

SATAN UNBOUND ONLY TO BE DRAGGED OFF TO FINAL JUDGMENT

Revelation 20:7-15
December 29

"And I saw an Angel.... He laid hold of...the Devil...and bound him a thousand years...so that he should deceive the Nations not even when the thousand years were completed. After that, he must be unchained for just a little time.... Then the Devil who had deceived them was cast into the Lake of Fire and Brimstone [or Sulphur] -- where the Beast and the False-Prophet are. Then they shall be tormented day and night -- for ever and ever."⁶⁶⁰¹

How will the 'Millennium' end? All the Nations of the World will indeed get converted -- whether premillennially, amillennially, or postmillennially. But after that -- will they then 'apostasize' from the truth, right before the Final Judgment at the great white throne? If so -- what becomes of the perseverance of the saints?

We ourselves (together with many others) believe Scripture teaches there will at the end of the yet-future postmillennial 'Millennium' be **absolutely no final falling away**. Below, we shall give detailed reasons for our opinion. Yet now, we **outline** the seven events we expect **after** the 'Millennium.' For these seven events become clear, once we carefully compare First Corinthians 15:51-54 and First Thessalonians 4:14-17 with Revelation 20:3-12.

First. This is **the order of the seven last events**. (1) The raising of the bodies of the dead-in-Christ and their meeting the Lord in the air -- First Thessalonians 4:14-16. (2) The simultaneous raising of the bodies of the dead-in-Satan and their remaining here on Earth, while surrounding the camp of the saints -- Revelation 20:5 & 20:8 *cf.* Matthew 24:37-41. (3) The immortalizing in a moment of the living saints, and their meeting the Lord in the air; thus vacating the camp of the saints here on Earth -- First Corinthians 15:51-54 *cf.* First Thessalonians 4:15-17 & Revelation 20:5-9.

That will then immediately be followed by the remaining events. *Viz.:*

(4) The changing momentarily of the physically-undead and then-premortal wick-ed, who will then remain on the Earth -- First Corinthians 15:51f & Revelation 20.8f. (5) The final judgment here on Earth, involving the punishment of **all** the wicked in (2) and (4) above -- Revelation 20:9-14. (6) the thrusting of the condemned wicked from off of the Earth and into the hellish Lake of Fire and Brimstone for ever -- Revelation

20:15. And (7) the descent of the Christians through the air, together with Heaven, down onto the then-renewed Earth for ever -- Revelation 21:1f,10f,24-26 & 22:1-5.

Second. The still-future earthly '**Millennium**' seems to be **distinct** from and **subsequent to** (and a result of) **the present reign of the ascended Jesus** from His heavenly throne. Right now, the glorious Gospel of the now-reigning Jesus still needs to be brought to -- and to christianize -- all the Nations dwelling upon our now-great and then-straight planet Earth.

Now the '**Millennium**' only **begins** when an 'Angel' from Heaven **preaching** the Word of God to **all the Nations**, really and truly **binds** Satan **internation-ally**. This Angel seems to be Christ the heavenly Messenger, working through His earthly Ministers of the Word and Sacraments who preach His message in terms of His Great Commission. As a result, ultimately -- as John heard the heavenly choir sing to the Lord -- "all Nations shall come and worship before You." Revelation 15:4.

Then, Satan will no longer be able to deceive any Nation in the way he did deceive **all** Nations (except the Nation of Ancient Israel) -- before Christ commanded His Gospel message to be taken to every Nation. Accordingly, this 'Millennium' seems to commence at that future time when the Christian Gospel becomes the most powerful influence on Earth, among all Nations, everywhere.

However, John's inspired vision of the "thousand years" foresees not only the **commencement** of that period. It predicts also its long **duration** -- when Satan shall be bound; when the previously-deceived Nations shall all be sealed (with the mark of Christian Baptism); and when they shall reign with the Lord Jesus for "a thousand years" (alias the perfect period of 'ten cubed').⁶⁶⁰²

Third. John's prophecy **also** infallibly describes the **termination**⁶⁶⁰³ of the 'Millennium' -- in a **rapid** series of events. Those rapid events follow one another in swift succession. They are: Christ's Final Coming at the post-millennial end of World History; the simultaneous bodily resurrection of both the believers and the unbelieving "rest of the dead"; the parading of all of the ungodly, here on Earth, before the eyes of the Church Triumphant (then to be with Jesus "in the air"); the Last Judgment of all humanity and of Satan and his Demons;⁶⁶⁰⁴ and, immediately after that, man's entry into his ever-lasting final state.⁶⁶⁰⁵

The Nations as such will have been converted and baptized by, and at, the beginning of the 'Millennium.' Subsequently, throughout the last "thousand years" of our Earth's still-future World History, there will everywhere be peace among the dominant

and reigning Christians (both in Heaven among the blessed dead, and also here on Earth among the living saints). Throughout that blissful time, Satan will be shut up and sealed in the bottomless pit.⁶⁶⁰⁶ Then, at the end of that period, the doomed Devil will be hauled out of his prison and led off to his final condemnation -- together with all who have ever followed him.⁶⁶⁰⁷

Fourth. It should be noted that Satan does not as it were 'of his own free will' **escape** from prison, at the end of the 'Millennium.' Quite to the contrary. He is then intentionally loosened only by the power and wisdom of the sovereign God.⁶⁶⁰⁸

"A thousand years" previously -- but apparently still subsequent to the beginning of our own twenty-first century -- the Lord Jesus Christ will have christianized the Nations and have thrown Satan into chains.⁶⁶⁰⁹ This Christ will then have effected -- through the agency of the **Church's** progressive wielding of the Sword of the Lord (which is the Word of God).⁶⁶¹⁰ But then, immediately⁶⁶¹¹ **after** the "thousand years" -- after the last Member of God's elect Church has been regenerated, and after that great crowd of believers which no man can number has been brought to faith in Jesus⁶⁶¹² -- God will once again unleash the Devil from his chains.

