

Supplement to Revelation Bible Study

Common Errors in Interpreting the Book of Revelation

Revelation 20:1 And I saw* an angel come down from heaven,** having the key of the bottomless pit and a great chain in his hand.***

This passage is one that is twisted mercilessly by proponents of amillennialism. By stretching *allegorical interpretation and metaphors*, amillennialists cut the strings to let their fanciful balloons fly unhindered... When we discussed the problems with *allegorical interpretation and metaphors* in Chapters 7 and 11,¹ we saw that once the tether of literal interpretation is cut, there is virtually **no limit to the variety of fanciful solutions** which may be provided as possible explanations for the meaning of any texts.

And so it is with amillennialism which denies the plain meaning of the text and takes almost the entire passage as an imprecise approximation of the spiritual authority now present in the Church. Here, we are told that an *angel* will bind Satan. Although the Church is never said to be an *angel*, amillennialists are sure it is the Church which has this chain and that Satan is “*currently bound*.”

[Note: the following is obviously false doctrine taken out of context with great liberality...]

*It is not difficult to ascertain by what means Satan is bound. The chain is the Gospel. Wherever a soul is released through the preaching of the Gospel there Satan is restrained and limited. . . . Unfortunately, the Church of today does not realize the power that Christ has given her. Christ has placed in her hands the chain by which she can bind Satan. She can restrain his influence over the nations. But today the Church bemoans the fact that evil is becoming stronger and stronger. She bemoans the fact that the world is coming more and more under the control of the Devil. Whose fault is that? It is the Church. She has the chain and does not have the faith to bind Satan **ever more firmly**. Satan is bound and the Church knows it not! Satan can be bound **ever more firmly** and the Church does it not! [emphasis added]²*

According to amillennialism, the chain is riddled with lack of faith. Its ability to restrain is compromised because the Church doesn't realize it already has this chain. Satan would be bound *ever more firmly* if she would just realize this fact. Immediately we meet with a characteristic of amillennialism which fails to do justice to the text: the binding is not truly a binding. It is “loose” and needs to be *ever more firmly* pulled in. Amillennialism teaches that Satan was bound at the cross:

According to the preterist view, Satan is currently bound (Revelation 20:2-3) and crushed (Romans 16:20). The enemy was not just defeated *de jure* (legally) at the cross, but has been crushed *de facto* (in fact). Therefore, there is no external spiritual roadblock prohibiting Christians from reigning and ruling now.³

If the binding of Satan is *now* and its ineffectiveness is found in the weak faith of the Church, then what hope is there that he will *ever* be bound by this means? By the measure of amillennialism, even the “super apostle” Paul was unable to muster the necessary faith to get the job done:

And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from

me. And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. (2Cor. 12:7-9)

Paul was unable to “bind” Satan because Satan is not bound in this present age. His binding is future, after the Second Coming of Christ and during the *Millennial Kingdom*.⁴

Revelation 20:2 *And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,...*

The question is, in what sense is Satan bound during this time? Well, those who take other positions on this, the a-millennialists and the post-millennialists, believe, for the most part, that this thousand years is actually describing the time we live in right now.[!] They argue that Christ bound Satan during His earthly ministry, and especially at the cross, and the thousand years here in Revelation 20 is between the first coming of Christ and the second coming of Christ – in other words, the thousand years described here is right now; you’re living in the thousand years during the church age. For them, the binding of Satan merely means that during this time of the church age, his influence is limited so he can’t prevent the missionary outreach of the church and its growth. They point to passages in which Satan is bound or cast out or falls during Jesus’ first coming as evidence of this – and they argue that Satan is currently chained, and then many of them will say tongue-in-cheek, but he’s on a long chain. [I would add, *a very long chain*.]

But what do they say about the clear chronology here? I mean, in our Bibles, the binding of Satan follows the second coming and Armageddon – what do you do with that? Well, those who take a different position argue that these verses, **Revelation 20:1-6**, are not describing a new event that fits between the second coming and the Great White Throne judgment, as it appears here in our text, but rather, this passage, they would say, repeats or recapitulates an earlier event, one recorded back in chapter 12, verses 7-11, when Michael wars with Satan and casts him out of heaven – they say this is just a sort of retelling of that story. It can’t be, it’s impossible for those passages to be describing the same event – think about it... studied In chapter 12, Satan is cast from heaven to the earth, where he proceeds to deceive – that’s chapter 12. In chapter 20, he is removed from the earth, sent to the abyss, where he can no longer deceive – those are two entirely different events.

