

EXEGESIS OF REVELATION 20:1-10 ABOUT "THE MILLENNIAL KINGDOM "

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Abstract

This paper is about The Millennial Kingdom in Revelation 20: 1-10. By using the exegetical method which has nine steps of analysis (context, literary, structural, grammatical, lexical, historical/conceptual, theological and exegetical), the writer examines the meaning of the phrase inductively. The conclusions obtained are several things, which can be generally described that the phrase thousand years is about the existence of the kingdom of God on earth in the future, literally for a thousand years, where Christ as king was accompanied by his twelve disciples as judges. At that time, the condition of the earth was peaceful because there was no apostasy from Satan.

Keywords: Exegesis, Revelation, the Millennial Kingdom.

INTRODUCTION

Understanding the doctrine of eschatology has a variety of different forms in several existing theological systems. One of the most controversial differences in church theology related to eschatology is related to the Millennial Kingdom found in Revelation 20:1-10. Keathley notes that Revelation 20 is the most important, most controversial, and confusing chapter.¹ John F. Walvoord acknowledges this, saying that the main difference of opinion in church

theology concerns the question of whether there will be a reign of Christ for a thousand years after His second coming.² S. Bone states that most Christians feel that the Book of Revelation is an exclusive part of God's Word in the Bible.³ Regarding chapter 20, Ray Summer in his book entitled "*Worthy is the Lamb*" says: "This chapter has been part of a heated debate for Christians for centuries."⁴ The most basic problem of the millennial kingdom and the point of

¹ Keathley, *Studies in Revelation*, PC Bible Study V5.

² John F. Walvoord, *Pedoman Lengkap Nubuat Alkitab-Penjelasan yang Gamblang untuk Waktu yang Tak Menentu* (Bandung: Yayasan Kalam Hidup, 1998), 805.

³ Darmawan S. Bone, *Memerintah Sebagai Raja*, (Kalimantan Timur: STT Tenggarong, 1998), 7.

⁴ Bob Utley, *Special Topic: The Millennium* accessed at http://www.freebiblecommentary.org/special_topics/millennium.html on June 2, 2019.

departure for the differences of opinion of theologians is whether the kingdom can be taken literally or not and whether this reign occurred after or before the "*parousia*".⁵

The Millennial Kingdom actually not only made important contributions to eschatology but even produced a system of interpretation and theology. As John F. Walvoord said, the concept of a thousand years plays a very important part in determining the shape of theology as a whole.⁶ Millennialism is now seen to be a determining factor in any theological system.⁷ The theology a person adopts can be determined from his interpretation of the millennium.

SOME VIEWS ABOUT THE MILLENNIAL KINGDOM

AMILLENNIALISM

David J. Engelsman explains that the word "amillennialism" is the name used by the Reformed doctrine which is famously related to eschatology. The word "amillennialism" itself comes from Revelation chapter 20.⁸ "a" means "without or no" means there will be no the Millennial Kingdom.⁹ According to Eddy Peter, this view says that there will be no kingdom of God that is political, or the Millennial Kingdom down to earth because it is interpreted as symbolic.¹⁰ According to

David J. Engelsman is teaching that refutes the thousand-year period during which Christ will establish an earthly kingdom on this earth. David said that the thousand-year period is the entire period that starts from the exaltation of Christ to His second coming.¹¹ Louis Berkhof explains that an amillennialism group is a group that believes that there isn't a biblical basis that expects millenniums and this group believes that the age of God's kingdom will be followed soon by God's kingdom in the form of consumption and eternal.¹² For Dr. JG Vos, amillennialism group is a group that explicitly says that the Bible does not write about the Millennial Kingdom before the world ends, saying that Amillennialism is a view of the last things which states that the Bible does not foretell "Millennium" or the period of world peace and truth in this earth before the end of the world.¹³ This interpretation of amillennialism is the view of the majority of the church today.¹⁴

POSTMILLENNIALISM

The word postmillennialism from the prefix "post" means "*after*".¹⁵ Postmillennialism is a view that believes that Christ will come after the Millennial Kingdom.¹⁶ This group believes that the millennial kingdom is now being spread throughout the world by preaching the gospel so that the whole world will be converted to the millennial kingdom.

⁵ Donald Guthrie, *Teologi Perjanjian Baru 3 – Eklesiologi, Eskatologi, Etika* (Jakarta: BPK Gunung Mulia, 1996), 222 and 224.

⁶ John F. Walvoord, "*Millennial Series: Part 2: Postmillennialism*," BiSac 106 (1949), 153.

⁷ Ibid.

⁸ David J. Engelsman, *A Defense Of (Reformed) Amillennialism*, accessed at <http://www.prca.org/articles/amillennialism.html> on June 2, 2019.

⁹ Darmawan S. Bone., *Memerintah Sebagai Raja*, 28

¹⁰ Eddy Peter Purwanto, *Teologi Perjanjian Versus Dispensasionalisme* (Tangerang: STTI Philadelphia, 2004), 64.

¹¹ David J. Engelsman, *A Defense Of (Reformed) Amillennialism*, accessed at

<http://www.prca.org/articles/amillennialism.html> on June 9, 2019.

¹² Louis Berkhof, *Teologi Sistematis 6 - Doktrin Akhir Zaman* (Surabaya: Momentum, 2015), 93.

¹³ Loraine Boettner, *Postmillennialism: Introduction*, accessed at

http://gospelpedlar.com/articles/Last%20Things/Postmill_Boettner/1.html on May 3, 2019.

¹⁴ John F. Walvoord, "*Millennial Series: Part 2: Postmillennialism*," BiSac 106 (1949), 806.

¹⁵ Darmawan S. Bone, *Memerintah Sebagai Raja*, 28.

¹⁶ Eddy Peter Purwanto, *Teologi Perjanjian Versus Dispensasionalisme*, 65.

After that Christ will return. However, the thousand for this group is not literal, indicates a long period, and not necessarily a thousand years of the calendar.¹⁷ Postmillennialism believes that the world will be Christianized before the coming of the Lord Jesus.¹⁸

PREMILLENNIALISM

The word premillennialism from the prefix "*pre*" means "before". Premillennialism is a view that teaches that Christ will return just before the thousand years and will reign personally for one thousand this glorious year.¹⁹

There are two kinds of premillennialism, namely historical premillennialism and dispensational premillennialism.

In theological doctrine, this view of historical Premillennialism is the same as dispensational premillennialism. The difference in views of these two groups lies in the method of biblical interpretation and viewpoints of understanding about the rapture of the church. The historical premilenium interprets the Bible based on history to explain the signs of Christ's second coming, namely through fulfillment in the New Testament to explain the Old Testament.²⁰

While dispensational premillennialism uses several principles of, namely, *interpretation literal interpretation, grammatical-history,*

interpretation simple (plain interpretation) so that people do not assume wrongly, namely the principle of literal interpretation overriding the style of language (*figure of speech*). Symbols are interpreted simply in this method, and they are not at all contrary to the literal interpretation.²¹

EXEGESIS METHOD

The method used in this study is exegesis. The English word "exegesis" is an exact transliteration of the Greek noun ἐξήγησις, which is derived from the verb ἐξηγέομαι.²² This word appears five times used by Luke and once used by John (John 1:18 "declare").²³ This word comes from the word "*ek*" meaning "out" and "*hegeomai*" meaning "to bring, lead".²⁴ So, this word is translated "bring out or take out" which means "to inform or announce" or "practice to declare".²⁵ However, there are two meanings of the word, namely, (a) "introduce, express" and (b) "explain, tell". The word ἐξηγέομαι is a technical word for exposing the books of poetry, the Torah, prophecy, and others.²⁶ Exegesis is to explain word, sentence, paragraph, or a whole book by leading out the true and proper meaning of the text. This is best done by going back to the original source material in which the document was written.²⁷ Simply exegesis, if used for writings, means "to read or explore" the meaning of the

¹⁷ Millard J. Erickson, *Teologi Kristen Volume Tiga* (Malang: Gandum Mas, 2004), 65.

¹⁸ Ibid, 538.

¹⁹ H. L. Willmington, *Eskatologi –Studi Alkitabiah yang Dibutuhkan Tentang Akhir Zaman*, (Malang: Gandum Mas: 2003), 287.

²⁰ Dr. Peter Wongso, *Hermeneutik Eskatologi – Metode Penafsiran Ajaran Akhir Zaman* (Malang: SAAT, 1988), 47.

²¹ Charles C. Ryrie, *Dispensationalism dari Zaman ke Zaman* (Malang: Gandum Mas, 2005), 111-112.

²² John D. Grassmick, *Principles and Practice of Greek Exegesis* (Dallas: Dallas Theological Seminary, 1976), 6.

²³ G. Schneider, *Exegetical Dictionary of the New Testament*, (exegesis of the word ἐξηγέομαι). PC Bible Study V5.

²⁴ James Strong, STD, LL.D, *New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary* (PB: Number Strong's 1834). PC Study Bible V5.

²⁵ WE Vine, *Vine's Complete Expository Dictionary of Old and New Testament Words* (Nashville: Thomas Nelson, 1997), 719.

²⁶ Kittel-Bromiley, *Theological Dictionary of the New Testament* (Abridged). Bible Works V10.

