

Revelation 19:11-22:21

The Son of God Goes to War and the Millennial Rule (19:11-20:6)

After the series of judgments are played out on the earth, the revelation of what is to come concludes with the seven final things (19:11–22:5). These are the second coming of Christ (19:11-16), the battle at the end of the age, Satan’s binding for a thousand years (20:1-3), the millennial kingdom (20:4-6), Satan’s unleashing and destruction (20:7-10), the great white throne judgment (20:11-15), and a description of the eternal state.

1. How is Christ described in verses 11-13, and what is the significance of the description?

“Throughout the ancient world a name revealed the nature of an individual, who he is and what he is. The unknown name of the Christ comports with the fact that his nature, his relationships to the Father, and even his relationship to humanity, transcend all human understanding.” (George Raymond Beasley-Murray. *The Book of Revelation*, pp. 279-80.)

“It is possible that there is another thought. Those who practiced magic in the first century believed that to know a name gave power over him whose name it was. John may well be saying that no-one has power over Christ. He is supreme. His name is known only to Himself.” (Leon Morris. *The Revelation of St. John*. p. 230.)

2. Who are the armies in verse 14?

3. What is the sword in verse 15?

“Note this contrast: In the gospels, which deal primarily with Christ’s first advent, He is seen in His humiliation, rejection, suffering, death, resurrection and ascension. But here His return is one of triumph, glory, power, sovereignty and dominion. Here is the high point in history for here is the manifestation of the Son of God in glory and the end of all angelic and human rebellion. After the 1,000 year reign another brief rebellion will occur, but it is short-lived because Christ is present as King of kings. This is where God’s kingdom comes to be on earth as it is in heaven. Here God’s program is climaxed; God exalts His Son and puts all creation under His feet, a symbol of His victory and control (Psalm 2; Eph. 1:22; Heb. 1:13; Psalm 110:1).” (J. Hampton Keathley. *Studies in Revelation*, p. 267.)

4. What is the point of verses 17-18?

5. What happens to the enemies of Christ in verses 19-21?

“Because no one has yet experienced the lake of fire, it is difficult to portray in human language the awful nature of that punishment. The figure of a burning lake is God's chosen imagery for visualizing eternity separated from Him. One should remember that figures of speech are always less than the reality, not more!” (Robert L. Thomas. *Revelation 8-22*, p. 398.)

6. What happens to Satan in verses 20:1-3?

7. Who are the people in verse 4, and how are they portrayed?

Satan's Final Defeat and the Great White Throne (20:7-15)

1. Who are the nations that are deceived in verses 7-9?

The only other time that Gog and Magog are mentioned in the Bible is in Ezek. 38-39 as “Gog in the land of Magog.” In Ezek. 38-39 Gog may refer to a Lydian king in western Asia Minor in the seventh century BC and Magog refers to one of the sons of Japheth according to Gen. 10:2; 1 Chr. 1:5. In Ezekiel Gog and Magog are described as a coalition of nations (Ezek. 38:5-6) that rose up against Israel in order to invade them. This is how it seems to be described in Revelation as well. Notice that by this time the nations as we know them have been completely destroyed by Christ in His second coming, so this Gog and Magog cannot be describing a nation or a coalition of nations that we would be able to identify in any way.

2. Why is Satan released at the end of the thousand years to deceive again in verses 7-8?

3. What is the battle like in verses 7-10 and what happens to Satan?

In verse 11 the whiteness of the “great white throne” suggests that the verdicts that are given from it are pure, holy, and righteous (Ps. 97:2; Dan. 7:9). The one sitting on this throne is God, and probably is a general reference to the Father and Jesus Christ since both will judge in the end (3:21; 4:2-3, 9; 5:1, 7, 13; 6:16; 7:10, 15; 19:4; 21:5; 22:1, 3, 12; Dan. 7:9-10; John 5:22-23, 26-27; 8:16; 10:30; Heb. 1:3).

4. What does it mean that the earth and sky fled from God's presence in verse 11?

5. What are the books that are opened in verse 12?

In verses 13-14 “Death and Hades are an inseparable pair, as in i. 18, vi. 8 . . . representing the two aspects of Death, the physical fact and its spiritual consequences . . . Here they appear as two voracious and insatiable monsters who have swallowed all past generations, but are now forced

to disgorge their prey.” (Henry Barclay Swete. *The Apocalypse of St. John*, p. 273.) From this point on there will be no more death, for God will destroy them.

6. What happens to those who do not believe in Jesus Christ?

“If we once saw sin as God sees it, we would understand why a place such as hell exists.”
(Warren W. Wiersbe. *The Bible Exposition Commentary*, p. 2:261.)

The New Creation (21:1-22:21)

1. What is the new creation going to be like in verses 1-4?

2. How is God described in verses 5-8?

In verse 7 “the phrase ‘I will be his God and he will be My son’ is defined elsewhere as a statement of special honor, not of regeneration. The Davidic Covenant promised to David's son, Solomon, ‘I will be a Father to him and he will be a son to Me’ (2 Sam. 7:14). The intent of the phrase was to signify a special, intimate relationship.” (Joseph C. Dillow. *The Reign of the Servant Kings*, p. 472.)

3. Why does John take the time to describe the city of Jerusalem in verses 9-21?

In verse 14 “The combination of the twelve tribes in verse 12 and the twelve apostles is a way of saying that Israel of old and the Christian church are united in God's final scheme of things.” (Leon Morris. *The Revelation of St. John*, p. 250.)

“Our God is a God of beauty, and He will lavish His beauty on the city He is preparing for His people.” (Warren W. Wiersbe. *The Bible Exposition Commentary*, p. 2:623.)

4. How is the city of Jerusalem described in verses 22-27?

5. What is the significance of verses 22:1-5?

“We do well to return again and again to Revelation 21 and 22, for it is the end of the pilgrim path. The more distinct the vision to the pilgrim of the beauty and glory of the city to which he journeys, the less the immediate environments of his journey attract him.” (William R. Newell. *The Book of Revelation*, p. 348.)

6. How does the book of Revelation end in verses 6-20?

“Ever, as the Church moves on through time, and above all in the days in which we live, the next thing for every Christian to be looking for in this world is the coming of Christ to fulfill what is written in this Book. The Bible tells of nothing between us and that day.” (Joseph A. Seiss. *The Apocalypse*, p. 523.)

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