In addition, scripture is clear that Satan is certainly not bound today, but rather, that he remains extremely active during the entire church age – there are so many passages that point this out, but just consider one with me. **1 Peter 5:8**, Peter warns the believers – he says, “*Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.*” That doesn’t sound like Satan has been bound and locked in the abyss. In 2 Corinthians 11:14, Paul says Satan today “*disguises himself as an angel of light*” in order to deceive believers. As we saw in **1 John 4:1-6**, he perverts the true faith by promoting a different Jesus and a false gospel. He works to prevent the spread of the gospel. Paul says in **1 Thessalonians 2:18**, “*We wanted to come to you – I, Paul, more than once – and yet Satan hindered us.*” He prevents the comprehension of the gospel by those who hear it. In **Matthew 13:19**, it’s Satan who comes when a person has heard the truth of the gospel and snatches it from their hearts before it can really take root. He “*blinds the minds of unbelievers*” to the gospel, according to **2 Corinthians 4:4**, and he even works to undermine the faith of true Christians, Satan wants to destroy your faith, just as he did Peter’s faith in Luke 22. **Clearly, Satan**

is not bound now – he will only be bound in the future. This thousand years is **not now**, overlapping with the church age; it **comes in the future**. Can you imagine what that will be like? Imagine this world that is not only without the curse, but for a thousand years without Satan and without his deception – that’ll be the reality during the thousand-year reign of Jesus Christ.⁵ **Revelation 20.2** will make plain that his binding is complete because it is followed by his being casting into the bottomless pit which is then sealed.

The basic problem with interpretations which assert that the Millennial Kingdom ...is actually upon us now, having begun at the cross, is that they are unable to understand or unwilling to recognize the delay between spiritual accomplishments and their outworking in the physical realm. On the way to Jerusalem prior to presenting Himself as king, just a few days from His crucifixion, Jesus stopped to teach a parable “*because they thought the kingdom of God would appear immediately*” (Luke 19:11). The parable concerned a nobleman who “*went to a far country to receive for himself a kingdom and to return*” (Luke 19:12). He instructs his servants to attend to his affairs in his absence. His *kingdom is not received until the time of his return*: “*And so it was that when he returned, having received the kingdom, he then commanded these servants*” (Luke 19:15). This parable, we might observe, was specifically intended to do away with the delusion that God’s kingdom on earth is fulfilled in the Church today. Christ accomplished everything necessary for the establishment of the kingdom at the cross, but the time was not right for its commencement—there was to be an intervening age: “*It is not for you to know times or seasons which the Father has put in His own authority*” (Acts 1:7b). The amillennialist, in his headlong zeal to make God’s kingdom on earth be *now*, ignores the many interpretive indicators otherwise. We agree with the amillennialist at one point: if the kingdom of God on earth is now then Satan must be bound even today. But the premise itself is flawed. Amillennialism must deny reality to cling to this error:

...Even a cursory examination of Scriptural passages written *after the cross and the resurrection* indicate that Satan is not presently bound:

- Satan filled the heart of Ananias to lie to the Holy Spirit resulting in the death of he and his wife (Acts 5:3).
- Paul said that Satan is blinding the eyes of nonbelievers in this current age so that they should not receive the gospel (2Corinthians 4:3-4).
- Paul told the Corinthians that Satan transforms himself (deceptively) into an angel of light (2Corinthians 11:14).
- Paul was given a thorn in the flesh, “a messenger of Satan” to keep him humble (2Corinthians 12:7).
- Paul told the Ephesians that the prince of the power of the air “now works in the sons of disobedience” (Ephesians 2:2).
- Paul told the Ephesians not to give place to the devil (Ephesians 4:27) and that they wrestled against “spiritual *hosts* of wickedness in the heavenly *places*” (Ephesians 6:12).
- Paul was hindered by Satan from visiting the Thessalonian church (1Thessalonians 2:18).
- The coming of the lawless one, the Antichrist, will be “according to the working of Satan, with all power, signs and lying wonders” (2Thessalonians 2:9). This is fulfilled, in part, by the activities of the False Prophet documented in the book of Revelation.
- Paul delivered Hymenaeus and Alexander to Satan so that they might learn not to blaspheme (1Timothy 1:20).
- James warns believers to submit to God and resist the devil (James 4:7).