²⁷ John D. Grassmick, *Principles and Practice of Greek Exegesis*, 6.

writings that,²⁸ or careful investigation of the original meaning of the text based on the historical context and literary form of the book.²⁹

EXEGESIS OF REVELATION 20:1-10

Context Analysis

In a close context, the phrase "a thousand years" gives an understanding of the "use" of that phrase and its "chronological events." By usage, the phrase "a thousand years" is used as a time limit for the imprisonment of Satan (vv. 1-3); the time limit of the saints' reign with Christ (vv. 4-6); and has a beginning and an end (v. 7). The beginning of the thousand years begins when angels from heaven imprison Satan and end with the release of Satan from the abyss.

Chronologically, the phrase "a thousand years" has events before, during, and after. These events are, *first*, Jesus with all His troops from heaven came to earth physically to judge all nations (19:11-16). *Second*, the battle between the white horse rider and his army with the kings and armies on earth. Then the white horseman caught the beast and the false prophet and was thrown into the lake of fiery fire and everyone else was killed with a sword, which came out of the mouth of the white horseman (19:17-21). *Third*, angels capture Satan and bind him, then throw him into the abyss for a thousand years (20:1-3). *Fourth*, souls who had been beheaded because of the testimony of Jesus Christ and the word of God were revived and reigned with Christ for a thousand years (20: 4-6). *Fifth*, after the thousand years, is over, Satan is released and goes astray nations. All those who have

been led astray gather and go up to the whole plain of the earth to surround the beloved city. Then all these people were consumed by fire coming from heaven and Satan was thrown into the lake of fire where the beast and the false prophet were (20:7-10). *Sixth*, after Satan was thrown into the lake of fire, all the dead, large and small, those whose names are not written in the book of life are judged and thrown into the lake of fire. This judgment is called the judgment of the great white throne (19:11-15). *Seventh*, after the judgment of the white throne, new heavens, new earth, and new Jerusalem and the lives of the believers are present (21-22). From a close context it can be concluded that the millennial kingdom is a kingdom that is peaceful, safe, without rebellion or heresy that will occur in the future, which at the end of that time Satan has the opportunity to mislead some people in it.

Viewed from a distant context, the millennial kingdom in chapters 20:1-10 is explained through the statement of another part of the same book, and its location in the structure of the book. Some data from other verses are: *First*, Jesus promised this kingdom for the victorious church who did the work of Christ to its end in the Thyatira church, namely the promise of a power to rule over the nations (Rev. 2:26-27). *Second*, the four heavenly beings and the twenty-four elders sang before the Lamb in heaven that the saints will rule will become a kingdom, become priests priest for God, and will rule as a king on earth (Rev. 5:10). *Third*, in the blowing of the seventh trumpet a voice from heaven calls for God's rule over the world which is called the kingdom of Christ (Rev. 11:15). *Fourth*, in this government of Christ all nations come to bow down and worship Him (Rev. 15: 4). Structurally, the thousand-year kingdom in chapters 20: 1-10 lies in the part that talks

²⁸ John H. Hayes dan Carl R. Holladay, *Pedoman Penafsiran Alkitab*, (Jakarta: Gunung Mulia, 2017), 1.

²⁹ Felix Just, SJ, Ph.D, "*BiblicalExegesis: An Introductory Overview*," accessed <http://catholic-resources.org/Bible/Exegesis.htm> on March 4, 2019.

about things to come. Based on Revelation 1: 19, the book of Revelation is divided into three parts namely the things that John has seen (1: 12-16); the things that are happening now (chapters 2-3), and things to come (chapters 4-22). In the future there will be three periods which will take place, namely the tribulation period of seven years (chapters 6-19:1-5), after the tribulation, there will be a reign of Christ with His saints on earth for a thousand years (20:4-6), after a thousand years will be followed by eternity (chapters 20-22). Tribulation events occur after the Lord's church is raptured, therefore a thousand years is also an event that will occur after the church is raptured. It is recognized that in the other books both in the Old Testament and in the New Testament there is no phrase "*thousand year*" relating to the kingdom other than in Revelation 20:1-10. Nevertheless the characteristics of this kingdom are recorded by several prophets in the Old Testament who was the hope of the nation of Israel. This is seen when Jesus had not yet ascended into heaven, the disciples asked to restore the kingdom of Israel (Acts 1: 6). The students' understanding of this matter was certainly based on general expectations about the Messiah who would liberate and restore the nation of Israel. But this recovery will be realized in the future, that is, in the thousand years not at the time of Jesus' first coming. Therefore it can be concluded that the revelation of the kingdom's length of time in Revelation 20:1-10 is unique to John's prophecy and can also be said as a revelation that completes or perfects the revelation of the nature of the kingdom in terms of time because the "thousand years" is not revealed by the prophets or the previous apostles.

Based on the analysis of the context it can be concluded that the millennial kingdom is part of the end-time events

(eschatology) after the end of the tribulation period, the period in which the church of God reigns in this world with Christ, without any apostasy because Satan is imprisoned. Then, Satan will be released from prison a little time to mislead the nations after the end of that period. The revelation of the duration of this kingdom lasts is unique to John's prophecy and can also be said to be a revelation that completes or perfects the revelation of the nature of the kingdom in terms of time because "a thousand years" was not revealed by the prophets of previous apostles.

LITERARY ANALYSIS

Beasley-Murray noted the opening verses of the book of Revelation suggest three different identification genres namely apocalypse (1:1), prophecy (1:3), and letter (1:4). Each plays a role in the complex literary phenomenon of the book of Revelation.³⁰ One of the most compelling reasons that the book of Revelation as book apocalypse is a clear statement in Revelation 1:1 which is Ἀποκάλυψις Ἰησοῦ Χριστοῦ (Apokálupsis Iesoú Christoú) which means "revelation of Jesus Christ". The author also calls his book, "the words of this prophecy" (1:3; 22:18-19) and says that "the testimony given by Jesus," for which he suffered and will reign with other believers (1:9; 20:4), "the testimony of Jesus is the spirit of prophecy" (19:10). This combination of apocalyptic and prophetic elements has been written in the form of a letter for example (1:4-7 and 22:21). So, in its final form the book of Revelation was sent by John as a letter to the seven churches in Asia Minor.

It is undeniable that several issues arise with this book, namely: *First*, the contents of the book of Revelation are influenced by Jewish apocalyptic literature.

³⁰ D. A. Carson & Douglas J. Moo, *An Introduction To The New Testament* (Malang: Gandum Mas, 2006), 840.

Charles gave an example of the presentation of cherubim in chapter 4:6 more dependent on Jewish apocalyptic than Ezekiel. In chapter 6:11, the concept of the world will end when the number of martyrs has paralleled almost exactly to Enoch 47: 3-4.³¹ However C. Groenen asserts that the book of Revelation is not a variant of Jewish apocalyptic and pseudepigrapha which is slightly Christianized. Douglas Stuart and Gordon D. Fee said: John was included in the new age, controlled by the "Spirit of God" when told to write what he saw (1:10-11).³² Jewish apocalyptic literature for a limited circle (Dan. 12:4, 8-10). Instead, Revelation is not "sealed" (Rev. 22:10), but must be read to all people (Rev. 1:3; 22:7), and given a framework such as a "circular" (Rev. 1:4; 22:21)³³ The book of Revelation does not focus on history, but on the present, and future. Pseudepigraphic writers use history to provide certainty about the future.³⁴

Second, the book of Revelation is a quote or interpretation of the Old Testament. In the appendix of the Greek New Testament it is Westcott and Hort's estimated that among the 404 verses in the book of Revelation, there are 265 verses containing sentences containing about 550 references to various Old Testament passages. Starting with the description of Babylon in Revelation 18, there are many similarities with Jeremiah 51, to the emergence of many titles for God.³⁵ But Donald Guthrie stresses that the writer never quoted the Old Testament even when his language echoes the Old Testament.³⁶ The message of this book is expressed through the style of the Hebrew

language which is usually described by the living Old Testament, but its contents go beyond the literary form of apocalyptic writing.³⁷

Third, the book of Revelation is composed of two or more large collections of writings. Board assumes that there are two parallel apocalypses combined. J. Massyngberde Ford argues that chapters 4-11 are from John the Baptist, and 12-22 from a disciple of John, while 1-3; 22: 16a, 20b; 21 added by a Jewish-Christian student. David considers the "first edition" of Revelation, containing 1:7-12a and 4:1-22:5 and which have a strong apocalyptic atmosphere, was produced around AD 70. The "second edition", adding the remaining parts and editing as a whole to make it more in the form of prophecy and advice, was completed in the early years of Trajan's reign. But this is doubtful because it seems to contradict John's claim.³⁸

Fourth, the book of Revelation does not include the canon in the Bible. The beginnings of doubt of the book of Revelation by Marcion, and the Alogi group, as Epiphanius rejects the John Logos. This group not only rejected the Gospel of John and the book of Revelation but also linked the book of Revelation to Cerintus which was also done by Gaius, a church official in Rome at the beginning of the second century.³⁹ This was pioneered by Dionysius, although Dionysius still considered this book to be inspired, but rejected the writing of the apostle John. The Laodicean Council (around 360 AD) removed it from the list of canonical books.

³¹ Donald Guthrie, *Pengantar Perjanjian Baru Volume 3* (Surabaya: Momentum, 2009), 275.

³² Douglas Stuart & Gordon D. Fee, *Hermeneutik – Menafsirkan Firman Tuhan Dengan Tepat* (Malang: Gandum Mas, 2011), 229.

