act of an angel in open interference on the earth. The  
millennium is the time, not of angels’ rule, but of men’s.  
 He has “a great chain *on* his hand.” The key  
is *in* the angel’s hand; the chain is coiled up *around* it.  
The chain is long and heavy: for it is to bind the great  
and strong dragon. His jailor is duly furnished for  
his office.  
 He seizes the fallen spirit. If I mistake not, Satan  
when cast down to earth will appear visible: as visibly  
as he did to Eve. The world will not receive the  
Holy Spirit, “*because it seeth him not*.” It will receive  
the great Adversary: will it not be, because it seeth  
him? To show that the same fallen being who  
tempted Eve in the garden is now removed from the  
scene of his wickedness, both the angel and the Tempter  
will, I suppose, be seen. Good angels made themselves visible: so may evil angels. Angels ate with  
Abraham: why may not angels be bound? Another  
example of this binding of angels has previously arisen.  
ix. 14, 15. And in Peter and Jude like assertions are  
made. 2 Pet. ii.; Jude 6. Those angels who fell  
long after Satan, and received Jesus’ preaching, when  
as a spirit He entered the place of spirits, now come  
forth from their darkness and chains to be judged,  
and to be released. It is “the judgment of the great  
day.” Satan, after long liberty, is cast into the close  
durance from which they have just been delivered.  
 He is cast into “the bottomless pit.”  
 It is very remarkable how different a style of punishment overtakes Satan, from that which arrests his  
two coadjutors. They are cast into the lake of fire:  
he, into the bottomless pit. But the reason of this  
difference is, that his two assistants were already in the  
bottomless pit, ere he released them. They go, therefore, into hell proper, or the Gehenna of fire. Satan  
himself has not yet suffered more than ejection from