- Peter warns believers to be sober and vigilant because “your adversary the devil walks about like a roaring lion, seeking whom he may devour” (1Peter 5:8).
- John tells us that “the whole world lies *under the sway of the wicked one*” (1John 5:19).
- Satan is a source of deception throughout the events of the book of Revelation (Revelation 12:9; 13:14; 18:23; 19:20; 20:8, 10).

Here is a foundational danger of amillennialism: in their appropriation of “kingdom now” theology, they *deny reality*. But an important part of reality is the factual, historical resurrection of Jesus Christ. Amillennialists need to ask why a skeptical world should believe their witness concerning the historical fact of the crucifixion of Jesus for sin when they hold a theology which essentially denies reality?

This strange theory, the origin of which is traced to the Romish notion that the Church = the kingdom, contends that whatever millennium there may be is being experienced in the present age. Its advocates interpret the book of Revelation as a description, or varied, descriptions, of this church age. . . . In their unenviable attempt to fit all the events anticipated in the Revelation into the history of this age, the amillennialists indulge in a form of speculation almost unsurpassed. Their abandonment of reason and sound interpretation has but one objective in mind, namely, to place χίλιοι [*chilioi*] (“thousand”) years—six times repeated in Revelation, chapter 20—back into the past and therefore something no longer to be anticipated in the future. **The violence which this interpretation imposes upon the whole prophetic revelation is such that none would propose it except those who, for lack of attention, seem not to realize what they do. . . . In sheer fantastical imagination this method surpasses *Russellism, Eddyism, and Seventh Day Adventism*, since the plain, grammatical meaning of language is abandoned, and simple terms are diverted in their course and end in anything the interpreter wishes.** [emphasis added]⁶

How much better to take both *Scripture and our real experience at face value—especially when they speak in concert that Satan is not bound at the present hour.*⁷

Revelation 20:4-6 *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.* ⁵ *But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.* ⁶ *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Thousand is the Greek 5507. χίλιοι *chilioi*, khil´-ee-o from which the word *chiliasm* is derived: **the belief in a literal one thousand year reign of Christ on the earth**. [The ‘ch’ is pronounced as a ‘k’: *kill-iasm*.] As with all progressive revelation, this passage provides information which was not before revealed—the *duration* of the *Millennial Kingdom*. Although critics are fond of observing that little more is revealed concerning the kingdom in this passage, the characteristics of the kingdom are set forth at length [in other places] in God’s word—especially in the Old Testament [prophecies]—so God has no need to repeat Himself here. *Even though the duration of one thousand years is listed no less than six times in this passage (Revelation 20.2, 3, 4, 5, 6, and 7), few are those who take it at face value.*⁸

Psalm 72 gives a similar picture of the righteous reign of Christ, describing righteousness as flourishing and abundance of peace as continuing as long as the moon endures. Christ's dominion is stated to be from sea to sea with all kings bowing down before Him, all nations serving Him, and the earth being filled with the glory of the Lord. Then will be fulfilled the desire of the nations for peace and righteousness, for the knowledge of the Lord, for economic justice, and for deliverance from satanic oppression and evil. For the whole period of a thousand years the earth will revel in the immediate presence of the Lord and His perfect divine government. Israel will be exalted and Gentiles also will be blessed. The major factors of the Millennium, therefore, include a perfect and righteous government with Christ reigning in absolute power over the entire earth. Every nation will be under His sway, and God's purpose in originally placing man in charge of the Garden of Eden will have its ultimate fulfillment in the Last Adam, the Lord Jesus Christ, who will reign over the earth.⁹ Once [there is confusion taught undermining the veracity and accuracy of the Word of God, and] we deny that one thousand years means one thousand years, there is no end to the suggestions which can be offered as to what period is really in view:

[NOTE: this is *false teaching*. TEST: Can you "spot" it?]