Why? Not to terrorize the (then globally christianized) Nations anew; but solely to drag Satan and his squalid squad off to their Final Judgment -- and speedily so! This is **why** Satan is unchained -- and indeed for just "a little time."⁶⁶¹³ Quickly, he is forced to collect his wretched followers -- so that all of them can rapidly be condemned and then be thrust into the Lake of Fire and Brimstone forever, by the sovereign will of Almighty God.⁶⁶¹⁴

Fifth. While God is dragging the Devil forth to judgment, the latter's miserable **servants** follow him. These include not only his wicked Angels,⁶⁶¹⁵ but also all of his human followers too -- the then-to-be-resurrected **dead "Nations"** which are in the four quarters of the Earth, **Gog and Magog.**"⁶⁶¹⁶

Those dead Nations had **previously** 'lived' (or rather **existed**) -- but **then died**. That occurred **long before** the advent of the "thousand years." And that '**Millennium**' would **expire** only after a thousand years -- at a **later** time.

Yet **even by then**, a **few** of Satan's followers would **never yet** have 'died.' **They** will thus still be 'alive' (or rather only **exist**) on the Earth -- even at the **end** of the 'Millennium.' They will then exist **very weakly** -- and only on the **fringes** of an overwhelmingly-christianized but not-yet-sinless

international World Order.⁶⁶¹⁷ Only then will they too die -- and be **judged!**

The events described in Revelation 20:8, are similar but not identical to the events described in **Ezekiel** chapters 38 to 39. In Ezekiel's passage, **Gog** is a **leader** who comes **only** from the north. See Ezekiel 38:2-15 & 39:11, and *cf.* Genesis 10:2-5. In **Revelation** 20:8, however, Gog is a **Nation** which -- together with the Nation(s) of **Magog** -- comes from the **four** points of the compass, and from the **extreme** fringes of the Earth.

Yet the "Gog and Magog" of Revelation 20:8 may **also** (and perhaps even exclusively) be referring to the **resurrected** Pagan-Roman legions with their Non-Roman foreign mercenaries in the Pagan-Roman armies of the first century B.C., down to the middle or toward the end of the first century A.D. When **previously alive**, such hailed from the time of Pompey's invasion of Jerusalem in B.C. 63, down to Titus's destruction of Jerusalem in 70 A.D. (as apparently adumbrated also in Ezekiel 38:2-16f and 39:1-11 & 39:29 *cf.* Acts 2:1-32).

Sixth. Note that in Revelation 20:8-11f, the "two" Satanically-deceived entities Gog and Magog do **not** occupy the **whole World**; nor even the length and breadth of the World; but only "the breadth of the **land**" or "gees." Note further, they do not overwhelm but merely "compass" or "surround" the **camp** of the saints -- **not** the **saints** themselves (who will right then have left their camp to meet Christ in the air). **Not one** of the **saints** will then be harmed!

Compare this with the "compassing" or "**surrounding**" of **Jerusalem by the Roman armies (with their Gog-Magog mercenaries) around A.D. 70.** In that military operation -- **not a single saint was harmed**, because **all** of the saints had by then already left the "**land**" (or "gee"). Matthew 24:15-28 & 25:15-22 (especially verses 20-22); Luke 21:20f; and Revelation 20:5-8.

The 1637 *Geneva Bible* comments at Revelation 20:8 on '**Gog and Magog**' (at the **end** of the '**Millennium**'): "By them are meant divers and strange enemies of the Church of God.... Read Ezekiel 38:2."

In 1748, the great Baptist and Hypercalvinist Theologian Dr. John Gill held "that all the wicked shall be brought out of Hell, for the purpose of going up on the length of the Earth to fight [the] battle referred to in Revelation (20:5,8)." And even Arminian Seventh-day Adventists stated in 1957 -- that at Revelation 20:8 "Gog and Magog are **revived** by means of, or **resulting** from, the second **resurrection**."

So the Devil will then collect his plentiful and replete

"dead-in-Satan" -- probably before he collects his penurious and scanty "alive-in-Satan."⁶⁶¹⁸ For the "dead-in-Satan" are "the rest of the dead"⁶⁶¹⁹ who will be resurrected apparently just a moment after the resurrection of the "dead-in-Christ" -- at the end of World History, when "the thousand years are finished."⁶⁶¹⁹

Seventh. The **order** of events when the "wheat" and the "tares" are to be gathered, seems to have been given already in Revelation 14:14-20. We are also in agreement with the footnote in the *Scofield Reference Bible* at Matthew 13:30: "The **gathering** of the tares to bundles for burning -- does not imply **immediate** judgment. At the end of this age (Matthew 14:40), the tares are **set apart** for burning. But **first**, the **wheat** is **gathered** into the **barn** (John 14:3 & First Thessalonians 4:15-17)."

This apparently means that at end of the World, Christ through His Angels **first** "reaps" or resurrects or touches **all** men -- taking the reaped wheat ali-as the **believers** up in the air, while leaving the reaped tares alias the **unbe-lievers** on the Earth. **Second**, His Angels collect (*sullexate*) the tares and **bind** them into bundles "in the four quarters of the Earth." Thus Revelation 20:7-9. **Next**, the wheat He thrusts together (*sunagagete*) into His "**heavenly**" barn. John 14:3 & First Thessalonians 4:14-17. And **last** -- He **only then** seizes the **already-bound** tares, in order "to **burn** them." Matthew 13:30.

The **dead-in-Christ** shall then rise first, and triumphantly meet the tri-umphantly returning Lord "**in the air**" -- when He consummates World History. At that same time, the **dead-in-Satan** shall rise -- but **they** stay on the Earth unto their judgment (thus Adam Clarke). For they shall rise unto their final condemnation -- and their everlasting punishment.

Next, the alive-in-Christ (who will not yet have died) -- shall be over-clothed with immortality, in the twinkling of an eye. They will then be snatched up into the clouds, together with the dead-in-Christ (who will have arrived there immediately before their just-overclothed brethren).

Then those who are 'in Satan' who had not yet died physically, will join the just-resurrected (but never-to-ascend) dead-in-Satan -- and stand together on the surface of the Earth. From the air above, the Church Triumphant will then look down at those left behind on the Earth below.

Both the many resurrected wicked who had died **previously**, and the few wicked who had died but **recently** -- together with the handful of wicked who would never yet have died at all -- shall then be dragged across the face of the Earth to their Final Judgment. They will be a public spectacle; in dis-grace; and then removed to their everlasting punishment in the Lake of Fire.

So then -- at the very time of Christ's final coming, Satan will be un-chained (but only to be destroyed). Foolishly, he will summon his handful of then-still-living followers from the lunatic fringes of an otherwise christi-anized World. That mere handful -- the "alive-in-Satan" -- will then join the ranks of the wicked Angels (or Demons). They will also join the numerous human dead-in-Satan (whom God will just then have raised up unto their own Final Judgment).