³³ C. Groenen OFM, *Pengantar ke Dalam Perjanjian Baru* (Yogyakarta: Kanisius, 1984), 387-388.

³⁴ John Drane, *Memahami Perjanjian Baru-Pengantar Historis-Teologis*, 503-504.

³⁵ Wycliffe, *Tafsiran Alkitab Wycliffe – Volume 3* (Malang: Gandum Mas, 2008), 1093-1094.

³⁶ Donald Guthrie, *Pengantar Perjanjian Baru Volume 3* (Surabaya: Momentum, 2009), 274.

³⁷ John Drane, *Memahami Perjanjian Baru*, 504.

³⁸ D. A. Carson & Douglas J. Moo, *An Introduction To The New Testament*, 839-840.

³⁹ Ibid, 844.

Jerome dismissed it as canonical.⁴⁰ The Eastern Church rejects this book because it does not appear in the Peshitta (Syriac version of the fifth century). The Syrian church continues to doubt the book of Revelation. The two main theologians of the Protestant Reformation rejected its placement in Christianity namely Martin Luther called it either prophetic or apostolic, essentially rejecting inspiration and John Calvin, who wrote comments in every New Testament book except Revelation.⁴¹ Donald Guthrie put forward the reason for accepting this book of Revelation as a canon in the Bible, that is, *first*, the early Christians appreciated this book. The book of Revelation was written and sent to the seven churches in Asia Minor. *Second*, this book was known in the days of the Church Fathers, such as the Shepherd of Hermas, Barnabas, Ignatius. *Third*, testimony after the church fathers. Justin Martyr's testimony knows the book of Revelation and links this book with the apostle John. Melito, Bishop Sardis (one of the seven congregations in writing), wrote an interpretation of Revelation John. The book of Revelation is known and respected in the Syrian church and quoted by Theophilus of Antioch. When Irenaeus fought against the heresy of that era, Irenaeus explicitly quoted Revelation which is generally known as the work of John, the disciple of God. Irenaeus also spoke of an ancient copy of the book of Revelation, because he knew the circulation of this book long before. *Letters to the Churches of Vienne and Lyon* once mention Revelation as the Scriptures. The Muratorian Canon shows that the Roman church at the end of the second century did not doubt the book of Revelation. Tertullian often quoted Revelation and considered it written by the apostle John. Clement of Alexandria also received apostolic authorship and quoted

the book of Revelation as Scripture. This also appears in Origen's writings.⁴²

So, the Book of Revelation is an apocalypse that contains prophecy and is written in the form of a letter. The literature of this book consists of three kinds, namely apocalypses, prophecies, and letters. The contents of the book of Revelation are neither an interpretation nor a copy of the Old Testament and other apocalypses but are direct revelations received by the author in the pure sense of new prophecy. But the message of this book is expressed through the usual form of Jewish language and pictures in the Old Testament which is alive, but its content goes beyond other literary forms of apocalyptic writing.

TEXTUAL ANALYSIS

In the UBS Greek text found two text problems namely the word "τὰ" in paragraph 6 which has a C value and is flanked by the sign "[]" which means that the level of doubt is large enough so that the existence or position in the text is still debated by text researchers New Testament. This means that there are several variants of the text that use the word "τὰ" and some are not using it so that the New Testament text researchers have difficulty in determining which variants should be placed in the text. Another is the phrase "ἐκ τοῦ οὐρανοῦ" contained in verse 9. This phrase has five kinds of variants, namely: (1) ἐκ τοῦ οὐρανοῦ (out of heaven); (2) ἀπο τοῦ θεοῦ (from God); (3) ἀπο τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ (from God comes from heaven); (4) ἐκ τοῦ θεοῦ ἀπο τοῦ οὐρανοῦ (coming from God from heaven); (5) ἐκ τοῦ οὐρανοῦ ἀπο τοῦ θεοῦ (out of heaven from God).

In Bruce M. Metzger's research on the text of Revelation 20: 1-10, it was found that

⁴⁰ Bob Utley, *Tafsiran Kitab Wahyu* (Marshall: Bible Lessons International, 2010), 18.

⁴¹ Ibid.

⁴² Donald Guthrie, *Pengantar Perjanjian Baru Volume* (Surabaya: Momentum, 2009), 241-243.

there were differences in the use of the text "ὁ ὄφις ὁ ἀρχαῖος" (v. 2) in several texts. The Textus Receptus follows the manuscript testimony (ⲛ 046 P mostly Minuscul) using the phrase "τὸν ὄφις τὸν ἀρχαῖος" to avoid the nominative mismatch of "ὁ ὄφις ὁ ἀρχαῖος" contained in the manuscript (A 1678 1778 2080). Some minuscule accidentally omit the phrase "τὸν ὄφις" and only use the phrase "τὸν ἀρχαῖος".⁴³ In response to this, the first thing to note is that the phrase "a thousand years" (χίλια ἔτη) in the apparatus is not problematic, this phrase is present in all manuscripts, so it can be ascertained that in the original manuscript this phrase was also found. *Second*, the first text problem in verse 6 is the word clothing [τὰ] which means "that". Bruce M. Metzger explains the reason this word is put in parentheses is that external evidence for the presence of the article "τὰ" before χίλια ἔτη is balanced by the evidence of his absence.⁴⁴ Although the level of doubt is very large, the word does not affect the truth of the presence of The Millennial Kingdom on earth, even if the word is not used. Because grammatically the word only functions as the "that" article of the word χίλια ἔτη. The more so the word [τὰ] phrase only determines the nature of the word χίλια.

Third, the five variants of the text "ἐκ τοῦ οὐρανοῦ" in verse 9 do not contain conceptual differences in meaning because the ideas contained in each of these variants are the same and theologically also have no conflict, but in each variant has grammatical differences.

Fourth, the text "ἐκ τοῦ οὐρανοῦ" does not affect texts relating to the millennial kingdom, because the text is in the context of events after the millennial kingdom, which is the devil's eventual spoil of time.

Fifth, regarding the phrase "ὁ ὄφις ὁ ἀρχαῖος". Externally, the Textus Receptus which uses the phrase "τὸν ὄφις τὸν ἀρχαῖος" is better because it follows the manuscript 046 ⲛ P. Text ⲛ or 01, which is the Sinaiticus text containing paper (Gospels, Acts of the Apostles, Letters of the Apostle Paul, Revelation) written in London in the fourth century was older than text A or 02 which is the Alexandrian text which contained most of the New Testament written in the fifth century. Evidence of the intrigue of the functions ὄφις (snake) and ἀρχαῖος (old/ancient) as apposition (additional information) of the word δράκοντα (dragon) which functions as an accusative (object) that is the object of the angel's capture. Therefore, the standard for using articles for the words ὄφις and ἀρχαῖος is the word δράκοντα. This means that if the word δράκοντα only functions as an object ("τὸν") then the article that should be used by the words ὄφις and ἀρχαῖος is the article "τὸν" which shows the position as an object. So, it can be concluded that the use of the phrase "τὸν ὄφις τὸν ἀρχαῖος" is better and more precise than the use of the phrase "ὁ ὄφις ὁ ἀρχαῖος".

Some of the textual problems above do not affect the phrase "a thousand years" in verses 2, 3, 4, 5, 6, and 7. Therefore, the textual analysis of the phrase "a thousand years" in Revelation 20: 1-10 has no problem. The phrase "a thousand years" is confirmed to be in the original text. For the phrase "ὁ ὄφις ὁ ἀρχαῖος" in paragraph 2 it is better and more appropriate to use the phrase "τὸν ὄφις τὸν ἀρχαῖος". For the article "τὰ" in paragraph 6, it can or may not be used. For the phrase "ἐκ τοῦ οὐρανοῦ" there is no theological and grammatical problem in each of the phrase differences in several texts.

⁴³ Bruce M. Metzger, *A textual Commentary On The Greek New Testament* (USA: Hendrickson, 2005). PC Study Bible V.5.

⁴⁴ Ibid.

STRUCTURAL ANALYSIS

One of the structural keywords of Revelation 20: 1-10 is "καὶ". Therefore in this structural analysis is more focused on the word although other things that are felt to be necessary will also be considered. "Καὶ" in paragraph 1 is a conjunction that functions to connect the previous sentence. There are three kinds of functions of this word as a connector, namely: expressing the alignment of the sentence between chapter 19:17 with 20:1, it states the relationship of event time and the relationship of paragraph ideas.

After the throwing of the beast and the false prophet into the lake of fire and the killing of all others, the next event is the binding of Satan. The time relationship of this event can also be seen from the arrival of white horsemen in chapters 19: 11-16 (in verse 11 using the word "καὶ" which is parallel to 19:17 and 20: 1, 4) with the events of the war and throwing of wild beasts and false prophet into the lake of fire and the killing of all others. Another thing that proves that the use of the word "καὶ" gives a chronological indication of time is the sword mentioned in chapters 19:11-15, only used by the white-tooth Riders in chapter 19:21.

There seems to be a connection between the ideas of paragraphs 20:1-3 with articles 19:17-21 even articles 19:11-16. The idea of chapters 19:11-16 is the descent of the white horseman with his army from heaven. Article 19:17-21 is a battle between the white-armed rider with his army and the beast and the false prophet with his followers. So, the idea of Revelation 19:11-20: 1-6 is the presence of peace on earth and this can only happen if there is no more crime and apostasy. Another idea is the descent of Christ and His army on earth in chapters 19:11-16 the aim is to establish the kingdom of God on earth which will last for a thousand years (20:4-6).