The term thousand years in Revelation Twenty is a figurative expression (?) used to describe the period of the Messianic Kingdom upon earth. It is that period from the first Advent of Christ until His Second Coming. It is the total or complete period of Christ's Kingdom upon earth. . . If the binding of Satan began with the first coming of Christ then it follows (?) that the thousand years began with His first coming (?). . .

*Now the natural objection to this view is that the period from the first coming of our Lord to the present time can hardly be described as a Millennium. For one thing wars have not ceased and wickedness is still very much prevalent. As someone has stated: "if Satan is bound he must have a long tether." **All appearances seem to be against the view that we are in the millennium now.** The trouble is that we have altogether a too materialistic concept of the millennial blessings. (?) [emphasis added]*¹⁰

Again we meet with amillennialism's characteristic denial of reality. We are actually in the Millennium now: our error is that we just don't happen to realize it! This detachment from reality can reach ridiculous extremes:

*"[Mild preterist] Gentry actually believes we are in some way in the new heavens and the new earth of Revelation 21-22. If this is true, then we all must be living in the ghetto side of the New Jerusalem. But there is no ghetto in the New Jerusalem."*¹¹

In this rush to assert that every work of God has already come to pass, amillennialists **devalue the promises of God**. If *this* is the sum total of God's kingdom on earth, then what's there to get excited about? If most of the people living on earth in the kingdom have no idea they are even in such a kingdom—much less know and acknowledge the king—how can it be a kingdom in any real sense? In this, amillennialism has more in common with bizarre cults which specialize in "spiritual realities" and brainwash their adherents to ignore objective reality. **This is unhealthy and unscriptural. Our God is a God of reality who does not ask us to deny the obvious:**

Is the binding of Satan . . . so ineffective that murderers of saints, that dangerous enemies, still exist? <u>What, then, becomes of God's promises, if persecution, sore trial, threatened death and violent death itself is the characteristic of the Millennium?</u> ¹²
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Understanding Numbers¹³

We find numbers employed throughout Scripture, but perhaps no more densely packed than in the book of Revelation. Two opposite errors are often encountered when dealing with numbers in Scripture:

- (1) numbers are interpreted symbolically to derive fanciful teachings;
- (2) numbers are treated strictly literally and their symbolic significance is denied. We hope to avoid both of these extremes in our approach to the book.

The Abuse of Numbers

Concerning the abuse of biblical numerology, Trench has well observed:

In all speculations upon numbers we may very profitably lay to heart the wise caution of Fuller,¹⁴ . . . “For *matter of numbers fancy is never at a loss. . . . But such as in expounding of Scripture reap more than God did sow there, never eat what they reap thence, because such grainless husks, when seriously threshed out, vanish all into chaff.*”

This caution applies not only to numbers, but to the interpretation of symbols and typology. In the case of numerology, symbols, and typology, God undeniably conveys *more* than the surface text itself suggests, *the problem is in determining how valid* are the additional insights one may gain.

As soon as the meaning attributed to a number, symbol, or type is carried beyond what God intended to convey, then we are eating Fuller’s “grainless husks.” So due caution must be exercised, especially by teachers.

Beale provides us with illustrations of the most **common abuse of numbers**: a denial of any literal value and substituting a figurative meaning in its place:

The seven kings [of Revelation 17:10] are not to be identified with any specific historical rulers **but represent rather** the oppressive power of world government throughout the ages, which arrogates to itself divine prerogatives and persecutes God’s people.

The name “Christ” appears seven times and the name “Jesus” fourteen times. “The Lamb” is used of Christ twenty-eight times, seven bringing the Lamb and God together. The 7 x 4 appearances of this title underscore the universal scope of the Lamb’s complete victory... Twelve is the number of God’s people, which is squared to indicate completeness and multiplied by one thousand to connote vastness. [Revelation 7:4; 14:1]

Notice how Beale puts his **interpreter’s “spin” on the numbers in order to deny their literalness** with phrases like *to indicate* and *to connote*.