Eighth. The Lord will then parade all of those wicked persons -- before the eyes of His elect. The latter will then be "in the air" above the Earth. They will thus be "forever with the Lord" -- both then and also when they sub-sequently descend from the air, after the destruction of the wicked. After that, the righteous will re-inhabit the then-cleansed Earth forever. But right before that happens -- God will first march both Satan and all of his followers, in disgrace, throughout the Earth. For that will be their very last earthly journey -- as they are forced to trudge along, unto their doom!

There is **no** question of **Satan deceiving** the **Christian majority** of all the World's many inhabitants -- in **that** day!⁶⁶²⁰ **Nor** is there then **any apostasy** from the World-dominating latter-day Church. Thus: Hippolytus, Jonathan Edwards, John Gill, Moses Stuart, Warfield, Stonehouse, Kik, Boettner, Vonk, Rissi, and Rushdoony. **Nor** is there even a short period of successful renewed Satanic activity to deceive even a portion of any Nation then extant. No! At that time, powerless Satan will **need** to be **enabled**, however feebly, to crawl out of his prison. Only Almighty God can and will **unlock** the door -- and then **turf out** the Devil, unto his **Final Judgment**.

Still, the Devil will then indeed make a feeble and desperate attempt "to deceive" his **previous** dupes once more. Yet in doing this, he thus deceives not God's elect -- but **only Satan's own servants**.

Such will include the never-dead alias the few 'living' unbelievers. But the bulk of Satan's deceived human followers, will consist of the **dead Nations** which will just then have been resurrected unto condemnation at the **marginal-ized** four **corners** of the Earth -- where most of them had flourished only before their deaths more than a thousand years earlier.⁶⁶²¹

Ninth. Satan **re**-deceives the long-since-dead pagan Nations of Gog and Magog (thus both the Hypercalvinistic Baptist John Gill as well as Arminian Seventh-day Adventists) and/or the Demons (thus the Calvinist Vonk).⁶⁶²² Gog and Magog are Satan's dupes -- who will only-just-then have been resurrected from the dead, unto everlasting damnation.⁶⁶²³ Yet Satan's followers, such as they are, will apparently then once more constitute a

considerable number -- "like the sand of the sea."⁶⁶²⁴ Thus the Devil "shall go out to deceive [the previously dead and only-then-resurrected] **Nations** in the four quarters of the Earth." Those then-just-resurrected pagan Nations -- Gog and Magog -- will then be gathered together to battle. Then, hopelessly against all odds, they will be certain to suffer speedy and decisive defeat.⁶⁶²⁵

Even this final deceit of the Devil in again (as formerly) deceiving the (resurrected) pagan Nations, shall be eminently unsuccessful; especially when measured against both the whole course and the final outcome of World History.⁶⁶²⁶ It is true that Satan and his Demons and his few then-still-living human followers will then get re-inforced by the Devil-serving hordes of the "rest of the dead" (just resurrected by God to face their Final Judgment). But, even then -- just before they are together hurled into the Lake of Fire and Brimstone forever -- they will (both qualitatively and quantitatively) be vastly inferior to the **innumerable** Christian armies.⁶⁶²⁷

In His sovereignty, God will then **visibly shunt and parade** both the human followers as well as the Demons of the Devil -- before the Christian onlookers then "in the air" above. Thus will the latter then know that the Final Judgment of all their enemies will have arrived.

Satan will never again deceive the Nations the way he did before the beginning of the execution of Christ's Own 'Great Commission' had commenced converting them. The resurrected Pagan Nations, Gog and Magog, will not at all gain control of the World. They shall merely be shunted across the breadth of the Earth -- unto the judgment of their damnation. The much stronger Christian Nations of that still-future day, shall never be in any real danger -- least of all then. For they shall then all be "in the air" -- forever with the Lord Jesus Christ.⁶⁶²⁸

Tenth. John predictively foresaw that the 'lunatic fringe' of the **marg-inalized** Nations, Gog and Magog -- shall only "go up" across "the breadth of the Earth." Then they shall surround "the **camp** of the saints" or the **then-empty** "beloved city"⁶⁶²⁹ -- alias the various **vacated** church buildings. Those buildings will then be altogether empty. For, as right before the siege of Jerusalem (in A.D. 66-70) -- the real Church alias the saints themselves will just then have left their earthly abode, in order to meet the Lord "in the air" and to witness the utter destruction of Gog and Magog on the Earth below. First Thessalonians 4:15-17.

In Scripture, "the camp" **always** refers only to the visible "buildings" of the Church **Militant**. Thus Eldad and Medad prophesied **outside** the **camp**. The **camp** is **always** that of the

Church **Militant**, and **never** that of the Church **Tri-umphant**. The purpose of unleashing the wicked is not to attack God's troops who **had till then** been **in** their **camp** -- but only to drag the ungodly across the Earth, past the **now-empty** camp, unto judgment. Thus Dr. Adam Clarke.

Eleventh. With **all of the saints then together in the air** with the Lord -- fire shall then come "down from God out of Heaven" to devour the wicked. For He will then have come back on the clouds at that very time -- to cleanse His Earth forever. Indeed, "the Lord Jesus shall be revealed from Heaven with all His mighty Angels, in flaming fire, taking vengeance on them that do not know God and that do not obey the Gospel." Those ignorant and disobe-dient unbelievers "shall be punished with everlasting destruction, away from the presence of the Lord and from the glory of His power." For "on that Day -- He shall come to be glorified in His saints, and to be admired in all them that believe."⁶⁶³⁰

This rapid succession of events will take place in just "a **little** time" after the end of the as-yet-still-future blessed "thousand years" of millenn-ial earthly peace. Almighty God Himself then raises the Pagan Nations from the dead (and also stirs up the few living unbelievers who will by then never yet have died) -- unto their final judgment and condemnation. All Satan's deceptions, including his deceiving the 'living-dead' and the then-resurrected way-out Fringe-Nations Gog and Magog -- will then be exposed forever.⁶⁶³¹

Twelfth. Already the A.D. 170-235 Hippolytus wrote about Revelation 20:7f -- in his eschatological *Fragments* about the loosening or unbinding of Satan at the very **end** of the 'Millennium.' "This unbinding of Satan," says Hippolytus, "does **not** mean that he will then enjoy a time of renewed activity -- but that he and his followers will then be thrown into the fire."⁶⁶³²

A far more extended treatment is given by Augustine of Hippo-Regius. Formerly, while and after being an Anti-Christian Manichae-an, he himself had toyed with chiliastic Premillenarianism. But after his conversion to Christ, in his A.D. 413-426 masterpiece *The City of God* (XX:6-13) he wrote *inter alia* the following about Revelation 20:1-9.

