

231217-1 Re 20, 7-15, The End of the World & the Great White Throne Judgment–CThurman

As to be expected from a literal interpretation of these texts of Scripture the time has come for the end of the millennial kingdom of Jesus Christ on this earth. The millennial kingdom on earth began and now ends. There has been a real sequence of events which preceded this kingdom, led into and through it until it expires, and that succeeds it. (The millennium isn't heaven. It isn't eternity. There's more and greater things for the children of God that lasts forever.) Many events and years led to the time of Daniel's seventieth week, the last seven years of God's special dealings with Israel to save this nation, also called the seven-year tribulation period, which the Book of Revelation divided into two 3 ½ year periods, but it has an end. This is where we are now in our reading.

By the word of God the millennial kingdom has been the most blessed time that the earth, and both man and beast have ever enjoyed since man fell into sin. It was the *times of refreshing* (Ac.3.19), *the times of the restitution of all things* (Ac.3.21), *the regeneration* promised when Christ sits upon the throne of His glory (Mt.19.28), it is that *dispensation of the fulness of times* when God our Father gathers together into one all things in His Son, Jesus Christ, things in heaven and things on the earth (Eph.1.10). This is the time when the earth is restored to its original Edenic state, and the land of Israel, the very garden of God (cf. Ge.2.8; Ez.28.13; 36.25). But now that time for the kingdom has expired on this earth. What follows this? The next event to follow is the end of the world and the great white throne judgment.

7 And when the thousand years are expired,
ended, fulfilled, filled up

are expired, τελεσθῆ, 3s. aor. subj. pass. of τελέω, tss. to go over, to make an end, to finish (Re.10.7; 11.7; 20.5), to pay, to accomplish, to fulfill (Re.15.8; 17.17; 20.3), to fill up (Re.15.1), to expire (Re.20.7).

Satan shall be loosed out of his prison,

shall be loosed, λυθήσεται, 3s. fut. pass. of the verb λύω, tss. to break, to put off, to melt, to dissolve, to destroy, to loose.

Not before the Lord Jesus has enjoyed His millennial reign shall Satan be loosed from the abyss. That he shall be loosed means that the angel which had greater power to bind him now sets him free.

*Re.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.
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: **and after that** he must be loosed a little season (χρόνος, while, space, time).*

That Satan should be freed once more, only for a short space of time, is the will of the Sovereign God or he could not be released and would not be released. Why? Because the word of God stated that he should be bound for a thousand years. (Re.20.2b) But he is released the thousand years because the seconds, minutes, hours, days, weeks, months, years, decades and centuries have passed. The final details remain which have to do with bringing to its end this present age and cosmos.

‘The purpose of this is finally to demonstrate the utter incorrigibility of Satan, and the irremediable failure of Adamic human nature – even after a thousand years of perfect government ...’ *J. Sidlow Baxter, Explore the Book, vol. 6, p.347, Zondervan Publishing House (12th Printing 1975, Six volumes in one.*

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ

(infin. expressing purpose)
8 And shall go out **to deceive** **the nations**
(he) depart seduce,
in order to cause (cont.)

shall go out, ἐξελεύσεται, 3s. fut. of the verb ἐξέρχομαι, *out, from + to come, to go, to light (upon); ἐξέρχομαι*, tss. *to come, to come out, to depart, to go abroad, to spread abroad, to go out, to go forth.*

deceiveth, πλανῆσαι, aor. infin. of the verb πλανάω, tss. *to go astray, to err, to deceive (Re.12.9; 13.14; 18.23; 19.20; 20.3, 8, 10), to go out of the way, to wander, to seduce (Re2.20).*

And shall go out to deceive – In all of this time Satan has never changed. And he shall be released to do what he have ever done, deceive the unbelieving, Christless masses.