Some interpreters seem to despair of dealing with the numbers in the book of Revelation in **any sort of literal way**. This can be carried **to such an extreme as to totally deny any literal meaning while failing to provide a figurative understanding in its place**: Here we meet with both **confusion** (*we can’t know what the numbers mean*) and **anti-supernaturalism** (*we can’t know the writer’s intention—never mind that he was told simply to record what he was shown*).

When it comes to numbers and their meaning in the book of Revelation, it is not uncommon for interpreters to ask the reader to exchange his gold (the number’s literal meaning) for fool’s gold (a fanciful, vague interpretation, or perhaps no interpretation at all).

It may be valid in some cases to understand an additional well-recognized figurative meaning connoted by a number, but **this should not be done in lieu of its literal value**. There were, after all, twelve **actual** sons of Israel (Genesis 35:22-26) and Jesus ministered to twelve **actual** disciples (Matthew 10:2-5).

Literal Understanding of Numbers

In studying the book of Revelation, one is immediately struck by the prevailing bias of many commentators **against understanding numbers in their normative, literal way**. For example, the length of half of Daniel's seventieth week is described in a number of related passages (Daniel 7:25; Daniel 9:27; 12:7; Revelation 11:2-3; 12:6, 14; 13:5). **This obviously strong witness to understanding this period in a literal way is simply set aside for another meaning:**

[Note: **false teaching!!**]

We cannot insist on a literal meaning for the three and a half years of the tribulation period or the thousand years of the millennium. They could be literal, but the numbers function symbolically in the book and probably signify a lengthy period of time that is under God's control.¹⁵

We are being asked to trade gold for fool's gold! Rather than understand three and a half as denoting a specific period of time specified by God, we are asked to accept the alternate meaning which our interpreter says is **probably correct!**

There is a strong bias against literal understanding of numbers in the book of Revelation. Even when the text seems quite explicit as to the identification of what is being described, commentators **refuse to take the text at face value**. For further study into this disparity, see Endnote ¹⁶ for a link to an extensive study into the illogical and unsubstantiated misalignment and misinterpretation of numbers using the *every just take a gander at what you think it might mean* style of interpretation rather than using the Scriptures to show you that not only are the numbers to be taken at face value, but the numbers are shown in other Scriptures to mean exactly what they say in most cases.

We believe the correct view on the interpretation of numbers within the book of Revelation is to **understand them in their primary, literal sense, but to also recognize biblical numerology where certain numbers appear with special emphasis throughout Scripture and carry additional meaning beyond the bare facts they record.**

The fact is that no number in Revelation is verifiably a symbolic number. On the other hand, **the non-symbolic usage of numbers is the rule**. It requires multiplication of a literal 12,000 by a literal twelve to come up with 144,000 in Revelation 7:4-8. The churches, seals, trumpets, and bowls are all literally seven in number. The three unclean spirits of Revelation 16:13 are actually three in number. The three angels connected with the last three woes (Revelation 8:13) add up to a total of three. The seven last plagues amount to exactly seven. The equivalency of 1,260 days and three and a half years necessitate a non-symbolic understanding of both numbers. The twelve apostles and the twelve tribes of Israel are literally twelve (Revelation 21:12-14). The seven churches are seven literal cities. **Yet confirmation of a single number in Revelation as symbolic is impossible.**

Numbers may be understood literally, but even when understood in this way, they often carry with them also a symbolical meaning. Hence the number seven, . . . refers to seven literal churches . . . Yet by the very use of this number (which speaks of completion or perfection) the concept is conveyed that these were representative churches which in some sense were complete in their description of the normal needs of the church.

For example, we understand that God completed His creation within a literal six-day period and rested on the seventh (Gen. 2:1; Ex. 20:11; 31:17). We also understand that He did this **by design** as

a pattern to establish the working week for man (Exodus 20:9; 23:12; 31:15; etc.). **The number has a two-fold significance.**

1. *First*, it has a literal meaning: the creation spanned six 24-hour days.
2. *Second*, it has a symbolical meaning: the number seven carries the meaning of rest or completion.

To deny the primary literal meaning in order to major on the secondary symbolism would be an error. So too would be an interpretation which denies the secondary symbolism.

