

And I saw the wild Beast, and the kings of the earth, and their armies, all assembled to make war, once for all, against the Rider upon the horse and against His army. And the wild Beast was captured, and with him the false prophet who had done the miracles in his presence with which he had led astray those who had received the mark of the wild Beast, and those who worshipped his statue. Both of them were thrown alive into the lake of fire that was all ablaze with sulphur. But the rest were killed with the sword that came from the mouth of the Rider on the horse. And the birds all fed ravenously upon their flesh.

Then I saw an angel coming down from Heaven, having the key of the bottomless pit, and upon his arm he carried a great chain. He laid hold of the dragon—the ancient serpent—who is the Devil and the Adversary, and bound him for a thousand years, and hurled him into the bottomless pit. He closed the entrance and put a seal upon him in order that he might be unable to lead the nations astray any more until the thousand years were at an end. Afterwards he is to be set at liberty for a short time.

And I saw thrones, and some who were seated on them, to whom judgment was entrusted. And I saw the souls of those who had been beheaded on account of the testimony that they had borne to Jesus and on account of God's Message, and also the souls of those who had not worshipped the wild Beast or his statue, nor

19. *Once for all*] Not expressed in the Greek, but implied in the aorist tense of the verb.

2. *The Adversary*] Lit. 'the Satan.' Cp. Mark viii. 33. *Bound him*] Cp. Matt. xii. 29. If, in accordance with the reiterated statement of Rev. i. 1, 3, 19; xxii. 6, 10; this took place shortly after the Apocalypse was written, then throughout the Christian era the Devil's work of tempting and injuring mankind has had to be done for him with inferior power and skill and diminished success by subordinate evil spirits. *A thousand years*] The Apocalypse being a book full of symbols, this may stand simply for an exceedingly long period, of which the duration is unknown to us. Only its beginning can fall within the limits of time laid down in i. 1, 3, 19; xxii. 6, 10.

4. *Thrones*] See iii. 21, n. *Were seated*] Or 'took their seats.' *Or on their hands*] Lit. 'and on their hands.' See xiii. 16; xiv. 9. The ordinary 'pre-millennial' application of this verse "is absolutely untenable for these two reasons, apart from any question about the millennium itself. (1) It was the (disembodied) souls of the martyrs which S. John saw, *not* the risen bodies of saints. (2) The word translated 'beheaded' is as technical a word (so to speak) as our word 'guillotined,' and refers exclusively to those who died under the 'axe' of the State executioner of the Roman empire. Before any one can rightly understand the just 'recompense of reward' signified in this verse, he must realize the exceeding bitterness of the long conflict between public law and private conscience—the exceeding trial to a Roman citizen of being condemned to the axe as a disloyal person, a breaker of the laws, and a traitor to the State" (Canon Rayner Winterbotham, *Sermons and Expositions*, p. 379). *Came to Life*] Lit. 'lived.'