

Revelation 20 – The Millennial Reign of Christ and its connection to Revelation 19 and Ezekiel 38-39

My goal in this section is to introduce you to a view that reconciles the glaring difficulties that traditionally held Millennial Systems have. In the end, we cannot let something like our view on the Millennial Kingdom divide us; that is precisely what Satan wants. I encourage us to have healthy discussions, accept challenges to our beliefs, and ultimately unite around Jesus, his death, resurrection, ascension, and second coming.

1. Pre-Millennial View (Yet to Come)

This view has gained popularity in the last few hundred years as a literal interpretation of Scripture. It has become a popular interpretation method (in this view, you read Scripture as literal, except where you cannot; only then do you interpret spiritually). This view is that Jesus returns, defeats the army of the Anti-Christ, seals Satan in “the abyss,” and will physically rule and reign on Earth for a literal 1,000 years from Jerusalem (this is the “Pre-Millennial view because Jesus returns before (-pre-) the Millennial Reign). At the end of this 1,000 years Satan is released from “the abyss” deceives the nations at the four corners of the Earth and the battle of Gog and Magog (Ezekiel 38-39) occurs. After this final defeat, the world is remade, and we live with Him forever. This view also contains a belief in restoring natural Israel to Jesus.

2. The Post-Millennial View (Yet To Come)

This view gained some popularity in recent years but has seen a decline. This view is similar to the Pre-Millennial idea but differs in that Jesus returns after (post) the Millennial Reign. This makes the millennial reign not a physical but a spiritual reign. The view is that Christianity will permeate the world system so much that the entire world will be ruled by Christians and usher in a literal 1,000-year reign. After the 1,000-year reign, Satan will gather an army and be defeated by the 2nd coming of Christ, which, in this system, occurs after this 1,000 years. This view believes that Israel will be reconciled to Jesus. I will not be going into great depth on this view as I do not find any scriptural support for this; the Bible mainly seems to contradict this view, with even Jesus speaking of the world getting worse, not better, before He comes (Matthew 24-25). There is no evidence of a period where Christians rule the Earth before the 2nd coming of Jesus that I can see in Scripture.

3. The Amillennial View (Already View)

The Amillennial view is that we are now living in the millennial kingdom. The millennial kingdom and the church age are synonyms in this view. This makes the millennial kingdom a spiritual reign of Christ, and the millennial kingdom ends with Christ’s spiritual return in which He takes the church to heaven for eternity and judges the wicked. In this view, there has traditionally never been a physical return to Earth or a future physical reign. This view is in contrast to Pre-Millennialism. Where Pre-Millennialism is a literal view of Scripture, Amillennialism is the spiritual/symbolic view of Scripture (in this view of Scripture, you interpret Scripture metaphorically except where you cannot; only then do you interpret literally). As such, they take most parts of the Bible as spiritual or symbolic.

Contrary to what many evangelicals would believe, the Amillennial view is the view that Christians have traditionally held for much of the history of Christianity. However, that doesn’t make it automatically correct. The name Amillennial comes from Pre-Millennialists being derogatory about the view. Many Amillennialists call their theory “nunc-millennialism” (now-millennialism) or “realized millennialism.” This view is primarily a “replacement” view in which the church “replaces” Israel as the real Israel. As such, this view does not believe in a literal restoration of Israel.

4. Already, But Not Yet

This view seeks to balance Scripture. It takes neither extremes in interpreting Scripture like Pre-Millennialism (literal) or Amillennialism (spiritual/symbolic). Instead, it is the view that most seek to

reconcile Scripture according to its cultural context and reconcile John's use of the Old Testament in his apocalypse. As opposed to a preference for a literal or spiritual view of Scripture, this view would ask, "How would the original readers interpret this passage?" Sometimes, this leads to not just a literal or spiritual interpretation; sometimes, it's "both" a literal and spiritual interpretation. Ancient cultures did not separate the literal from the spiritual as we tend to today.