"There are also two resurrections.... The first and spiritual resurrec-tion...takes place in **this** life, and preserves us from coming into the second death. The second does not occur now but at the end of the World and...is of the body not of the soul.... The Last Judgment shall dismiss some into the second death; others into that life which has no death....

"Those who, on the strength of this passage, have suspected that 'the first resurrection' is **future** and **bodily**, ...surpass the measure of credulity itself. Such assertions can be believed only by the carnal. They who do believe them, are called by the spiritual: 'Chiliasts' -- which we may liter-ally reproduce by the name '[Pre-]Millenarians.' It were a tedious process to refute these opinions point by point. We prefer proceeding to show how that passage of Scripture **should** be understood....

"By the 'chain'...the Devil is...**restrained** from seducing those **Nations** which **belong to Christ**.... It is **not** said that he [the Devil] would not seduce **anybody**, but 'that he would not seduce the **Nations**' -- meaning, no doubt, those among which **the Church** exists -- 'till the thousand years would be fulfilled'.... The words 'that he would not seduce the **Nations**'...are **not** to be understood as indicating that **afterwards** he **is** to **seduce**.... He is shut up till the thousand years be fulfilled, **on this** account -- that he may **no more** deceive **the Nations**.... **God forbid that such should be the case!**"

Augustine explains that the loosening of Satan **after** the thousand years will be "occurring while the **Final Judgment** is **imminent**.... These Nations which he [John] names 'Gog' and 'Magog' are not to be understood of some bar-barous Nations in some part of the World.... They are therefore the Nations in which we found that the Devil **was** shut up as in an **abyss** -- and **the Devil himself** coming out **from them**.... The reign of the saints with Christ shall last **longer** than the bonds and imprisonment of the Devil.... The thousand years of the reign of the saints **does not terminate**, though the imprisonment of the Devil does" -- but only unto his everlasting **condemnation!**

Thirteenth. Also Jonathan Edwards comments -- in his 1739 *History of Redemption* -- on the activity of the then-resurrected ancient Nations of Gog and Magog in Revelation 20:8. He remarks: "There is **nothing** in the prophecy which seems to hold forth as though the **Church** actually **falls into their hands** -- as the Church **had** fallen [**previously** and quite **before** the earlier **commence-ment** of the '**Millennium**'] into the hands of Antichrist, to whom it was given to make war with the saints.... God will **never** suffer this to be **again** -- **after** the fall of Antichrist! For **then** -- the day of her mourning shall be **ended**." ⁶⁶³²

In his 1845 *Commentary on the Apocalypse*, Rev. Professor Dr. Moses Stuart comments: "The eye of hope is directed forward, and sees the **thousand years** of **uninterrupted prosperity**.... I cannot therefore doubt that **the setting sun of the Church on Earth is to be as a Heaven of unclouded splendour. Peaceful and triumphant will be her latest age.**" This was cited approvingly also by Dr. Barnes, in his own *Analysis* of chapter twenty of the *Book of*

Revelation.

On the whole period of the 'Millennium' itself, Rev. Dr. Albert Barnes himself comments at Revelation 20:9f in 1851f: "The great glory of the World will be the millennial period; when religion shall have the ascendancy and the [human] race shall have reached its highest point of progress on Earth -- and the blessings of liberty, intelligence, peace and piety shall have during that period been spread over the globe. In that long duration, who can estimate the numbers that shall be redeemed and saved? That period [having] passed, the great purpose contemplated by the creation of the Earth -- the glory of God in the redemption of a fallen race, and in setting up a Kingdom of righte-ousness in a World of apostasy -- will have been accomplished.... There will be no reason why the Final Judgment should not then occur."⁶⁶³²

At the same place, Barnes comments also on the way in which the 'Mill-ennium' will **end**. Referring to Revelation 20:7f, he explains: "**This** over-throw of the enemies of God and of the Church, will be **final**. Satan will be 'cast into the Lake of Fire and Brimstone, to be tormented day and night for ever.' The Beast and the False-Prophet are already there (chapter 19:20). That is, they will have ceased long since, even **before** the beginning of the millennial period.... Satan now, the last enemy, will be doomed to the same hopeless woe. And **all** the enemies that have ever opposed the Church --in all forms of Paganism, Mahometanism, Popery, and delusion -- will be destroyed for ever. The World then will have peace; the Church will have rest; the great triumph will have been achieved."⁶⁶³²

Fourteenth. Also the 1851-1921 Rev. Professor Dr. B.B. Warfield writes about Revelation 20:7f in his work *The Millennium and the Apocalypse*: "The picture that is brought before us here, is...the thousand years.... In the **preceding** vision (19:11-21), Christ's Gospel is **to conquer the Earth**. He is to overcome all His enemies.... The '**binding of Satan**' is therefore in real-ity **not for a season, but with reference to a sphere**; and his '**loosing**' again is...in another sphere.... The **saints** described, are **removed from the sphere of Satan's assaults**.... He is **bound** with respect to **them**."⁶⁶³²

In 1929, Rev. Professor Dr. Ned Stonehouse -- of Westminster Theological Seminary -- published his book *The Apocalypse in the Ancient Church*. There, he quoted approvingly the previously-mentioned words from Hippolytus we our-selves have cited. Then Stonehouse himself stated: "In truth, this loosening of Satan signifies not that he enters upon a period of renewed activity, but that he with his followers are to be cast into the burning and judged."⁶⁶³²

In his 1955 book *Revelation Twenty*, Rev. Dr. J. Marcellus Kik, a former Associate Editor of *Christianity Today*, stated: "Satan's loosing will be that period just before the Second Coming of the Lord.... Before the loosing of Satan, all Nations will become predominantly Christian.... Notice that Satan does not break out of the prison by his own power.... He is loosed by the Lord.... Nothing more is written in this prophecy concerning an intervening period between the destruction of Gog and Magog and **the resurrection of the dead**. **This must be the final destructive blow.**"⁶⁶³²

Fifteenth. In the 1957 edition of his great book *The Millennium*, Prof. Dr. Loraine Boettner stated: "Warfield believed there will be no resurgence of evil at all at the end, but rather that at the return of Christ, the present Kingdom -- then perfected with the conquering of the last enemy, death -- will be merged into the eternal Kingdom....

