

## REVELATION 20

IN CHAPTER 19 WE EXPERIENCED SOME REAL "END TIME" ACTIVITY WHERE GOD IS FINALIZING JUDGMENT FOR THE PEOPLES OF EARTH. JESUS IS THE CONQUEROR WHO BATTLES WITH THE WORD OF HIS MOUTH. WE ARE WITNESSES TO TWO GREAT FEASTS: THE MARRIAGE SUPPER OF THE LAMB AND THE GREAT EARTHLY CARNAGE WHERE THE BIRDS (THAT FLY IN MID-HEAVEN) FEAST ON THE FLESH OF THE DEAD.

THE 1,000-YEAR (MILLENNIUM) SYMBOLIZES THE TIME BETWEEN JESUS' DEATH AND RESURRECTION AND HIS RETURN. AT THAT TIME IN HISTORY, SATAN HAS BEEN BOUND AND IS LIMITED IN HIS EFFECTS. THIS IS HOW THE CHURCH IS ALLOWED TO GROW AND REMAIN RELATIVELY SAFE UNTIL THE VERY END WHEN THE DRAGON IS GIVEN FREE REIN AGAIN FOR A SEASON. IT IS THEN EVIL IS ALLOWED TO WREAK ITS DEADLY HAVOC FOR THE LAST TIME.

Read REVELATION 20:1-10; JOHN 12:31-32; 2 PETER 3:1-13

1. Prior to the incarnation, into what nation had the Kingdom of God made manifest
2. What effect did the Kingdom's message have after the resurrection?

## THE HARROWING OF HELL

Read: Matthew 27:50-54; 1 Peter 3:18-19; 1 Peter 4:6

From The Last Week <sup>[1]</sup>

1. Intensely Jewish Christian tradition. (Did not remain in the tradition, probably because as more Gentiles came to the faith, it wasn't necessary to resurrect the Hebrew ancestors, i.e. what about the Gentiles?--my theory)
2. Intensely Mythological, three linked motifs
  - a. Deception (Satan is allowed to crucify Jesus, unaware of the consequences)
  - b. Descent (actual reason for his death and burial)
  - c. Despoiling (Jesus breaks open the prison of hell and releases both himself and all the righteous ones who preceded him in death)
3. Doesn't fit easily into any of the Gospel sequences, (however, they all disagree with each other as to timing and events.--my words)



4. Some theologians dismiss altogether, due to an assumption (not a Christian doctrine) that all Christians need to be baptized in order to enter heaven.

The concept of Jesus proclaiming liberty to the captives in hell, the "Harrowing of Hell" is held in early manuscripts, and three New Testament passages. It is also found in early 2nd century hymns, and in the artwork displayed here.



These paintings can be found in Coptic, and in Eastern Orthodox churches in Egypt and Turkey.

Christ is usually depicted with feet apart and His robes positioned in a way to depict swift movement. Adam, and in some images, with Eve, is being pulled up with Christ, symbolizing His victory in redeeming all of mankind, restoring the image of man after the fall in Paradise, returning Adam and all humankind to their renewed state. Kings and Prophets from the Old Testament are depicted as well.

Some artists depict Christ's feet at the broken gates of Hades; you sometimes find broken keys and shackles, as well as Satan bound and defeated.



Read Revelation 20:11-15; I Corinthians 3:10-17

1. Who is included as reigning with God, and what is their mission?
2. How do you discern the "judging of everyone's works?" from a Lutheran point of view?

"Next the great white throne comes into view as well as "The one who sat upon it". We are told that "Earth and heaven fled from his presence, there was a dissolution of the elements with a great heat. One can hardly imagine this scene where earth and heaven have fled from the presence of the Lord, where one can no longer see the promises that are before us in a normal day of our life. Judgment is here viewed as the opening of the books which are descriptive of our lives and that thought in itself is an ample description.

The moment that the "BOOKS" are brought to mind is enough to stir anxiety in our minds and our hearts and we feel like running behind the bushes and covering ourselves matter how many articles of clothing may adorn our bodies, we still feel glaringly exposed! Yet, we are reminded of the sealing that has taken place along our pathways of life, reminded that the righteous shall live and a whole series of those Gospel promises enliven our memories dust off those hopes."<sup>[2]</sup>

[1] The Last Week, by Marcus Borg and John Dominic Crossan, HarperOne; Reprint edition (January 30, 2007)

[2] Revelation, Erling W. Hansen, Lecture #8, p4, 1993