This doesn't mean that other views don't do this; it is just that this is the emphasis of this view. While it should be evident that I view Scripture this way (in its need to be interpreted in its ancient context), as stated in the introduction of this book, some do not see the need to understand the Bible in its original context. It is ultimately up to each individual to decide that for themselves. This view believes in an already spiritual reign of Christ on Earth through believers with a not yet literal reign of Christ on Earth for all eternity. This view sees a restoration of natural Israel. I will discuss this view in more depth in the section called "Already, But Not Yet. A Reconciliation of Scripture?" below.

5. The Preterist Views

The preterist view is that all of Scripture has already been fulfilled. The Millennial Kingdom was the forty-ish years between Jesus' ascension and Jerusalem's destruction in 70 AD. Full preterists believe that Jesus returned in 70 AD to judge Israel. As such, they believe that Revelation is entirely a lawsuit against Israel. Partial Preterists believe the same, except Jesus has not returned yet. Partial Preterist beliefs on the return of Jesus are similar to that of Amillennialists in that it is a spiritual return. Preterism is a symbolic/allegorical/spiritual interpretation to an extreme beyond Amillennialism. I won't be going any further into this system's belief as I reject their interpretation of Revelation and several of its other claims. As our section about Babylon in Revelation (chapter 14) states, Israel is not Babylon. Babylon is code for Rome and the wicked world system. Babylon is portrayed in Revelation as the seducer of the world to spiritual adultery against God. Israel is never portrayed as a seducer of the nations but as the one being seduced. We have no evidence that this had shifted in the days of Jesus to the destruction of Jerusalem in 70 AD.

More Thoughts

There are many wonderful Christ-followers who take each of these views. As such, we should not divide over these views. I do, however, encourage believers to challenge their beliefs. Just because we have always been taught a view doesn't make it correct. The Millennial Kingdom issue isn't that big of a deal in the grand scheme of things, but why it needs to be discussed is our view of the Millennial Kingdom speaks a lot about how we view Scripture. As Christians, we should all examine our interpretation of Scripture and attempt to make the best interpretation regardless of how a passage has "always been taught to us." We also must strive for a consistent interpretation of Scripture. What most of these systems do is they require an inconsistent interpretation. The Pre-Millennialists view Scripture as literal, yet most of the beliefs tied to the view come only with a spiritual view of Scripture and vice-versa for the Amillennial view.

Over the last five years, what has become alarmingly clear is that "how I was always taught" is not the only option in interpreting a passage. This was so liberating for me personally because I no longer had to spout the "this is the interpretation of this passage" even when that interpretation didn't make sense to me, and I couldn't reconcile it with the rest of Scripture. We cannot have an us vs. them mentality regarding Scripture. I have found in myself and others I have interfaced with that we are so stuck in what we believe that we are unwilling to be challenged in our beliefs. This is extremely dangerous, especially when said beliefs have issues we are unwilling to address.

In the following section, I will challenge the more popular beliefs. Looking at chapter 20 and the surrounding chapters, I will share their interpretations and the difficulties of their interpretations. I will also speak to a possible reconciliation of these beliefs. In the end, I know that Jesus is victorious, and I

will be with Him for eternity; that is what really matters. We, as Christians, cannot divide over something like this. Instead, we need to unite around the cross.

The “Yet To Come” Views

As discussed above, this view has recently become popular among many evangelical denominations. While there are some nuances about when Jesus returns (before or after the 1,000 years), this view reads Revelation 20 very straightforwardly. Because of the repeated use of 1,000 years, this view believes that John means a literal 1,000 years to the day. Jesus ascended to heaven 2,000 years ago, so the Millennial Reign has yet to come in this system. This view comes from separating Chapter 20 and reading it straight through on its own, with a belief that it takes place after the events of Chapter 19. It is not a repeat or cycle of Revelation.

In Chapter 20, we get an angel who seizes Satan and binds him for 1,000 years. John then sees thrones and saints sitting on them and reigning with Christ for 1,000 years. After the 1,000 years are over, Satan is released to deceive the nations. Satan goes to the “four corners of the earth, which John calls “Gog and Magog,” to gather them for battle; their number is like the sand of the sea (verse 8).” They march and surround the “camp of the saints and the beloved city,” but they are consumed by fire, and the devil is thrown into the lake of fire.