"We do believe that the views of such a distinguished Theologian must be given consideration in any comprehensive treatment of this subject. And we agree that Revelation 20:1-10 affords no real basis for believing that there is to be a final apostasy in the sense that a large proportion of Earth's inhabitants turn against God or that the safety of the saints is seriously threatened."⁶⁶³²

Sixteenth. Rev. Dr. R.J. Rushdoony states in his 1970 *Thy Kingdom Come!* that in Revelation twenty, "verses 7-10, **we see the release of Satan, [so] that he might be destroyed** in all that he presumes to be. This means that **the Gospel age sees the False-Prophet and Beast destroyed** in their Babylonian dream (in the explicit revolt of Satan against Christ's Kingdom)....

"**Some see a defeat of the saints** and a victory for Satan in the end times -- **but only by importing other Bible passages** into this text, **all with doubt-ful reference.**" Rushdoony himself then insists: "**We are here told only of an attempt.... It fails,** and God destroys forever the power of Satan."⁶⁶³²

Indeed, in his 1994 *Systematic Theology*, Rushdoony explains: "**The Second Coming...shall be preceded...by the destruction of all His enemies** -- except death (First Corinthians 15:24-26). However, there can be a **very long** time-span between the **World-triumph** -- and **His coming again.**"⁶⁶³²

Seventeenth. To Mathis Rissi in his 1972 book *The Future of the World: An Exegetical Study of Revelation 19:11 to 22:15*,⁶⁶³² the sphere of Revelation 20:3 and 20:7 "deals with **the kingdom of demonic powers and of the dead** as the prison in the underworld.... Satan entices the ghostly **Nations of the dead** and the Demons, 'innumerable as the sands of the sea' -- from the

four corners of the Earth where the underworld manifests itself....

"Thus, at the end there comes the manifestation of the unredeemed.... But the **Church is indestructible.... No fresh battle takes place.** But rather a fire from Heaven consumes the whole ghostly array, and Satan is delivered over to the Lake of Fire where the Antichrist and his helpers al-ready are" -- and have been ever since the onset of the 'Millennium' many years previously.

The assumption that John could here have thought of the inhabitants of the underworld, is made too by W. Metzger in his book *The In-Between Kingdom*. He rightly points to Ezekiel 32:17f, where **many Nations appear in the kingdom of the dead (at Revelation 20:5-13)** -- among them even the Nations of Gog, Meshech and Tubal (Ezekiel 38:2).

Explains Rissi: "Terms like 'Kings' and 'Armies' can also refer to men **or** Demons, and John [in Revelation 1:18 & 6:8f cf. 20:3-9] thinks here first of all of '**the dead**' in the underworld. Their appearance, at the last 'attempt' to 'conquer' the people of God, reveals their **powerlessness** -- and their ap-pearance at the Last Judgment (10:11f), their guilt." ⁶⁶³²

Eighteenth. In 1972, this writer (Dr. Francis Nigel Lee) told Dr. R.J. Rushdoony that he (Lee) denied a final apostasy at the end of a postmillennial 'Millennium.' Rushdoony replied that he too had for some years himself begun to doubt the 'final apostasy' view.

Dr. Lee visited Dr. Boettner in 1975 and expounded to him his own reasons for rejecting a final apostasy at the end of the postmillennial 'Millennium.' Boettner then told Lee the latter's thesis was striking and very plausible, and that he wanted to agree. See his *Commendation* at the front of this book.

Unfortunately, some of the preteristic and revisionistic faction among modern Postmillennialists have lapsed back to what Rushdoony has called an "amillennial hangover" in their pessimistic understanding of Revelation 20:3 and 20:7f. Such persons -- according to Martin Selbrede's 1999 monograph *Reconstructing Postmillennialism* -- would include especially Gary North and Ken Gentry.

In the March 1982 edition of *The Counsel of Chalcedon*, published by the Atlanta Congregation of the Reformed Presbyterian Church in the United States, Rev. Dr. Ken Gentry wrote a fine article in favour of *Postmillennialism*. Yet there, he nevertheless made several misstatements (here emphasized by

Dr. F.N. Lee).

"After an extensive era of righteousness and peace," wrote Gentry, "Satan will be loosened and will incite a brief **rebellion**.... The rebellion will be repressed by the glorious Second Coming of Christ.... Representative propon-ents of this view, [have] included John Calvin..., Warfield, Loraine Boettner..., Rushdoony, Nigel Lee," etc. Thus Gentry (underlinings by Lee).

In the September-October 1982 issue of *The Counsel of Chalcedon*, Dr. Lee questioned the accuracy of the names he himself underlined above -- pointing out that Warfield, Stonehouse, Loraine Boettner, R.J. Rushdoony and Francis Nigel Lee all deny a final apostasy among the humans then still living; as too do Hippolytus, Gill and Vonk. Professor Lee further claimed that only this view is thoroughly consistent with all of the various 17th-century Westminster Assembly documents. See: *Westminster Confession of Faith* 8:8^u and *Westminster Larger Catechism* QQ. & AA. 45^{f-r} & 52^b & 53^g & 54^{pqr} & 191^{c-m} & 195^{w-a}.

In that same issue, Gentry responded -- indicating he had known Lee him-self denied the 'final apostasy' view. Gentry then cited from Rushdoony's above-mentioned book *Thy Kingdom Come!* on Rev. 20:8 but omitted a most import-ant sentence of his there -- thus making it appear as if Rushdoony were an ad-vocate of Gentry's own 'final apostasy' view (which Rushdoony is not). With the exception of Gill (whom Gentry discredited because of what he calls Gill's known Non-Postmillennialism), Gentry left undiscussed all of the authorities Lee had cited -- but implored Lee "soon" to publish what Gentry called Lee's "good" and "massive work on Postmillennialism."

On December 22nd 1983, New York's well-known Hebrew-Christian Rev. Steve M. Schlissel of *Messiah's Mandate* wrote to Dr. Lee: "I had lunch with Dr. Van Til yesterday, and he gave me your address.... In listening to one of your tapes on Postmillennialism (which I thought was excellent) -- you alluded to your belief that the millennial period would not end in a falling away. I am most interested in your reasoning and proofs. I am not committed to a posi-tion on that particular point. You mentioned having shared your view with Boettner. Has he since adopted it? I have found that a positive future orientation is essential to a virile Church. The main criticisms of Postmill-ennialism that I've seen, have been marred by blatant newspaper exegesis. The Church of Christ must raise her sights considerably, if she is to be found faithful to her Commission!"