When we interpret numbers primarily in their literal sense, we are in the company of the earliest interpreters to whom the Scriptures were entrusted: the Jews. Prior to the rise of allegorical interpretation, the rabbis understood the Scriptures in the same way as literal interpreters today. For example, the last ‘seven’ of Daniel’s seventy sevens (Daniel 9:24-27) are understood as a literal period of seven years.

When we read the book of Revelation, we do not enter some strange *Alice in Wonderland* world **where normative communication is set aside in favor of speculation.** Those commentators who do so would never dream of applying similar methods of interpretation to other passages of Scripture. In the gospels they understand twelve apostles as twelve apostles, three days as three days, and so on.

The existence of symbols and categorization of writing as *apocalyptic genre* **are not license for jettisoning the primary literal meaning of numbers.**

The Symbolic Meaning of Numbers

Having established the primacy of understanding numbers in their literal sense, we must also recognize **biblical numerology: the study of the use of numbers throughout Scripture to convey meaning beyond the literal value.** This is a large subject which we cannot treat with much depth other than to describe the symbolism conveyed by some of the most frequently found numbers in the book of Revelation. Even though many numbers clearly have an associated symbolism found in their pattern of usage throughout Scripture, not every occurrence of a given number necessarily carries the symbolic value.¹⁷

¹ See handouts from those lessons: Four-Helpful-Steps-for-Breaking-Down-Biblical-Metaphors (Ch 7) and Supplement to Revelation Bible (Ch 11) The Danger of Allegorical Abuse in the Hypercharismatic Movement (Ch 11).

² J. Marcellus Kik, *Revelation Twenty: An Exposition* (Philadelphia, PA: Presbyterian and Reformed Publishing Company. 1955), 19-20, as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#76081E

³ Thomas Ice, “[Some Practical Dangers of Preterism](#),” in Tim LaHaye and Thomas Ice, eds., *The End Times Controversy* (Eugene, OR: Harvest House Publishers. 2003), 423, as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#76081E

⁴ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#13245

⁵ <https://countrysidebible.org/sermons/20240121a-186464>

⁶ Lewis Sperry Chafer, *Systematic Theology* (Dallas, TX: Dallas Theological Seminary. 1976), 4:281, as quoted in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#76153E

⁷ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#13245

⁸ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#76166E

⁹ John Walvoord, as cited in <https://www.bibleoutlines.com/revelation-201-10-the-millennial-reign-and-condemnation-of-satan/>

¹⁰ RED LIGHTS: quoted to show the absurdity and imprudence of FALSE TEACHING, Kik, *Revelation Twenty: An Exposition*, 28-29, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#76166E

¹¹ Ice, *Some Practical Dangers of Preterism*, 420. as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#76166E

¹² https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/chapters/20.html#13245
For a thorough and in-depth Scripturally referenced study on the Millenium see:
https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/topics/millennium.html#4.11
covering the following subtitles:

- [4.11.1 - Views of the Millennium](#)
- [4.11.2 - Allegorizing and Spiritualizing the Truth](#)
- [4.11.3 - Why a Millennial Kingdom?](#)
- [4.11.4 - Summary of the Millennial Kingdom](#)
- [4.11.5 - Millennial Reign of Messiah](#)
- [4.11.6 - Millennial Reign of the Saints](#)
- [4.11.7 - Millennial Passages](#)
- [4.11.8 - Who Populates the Millennial Kingdom?](#)
- [4.11.9 - The Millennial Kingdom in the Early Church](#)
- [4.11.10 - Additional Resources on the Millennial Kingdom](#)

¹³ This straightforward teaching is by https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/symbols.html#2.7.5.
The root, fruit and motive of this ministry is pure and based entirely on Scripture. It is a good resource to go to find **Scriptural** understanding and considerations for obscure passages you need to know more **Scriptural** backup in order to expand your understanding.

¹⁴ [A Pisgah Sight of Palestine, b. iii. c. 6.], as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/symbols.html#2.7.5

¹⁵ Osborne, *Revelation*, 17-18, as cited in https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/symbols.html#4574

¹⁶ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/symbols.html#4574

¹⁷ https://www.spiritandtruth.org/teaching/Book_of_Revelation/commentary/htm/intro/symbols.html#4574