The followers of Satan are subject to the Great White Throne Judgment, where Death and Hades are emptied, and all those who died without Jesus are judged and are also thrown into the lake of fire. This is the death of Death.

This view has positives; John goes out of his way to say “1,000 years,” saying it a total of six times. Some argue that John says “1,000 years” years so many times because he means to tell us this is a literal 1,000 years. Satan being bound most naturally seems to apply to a future period of time, as Satan is very clearly deceiving the nations now. I have cast demons out of individuals, and it would be an impossible task to convince me otherwise. Scripture itself speaks of Satan deceiving the nations after the ascension of Jesus, which will be explored in further detail below.

While there are several interpretation challenges, by far, the greatest is John’s very explicit use of “Gog and Magog.” Something we will talk about in the following view:

The “Right Now” View

Historically, the most popular view in the world has been the “right now” view, more commonly known as “Amillennialism.” This view believes that the millennial kingdom is right now. This view sees the 1,000 years as a metaphorical time period before the return of Christ. They also view the return of Christ as spiritual; when Jesus returns, He will not set up a physical kingdom on Earth but a spiritual kingdom in heaven. In this view, John uses 1,000 years as saying, “a really long time.”

There are two significant points that I find compelling to consider in this view. The first is that Paul does affirm that we are already seated in the heavenly places (Ephesians 2:6); in a spiritual sense, we are undoubtedly already ruling and reigning (or at least we are supposed to be) with Christ on Earth. This at least opens a door for a metaphorical interpretation of this passage (see Introduction: Metaphorical Doesn’t Mean “Not Real”).

This itself is not all-convincing, but the second point is what I find the most interesting. As discussed, John goes out of his way to explicitly use “Gog and Magog” to describe the army surrounding the city of God’s people. This is a reference to Ezekiel 38-39. Gog and Magog are used in only three passages in the Bible. First, Gog and Magog are used in genealogies (1 Chronicles 5:4 and Genesis 10:2/1 Chronicles 1:5). The only other two times Gog and Magog are used are in Ezekiel 38-39 and Revelation 20. This makes the passages undeniably linked together.

In Ezekiel 38-39, Ezekiel prophesies an enemy from the north, Gog and Magog, will gather an army that will oppose the people of God, in which God will come and destroy the forces of evil. After this battle, God will re-establish His Kingdom (Ezekiel 40-47).

Without going into excruciating details, if you read Ezekiel 38-39, it doesn't sound like this battle takes place after a Millennial Reign. It appears to be a battle that occurs when God comes to His people (Ezekiel 39:7-8, 13, 22-23, 25-29) and is known by them. The Lord says that after this battle, Israel will know that Yahweh is their God and will assemble them from among the nations. It is AFTER this battle that God will no longer "hide his face anymore from them, when I pour out my Spirit upon the house of Israel, declared Lord Yahweh" (Ezekiel 39:29). The question I have is, "How is God NOT revealed to Israel and Israel is NOT gathered from the nations if Jesus Himself has a physical kingdom on Earth in which He reigns from a physical throne in physical Jerusalem for 1,000 years? How is it that only after 1,000 years Israel will have His Spirit poured out upon it, and they will be restored?"

You will not hear this from Pre-Millennial teachers because they are either unaware of it or do not want you to be unaware of it. However, this is a significant problem that has yet to be able to remedy. Post-Millennialism attempts to solve this problem, saying that the Millennial Kingdom is in the future, but Jesus returns at the end. They believe that through the preaching of the Gospel, we will usher in this Millennial Reign in which we will literally rule the Earth, i.e., the governments of all nations. As discussed earlier, there is little (if any) scriptural evidence to back this up. The rest of Scripture, including the context of Revelation, depicts the world getting worse and worse and worse, which will end when Jesus returns.