2Co 4:4 *In whom the *god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

** Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.* (cf Jn.14.30; 18.; Eph.6.11,12)

which are in the four quarters of the earth, **Gog and Magog,**
(cont.) to go out of the way,

quarters, γωνίας, gen. sing. of γωνία, tss. *corners (8, Re.7.1), quarters (1, Re.20.8); LXX, also chiefs (1Ki.14.38), towers (Zep.1.16).*

to gather them together to battle: the number of whom is as the sand of the sea.

to gather ... together, συναγαγεῖν, aor. infin. of συνάγω, together, fellow + to bring, to bring forth, to lead; tss. ,

battle, of the noun πόλεμος, tss. *war (Re.11.7; 12.7, 17; 13.7; 19.19), battle (Re.9.7, 9; 16.14; 20.8), fight.*

Gog and Magog – does not appear to be the same as that mentioned in Ezekiel chapter 38. Ezekiel chs. 38-48 concern the millennial kingdom. The God and Magog of Ezekiel refer to a localized people, Gog appears to be a

leader of the people of a chief city called Magog, a city among others called Meshech and Tubal.

‘[T]his rebellion can not be identified with that invasion of God and Magog, described in Ezekiel 38 and 39, but bears the same name in that the purpose is identical in these two satanically motivated movements: to destroy the seat of theocratic power and the subjects of the theocracy.’ *Things to Come*, J. Dwight Pentecost, p.550, Zondervan Publishing House (12th printing, 1974)

The Gog and Magog of Revelation 20 refer to a globalized people, Gentiles over the four quarters of the earth.

Some might find it difficult to comprehend how suddenly Satan is able to muster the nations (Gentiles of the earth) together; how he can gather the nations almost instantly into a global state of rebellion; how, in the light of the millennial blessing, in light of the presence of the glorified Christ and His glorified saints? That difficulty is because of a lack of understand what it is to be spiritually blind and in a his state of spiritual death on account of sin.

‘Apart from some comprehension of the depth of depravity of the human heart there is no understanding how a multitude, “the number of whom is as the sand of the sea” (Rev. 20:8), could revolt against the Lord Jesus Christ, when they have lived under His beneficence all their lives.’ *Things to Come*, J. Dwight Pentecost, p.551, Zondervan Publishing House (12th printing, 1974)

Eph 2:1 And you [hath he quickened], who were dead in trespasses and sins ...

Sinners apart from a bestowal of the grace of life are under the power of Satan, to be used and destroyed as he will. Unregenerate man follows helplessly, powerlessly, but willingly after the god of this world.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Eph 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ...

Col 1:13 Who hath delivered us from the power of darkness, and hath translated [us] into the kingdom of his dear Son ...

The only reason that a rebellion of this grand scale did not occur at any time prior to and during the millennium is because it was not the will of God. Specifically, during the millennium the Lord has an angel set a seal on Satan, after laying hold upon him, binding him, casting him into the abyss, shutting (locking) him up in it and setting a seal upon him so that he could not deceive the nations anymore. (cf. Re.20.2, 3) Almighty God chose this means of restraining Satan during this time ... *until* He wills to remove the seal, unlock the pit, draw him up from it, unchain him and released him so that he can fulfill that which God has appointed for him to do. GOD RULES OVER ALL!

Ps 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς τὸν Γῶγ καὶ τὸν Μαγῶγ συναγαγεῖν αὐτοὺς εἰς πόλεμον ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης

9 And they **went up on the breadth of the earth,**
(Satan & the ascended up upon width, table
his deceived global confederacy)

went up, ἀνέβησαν, 3pl. aor. of the verb ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, to go up, to spring up, to come up (Re.4.1), to enter, to grow up, to ascend up, to go up on.

Revelation Series

Re.4.1, *come up* – 7.2, *ascending* – 8.4, *ascended up* – 9.2, *arose* – 11.7, *that ascendeth* – 11.12, *come up & ascended up* – 13.1, *rise up* – 13.11, *coming up* – 14.11, *ascendeth up* – 17.8, *ascend* – 19.3, *rose up* – 20.9, *went up*

breadth, πλάτος, noun which is always tss. with the English *breadth*; see also the Greek adj. πλατύς, *wide* is the gate (Mt.7.13); cf. **Eph. 3:18; Re. 20:9; 21:16.**

LXX, πλάτος, Ge.6.16; 13.17, *breadth*; 32.26, *broad* (part of the thigh); Pv.7.3; 22.20, **table** (of the heart).