Nineteenth. On September 7th 1984, Dr. Boettner wrote to Dr. Lee: "I remember with real appreciation your visit here at my home about nine years ago.... I am writing primarily to say that

in the recent [revised 1984] edition of *The Millennium*, I have added a chapter, 'The Millennium of Revelation 20.' This presents a new interpretation of chapter 19:11-21, which carries over into the 20th chapter -- and, I believe, gives a truly logical basis for the postmillennial position.

"I have never been fully satisfied with the view that there is to be a fearful apostasy just before the end of the Church Age, in which the saints would be all but annihilated just before Christ returns.... I believe that this [my **new**] interpretation solves that problem; that it firmly establishes the postmillennial system. I am sending you a copy of this book....

I shall be glad to have your reaction to this...interpretation. I highly respect your position as a Reformed Theologian and a Postmillennialist, and I shall await with interest your evaluation."

Twentieth. On September 15th 1984, Dr. Lee responded to Dr. Boettner: "Thank you for your gracious airmail letter September 7th 1984, just received. I too remember with the fondest memories your fine hospitality during my visit to your home some nine years ago, and our agreements then about 'no final apo-stasy' at Revelation 20:8....

"I find myself in total agreement with your recent edition of your great book *The Millennium* in its **new** chapter 'The Millennium of Revelation 20' " and "which...you...state...'presents a new interpretation'.... I myself would regard...Rev. 20:5-12ff [as being descriptive of]...Christ's postmillennial no-final-apostasy Second Coming.... I do not know that I myself would call that interpretation 'new' -- for many of us have held it, consciously, for getting on to two decades."

Twenty-first. Unbeknown to and independently of Dr. Lee, also Martin Selbrede had reached similar conclusions, which he communicated to Boettner from 1982 onward. Boettner himself acknowledged this in his own 1984 tract *The Millennium -- Will There Be A Final Apostasy?* So too did Martin Selbrede, in his own later-publicized study *Reconstructing Postmillennialism* (1999).

In that study, according to Martin Selbrede, Delitzsch holds that "Isaiah 24:21f is the definitive verse for a final apostasy.... The verses in question read: 'And it cometh to pass in that day, Jehovah will visit the army of the high place in the high place, and the Kings of the Earth on the Earth. And they are imprisoned, as one imprisons captives in the pit, and shut up in prison; and in the course of many days they are visited. And the moon blush-es and the sun turns pale: for

Jehovah of hosts reigns royally upon Mount Zion and in Jerusalem, and before His Elders in glory.'

"The 'escape clause' for eschatological universalists, is twofold in this instance. First, Delitzsch, speaking of these three verses in Isaiah, admits that 'the Prophet does not arrange what belongs to the end of all things in a 'chronotactic' manner.... This alerts us to guard against dogmatic assertions regarding the chronological relationships among the narrated events. Second, the subsequent 'visitation' which Delitzsch equates with the little season of Revelation 20:7-9 could just as easily be applied to the Final Judgment.

"This, too, Delitzsch touches on when observing that 'what the apocalypt-ist of the New Testament describes in detail in Rev. xx.4, xx.11 sqq. and xxi, the apocalyptist of the Old Testament sees here condensed into one fact'.... The collapse of separated events into a single prediction by Isaiah, suggests that eschatological universalists are unlikely to come under any serious or immediate pressure from expositors intent on resurrecting the views of this learned 19th century expositor.

"On the matter of intra-Apocalyptic parallels to Revelation 20 (Revelation 6:9-11 and Revelation 12:12), it should be noted...that a text-critical issue arises with the former parallel. Hengstenberg (*Revelation* 1:271-2) shows...the...variants to *plerososi* ['they **have** filled'] at Revelation 6:11 have **no** parallel passage support; whereas *plerososi* provides a meaning **loaded with...parallels** (Acts 20:22-24, Second Timothy 4:6-8, Romans 15:19, Luke 9:31, Acts 8:35 & 12:25 & 14:26, and Hebrews 9:39-40).... *Plerothosi* ['they have **been** filled' cf. IV Ezra 4:36f] is numerically dominant.... These are concurrent in Revelation 6 and 12.... They are concurrent **in Revelation 20** as well, thereby **nullifying** an 'end-time apostasy....

"**Dr. Francis Nigel Lee** reportedly **does not hold to a final apostasy at the end of history**.... Revelation 20.... All serious students of eschat-ology would do well to include consideration of this learned Postmillennial-ist's exposition of Revelation 20, if any pretence of completeness is to be made good." Thus Selbrede.⁶⁶³²

Twenty-second. John foresaw these still-future events -- as clearly as if they had already occurred in the past. Thus, using the 'historic future' tense, he declares that "fire came down from God out of Heaven, and devoured them. And the Devil that deceived them, was cast into the Lake of Fire and Brimstone where the Beast and the False-Prophet are. And they shall be tormented day and night -- for ever and ever."⁶⁶³³

This presupposes a **Final Judgment** also of **humanity**. So God will then immediately proceed to the condemnation and banishment of the wicked; and the acquittal and vindication of His own elect. Indeed, the resurrection of the dead in Christ -- and of "the rest of the dead" when "the thousand years are finished"⁶⁶³⁴ -- takes place precisely for this purpose.

So too does the ultrarapid change of "the living" -- when they too will be clothed with physical indestructibility. The faithful "alive-in-Christ" and the wicked "alive-in-Satan" are both to be transformed at the same time. For, at Christ's Visible and Final Coming in power and great glory, all of their bodies will be raised to unannihilatable and unchangeable everlasting continued existence. And those bodies will thenceforth spend all future eternity -- either on the heavenly New Earth yet-to-come -- or else in the everlasting Lake of Fire and Brimstone.

