:7). Christ and his Bride (the Church) are now united for the next phase of the Kingdom "PEACE" ruling together. The faithful Church is glorified, and the stage is set for blessings to flow to the world.
- **Revelation 20:7 - End of the 1000 years, Satan released ("little season").** – At the close of the Millennium, Satan is loosed to test those living on earth. This is still under Christ's oversight, as the final part of His reign to eradicate evil.
- **Revelation 20:8 - Satan deceives the nations (Gog and Magog).** – A multitude from the nations (the "goat" class) fall for Satan's deception. They mobilize to rebel against Christ's Kingdom, showing their true allegiance.
- **Revelation 20:9 - The rebels attack God's people.** – Gog and Magog ascend across the earth and surround the "camp of the saints" at Jerusalem, the beloved city. This is the climax of opposition – the wicked's last stand.

- **Revelation 20:9 (second part) - Divine judgment by fire.** – God sends fire from heaven to consume the attacking forces. The rebellion is crushed in an instant by God’s power, protecting the beloved city and faithful ones.
- **Revelation 20:10 - Satan’s final end.** – The Devil is thrown into the lake of fire, joining the Beast and False Prophet in “second death.” This signifies Satan’s **utter destruction**. He will never exist or deceive again.
- **Revelation 20:11-13** - John sees a great white throne and the dead are standing before God to be judged “according to their works.” This scene **recaps** the judgment process of the Millennium and its climax. The books are opened (the scriptures, the record of God’s law) and another book, the Book of Life. All those resurrected during the Millennium are evaluated – did they follow righteousness (their names in the Book of Life) or not? This judgment is based on what they did in the Kingdom (“their works” in that age), since many had died in ignorance previously. The righteous (Sheep) will have their names retained in the Book of Life; the wicked (Goats) will not.
- **Revelation 20:14-15 - Death, Hades, and all condemned ones destroyed.** – “Death and Hades” (the grave) are cast into the lake of fire – the second death. This means **death itself is eliminated**. Never again will any creature die once this is done. All who were in the graves have been raised; now the very concept of the grave is abolished. Also, “anyone not found written in the Book of Life” – all the incorrigibly wicked - are thrown into that lake of fire. This is the execution of final judgment on all who failed the test. They are gone forever. **Only righteous beings remain alive at this point.**
- **Revelation 21:1-4 - The New Heaven and New Earth (the 8th day begins).** – A new era dawns with God Himself dwelling among mankind. The **original purpose** – God living with a perfect human family on earth – is now reality. There is no more pain or death. “Behold, I make all things new,” God says (21:5). The earth is effectively transformed into a global paradise, and righteousness is eternally established.
- **Revelation 21:5-27 - Eternity for the Redeemed.** – John describes the New Jerusalem, the blessings and glory of the eternal state. The faithful have **inherited all things** (21:7) as children of God. There is no more sin (21:27). The Church (New Jerusalem) and all humanity enjoy unbroken fellowship with God.
- **Revelation 22:1-5 - The River of Life and the Throne of God.** – The scene highlights the abundance of life and healing flowing from God’s throne to His servants. “They shall reign (Like Adam) forever and ever” (22:5) – mankind, now fully restored, will share in the kingship of creation under God’s eternal sovereignty, serving Him joyfully.
- **The eternal future** - The last chapters don’t go beyond that, because that **future is boundless**. At this point, Christ’s specific 1,000-year mediatorial role has accomplished its goal. As noted, He delivers the Kingdom to the Father (1 Cor 15:24). But that doesn’t mean Christ ceases to have a role; rather, the hierarchy of authority changes from a temporary mediatorial arrangement (Christ between God and fallen men) to the direct headship of the Father over all, with Christ and all creation perfectly united under Him. **God is all in all** (1 Cor 15:28). Love, life, and light define existence from then on.

This timeline shows the **magnificent sweep of God's plan**: from permitting evil for a time (so free will and lessons could be manifest), to redeeming mankind through Jesus, to guiding humanity back to perfection, and finally to **eternity filled with His presence**. We see that Revelation's scary imagery actually has a profoundly hopeful ending.

Final Thoughts:

We've traveled from the dark visions of beasts and divine wars to the brilliant picture of a world made new. The Q&A format allowed us to break down complex prophecies into understandable answers. Here are the key takeaways to remember:

- God will **remove all corrupt human and religious systems** (symbolized by the Beast, False Prophet - Babylon) so that truth and justice can prevail.
- Jesus Christ will **reign as a mighty King** (though most of the world may not recognize the start of His reign until events unfold) and will establish **a Kingdom of peace during the 1,000 years**. In that Kingdom, **resurrection and restoration** will reach every corner of the earth. Imagine learning about God directly, seeing loved ones return from the grave, and watching the transformation of society under Christ's love!
- **Satan** and evil will be allowed one final act – not because God is unsure, but to ensure **each person's heart is revealed**. This final test will forever demonstrate the difference between those who serve God and those who do not.
- God's people (often called the "sheep") will be vindicated and protected. Those who choose evil will be eternally removed, with **no hell torment needed – the consequence of sin is the loss of life**.
- Death itself - humanity's great enemy - will be eradicated. **Life and life abundant will be the norm for all eternity**. Every tear will be wiped away by our compassionate Creator.
- In the end, **God's original purpose for creation will be fulfilled**: a family of holy beings, in heaven and on earth, united in love, with God Himself among them.