But not only this, but also ...

and compassed the camp of the saints about, and the beloved city:
stood round about the camp of the saints (referring to Jerusalem)

compassed ... about, ἐκύκλωσαν, 3pl. aor. of the verb κυκλώω, tss. *to compass, to be round about, to stand round about, to compass about.*

This appears to be a world-wide rebellion. Satan deceives and thereby gathers all of the unregenerate against the children of God everywhere, whether in their natural or glorified bodies, to include the state of Israel. Satan attempts a final overthrow of the Lord Jesus Christ and His people. But it is for nought.

saints – either the believing of Israel, or all of the glorified that are apparently gathered to Jerusalem, perhaps for some important feast. (?)

καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς
and fire came down from God out of heaven, and devoured them.
descended fire consumed

came down, of the verb καταβαίνω, tss. *to descend, to come down, to step down, to fall.* (**to come down**, Re.3.12, 10.1; 12.12; 13.13; 18.1; 20.1, 9; 21.2; **to fall**, 16.21; **to descend**, 21.10.)

devoured, κατέφαγεν, 3s. aor. of κατάφαγω, tss. *to devour, to devour up* (Re.12.4; 20.9), *to eat up* (Re.10.9, 10).

For the third time in human history (the flood, Christ's second advent, & the end of the world) the destruction of the unbelieving is quite comprehensive or thorough. And this concludes the history of the mankind on the earth. From then on, the unbelieving never rise again to trouble the children of God. Never!

Brethren, it is at this place that it appears is the end of this present cosmos. The heavens and the earth are suddenly gone, *fled away*. (cf. v.12) Verses 10, 11 give us how simply God disposes of Satan as has been appointed him from the very beginning.

Mt 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ...

This creation was subject to expiration as it was based upon time. The first three words of the Bible in the Book of Genesis tells us this much.

Ge.1.1 In the beginning ...

The LORD created it with an ending in mind.

Isa 46:10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure ...

The apostle Peter speak of this ending of the creation, the heavens and the earth in as simple terms as John does in the 11th verse.

2Pe.3.10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 ¶ [Seeing] then [that] all these things shall be dissolved, what manner [of persons] ought ye to be in [all] holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

The synoptic gospels each record verbatim the words of the Lord Jesus:

Mt 24:35 Heaven and earth shall pass away, but my words shall not pass away.

Paul in the Book of Hebrews wrote the same:

He.1.10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

He.12.25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more [shall not] we [escape], if we turn away from him that [speaketh] from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this [word], Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God [is] a consuming fire.

In the next verse, the devil is sent away to his eternal punishment.

Christ has during the millennial kingdom subdued all things to Himself. The time is come now that he delivers up the kingdom to His Father who shall dispose of it in its entirety, the heavens and the earth, as He is pleased.

1Co 15:24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

...

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

9 καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς

10 And the devil that deceived them was cast
seduced, caused to go out of the way send, thrust

deceived, πλανῶν, nom. sing. masc. part. pres. act. of the verb πλανᾶω, tss. *to go astray, to err, to deceive (Re.12.9; 13.14; 18.23; 19.20; 20.3, 8, 10), to go out of the way, to wander, to seduce (Re2.20).*

was cast, ἐβλήθη, 3s. aor. pass. of the verb βάλλω, tss. *to cast, to put, to send, to thrust.*

into the lake of fire and brimstone, where the beast and the false prophet [are],

brimstone, θειώδεις, acc. pl. masc. of the adj. θειώδης, which adj. is only this once in the NT, but the noun θείον, is always tss. *brimstone* (7), once in Lk.17.29, and the remainder is in Revelation (9.17, 18; 14.10; 19.20; 20.10; 21.8).

Re.19.20 was when the beast and the false prophet were cast into the everlasting lake of fire.

Re 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

and **shall be tormented day and night for ever and ever.**
(he, the devil) vexed, pained

shall be tormented, βασανισθήσονται, 3pl. fut. pass. of the verb βασανίζω, tss. *to torment* (as the disease of palsy) (**Re.9.5; 11.10; 14.10; 20.10**), *to toss* (as the waves of the sea), *to toil* (in rowing a ship all night), *to vex* (Lot being vexed in his righteous soul), *to pain* (the pain of childbirth) (**Re.2.2**); the noun βασανισμός is always tss. with the English *torment* (5 [**Re.9.5; 14.11; 18.7, 10, 15**]).