All of this will start occurring in the "little time" of "the twinkling of an eye."⁶⁶³⁵ The living saints shall then put on immortality, and meet the Lord "in the air."⁶⁶³⁶ This will occur just after the dead-in-Christ shall themselves have been resurrected -- and ascended from the Earth to meet Christ descending from the Heavens. But the simultaneously-resurrected dead-in-Satan -- together with the living unbelievers -- shall then huddle in terror in the four corners of the World -- before being dragged by God across the breadth of the Earth, unto their Final Judgment.⁶⁶³⁷

The saved, then with Jesus in the air, shall be judged and vindicated from the Lamb's *Book of Life*.⁶⁶³⁸ So shall they be forever with the Lord.⁶⁶³⁹ But the lost, now all alone on the Earth, shall be condemned from God's *Book of Works*. "And fire came down from God out of Heaven, and devoured them" -- at the Final Judgment of the wicked dead bodily resurrected from their graves, whether they had formerly been buried in the ground or even at sea.⁶⁶⁴⁰

Twenty-third. As John predicted: "I saw a great white throne -- and Him Who sat on it from Whose face the Earth and the Heavens fled away. Then, no place was found for them" -- in which to hide. "I saw the dead -- small and great -- standing before God.

"Then, the books were opened." Firstly, the *Book of Works*. Then another book was opened -- which is the *Book of Life*. Then the dead were judged according to their works -- from those things which had been written in the books. Also the sea gave up the dead which were in it, and death and the grave delivered up the dead which were in them.... They were judged -- every man according to their works."⁶⁶⁴¹

Note that the **emphasis** throughout is here on the salvation of the elect -- rather than on the damnation of the wicked. The latter is, of course, the very real alternative to the former. For death alias the grave, and even for Hell -- all of their inhabitants will be destroyed (though never annihilated). "Then death and the grave [and even Hell] were cast into the Lake of Fire. This is the second death. And whosoever was not found written in the *Book of Life* -- was cast into the Lake of Fire."⁶⁶⁴²

Yet life and Heaven are indestructible! Those who had not merely unanni-hilable existence (like the wicked), but who by God's grace had been given everlasting life before they died -- will then be even further enriched, on the new Earth yet to come.

Observe that the wicked, after the Final Judgment, are removed from the Earth forever -- and henceforth hurled with the grave and even with Hell it-self into the Lake of Fire, where they will thenceforth be kept incarcerated for all eternity. Yet the present Earth itself is to be cleansed, and to become the everlasting abode of the righteous -- when, after the Final Judgment, Heaven comes down and is merged with earthly life forever.

Last. As the next (and final) two chapters of the *Book of Revelation* make clear -- even the Lake of Fire is but a tiny ghetto within this huge Uni-verse. The inhabitants of that Lake, are of two kinds. First, they include but a small fragment of all the hosts of Angels. Second, they also embrace an off-scoured minority of mankind. As to the rest -- the majority or all of the many millions of the human race -- they, having been purified by the blood of Christ, will not die forever but instead **live** in bliss with the Lord **forever**.

There shall be a re-new-ed Cosmos in its totality -- a re-new-ed Heaven and a re-new-ed Earth fused together, in which **righteousness** (alias **respect for God's Moral Law**) shall dwell. This righteous Cosmos will then probably be centred in the Father's House with the many mansions, alias the Holy City called 'New Jerusalem' -- which will then come down from God out of Heaven, and settle onto the re-new-ed Earth forever.

But the Lake of Fire will be God's own garbage dump. Its contents are pure trash. And that *Gehenna* will be located -- and will always remain -- **outside** of New Jerusalem's 'city limits.'⁶⁶⁴³

O Christian, Satan and his hordes shall sovereignly be loosened by Al-mighty God Himself -- right after the expiry of the "thousand years" of inter-national Christian 'millennial' bliss! But they shall then forthwith be dragged off to their Final Judgment.

Never for a moment will they then be able to threaten the Lord's saints -- who will at that very time just have been caught up into the air forever to be with their returning Saviour. For, only "a little time" after the loosening of Satan and his goons, there shall follow -- the Final Judgment.

This then is the purpose for which the Devil and his hellish followers shall be loosened. For after their judgment and damnation, Satan and all his followers shall be punished with everlasting death -- in the Hell of God's maximum security prison: the Lake of Fire from which no escape will ever be possible.

On the other hand, **God's vindicated children** will freely enter into the City of God. For **they**, in all of their uncountable numbers, shall inherit the re-new-ed Earth -- and continue to rule as Prophets and Priests and Kings, with God their Father, forever.⁶⁶⁴⁴

So on, then, Christian soldiers! Onward, against the Devil and all of his followers! Onward, to **victory!**

6601. Rev. 20:1-10, *cf.* 2:1,8,12,18f & 10:11 & 14:6f & 15:4 with Mt. 28:19. The *KJV* misunderstands the meaning of the word achri and renders Rev. 20:2-3: "The Devil...should deceive the Nations no more **till** the thousand years should be fulfilled" *etc.*, missuggesting that after the 'Millennium' the Devil will again deceive the Nations afresh. This is not so. For, after the visible return of Christ for His saved Nations at the end of the 'Millennium' -- all the then-unchained Devil will be enabled to do -- is to keep on deceiving the resurrected dead Nations he had previously been deceiving until the start of the 'Millennium' some thousand years earlier. Accordingly, we have better rendered Rev. 20:2-3: "The Devil...should deceive the Nations **not even when the thousand years were completed**" *etc.* See our remarks at nn. 6595f.

6602. Rev. 7:3f 20:2-6 *cf.* our study for Dec. 28 at n. 6564 & n.

6603. 6603. Rev. 20:3b,7-10f *cf.* Dt. 32:39 & I Sam. 2:6-10.

6604. Rev. 20:5a,11-15 *cf.* Lk. 11:31f & Jn. 5:22-29 & Acts 24:15 & I Th. 4:14-17. 6605. Rev. 21:1 to 22:5,11-15,18-19.

6606. Rev. 20:3-8. 6607. Rev. 20:5,7-15. 6608. Rev. 20:1f,7 & 3:7 *cf.* Dt. 32:29 & I Sam. 2:6-10. 6609. Rev. 20:1-7.

6610. Rev. 20:3-6f; *cf.* too our main text and footnotes at nn. 6561-67.

6611. Observe that Rev. 20:7 does not state that Satan will be loosened some time after the 1000 years -- as in Heb. 12:17's use

of the word *metepeitai*; or as in Mt. 4:2's & 25:11's *husteran* -- but rather that he will be loosened at the time when (or

whenever) the 1000 years expire (*hotan*). Cf. I Cor. 15:23f. I take the reading "whenever" at Rev. 20:7 from my friend Rev. Dr. J.C. Morecraft III's rendition. Cf. too nn. 6613 & 6620. The '1000 years' is symbolic: the perfect number 10 (= 7 + 3) cubed (cf. the Sabbath plus the Trinity).