This understanding should fill us with hope and motivation. Even now, we can see the early stages: false religious dominion has been weakening over centuries, knowledge has increased, and the call to "get out of Babylon" (Rev 18:4) - to leave false worship and embrace pure devotion to God - is louder than ever. We have the opportunity **today** to align ourselves with God's Kingdom. We can accept Christ's kingship in our hearts right now, becoming part of that faithful "camp of the saints," even before the outward manifestation of the Kingdom covers the earth.

We invite everyone reading this to be like those "wise virgins" in Jesus' parable (Matthew 25:1-13) who had their lamps ready for the Bridegroom. The Bridegroom (Christ) is here and has begun gathering His Church, and the signs of the times indicate His Kingdom is dawning. Soon, the cry will ring out that the marriage of the Lamb has come. **Will we be ready as His Bride, or at least as joyous guests at the wedding feast?** That choice is ours.

Revelation ends with Jesus' words, "Surely I am coming quickly," to which John responds, "Amen. Even so, come, Lord Jesus!" (22:20). This expresses a yearning for the completion of

these promised events. As believers, we echo that: we long for Christ's reign to bring the peace and healing this world so desperately needs.

Until that day, we can take comfort and confidence in the outline God has provided. Far from being an inexplicable mystery, Revelation's finale is a **reassurance** that no matter how chaotic things get, **God's plan is right on track**. It will culminate in a just resolution of all evil and an eternal paradise for those who love Him.

Let's keep these truths in our heart and allow them to inspire us to live faithfully now. "Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city" (Rev 2:7 / Rev 22:14). We want to be one among the Bride, enjoying the fulfillment of all of God's promises.

In summary, the events of Revelation 19 -21 assures us: **Evil will not win**. Christ, the Son of the one true God, will be victorious. Every question we might have - Why does God allow evil? What happens to the wicked? What hope is there for the dead? - is answered in God's plan of the ages. He allows evil for a time, but then removes it permanently. He permitted death, but provided resurrection and then abolishes death forever. He gave His Son as Redeemer and King, and through that Son He brings many children to glory.

May we be among those children, now and forever. And may this understanding strengthen your faith and draw you closer to our loving God, who says: "They shall be My people, and I will be their God. ... I have loved you with an everlasting love" (Jeremiah 32:38, 31:3).

Amen.

Afterword: The Bride Has Made Herself Ready

“Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.”

Revelation 19:7

Dear companion in the calling,

You have now stood at the threshold of glory and looked forward at the judgments of God: the Beast and the False Prophet have been cast into the lake of fire, Babylon is fallen and found no more, and the voice from heaven has cried, “Blessed are they who are called to the marriage supper of the Lamb.”

These are not dreams or distant hopes. These are the opening steps of the Kingdom. The heavens have opened. The Rider is crowned. The thrones are prepared. And the time has come for the saints to reign.

This book was not written for the many, but for the few - for those who know that they are not of this world, who have followed the Lamb when it cost them everything, and who are now clothed in fine linen, clean and white. For the Bride - the 144,000 - sealed in the forehead and undefiled in their garments.

You are no longer only a servant. You are a priest. You are no longer a voice in the wilderness. You are a stone in the temple. The world has not yet understood what has begun, but heaven knows: the Kingdom has come and Christ reigns.

This is not a time for celebration only, but for consecration. The scepter has been placed in your hand, not for ease, but for judgment and mercy. The nations will learn righteousness. The dead will hear His voice. The earth will be healed. And you - His Bride - must walk worthy of the calling.

The throne is His. The honor is His. But the work is ours. Let us now minister, teach, restore, and reign - until the Father receives all, and death is no more.

Verses to Bear as Seals

1. Revelation 14:4 – “These are they which follow the Lamb whithersoever He goeth...”
2. Revelation 20:6 – “They shall be priests of God and of Christ, and shall reign with Him a thousand years...”
3. Daniel 7:27 – “And the kingdom... shall be given to the people of the saints of the Most High...”
4. 1 Peter 2:9 – “A royal priesthood, an holy nation...”
5. Revelation 1:6 – “He hath made us kings and priests unto God and His Father...”
6. 2 Timothy 2:12 – “If we suffer, we shall also reign with Him...”
7. Revelation 19:8 – “To her was granted that she should be arrayed in fine linen...”

Our Response to YHWH

“Father YHWH, we do not rise by right, but by grace.

You have chosen the weak and made them holy, You have called the few and made them faithful.

Now let the Bride serve in purity, let the priests walk in reverence,

Let Your Kingdom come through us, as we reign with Your Son.

Keep us low in heart, high in vision, and holy in conduct -

Until all things are restored and You are all in all.”

With gratitude and reverent joy,

Sylvester Stephen, His Doulos

Millennium Post (Little Flock Ministries)