Most crucial to the "right now/pre-millennial view" is the description of the end of the battle of Gog and Magog. We read in Ezekiel 39:4 (ESV) [emphasis added]: "4 You shall fall on the mountains of Israel, you and all your hordes and the peoples who are with you. I will give you to birds of prey of every sort and to the beasts of the field to be devoured." and Ezekiel 39:17-20 (ESV) [emphasis added] "17 "As for you, son of man, thus says the Lord God: Speak to the birds of every sort and to all beasts of the field: 'Assemble and come, gather from all around to the sacrificial feast that I am preparing for you, a great sacrificial feast on the mountains of Israel, and you shall eat flesh and drink blood. 18 You shall eat the flesh of the mighty, and drink the blood of the princes of the Earth—of rams, of lambs, and of he-goats, of bulls, all of them fat beasts of Bashan. 19 And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast that I am preparing for you. 20 And you shall be filled at my table with horses and charioteers, with mighty men and all kinds of warriors,' declares the Lord God."

Does this sound familiar? John uses this in Revelation 19:17-21 (ESV) [emphasis added]: "17 Then I saw an angel standing in the sun, and with a loud voice he called to all the birds that fly directly overhead, "Come, gather for the great supper of God, 18 to eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and their riders, and the flesh of all men, both free and slave, both small and great." 19 And I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse and against his army. 20 And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur. 21 And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

Revelation 19's "supper of God" is portrayed as taking place at the return of Jesus, not at the end of the Millennial Reign! Our only other option is that the Battle of Gog and Magog takes place twice. I suppose John could have a new revelation that there are two Gog and Magog battles, but this seems highly inconsistent with what John does in the rest of the book. It turns John's masterpiece of prophetic literature dipping into an extreme familiarity of the Old Testament into a sloppy mishmash of passages with a lack of coherent thought. Was John out of ideas? Even though he used Ezekiel 39 for Revelation 19, he needed to use the same passage in the Old Testament to speak of a second battle taking place 1,000 years after the first.

To go even further, Ezekiel 40-47 details the restoration of Israel spoken of in Ezekiel 39. Most who believe in a "yet to come" Millennial Kingdom believe Ezekiel 40-47 depicts the Millennial Reign.

Therefore, they have a contradiction. They believe that Revelation 20 takes place after the return of Christ, and Ezekiel 40-47 describes what this Millennial Kingdom will look like. After the Millennial Kingdom, there will be a final battle of Gog and Magog. The problem is John doesn't use Ezekiel 40-47 to talk about the Millennial Kingdom. John uses Ezekiel 40-47 to describe the New Heaven and Earth in Revelation 21-22! See Chapter 21 notes for more.

So, the Amillennial view must be the correct one, right? While this view has a more consistent reading of Scripture and its context, it has problems, too. As stated before, Satan certainly doesn't seem bound right now. Many passages speak to a literal kingdom on Earth, for example, Joel 3 and Zechariah 14. Revelation 21 also has a new earth being made and the new Jerusalem coming out of heaven to the Earth.

As I have hopefully communicated clearly to you, both views have some problems. Can we reconcile this? Does Scripture contradict itself? Let's find out.

Already, But Not Yet. A Possible Reconciliation of Scripture?

I want to preface this: this view is not a "system" like the previously mentioned systems. Systems are thoughts of theology that we use to categorize ourselves into. It's the theological version of political parties. "This is what we believe, and you can't be part of our group if you don't align with most of what we believe." As this belief is not a system, you won't find it as prominent because you can't actively say, "I am in Party A or Party B." Instead, this view is held by many believers worldwide who desire to reconcile Scripture primarily according to its historical and cultural context.

This view, I believe, reconciles the problems that the previous views have with Scripture. Rather than saying, "This is what we believe," this view says, "Let's reconcile scripture to the best of our ability." While it may not get every detail perfect, it is open to seeing its flaws and attempting to search the scriptures to reconcile any challenges. I don't think any honest Christian can look at this view and say, "There's no way this is possible." They may disagree, but hopefully, we all will approach Scripture with the willingness to see the weaknesses in our theologies and attempt to reconcile them according to Scripture and not our personal preferences.

What can we say for sure?

As a believer who has a personal relationship with Jesus, who has seen Him work miracles, and has experienced His presence you cannot convince me Scripture contradicts itself. This is not an option for me. So, how can we reconcile these two views?

Let's go over what I believe Scripture states clearly:

1. There is an earthly kingdom (when this takes place is less clear)
2. Satan has to be bound in some way.
3. There is a battle of Gog and Magog.