In verses 2-3 there is three times the use of the word "καὶ" which is parallel to

describe four parallel actions. The four actions are capture, tie, throw, and "lock and seal". The subject of these four actions is angels. The use of the three words "καὶ" is not only to explain the parallelism of the action but also contains the idea of time in it. The word "ἵνα" in verse 3 explains the purpose of the four parallel actions so that Satan does not mislead the nations for a thousand years.

In verse 4, the first word "καὶ" is as functional as the word "καὶ" in verse 1, which emphasizes the parallel sentences in verse 4 with verse 1, connecting the time of events, and the ideas of verses 1-3 with verses 4-6. That is, after the event of the binding and throwing of Satan into the abyss, then John sees the next event which is seeing the thrones, seeing "souls sitting on them and the power to judge given to those souls". The idea of binding Satan in verses 1-3 has to do with the reign of Christ with the souls of the saints in verses 4-6. The word "μετὰ" contained in the phrase μετὰ τοῦ Χριστοῦ explains that the saints will reign with Christ.

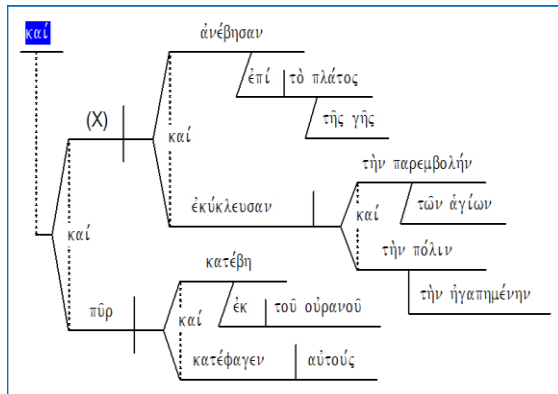
The word "Αὕτη" in verse 5 is positioned as the subject of the phrase "Αὕτη ἡ ἀνάστασις ἡ πρώτη". The word is translated "this" which functions as a reference pronoun "ἐζήσαν" "revive" in verse 4. The object of this word "Αὕτη" is the word "ἡ ἀνάστασις" (resurrection), is shown as the first resurrection "ἡ πρώτη". Therefore, the word "ἐζήσαν" refers to the resurrection which is the resurrection of the body.

In verse 6 it is explained that there are two tasks of the souls to be resurrected namely to become priests and to rule. The phrase "μετ' αὐτοῦ" is a description of "βασιλεύσουσιν" (ruling), not used for "ἔσονται ἱερεῖς" (being a priest). So, the union of Christ with the souls is only to rule not to be a priest. The task of the priesthood is done by souls.

Verse 7: The word "ὅταν" or "ὅτε ἂν" describes two events "λυθήσεται" (he will be released) and "ἐξελεύσεται" (he will

leave) in verse 8. The use of the word "releasedαν" in both verbs explains that the writer is being projected something that will happen. The word "οταν" also functions as a conjunction between the two events with the phrase "τὰ χίλια ἔτη" (which is a thousand years). So, it is understandable that John is projecting two events that will take place after the thousand years are over, namely the deliverance of Satan from the abyss and his departure misleading the nations. Both of these events are also a sign of the end of the millennium as well as showing that the thousand years is the limited time because it ends.

Verse 9 :



The word "καὶ" in v. 9 functions as a connecting sentence. In the LAI Translation, the word "καὶ" number 1 is translated "hence", the word "καὶ" number 2 is translated "then", and the word "καὶ" number 3 is translated "but". However, the three words "καὶ" are normally the same meaning "and". Verses 7-10 speak of events after the end of the thousand years. So the three words "καὶ" are more accurately translated "then or later" because the actions that are connected by the word "καὶ" are not done at once simultaneously but occur sequentially (there is an idea of time). The word "ὅπου" connects the phrase "sea of fire and brimstone" with the phrase "animal and false prophet". This explains

that Satan was thrown in the same place as the beast and the false prophet was cast earlier (19:20). So, Satan, the beast, and the false prophet are in the same place, that is, in the lake of fire and brimstone and tortured forever there.

A temporary conclusion from structural analysis, chapters 19:11-20:10 is a narrative or story about the presence of peace on earth so that some of the events in the verse have to do with sentence, event time, and paragraph ideas. This relationship can be seen from the use of the word "kai" in every vision of John as in chapter 19:11; 19:17; 20: 1; 20: 4. Thus, events from chapter 19:11 to chapter 20: 1-10 are sequential events.

GRAMMATICAL ANALYSIS

Several words or phrases grammatically contribute to the "kingdom of a thousand years," in this section starting with καὶ (v. 1). "καὶ" is coordinating conjunction which has the primary meaning "and, also, even."⁴⁵ The meaning of this word varies greatly according to the context. The word καὶ conjunctions belongs to the group of coordinating namely connecting equal grammatical units. Wheeler classifies the use of the word καὶ in this verse as the word relating copulative coordination,⁴⁶ that is conjunctive conjunction. Thus, the use of the word καὶ in this verse states that John's vision of the binding of Satan by angels is a combination of several events. In a close context the word καὶ which is always associated with vision appears six times, is the vision that will occur in a series, and cannot be separated.

The word εἶδον (eídon) is the verb indicative aorist active 1st person singular from ὁράω which means "I have seen". The first person referred to here is John. The use of the aorist (an action that has taken place) in this word is not explaining that the

⁴⁵ WE Vine, *Vine's Complete Expository Dictionary*, 508.

⁴⁶ Rev. Dale M. Wheeler, Ph.D. *Wheeler's Greek Syntax Notes*, PC Bible Study V.5.

binding event of Satan has taken place but is explaining that when John saw that it had happened in the past, but the realization of the vision (fulfilled) in the future. This word has an indicative mode which means to present action as a certainty.

The word ἐστίν in verse 2 is verb indicative present active 3rd person singular from εἰμί means ongoing. The word εἰμί implies existence, not action. The indicative case of this word explains that the existence of Διάβολος and Σατανᾶς exists and is active (active voice) at this time (at this time). His existence as a real slander and demon is ongoing now before he is imprisoned in the abyss. The word χίλια is an adjective neutral plural accusative cardinal number from the basic word χίλιοι meaning "is a thousand". If the adjective appears in the accusative case then the function of the adjective is as an adverbial (adverbial) time of an action. The word χίλια in this verse is explaining how long the Devil was bound. The word ἔτη is a plural neutral accusative noun from the basic word ἔτος meaning year. The word ἔτος can be used for years, there is an indication of age, to indicate duration in response to the question "how long?" So, from the use of the word ἔτος, it is understandable that the word χίλια explains how long Satan is bound.

In verse 3, the word ἔβαλεν is a third-person active aorist indicative verb from the root βάλλω meaning "he has thrown". The word αὐτόν is the substitute for a single masculine accusative from the basic word αὐτός meaning "it" which leads to Satan. The word ἄβυσσον is a common single feminine accusative noun from the root ἄβυσσος meaning infinite, baseless, groundless hole. As a noun, the words ἄβυσσος from the word ka/tw, signify (a) descending downward (Matt. 4: 6; John 8: 6; (b) to a place (Mark 14:66); the realm that

lies below is different from heaven (John 8:23); earth, as contrasted with the sky.⁴⁷ This word has two meanings: the place where the dead go into the underworld or is called the "grave" (Rom 10:7) and the place to lock up Satan and evil spirits (Luke 8:31; Rev. 20:3).⁴⁸

The word ἐσφράγισεν is verb indicative aorist active 3rd person singular from σφραγίζω meaning "he has sealed or sealed". So, the word σφραγίζω confirms that Satan could not come out of the abyss before the end of the thousand years. The word ἄχρι is a conjunction of the basic word ἄχρι meaning to the extent, too, and to. This word explains that there is a period that must be completed by Satan in that prison which is the thousand-year time.

The word τελεσθῇ is verb subjunctive aorist passive 3rd person singular from τελέω meaning it has been resolved. This word explains that the thousand-year time is over. When these thousand years are over, Satan is released from prison for a while. The use of the word χίλια in this verse is used to indicate that Satan has only been released after this thousand-year has ended. The word μετὰ is the accusative front of the base word μετά meaning after. This word also states that the thousand-year time is over. The word ταῦτα is a plural neutral accusative pronoun from the basic word οὗτοῦς meaning "this". The word "this" is a pronoun from the word χίλια ἔτη. The word δεῖ is an verb indicative present active 3rd person singular from δεῖ meaning it is being must, obligatory, or certain. This word states a certainty that Satan must be released from prison. But the misdirection that he did was still in the most likely to occur. The word λυθῆναι is the passive aorist infinitive work of the basic word λύω meaning released. So, this word explains that at the end of a thousand years there will be an event that occurs that Satan must be released

⁴⁷ W.E. Vine, *Vine's Complete Expository Dictionary*, 592.

⁴⁸ Friberg, Timothy, dan Barbara Friberg, *Analytical Greek New Testament (GNM)*, (1994). BibleWorks V10.

without explaining this event. The use of the word καὶ and the word εἶδον in verse 4 is the same as the usage in verse 1. Both of these words explain that after John saw the angel who descended to bind the Devil, the next vision was the throne and the souls sitting on it. The word ψυχὰς is a noun accusative feminine plural common from ψυχή meaning souls. These souls will rule with Jesus in the millennial kingdom.