These, Satan, the Antichrist and the false prophet, do not cease to exist when once cast into this lake of fire. No, they are tormented in the flames of this lake forever just as every angel and man shall be that are not of God's elect. (There are the elect angels [cf. 1Ti.5.21], and there are the elect of Christ's.) The Bible does not teach annihilation. Man and angel are spiritual creatures which have an everlasting or endless existence. For example, of man it is written:

Ecc.12.5 ... man goeth to his long home ...

David wrote,

Ps 139:8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there].

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
θείου ὄπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης καὶ βασανισθήσονται ἡμέρας
καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων

**11 ¶ And I saw a great white throne, and him that sat on it,
sat down**

*that sat, καθήμενον, acc. sing. masc. part. pres. of the verb
κάθημαι, tss. to sit, to sit down, to dwell, to sit by.*

from whose face the earth and the heaven fled away;

*fled away, ἔφυγεν, 3s. aor. of the verb φεύγω, tss to flee, to escape,
to flee away.*

and there was found no place for them.

(the earth and the heaven)

*was found, εὑρέθη, 3s. aor. pass. of the verb εὕρισκω, tss. to find, to
get, to perceive, to obtain.*

place, τόπος, noun tss. place, quarter, licence, coast, where.

At this John sees masses of those that were dead standing before God. This is the last resurrection. If there is a *last* resurrection stipulated in the word of God then there must have been another. And there was, it was called *the first resurrection*. This *last resurrection* is when ALL of the dead are raised to stand in their bodily state; when the soul is reunited to its former, natural body. Is that possible? Certainly it is. We considered that all of the resurrections prior to the time of the *first resurrection* were when the dead were restored to their natural bodies.

I think we have to give this some thought. That I know of there is no glorification that takes place at the last resurrection. The only time glorification takes place, by the word of God, is at the first resurrection. To this time only one Person, our Lord Jesus Christ, has been glorified, and that

when He raised from the dead. All those accounted worthy of the first resurrection shall be glorified at the first resurrection.

Interestingly enough Job referred to being raised in the first resurrection because he refers to a change coming in his bodily form from what he was originally.

Job 14:14 If a man die, shall he live [again]? all the days of my appointed time will I wait, till my change come.

But after the first resurrection and the glorification that takes place then, there is the last resurrection, when all the remaining children of God shall be *translated* (change of standing, *μετίθημι*, He.11.5) to come to the new heaven and new earth. These are called the *nations of the saved*. (cf. Re.21.24, 26; 22.2) Certainly they will be changed, but not like those which were of the first resurrection. For the idea of a translation there are a few examples we should give at this place. First, there are the three Hebrews, Shadrach, Meshach, and Abednego, which God preserved through the fire.

Dan.3.26 Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, [and] spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come [hither]. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

So, when this present cosmos is burnt up the children of God it is quite possible that they can be *translated* through the fire to come to that new heaven and new earth. Furthermore, we have two men in the OT that were really translated into glory. They are Enoch and Elijah.

Heb 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

2Ki 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

...

11 And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

It cannot be denied that the first resurrection was a limited resurrection. (cf. Re.20.5, *but the rest of the dead*) But now all the dead, all in their natural bodies, all the rest of the believing and unbelieving shall stand before God at this time.

So, those raised in this resurrection include all of those that were not raised at the first resurrection (cf. v.5a), all which died from the time of Adam to the time of the first resurrection. It also includes all that died *since* the time of the first resurrection that lived and died during the millennial kingdom, and of the unbelieving that Satan had rallied against Jesus Christ and all the people of God at the end of the millennium. (cf. v.9)

11 Καὶ εἶδον θρόνον λευκὸν μέγαν καὶ τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς καὶ τόπος οὐχ εὐρέθη αὐτοῖς

12 And I saw the dead, small and great, stand before God;

dead, the adj. νεκρός, and always tss. with the adj. *dead*, so meaning the dead ones.

small, the adj. μικρός, tss. *little, least, less, small*.