6612. Rev. 6:9-11 & 7:9f cf. 20:3-6. 6613. Rev. 20:3efg.
6614. II Pet. 2:4; Jude 6; Rev. 20:7,10-15 cf. 7:9 & n. 6611.
6615. Rev. 12:7; II Pet. 2:4; Jude 6. 6616. Rev. 20:5ab,7-9ab,10,15. 6617. Mt. 13:30; II Thess. 3:2; Rev. 20:6-8.
6618. Cf. I Th. 4:14-16 & John 5:29. See too n. 6619 & 6636-42.

6619. Rev. 20:5ab & 14:14-20 cf. esp. nn. 6635 & 6604 & 6613. Cf. too n. 2585.

6620. Throughout the entire passage Rev. 20:3-8, it is not God's Church but only the (then-to-be-resurrected) previously-ungodly "Nations" such as "Goq and Magog" which are deceived. Indeed, God's elect are not even deceiv-able! Mt. 24:24 & II Th. 2:9-13f and Rev. 13:8-14.

6621. Rev. 20:8 has *ta Ethnee ta en tais tessarsin gooniais tees gees*. This means "those Nations which are in the four extremities of the Earth." It does not read *panta ta en too_i holoo_i Kosmoo_i katoikounta Ethnee* -- as if it were to mean 'all the Nations which [then] dwell in the entire inhabited World.' Cf. too Dan. 7:27 & 12:2f & 12:13. Rev. 20:8's *en tais gooniais* means "in the four corners" (or in the margins or 'way-out angles') of the Earth. Cf. Ezek. 38:6's *y^erikathiym* (meaning "extremities"). Rev. 20:8 does not read *en tois tessarsi klimasi, nor en tais merais* -- as if the meaning were supposed to be: 'in the four parts [of the World].' Accordingly, the rendition of the KJV -- 'in the four quarters [of the Earth]' -- is hardly the best possible translation. Cf. too Rev. 20:6f & 20:12-14 & n. 6620.

6622. Rev. 20:8c, cf. n. 6620. See too: J. Gill's 1746-48 *Exposition of the New Testament III* on Rev. 20:7f; *Seventh-day Adventists Answer Questions on Doctrine*, Review & Herald, Washington D.C., 1957, p. 504; and C. Vonk's 1963 *The Aforementioned Doctrine* (Barendrecht, p. 756, points G & H).

6623. Rev. 20:3-9 cf. Ezek. chs. 38 & 39 and our studies on Ezek. 37 to 39.

6624. Rev. 20:8e cf. Josh 11:1-4 & Judg. 7:12 to 8:12 & I Sam. 13:5. 6625. Rev. 20:8e cf. n. 6624. 6626. Rev. 20:8f.

6627. Rev. 7:2-9,15; 15:2-4; 20:3f cf. n. 6567. 6628. Rev. 20:9-11f cf. I Cor. 6:1-3 & nn. 6619f. 6629. Rev. 20:9.

6630. II Thess. 1:7-10. 6631. Rev. 20:3,7-9.

6632. Here, cf.: the A.D. 170-235 Hippolytus's *Fragments* as

cited by Stonehouse (see below); Jonathan Edwards's 1739 *The History of Redemption* (on Revelation 20:8), Sovereign Grace Book Club, Evansville, 1959 ed., Period III Part II Section I Application Secondly II, p. 326; the 1748 eschatological views of Rev. Dr. John Gill at the end of his 1746-48 *Exposition of the New Testament* III (on Rev. 20:7f); Moses Stuart's 1845 *Commentary on the Apocalypse*, Albert Barnes's 1851 *Revelation*, Grand Rapids, Baker, 1949 ed., on Rev. 20:7f & 20:9f; the 1851-1921 Warfield's *The Bible and the Apocalypse* and his *The Millennium and the Apocalypse*, reprinted in *Biblical Doctrines*, 1929, pp. 645, 649-51 & 662; N.B. Stonehouse's 1929 *The Apocalypse in the Ancient Church*, Goes, Netherlands, 1929, pp. 106f. ; J.M. Kik's 1955 *Revelation Twenty* pp. 61-66 (esp. p. 62) & p. 69, rep. as *An Eschatology of Victory* by Presb. & Ref. Pub. Co., Philadelphia, 1971, pp. 235-38); L. Boettner's 1957 *The Millennium* (pp. 73-75), & esp. the additional chapter in his 1984 revision thereof; R.J. Rushdoony's 1970 *Thy Kingdom Come! Studies in Daniel and Revelation*, Presbyterian & Reformed Pub. Co., 1970, p. 213 (on Rev. 20:8), & his *Systematic Theology*, Ross House Books, Vallecito Ca., 1994, II:880; and M. Rissi's 1972 *The Future of the World* (sub-titled *An Exegetical Study of Revelation 19:11 - 22:15*), Zwingli Press, Zuerich, 1972, pp. 35f & 99. See too: Prof. Dr. Norman Shepard's 1981 communication to M. Selbrede; *The Journal of Christian Reconstruction* editor Dr. Douglas F. Kelly's willingness to accept articles favourable to Warfield from 1982 onward, and M. Selbrede's 1999 *Reconstructing Postmillennialism*, Chatsworth Ca., pp. 1-18 & 28 & 31. Cf. too n. 6621.

6633. Rev. 20:9f cf. nn. 6025 & 6569 & 6299. 6634. Rev. 20:3 & 30:5 with Jn. 5:29 & I Th. 4:14-17. See too n. 6619.

6635. I Cor. 15:51-54 cf. Rev. 20:3f,5ab,12 & esp. n. 6620.

6636. I Cor. 5:51bc,52e,53; I Th. 4:15abc,17abc; Heb. 11:5 cf. Gen. 5:22-24 & Jude 14 & Rev. 11:4-12 & II Kgs. 2:11.

6637. I Th. 4:15-17 cf. n. 6624. 6638. Rev. 20:12cd; 21:27; 22:19. 6639. I Th. 4:17. 6640. Rev. 20:8f cf. vv. 12f.

6641. Rev. 20:11-13. 6642. Rev. 20:14f. 6643. Rev. 21:7f,27; 22:11,14f II Pet. 3:10-13. 6644. Rev. 21:4,24-26; 22:5.