The word ἄχρι (v. 5) is a subordinate connecting word from the base word ἄχρι meaning up to or until. The word τελεσθῇ is a verb subjunctive aorist passive 3rd person singular from τελέω meaning it has been settled or fulfilled. The use of the subjective case in this word states that a thousand years will most likely end. The word χίλια here states that there was no resurrection of another person during the administration, for a thousand years.

In verse 6, the word βασιλεύσουσιν is a verb indicative future active 3rd person plural from βασιλεύω meaning they will rule. This government happened (indicative) in the future (future). The word μετ' is the genitive preposition of the base word μετά meaning with. This word emphasizes the relationship in which the decapitated souls share in ruling with Christ. The word χίλια is a plural neutral accusative cardinal trait from the basic word χίλιοι meaning "is a thousand". This word states again about the duration of the believer's rule with Christ. The word ἔτη is a noun accusative neuter plural common from ἔτος meaning year.

The word λελεσθῇ (v.7) is a passive aorist subjunctive verb of a single third person from the root τελέω meaning that it has been resolved. The event of the end of the thousand years is most likely to occur. The word λυθήσεται is a verb indicative future passive 3rd person singular from λύω meaning it will be released. This release of Satan from prison is a truly indicative event

in the future, that is, after the reign of believers with Christ for a thousand years by others (passive).

The word ἐξελεύσεται (v. 8) is an verb indicative future middle deponent 3rd person singular from ἐξέρχομαι meaning he will go or come out himself. This action is an event that happened (indicative) in the future (future) and does it by itself to bring people allied to it (middle). The term "Gog and Magog" appears in this verse without explanation. In the Old Testament many made references to Gog and Magog. Whereas in the New Testament Gog and Magog are only found in Revelation 20:8. The events of Gog and Magog in this verse are different from the events described in Ezekiel chapters 38 and 39. Baines compares the battle of Gog Magog Revelation 20: 7-10 with Ezekiel by saying that Gog and Magog in Revelation 20:7-10 are used in a more meaningful sense broadly than in Ezekiel, the invasion of these two events differed in terms of time and detail, albeit similar in character and object, to what was prophesied.⁴⁹ The word γῆς (v. 9) is a common single feminine genetical noun from the root word γῆ meaning to belong to the earth. This word shows that the deception took place on earth. The word κατέβη is an active aorist third-person indicative verb of the καταβαίνω root meaning it has been lowered. The word "he" here refers to God. This gives even stronger support that war is indeed taking place on earth.

The word ἐβλήθη (v. 10) is a verb indicative aorist passive 3rd person singular from βάλλω root meaning it has been cast. The event of throwing the Devil into the sea of fire and brimstone is an event that occurs (indicative). The word ὅπου is a subordinate connecting word from the root word artinyaou meaning where. This word explains that the sea of fire and brimstone where Satan was cast was the place where

⁴⁹ T. B. Baines, *The Revelation of Jesus Christ* (Gute Botschaft Verlag, 1970), 270-71.

the false prophet and beast were thrown before.

Conclusion : the word χίλια appears seven times, one time appears in pronouns. The word χίλια in verse 2 serves to indicate how long Satan was bound in that prison. In verse 3 the word χίλια serves to state that there is no apostasy on earth by the devil. The word ταῦτα in verse 3 which means "this" is the indicative pronoun of χίλια. This pronoun has the function of stating that at the end of the thousand years Satan was released from prison. This release of Satan also functions as a sign of the end of the thousand years. Therefore, it can be understood that Satan's binding has an end (time is limited to only For the millennium only. In verse 4 the word χίλια serves to express how long the reign of believers and Christ is a thousand years. This government began when Satan was bound and put in prison. This means that when Satan is bound and imprisoned, at that very moment the government of believers and Christ takes place. From this it is understood that the beginning of the millennial kingdom was when Satan was bound and imprisoned. In verse 5 the word χίλια serves to state that during the thousand years that no one was resurrected ie the resurrection of other people who died. In verse 6 the word χίλια again states how long the reign of believers with Christ lasts.

From the description above there are four events that occurred during the thousand years namely Satan is bound, there is no deception on earth, people believers rule with Christ, and there is no resurrection for others who die. Functionally the word χίλια states three things, which states the length of time Satan is bound, states the length of time believers reign with Christ, and states that the thousand years have a beginning and an end. At the beginning of the millenium, Satan is bound while Satan is finally released.

LEXICAL ANALYSIS

The word "χίλια" from the basic word "χίλιοι" (chilioi) means "one thousand". This term emerged in the days of Homer (ancient Greek poetic epic poet around 850 BC). The word *chilioi* is used for the singular meaning thousand, like "a thousand horses, a thousand people" and others. While the word *chilies* are used for the plural, which is to signify a large amount. The use of these two words in the Old Testament and Judaism is as follows: *First*, in the Septuagint the word "*chilias*" appears 250 times, commonly used for number numbers (Numbers 1:21). This word shows a large number (Exodus 20: 6; Daniel 7:10), while the word "*chilioi*" is rarely found. *Second*, in Jewish Apocalyptic it often refers to the innumerable number of angels (Enoch 14:22; 40: 1). The righteous will give birth to thousands of children (10:17) and will produce a thousandfold wine (10:19; Syrian Baruk 29: 5). The idea of the world as seven days (one week) gave rise to the theory that the world would last seven thousand years and then in the eighth year thousand would start a new world (Enoch Slavia 33: 1). Another view is that the world will last six thousand years, two thousand years without law, two thousand years with law, and two thousand years as the year of the Messiah. Some people count the years of the Messiah to be a thousand years, however, others argue that it will last seven thousand years. *Third*, in Qumran, the number of one thousand is important in the organization of the military community, each group leader numbering one thousand. Each who obeys the command has the promise of living for a thousand generations. *Fourth*, Josephus followed the Greek world in terms of the terms "*chilioi*" and "*chilias*".⁵⁰

⁵⁰ Gerhard Kittel dan Gerhard Friderich,
Theological Dictionary Of The New Tetstament

(Grand Rapids: William B. Eerdmans, 1985), 1197-1198.

In the New Testament, the word "*chilioi*" appears eleven times, nine times in Revelation 11:3; 12: 6; 14:20; 20:2-7 and twice in 2 Peter 3:8. In Revelation 5:11 there is the word "*chilias*" meaning also "one thousand", but this word is used in the plural so that it is translated "thousands". The word "*chilioi*" can be used in three forms namely. *First*, for multiples of one thousand (*chilioi*) ie *dischilioi* meaning 2,000 in Mark 5:13; *trischilioi* means 3,000 in Acts 2:41; *heplakischilioi* means 7,000 in Romans 11:4. *Second*, for the word "*urias*" which is an uncountable number, a large number of several thousand as in Luke 21: 1; Acts 21:20, and this word also shows 10,000, in Acts 19:19 translated "fifty thousand", in Judas 14 and Revelation 5:11 translated "thousands" which is "*ten thousand times ten thousand*" that is millions, in Revelation 9:16 translated twice ten thousand that is twenty thousand. *Third*, the word "*urios*" from the basic word "*urios*", which is an adjective that signifies countless numbers in an unlimited sense as in 1 Corinthians 4:15; 14: 9; but this word is also used in Matthew 18:24 as the exact number "ten thousand".⁵¹ The thousand figure only appears in letter 1, Clement and Barnabas. In 1 Clement 34:6 refers to Daniel 7:10 (there is also the nature of 1 Clement 43:5) and Barnabas 15:4 refers to Psalm 90:4.⁵²

The word "thousand" used in Revelation 2, 3, 4, 5, 6, and 7 is the word "*χίλια*" from the basic word "*χίλιοι*" meaning thousand. This word is a word that is often used as a single word which means that the word *chilioi* only has a value or number of a thousand not thousands. If the time referred to by John is an infinite amount of time, then the word used should be the word "*chilias*". Or if what is meant is countless times then the right word to use is *urios*.

The word *ἐξῆσαν* appears twice in the context of Revelation 20:1-10 that is in verse 4 it is translated "revive" and in verse 5 it is translated "rise," while in verse 6 the word resurrection is the translation of "*ἀναστήσει*". Several things need to be observed to understand the meaning of the word "*ῆσαν*" properly.

The relation of the word *ἐξῆσαν* to the word *ψυχή*, actually this problem lies in the meaning of the "revived souls". The term "soul" has been used in a variety of understandings by Bible writers. The word *nephesh* in the Old Testament is translated "breathe," the same as the word *psyche* in the New Testament which translates soul or life. The word "*psyche*" has many meanings according to the context. There are several meanings of "*psuche*" in the New Testament, namely: physical life according to natural conditions (Matt. 2:20; 6:25); emotional life and desires (Luke 1:46, 47); oneself, which distinguishes one individual from another (Luke 12:19; Rom. 13:1) is used in a religious sense, for example, Paul and Barnabas strengthen the hearts of the disciples (Acts 14:22).⁵³ In the book of Revelation *psuche* refers to the life of the world that is in chapter 12:11 it is translated as "life" and in chapter 18:14 it is translated as "heart" and then used to refer to the person himself (18:13). This means that in the book of Revelation the word *psuche* theologically refers to natural life or living things themselves.

A temporary conclusion from the lexical analysis is: the number "one thousand" is a number that only has a thousand in mathematical numbers no more and no less because they use the word *chilioi* which is translated "one thousand" (in the singular), not thousands (plural) in the Greek "*chilias*" (plural), or even "*Murios*" is time that cannot be counted

⁵¹ W.E. Vine, *Vine's Complete Expository Dictionary*, 1492-1493.

⁵² Gerhard Kittel dan Gerhard Friderich, *Theological Dictionary*, 1198.

⁵³ W.E. Vine, *Vine's Complete Expository Dictionary*, 1423.

(unlimited). At the beginning of this thousand years, God raised people who died in the time of tribulation, those who were loyal to Him so they could rule with Christ.

HISTORICAL / CONCEPTUAL ANALYSIS

Revelation is one of the books in the New Testament that mentions John as its author. John mentions his name four times in the book (Rev. 1:1; 1:4; 1:9; 22:). Justin Martyr (around 100 to 165 AD), Irenaeus (around 140 to 220 AD), and Canon Muratori (late 2nd century) assert that the Apostle John, who was the author of the fourth Gospel and three epistles was the author. Irenaeus also mentioned that John had written the book of Revelation towards the end of the reign of the Roman emperor Domitian who ruled from 81 to 95 AD. According to Revelation 1:9 John was on the island of Patmos which is 50 miles from the coast of Asia Minor (now Turkey). This is where the apostle wrote the revelation of Jesus Christ around 95 AD at the command of God.⁵⁴ Early third-century writers (Clement of Alexandria, Tertullian, Origen, Hippolytus, and Cypriot) recognized John as their author.⁵⁵ In the style of language used, it appears that the author also has a thick understanding of the Old Testament, the contents of the writing go beyond other forms of apocalyptic literature.⁵⁶

The Book of Revelation was sent to seven specific Christian congregations in Asia (1: 4). These are the church at Ephesus (2:17), at Smyrna (2:8-11), at Pergamum (2:12-17), at Thyatira (2:18-29), at Sardis

(3:1-6), in Philadelphia (3:7-13), in Laodicea (3:14-22). In general, the purpose of this book is not limited to the seven churches but includes churches of all ages and all places.⁵⁷ In Revelation it is explicitly stated that the circumstances of the recipients of this book are being persecuted because of faith in Christ (1:9; 12:11, 17). This persecution came from Roman rule (worship of the emperor, 20: 4) and Jews (2:9; 3:9); not only regional (1:9; 2:13, 24); as imprisoned (2:10); even died as a martyr (2:13; 16:6; 18:24; 19:2); also experienced challenges from heresy (2:2, 14-15; 19:20; 20:10).⁵⁸

The writing of Revelation is estimated when the church was around 66 years old when it was experiencing a terrible situation because many believers died martyrs. The persecution first occurred on the part of the Roman empire, by Emperor Nero in the year 64-67 AD. Dave Hagelberg explained that Christians at that time were treated very cruelly, crucified, stitched in animal skins, then hunted and eaten by hungry, covered dogs with tar and lighted as a torch.⁵⁹

The second persecution by Emperor Domitian in 95-96 AD. The persecution was brief but very violent. More than 40,000 Christians were persecuted and killed. The third is under Emperor Taryanus, who began in 98 AD. The Roman Empire tried to erase the Christian faith. It happened because of the refusal of Christians to worship the emperor as God.⁶⁰ For Romans, Christianity is an uncompromising exclusive, and followers speak of the kingdom of God where Christ reigns as King.⁶¹ The persecution experienced by

⁵⁴ Dr. Thomas Constable, *Commentaries Expository Notes of Revelation*, accessed at <https://www.studydrive.net/commentaries/dcc/revelation.html> on April 2, 2019.

⁵⁵ Simon J. Kistemaker, *Tafsiran Kitab Wahyu* (Surabaya: Momentum, 2009), 20.

⁵⁶ John Drane, *Memahami Perjanjian Baru*, 504.

⁵⁷ Drs. M.E. Duyverman, *Pembimbing ke dalam Perjanjian Baru* (Jakarta: BPK Gunung Mulia, 2017), 214.

⁵⁸ Ichwei G. Indara, *Eksposisi Kitab Wahyu-Sebuah Pengantar* (Bandung: Lembaga Literatur Baptis, 2010), 9.

⁵⁹ Dave Hagelberg, *Tafsiran Kitab Wahyu Dari Bahasa Yunani* (Yogyakarta: Yayasan Andi, 1997), 6.

⁶⁰ David, Iman Santoso, *Membaca dan Memahami Kitab Wahyu-Pesan Kristus kepada Gereja-Nya* (Malang: SAAT, 2006), 17.

⁶¹ Simon J. Kistemaker, *Tafsiran Kitab Wahyu* (Surabaya: Momentum, 2009), 38.

Christians at the time this book was written was the persecution carried out by Emperor Domitian. This is a dark period for God's congregation. Not only persecution from outside but from the congregation itself began to show signs of ugliness and apostasy.⁶²

There is an opinion that the book of Revelation was written at the time of the emperor Domitian's kingdom in Rome (81-96), or the end of the Nero emperor's kingdom (54-68). Epiphanius, a third-century writer, said that John wrote it after being released from Patmos during the reign of Claudius (41-54 AD).⁶³ Irrenius said that Revelation was written at the end of Domitian's Kingdom. The persecution (1: 9; 2:10, 13; 3:10) matches the time of Domitian, who ordered to reach other areas of Roman rule. In the days of the emperor, Domitian's worship of the emperor had made an obligation that carries a death sentence. Christians who were not ready to worship the emperor Domitian were persecuted everywhere.⁶⁴ Then, there is no evidence whatsoever that the Apostle John had a certain authority over the churches in Asia before Jerusalem was destroyed.⁶⁵ Thus, there is no compelling reason to deviate from the opinion that the book of Revelation was written during the reign of the emperor Domitian.

The purpose of this book is to encourage, rebuke, and encourage the seven churches that are being persecuted. Revelations written especially for that era are commonly referred to as "*occasional writing*", in which the reasons for writing, language, vision, and symbols used for the people of that era with the aim that the seven

churches understand that Almighty God is comforting and strengthening the hearts of the people Himself that the devil will be defeated one day.⁶⁶ Visions of the second coming of the Lord Jesus show that His victory will bring destruction to all "who dwell on the earth" and instead bring reward to every faithful believer.⁶⁷ This promise will be fulfilled in the millennial kingdom. Historically it can be concluded that the writer of this book understood the Messianic kingdom properly; the recipient of the book is expecting a kingdom of peace on earth to be established by Christ; the purpose of writing this book is to comfort believers to continue to be faithful because there is the power to govern the nations given to the faithful and victorious; the author reiterates to his readers that Jesus will surely come to destroy evil on this earth and establish the kingdom of peace, this is the kingdom of a thousand years to come.

THEOLOGICAL ANALYSIS

The Millennial Kingdom is the fulfillment of God's covenant. Beale and McDonough note that the Old Testament in general plays a major role in providing an adequate understanding of the book of Revelation as a whole.⁶⁸ This means also for The Millennial Kingdom.

There are several promises of God to Abraham, personally (Gen. 12: 2); universally (Gen. 12:3); nationally and territorially the offspring acquired a special land as an inheritance (Gen. 15:7, 18-21). Charles C. Ryrie explained that the Israelites had never occupied all the

⁶² Henry H Halley, *Penuntun Ke Dalam Perjanjian Baru* (Surabaya: Yakin), 316.

⁶³ Bob Utley, *Komentari Kitab Wahyu* (Marshall: Bible Lessons International, 2010), 17.

⁶⁴ Dave Hagelberg, *Tafsiran Kitab Wahyu*, 4.

⁶⁵ Wycliffe, *Tafsiran Alkitab Wycliffe Volume 3 Perjanjian Baru* (Malang: Gandum Mas, 2004), 1093-1904.

⁶⁶ Dr. David, Iman Santoso, *Membaca dan Memahami Kitab Wahyu*, 15.

⁶⁷ Dave Hagelberg, *Tafsiran Kitab Wahyu*, 5-6.

⁶⁸ GK Beale and Sean M. McDonough, "*Revelation In the Commentary on the New Testament Use of the Old Testament*", quoted from GK Beale and DA Carson (Grand Rapids: Baker, 2007), 1082. These writers state that the book of Isaiah is the most widely used in the Old Testament in Revelation.

promised territories,⁶⁹ even though during the reign of David and Solomon had controlled almost the entire promised land area.⁷⁰ Although these boundaries were approached during David's reign, this will not be reached before God returns and establishes his kingdom.⁷¹

Fill in God's covenant with David (2 Samuel 7:12-16) that is David is promised a son who will carry on his throne, this Son will build the Temple, which was fulfilled by Solomon (1 Kings 6:37); The throne of Solomon's kingdom will remain forever, and David's descendants and the kingdom will be established forever.⁷² A series of descendants of the king of David broke up due to the collapse of the Kingdom of Judah (586 BC). The next generation began to realize the new meaning of the prophecy, that there would come a true king "Son of God" (7:14), the bud of David who came at the end of time.⁷³ Information about the kingdom of David in Psalms (Ps. 2, 18, 20-21, 45, 72, 89, 101, 132, 144), earthly, national, messianic, moral, and the future. This means that the kingdom must be on earth, specifically related to the nation of Israel, governed by the Messiah who is personally present, with high standards from God, and has not yet happened at this time.⁷⁴

The Millennial Kingdom Is Called the Kingdom of God On Earth

Zachariah 8 gives several descriptions of the characteristics of God's kingdom that will come when the Lord returns to Zion. And chapter 14: 9 shows that God's kingdom came after the great tribulation. Verse 9

refers to the millennial kingdom (Ps. 2; Dan. 2: 44-45; 7:27). Once "that day" arrives, God will be seen as King of the kingdom of the world. This kingdom of God is as real on earth as it is in heaven.⁷⁵ Major topographic changes will occur at that time (Isa. 35: 1). Human life will be extended (Isa. 65:20). The disease will decrease as sin decreases.⁷⁶

A Kingdom Promised To the Twelve Apostles In Matthew 19:27 Jesus said that at the time of re-creation if the Son of Man resides on the throne of His glory, the twelve disciples will sit down to judge the twelve tribes of Israel. The word "judge" used in this verse is "κρίνω" often meaning "to rule". Israel in question is physically Israel, a descendant of Jacob (the nation of Israel). This promise relates to the matter of God residing on His throne, and Matthew 25:31 shows that this will happen when Jesus returns in glory.⁷⁷ Michael J. Vlach notes that a perfect eternal kingdom will come, the period for this kingdom is explicitly stated a thousand years in Revelation 20.⁷⁸

A Kingdom Promised to Every Believer

Also to all believers it has been said that if it perseveres, it will co-ruled with Jesus (2 Tim 2:12). The word "persevere" in this verse is from the word "ὑπομένω" from the basic word "ὑπομένω" meaning to stay or to cry. The basic idea of this word is to refuse or escape evil, endure or be patient in suffering, and be firm in the faith.⁷⁹ Paul said that if someone endures suffering one

⁶⁹ Charles C. Ryrie, *Teologi Dasar 2* (Yogyakarta: ANDI, 2008), 273.

⁷⁰ Herbert Wolf, *Pengenalan Pentateukh* (Malang: Gandum Mas, 1998), 146.

⁷¹ John J. Davis, *Eksposisi Kitab Kejadian – Suatu Telaah* (Malang: Gandum Mas, 2001), 201.

⁷² John F. Walfoord, *Pedoman Lengkap Nubuat Alkitab* (Bandung: Yayasan Kalam Hidup, 1998), 66.

⁷³ Christoph Barth dan Marie-Claire Barth-Frommel, *Teologi Perjanjian Lama 2* (Jakarta: BPK Gunung Mulia, 2014), 119, 118.

⁷⁴ Charles C. Ryrie, *Teologi Dasar 2*, 275-276.

⁷⁵ Dr. Thomas L. Constable, *Notes On Zechariah* (Edisi 2017), 94.

⁷⁶ Henry C. Thiessen, *Teologi Sistematis* (Malang: Gandum Mas, 2003) revised by Vernon D. Doerksen, 569

⁷⁷ Ibid., 617

⁷⁸ Michael J. Vlach, Ph.D, *The Kingdom Of God And The Millennium* (The Master's Seminary Journal, 2012), 226.

⁷⁹ Friberg, Timothy, dan Barbara Friberg. BibleWorks V10.

day will rule with Christ (1 Cor 4:8; Rev. 3:12). If someone denies Christ in his life, Christ will deny it in the judgment seat (Matt. 10:33; Mark 8:38).⁸⁰

A Time of Restoration of the Kingdom of Israel

Since the kingdoms of David and Solomon broke into two, and the nation of Israel lived in misery in exile, this nation hoped for God's intervention for a restoration. In the Old Testament the awaited person is called the "Messiah" ("the anointed ones" by God). This term is found in Daniel 9: 25-26, the product of thoughts from later Judaism and confirmed in the New Testament.⁸¹ The hope of this messiah was based on God's promise that the Davidic dynasty would be eternal (2 Sam 7:12-17; Jer. 33:17), as well as the prophecies of the prophets who served the 9th century to the 5th bc. The hope of political salvation is further developed in the apocalyptic books which appeared during the intertestamental period (Jesus bin Sirach 47:11, 22; 1Macabe 2:57).⁸² In Luke 1:32 God again conveyed this promise of David's throne through the angel Gabriel that the Lord God would give Christ "the throne of David, his ancestor." The words "Messiah" and "Christ" have the same basic meaning, the authors of the New Testament equate him with the Jewish Messiah.⁸³ But the promise of the full recovery of the nation of Israel will only be fulfilled in the millennial kingdom.⁸⁴ In that time Christ will restore the kingdom of Israel and reside on David's throne, rule the whole earth (Ps. 72: 6-11; Isa. 2:2-4) and Israel will be reunited (Isa 11: 10-13; Jer. 16:14).⁸⁵ The

conclusion of the theological analysis is that the millennial period was the time when God renewed the universe back to its original state before the first man fell into sin, the time when the Davidic messiah expected by the Israelites ruled on this earth to restore the nation's return, and also the time in which God's church will rule the nations of the earth. Christ, who is the Messiah, is the main character in this kingdom, will be the King of all nations on earth. Jerusalem became the capital of the kingdom, and the twelve disciples will be the judges who rule the Israelites. All the peoples of the earth will come to Jerusalem to worship and bow down to worship God.

EXEGETICAL ANALYSIS

The meaning of the phrase "χίλια ἔτη" is a thousand literal years

Lexically the word "χίλια" means one thousand. A thousand in the sense of a thousand is not infinite time, not time with no certainty in number, or even more than a thousand times. Several words support that the word "χίλια" should be translated a thousand years, namely: The "Thousand" Number Is Conventional Numbers. In the book of Revelation there are categories of conventional, rhetorical, symbolic, or mystical numbers. The only verse that is the most difficult for any theologian is Revelation 13:18 where the beast number is six hundred sixty-six. This number is often entered as a symbolic number or as a mystical number.

The word ἔτη is from ἔτος which means "year." This word has several functions, which generally express a certain

⁸⁰ Dr. Thomas L. Constable, *Notes on 2 Timothy* (edisi 2017), 22

⁸¹ *Ensiklopedia Alkitab Masa Kini*, Jilid II : M-Z (Jakarta: Yayasan Komunikasi Bina Kasih, 1995), 57.

⁸² R.T. France, *Jesus the Radical : A Potrait of the Man They Crucified* (Jakarta: Gunung Mulia, 2004), 22-23.

⁸³ W.S. Lasor, D.A Hubbard, dan F.W. Bush, *Pengantar Perjanjian Lama –Sastra dan Nubuat* (Jakarta: Gunung Mulia, 2007), 296.

⁸⁴ Dr. Jonathan Octavianus, *Diktat Eskatologi* (Surabaya: STTII), 48.

⁸⁵ Henry C. Thiessen, *Teologi Sistematis*, 614, 615.

time / limited and for unlimited numbers,⁸⁶ and this is only used in Hebrews 1:12 which refers to God because His years are unlimited. So it can be concluded that the use of the word in Revelation 20: 1-10 states that the word "χίλια" is a space or period of a thousand years, not unlimited. Friberg explained that one of the functions of the word "ἔτι" is to indicate duration in answer to the question "how long?"⁸⁷ So the phrase χίλια ἔτη functions to show how long Satan is bound, how long the saints reign with Christ, and how long the earth will not be deceived.

In verse 3 the word time used is "χρόνος"⁸⁸ So, it is understandable that the time given to this devil is little, which in Greek is "mikron" can also be translated "small". What is meant here is that if the time of heresy is a quantitative period, doesn't that also indicate that the time of Satan being bound by a thousand years is also a quantitative time. It may be more difficult to understand the "little" time than the "thousand years" because the "little" time is not told the numbers.

The meaning of the phrase "ἄχρι τελεσθῇ" is to state that there are still events after that thousand years

In Revelation 20: 1-10 the phrase "ἄχρι τελεσθῇ" appears twice (vv. 3 and 5). In the sentence "... ἵνα μὴ πλανήσῃ ἔτι τὰ ἔθνη ἄχρι τελεσθῇ τὰ χίλια ἔτη. μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον"(v. 3), there are several words that indicate that a thousand years is a limited time and have a thousand years of the words ἔτι, ἄχρι, τελεσθῇ, and μετὰ.

The word ἔτι can be translated still or not. There are three functions of this word, namely *first*, if used for a time (still or not); *second*, in the non-temporal sense to add

something translated "even" or "further" (Heb. 11:36); *third*, to show something contrary to expectations, translated "still".⁸⁹ The word ἔτι in verse 3 functions as an adverb that is to give a time description of the word "πλανήσῃ" (misleading). This word explains that Satan must live the millenium in prison and before the millenium end Satan will never be able to mislead the nations. The word "ἔστιν" in verse 2 is an active now indicative third-person verb from the base word εἰμί meaning "he is being carried on". The word "ἔστιν" as a verb describes existence or existence. Grammatically the word "ἔστιν" is a verb of the words Διάβολος and ὁ Σατανᾶς meaning the existence of the old snake as a backstabber and as a Devil is ongoing right now or the devil is working right now. This was also recognized by the apostle Peter in his first letter chapter 5:8.