great, the adj. μέγας, tss. *great* (joy, Shepherd, sheet, mystery, wind, etc.), *loud* (voice, cry), *large* (room), *high* (priest or day), *mighty* (wind).

stand, ἐστῶτας, acc. pl. masc. part. perf. of ἵστημι, tss. *to appoint, to establish, to stand (Re.7.1, standing; 15.2, stand; 20.12, stand), to set, etc.*

and the books were opened:

(the Scriptures, the Bible)

books, βιβλία, nom. pl. of the noun βιβλίον, tss. *writing, bill, book, scroll.*

were opened, ἠνεωχθησαν, 3pl. aor. pass. of the verb ἀνοίγω, and always tss. *to open (77).*

another, ἄλλο, nom. sing. neut. of the pronominal adj. ἄλλος, tss. *another, other, one another, -selves, each other.*

book, βιβλίον, sing. noun; see *books*, above.

was opened, ἠνεωχθη, 3s. aor. pass.; see *were opened*, above.

The Books are the Scriptures.

Da 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. (Daniel, by the Holy Spirit compared the Scriptures and understood what Jeremiah wrote about Israel's 70-yr. captivity coming to an end.)

There is the book of Moses. (Deu.28.58; 2Chr.25.4) The book of Joshua. (Jos.24.26) The book of Samuel. (1Chro.29.29) The Psalms. (Lk.20.42; Ac.1.20; He.10.7) The book of Isaiah. (Lk.3.4; 4.17, 20) The book of the prophets. (Ac.7.42) Jeremiah, Daniel, Nahum. (Jer.25.13; Dan.12.4; Nah.1.1) The books of the kings and chronicles. (2Chr.20.34; 1Ki.22.39) The gospel of Matthew. (Mt.1.1) The gospel of John. (Jo.20.30) Revelation, (Re.1.11; 22.7, 18, 19, 29) All of Christ's words. (Jn.5.47)

Joh 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

The prophet Daniel saw this same time that John writes of in our present text. And by books he means, the word of God, the Scriptures.

Dan.7.9 ¶ I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment [was] white as snow, and the hair of his head like the pure wool: his throne [was like] the fiery flame, [and] his wheels [as] burning fire.

10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

and another book was opened, which is [the book] of life: and the dead

were judged out of those things which were written
sentenced from

were judged, ἐκρίθησαν, 3pl. aor. pass. of the verb κρίνω, tss. to judge, to condemn, to esteem, to ordain, to sentence, to question. vss. 12, 13.

in the books, according to their works.
(of the Scriptures, the Bible) after, as, pertaining deeds, labors, doings

which were written, γεγραμμένων, gen. pl. part. perf. pass. of the verb γράφω, tss. to write, to describe.

works, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. deed, work, labour, doing. (Re.2.2, 5, 6, 9, 13, 19 [twice], 22, 23, 26; 3.1, 2, 8, 15; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12).

None were condemned because they were not of the elect of God. They were judged by the word of God and condemned because their works were evil.

Jn.3.19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

This is how the children of God are distinguished from the unbelieving. They *will come to the light*, they love that their deeds are manifest. Certainly, there are works which they have that are sinful, but rather than being offended they correct, draw nearer to Christ, and walk with God. The Scriptures show that this is the work of God in them. The unbelieving are repulsed by the light.

12 καὶ εἶδον τοὺς νεκροὺς μικροὺς καὶ μεγάλους ἐστῶτας ἐνώπιον τοῦ θεοῦ, καὶ βιβλία ἠνεωχθησαν· καὶ βιβλίον ἄλλο ἠνεωχθη, ὃ ἐστὶν τῆς ζωῆς καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them:

gave up, ἔδωκεν, 3s. aor. of the verb δίδωμι, tss. to give, to grant, bestow, to put, to set, to deliver, to deliver up, etc.

death, θάνατος, noun, tss. death (oft), deadly (twice).

hell, ᾅδου, gen. sing. of the noun ᾅδης, tss. hell (10, Rev.1.18; 6.8; 20.13, 14), grave (1).

Note: *grave*, usually tss. from the Gr. *μνημείον*, *tomb, grave, sepulchre*. *μνημείον* is related to the verb *μιμνήσκω* (to be mindful, to remember) and *μνημονεύω* (to remember, to be mindful, to make mention). So, this grave is a place where the bodies of the dead are traditionally memorialized.

gave up, 3pl. aor., see *gave up*, above.