Satan Being Bound

Let's start with the Satan being bound problem. As I have stated before, I don't believe you can make a legitimate claim that Satan is not deceiving the nations. They seem pretty deceived to me. I have seen the demon-possessed, and I have seen Jesus deliver several people from their demonic possession. I understand that many want to discredit the supernatural, but to those who may desire this, I plead with you to believe what the Bible says. Jesus still heals people today; people are still demonized today and need deliverance. Do not let the abuse of a few tarnish your view so much that you discredit all supernatural claims.

Setting personal experience aside, most importantly, Scripture itself speaks of Satan deceiving people after the ascension of Christ. Please read Acts 5:3, 10:38, 26:18; 1 Corinthians 5:5, 7:5; 2 Corinthians 2:11, 11:14; Ephesians 6:10-18; 1 Thessalonians 2:19, 2 Thessalonians 2:9; 2 Timothy 2:26;

James 4:7; and 1 Peter 5:8. Acts 26 especially stands out to me as Paul is quoting what Jesus Himself said directly to him (emphasis added). See what Jesus says the purpose of the Gospel is: Acts 26:14–18 (ESV) “14 And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.’ 15 And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting. 16 But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, 17 delivering you from your people and from the Gentiles—to whom I am sending you 18 to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’”

In reality, we would only need one of these passages to exist for a contradiction, yet we have fourteen passages and four different biblical authors. So how can Satan be bound now but yet active in deceiving the nations? It seems like a closed case that the 1,000 years where Satan is sealed away can't be right now, so it is a future time period, right? Let's look closer at the passage.

Revelation 20:1–3 (ESV) (emphasis added) “1 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. 2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, 3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that, he must be released for a little while.”

What the passage says is Satan is bound for a thousand years so that he might not deceive the nations any longer. When we look into the Greek, we find something very interesting here. The Greek word for “deceive” is “planao.” BDAG (A Greek-English Lexicon of the New Testament and Other Christian Literature), the most accepted and trusted Greek Lexicon, has the primary meaning of “planao” as: “to cause to go astray from a specific way” - William Arndt et al., A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, 2000), 821.” (It is called BDAG for the four lexicographers behind the work: Bauer, Danker, Arndt, and Gingrich)

BDAG says of this word “deceive” is Satan can't deceive the nations in a specific way. It doesn't have to mean he can't deceive the nations at all; he can't in whatever that specific way might be. The best example I can think of in our modern justice system is a restraining order. A judge can issue a restraining order against someone. The details could be they cannot be within 200 feet of someone. That doesn't mean they can't go outside, go to the store, go to work, etc.; it means they are bound from being within 200 feet of the person they are ordered to stay away from. The Greek word may suggest that Satan has a restraining order.

What is that specific way? Scriptures tell us in several passages, especially Ezekiel 38-39 and Revelation 20. Satan cannot gather the nations to come against the “city/mountains of God” (Revelation 20:9; Ezekiel 39:2). The mountains of God are Zion/Jerusalem. The attack against Jerusalem is spoken of in Scripture several times, including Revelation 16 and 19, Joel 2-3, and Zechariah 12-14. Satan is free to deceive the nations but is not bound from gathering all the nations and the powers of darkness against Jerusalem, Jesus, and His followers. This will only happen when Satan is released to do so.

While this view may seem similar to the Amillennial view, it is actually incompatible with it. The Amillennial view holds that Satan is bound from deceiving the nations entirely and does not view a future release of Satan as an event that is yet to happen. Further, there is a connection between Revelation 20 and Revelation 17 that is often missed.

Revelation 20 describes Satan being bound in the pit (greek: abyssos) for 1,000 years. After which, Satan is released to come out and deceive the nations and march against “the camp of the saints and the beloved city.” When this happens, “fire comes down from heaven and consumes them” (Revelation 20:9). Revelation 17 has similar details: Revelation 17:8 (ESV) [emphasis added] “8 The beast that you saw was, and is not, and is about to rise from the bottomless pit (same Greek word as Revelation 20) and go to destruction. And the dwellers on earth whose names have not been written in the book of life from the

foundation of the world will marvel to see the beast, because it was and is not and is to come.” John continues to say that the Harlot is destroyed by fire (Revelation 17:6). In the same manner, Satan and his followers are destroyed in Revelation 20.

The Battle of Gog and Magog

When Satan is unbound, it is then he will lead the nations against Israel, specifically against Jerusalem; it is here, when all the armies of the wicked nations are gathered into one place, that Jesus will return and defeat this army (Joel 3, Zechariah 14, Revelation 19). This makes the most sense in context because with this view, we get not one, not two, but three or even four battles of Gog and Magog in the book of Revelation. The Battle of Armageddon is detailed in Revelation 16 as taking place when the Euphrates River dries up and allows the army of the Antichrist to come against the Mountain of Assembly; the meaning of (H)armageddon. Revelation 9 says this is an army from the east, i.e., Babylon. As discussed before, the armies from the east had to go around the Euphrates River and come against Israel from the north. Several times, the prophet Jeremiah portrays Assyria and Babylon as the enemy from the north, even though geographically they are both to the east, on the other side of the Euphrates River: Jeremiah 4:5-5:31, 6:22-26, 15:11-14, 25 (extremely clear here), 46, 47 and 50:3-46, 51:48.

To make a long story short, John uses Ezekiel 38-39 and parts of Jeremiah in Revelation 9, 16, 19, and 20. I don't believe John ran out of references; I believe John uses this language and ties it all to the same OT passages for a reason. Because it is one battle of Gog and Magog, not 2, 3, or 4. If you want to interpret Revelation in a linear manner, this is what you run into 4 final battles and 3 or more returns of Jesus. I don't think John references the Old Testament to bring more confusion. I believe, through the Holy Spirit, John was inspired to reference the Old Testament to bring clarity.

The Pre-Millennial solution for this passage is that Gog and Magog are simply symbolic for the nations of all the Earth.

Craig Keener writes in defense of this view: “John draws this image from Ezekiel, but whereas in Ezekiel Gog is ruler of Magog, here Gog and Magog together merely symbolize all the nations, the nations “in the four corners of the earth.” Given other early Jewish commentators’ use of Ezekiel, it is not surprising that Gog and Magog had become familiar in Jewish texts about the end time. In many Jewish texts Gog serves a mythical function; in some various evil oppressors fill the role of the final Gog if God intends that as the end time. Jewish writers typically used the invasion of Gog to predict the gathering of all nations against God’s people, and Revelation likely employs this image the same way” - Craig S. Keener, Revelation, The NIV Application Commentary, 467-468.

While I agree with the statement, I don't see it as a defense of John's use of Gog and Magog for the Pre-Millennial view. This would be satisfactory if John had not used Ezekiel 38-39 in the rest of Revelation. But John almost directly quotes Ezekiel 39 in Revelation 19. Dr. Keener (for whom I have the utmost respect; Christ-followers can disagree on things and not be enemies) mentions John's use of Ezekiel 39 in Revelation 19 but does not attempt to reconcile.

When does the Kingdom on Earth take place in Josh's opinion?

The reconciliation I (but not original to me) propose is that the Millennial Kingdom is right now (but not as the Amillennialists believe). Satan is active in deceiving the nation right now, but he is not able to actively gather the nations to come against Jerusalem for the Battle of Armageddon; only when God ceases to restrain Satan will it happen (2 Thessalonians 2:6-7). When God releases Satan, he gather the nations, led by the Antichrist, against Jerusalem. It is then Jesus will return in glory, He will come down on the Earth, His feet will touch the Mount of Olives (Zechariah 14:4), and He will defeat the powers of darkness. After the defeat of evil, He will physically reign on physical earth, not only for 1,000 years, but for eternity. He will recreate the Earth into Paradise, and we will live with Him forever.

Final Statement

As stated before, this is not a widely held belief. The main reason for that is because we want to tie ourselves to systems, and this does not fit into any system. I am very willing to accept that I am wrong. In the end, it doesn't matter. Jesus will reign forever; if He wants to have two battles, He can. I don't see the purpose, but He can do whatever He wants. What this view does is interpret Scripture how both sides will teach in their schools to interpret Scripture. It attempts to reconcile all conflicts according to the context of Scripture rather than leave them open-ended.