The word ἄχρι connects the word "πλανήσῃ" (misleading) with the phrase τελεσθῇ τὰ χίλια ἔτη. This means that misdirection will only occur if the thousand years have ended. If the word ἄχρι serves as a conjunctive, then the word is stating that a new action can be carried out at the end of the allotted time and is usually translated "until, to and so far".⁹⁰

Third, the word τελεσθῇ can be translated "completed or fulfilled" contained in verses 3, 5, and 7 always in passive form. This word functions as a passive verb of the phrase "χίλια ἔτη". Friberg explained that if the word τελέω is passive then it is used for the duration of time which is translated as "finished or ended".⁹¹ Verse 3 speaks of the devil not being misleading before the thousand years are over, verse 5 speaks of other people not being resurrected before the thousand years ends, whereas verses 7-10 speak of the

⁸⁶ W.E. Vine, *Vine's Complete Expository Dictionary*, 1951.

⁸⁷ Friberg, Timothy, dan Barbara Friberg. BibleWorks V10.

⁸⁸ W.E. Vine, *Vine's Complete Expository Dictionary*, 1951.

⁸⁹ Friberg, Timothy, dan Barbara Friberg. BibleWorks, V10

⁹⁰ Ibid.

⁹¹ Ibid.

fulfillment of verse 3 before that the thousand years will end and after that, the devil will be released to mislead the nations. The word "after" there is the word "μετά", using the accusative case translated "after or after". So this word explains that the thousand years will end, and there will be events that will occur after that time.

So it can be concluded that the millenium period in which Satan will no longer mislead the nations has not yet occurred because at this time the existence of Satan as a Slanderer and Satan is taking place on this earth. A thousand years is a time that has an endpoint and a starting point and is also limited. There are two events promised by God that will take place after the thousand years are over namely the deliverance and heresy of Satan on earth (v. 3) and the resurrection of others who die (v. 5), and another event that occurs in the context of Revelation 20: 1-10 namely the throwing of Satan in the lake of fire and brimstone. Both the promised event in verses 3 and 5 have been fulfilled in verses 7 and 11. It is a great consideration of the events contained in verses 3, 5, 7, and 11 if the thousand-year time is intended as the time when Jesus Christ ascended to heaven until coming again to pick up believers who are accompanied by judgment and eternity.

The meaning of the phrase "καὶ εἶδον" is to state the chronological time of events from chapter 19 to chapter 20

The phrase "καὶ εἶδον" is a phrase which is the subject of debate between the millennial groups and dispensational premillennial groups. The phrase "καὶ εἶδον" appears 32 times in the book of Revelation and the close context appears seven times. This phrase usually shows a vision of the future seen by John. Harold Hoehner said that the phrase καὶ εἶδον was not too strong to signify a chronological

event that should use the phrase "after this I see" (meta tauta eidon; 4: 1; 7: 9; 15: 5; 18: 1) or "after that, I hear" (meta tauta ekousa; 19: 1), but both phrases indicate an event which takes place chronologically.⁹²

Some supporting indications are the lake of fire and seal. The lake of fire mentioned in chapter 20:10 is the lake of fire that was recorded earlier in chapter 19:20. The word used to connect the lake of fire with animals and the false prophet is the word "ὅπου" which means "where". So, it is understandable that animals and false prophets (19:20) were first thrown or occupied in the lake of fire, then Satan was thrown there. The word "seal" in chapter 20:4 is also mentioned in chapter 19:20. It can be concluded that Revelation 19:21 and Revelation 20:1-11 contain a chronological time that is "ἱ λοιποὶ" was killed in chapter 19:21, but would not be resurrected in the first resurrection in chapters 20: 4-5, only to be resurrected after a thousand years it ends and after Satan is thrown into the lake of fire (20:11). So, from the use of the phrase "καὶ εἶδον" in the book of Revelation and repetition of the word "lake of fire" and "seal" in Revelation 20: 1-10 proves that the phrase "καὶ εἶδον" states the chronology of the time of events from chapter 19 to 20.

The phrase "πλάτος τῆς γῆς" is explaining the Millennial Kingdom Place. The phrase "πλάτος τῆς γῆς" means "plain of the earth" (contained in (20: 9)). In the context of chapter 20:7-10 this phrase describes how those who have been misled by the devil after the millennial have ended, these people ascended throughout the plains of the earth and surrounded the beloved city. This phrase also indicates that the millennial took place on earth not in heaven. There are several events in the context of chapter 20:1-10 which prove that a thousand years took place on earth, that is, angels

⁹²Harold Hoehner, "Evidence from Revelation 20," *A Case for Premillennialism*, from Donald K.

Campbell dan Jeffrey L. Townsend (Chicago: Moody Press, 1992), 247-248.

descended from heaven that is down to earth, the binding of Satan takes place on earth, misdirection after a thousand years ends happening on earth, warfare or urban battles that loved it happened on earth, and fire from heaven came down to earth.

Conclusions in the exegesis analysis of "a thousand years" is a thousand literal years, where the number is a thousand years. This time has a starting and ending point, not a time that cannot be counted in number or unlimited. Two events were promised by God after this thousand years ended, the release of Satan to lead the nations astray and the resurrection of others who died. Both of these promises have also been fulfilled. And another thing is the throwing of Satan into the lake of fire and brimstone as his torment forever.

All events that occur in the context of Revelation chapter 20: 1-10 such as the binding of Satan, the reign of Christ along with His saints, the deception and captivity of the beloved city, and others occur on earth not in heaven.

CONCLUSION

Based on the results of the analysis of the Millennial Kingdom in Revelation 20:1-10 concluded that: *First*, the number "one thousand" in the book of Revelation is classified as conventional numbers, which are literal, not rhetorical numbers, or symbolic. The thousand is a thousand mathematically, no less, and no more. The author of the book of Revelation is not using these numbers symbolically but literally.

Second, the use of "years" as numerical adverbs in the book of Revelation does not have symbolic meaning but serves to express the duration of time literally. In the book of Revelation there are many adverbs of time used by the author such as hour, day, month, year, and time. All use of these words serves to indicate the duration of time literally. Therefore, the use of the word "year" in the phrase "one thousand years" is indicating that there are thousands of years

on earth. In this case, you can get it is understood that the disclosure of the "thousand-year" number to John is not to confuse the reader, but rather makes it easier for the reader to know the length of the Devil. bound, to know the duration of Christ and His saints reigning on this earth, and to know the duration there will be no deception on this earth later.

Third, the book of Revelation is a book that contains a narrative about the state of the world, which starts from the ascension of Jesus to eternity. The book of Revelation contains four world periods from the ascension of Christ to eternity, namely the church period (chapters 2-3), the tribulation period (chapters 4-19:10), the peace period (19:11-20:10), and finally the eternity (article 21-22). But in each of these periods some events are slipped in. So, the millennial period is not a church age, in which there is no tribulation, and not eternity either. This period will occur after the church and tribulation and before eternity.

Fourth, chapters 19:11-20:6 the main idea is the presence of a peaceful kingdom on earth which will be led by Christ along with His saints and the twelve disciples who will rule the Israelites. This can be seen from the use of the phrase "*then I see*" in every vision contained in chapters 19:11 to 20:6.

Fifth, the thousand-year kingdom will be established by Christ Himself in His second coming on earth physically. This is to fulfill God's promise to David that his descendants will sit on his throne. Because the purpose of Christ's physical arrival on earth was to establish his kingdom of peace, all evil and rebellion on earth must be destroyed. The devil will be bound and imprisoned in the abyss during this kingdom. The one who captured, bound, and imprisoned Satan was an angel who descended from heaven. This imprisonment

aims to limit the power of Satan completely on the earth for a thousand years.

Sixth, the inhabitants of the millennial kingdom are nations that believed and were faithful to Christ during the tribulation. Christ will be the King of all these nations along with His saints. The twelve disciples will rule their nation, Israel. The inhabitants of the millennial kingdom are still carrying out worldly works. And there is still a process of childbirth and death and there are still those who rebel against God. These rebellious people are the descendants of the nations who were still alive during the tribulation period that would enter this kingdom.

Seventh, the resurrection of souls in Revelation 20:4-6 refers to the resurrection of the bodies of believers and faithful who have died during the tribulation. This resurrection is called the first resurrection; it shows the group or identity of the people who were raised, that is, the first resurrection is the resurrection of the group of believers, while the second resurrection is the resurrection of the wicked. The resurrection of these souls in verses 4-6 is the culmination or end of all the resurrection of believers.

Eighth, at the end of this thousand-year empire Satan will be released to mislead the nations, then these people will be punished by fire from heaven and Satan was thrown into the lake of fire and brimstone. Then the wicked who have died throughout the ages include the others mentioned in verse 5 and those condemned by God in verse 9 are raised to be judged on the white throne and end with the eternal kingdom of God.

Ninth, Jerusalem became the capital of this kingdom. This is to fulfill God's promise to the nation of Israel that someday this nation will be restored. All the Israelites scattered throughout the world will be

gathered by God back to the promised land which is Palestine that He promised Abraham. The nation of Israel will become a famous nation and be a blessing to other nations. All the peoples of the earth will come to Jerusalem to worship and prostrate to reach God.

Tenth, in this thousand-year period the earth will be renewed which is called "re-created". This means that the entire universe is currently groaning and complaining in pain, but the universe will be freed from slavery to destruction and will change in this millennium. This is God's plan to restore the universe to be restored to the state it was before humans fell into sin.

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