The sea, death and hell (grave) are places where both the bodies and the spirits of them that died have come. So, from all places the dead are raised to a natural bodily state to receive the final sentence from God.

and they were judged every man according to their works.
sentenced, v.12 each one, every one after, as, deeds,
pertaining doings, labors

every, ἕκαστος, a pronoun tss. *every man, every one, every, each one.*

*Ro.2.6 (God) Who will render to every man according to his deeds:
7 To them who by patient continuance in well doing seek for glory
and honour and immortality, eternal life:
8 But unto them that are contentious, and do not obey the truth, but
obey unrighteousness, indignation and wrath,
9 Tribulation and anguish, upon every soul of man that doeth evil, of
the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good, to
the Jew first, and also to the Gentile:
11 For there is no respect of persons with God.*

13 καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς καὶ ὁ θάνατος καὶ ὁ ᾄδης
ἔδωκαν τοὺς ἐν αὐτοῖς νεκροὺς καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα
αὐτῶν

14 And death and hell were cast into the lake of fire. This is the second death.

These former places are put away from the people of God forever. These are sent to where the Christless, condemned masses shall spend eternity.

This place is for both the spirit AND the body of the unbelieving. *Death* is for the spirit, and *hell* (the grave) is for the body.

For all of the children of God death, being subject to death (dying), as an experience, is destroyed.

1Co 15:26 The last enemy [that] shall be destroyed [is] death.

There is no more hell or the grave.

1Co.15.54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where [is] thy sting? O grave, where [is] thy victory?

14 καὶ ὁ θάνατος καὶ ὁ ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός οὗτος ἔστιν ὁ δευτέρος θάνατος

15 And whosoever was not found written in the book of life was cast into the lake of fire.

First, notice that the implication of this text in the words '*and whosoever was not found written in the book of life*' is that of some which were raised in the *last resurrection* had their names written in this Book of Life. Do not these words suggest that there are children of God present in this resurrection?

Twice earlier in Revelation this book of life has been referred to.

Re 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb (the Lamb's Book; which Lamb? the one) slain from the foundation of the world.

Re.17.8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. (In other words, if the names are not

written *before* the foundation of the world, it will never be written in it.)

When were these names inscribed in the Lamb's Book of Life? It must have been at the very same time when the Heavenly Father has chosen them to be given to His Son. And when was that? It was *before the foundation of the world?*

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

...

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

But when was this election of grace by the Father.

Eph.1.4 According as he hath chosen us in him before the foundation of the world, that (purpose for choosing us) we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Second, notice that the reason for sparing those whose names are written in the book of life has nothing to do with their works. They were spared

the torments of everlasting fire, of eternal destruction for one reason: because God the Father, FOR CHRIST'S SAKE (His standing in their place), had written their names in the Book of life before the foundation of the world. All of His GRACE!

1Jo 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

Not because the elect were more intelligent than others. Not because they did good things. Not because they bought their way to heaven. Not because they were born into this or that family. Not because someone else sought it for them. And not because they believed, though they will believe. But because of God's unmerited, unconditional, unsought-for loving-favor.

Lk.10.19 Behold, I (the Lord Jesus) give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. (Apart from your works, and gifts, and spiritual fruit, or your lack of any of these things ... rejoice because your names are written in heaven, in the Lamb's Book of Life.)

*Jn.1.12 But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:
13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

The heresy, and it is a heresy, though so many of the Lord's churches have received it, that God looked down through time to see who would believe and then wrote their names in the Book of life, is a lie. This text separates the consideration of works, deeds, and labors from entry into the Book of life.

The millennial kingdom ended, Satan was released to rally his troops one last time and received his eternal punishment. The heavens and the earth dissolved and all the dead were raised to stand before God at the Great White Throne judgment. These things being done what remains. What do we suppose is the next topic? The events of the Book of Revelation have unfolded almost completely in sequence. Therefore it follows that the text will concern the new heavens and the new earth. This is the next topic.

15 καὶ εἴ τις οὐχ εὐρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός