

REVELATION 20:7:15 “The Final Defeat of Satan”

Now when the thousand years have expired, Satan will be released from his prison ⁸and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. ⁹They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. ¹⁰The devil, who deceived them, was cast into the lake of fire and brimstone where ^[b] the beast and the false prophet *are*. And they will be tormented day and night forever and ever.

¹¹Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. ¹²And I saw the dead, small and great, standing before God, ^[c]and books were opened. And another book was opened, which is *the Book of Life*. And the dead were judged according to their works, by the things which were written in the books. ¹³The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. ¹⁴Then Death and Hades were cast into the lake of fire. This is the second death. ^[d] ¹⁵And anyone not found written in the Book of Life was cast into the lake of fire.

OK today's text begins with the phrase "Now when the thousand years have expired." This, as we discussed last week, is the end of a very lengthy and glorious reign of Christ with His saints from heaven. It is absolutely essential that we understand what this reign from heaven is about before we deal with the following verses. We talked about it last week, but I want to go into it just a little bit again. I am going to take a few minutes to look at the binding of Satan as we discussed last week, and I will use a few different passages this week. As I mentioned last week, I had to pick and choose which passages to use, because this theme of Satan being bound presently is a major theme of the New Testament.

There is a tendency by many modern Bible readers to postpone the Kingdom of God indefinitely, and in doing this, they also postpone the binding of Satan.

I want to start by looking at an event that is spoken of in Luke Chapter 10. In the 10th chapter of Luke, which I will summarize Jesus sends out 70 disciples. They are sent out 2 by 2 and they are sent out as sheep among wolves. They are sent healing the sick, and ministering that the Kingdom of God has come to them. Of course our Lord knows how these cities and people who they are sent to minister to will respond, and he cries out woes to the people in these cities because of the unbelief found in them. But when the 70 disciples return to Jesus, they return rejoicing, saying, Lord, even the demons are subject to us in your name. And Jesus said to them,

“I saw Satan fall like lightning from heaven.¹⁹ Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.²⁰ Nevertheless do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven.”

In this passage we see Satan falling from his heavenly abode. He has been stripped of his power and this power and authority has been given to Jesus disciples. This event was accomplished, Satan was cast down, during the ministry of Christ.

In the very next chapter, Luke 11 we see Jesus casting out a demon from a man who was mute. When the mute man spoke the people it says marveled. But there were others nearby who declared that Jesus was casting out demons not by the power of God, but by the power of Beelzebul, the prince of demons. Jesus then makes a rather well known statement where he says “Every kingdom divided against itself is laid waste, and a divided household falls. And if Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges. But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.” You see Jesus made this a pretty clear statement, If Jesus was casting out Demons by the finger of God then the Kingdom of God has already come.

He then, arguing from this point, declares:

When a strong man fully armed, guards his own palace, his goods are safe, but when one stronger than he attacks him, he takes away his armor in which he trusted, and divides his spoils.

Jesus was able to cast out demons by the finger of God because He has already bound Satan. In this parable or illustration Satan was the strong man, but Jesus was the one stronger. We see this in the gospels first, with the temptation in the wilderness, and Satan is shown to be powerless to stop our Lord from proclaiming the Good news of His kingdom. He is bound up and defeated, and this is what leads to the absolute dividing up of the spoils of his kingdom.

But now we have reached the end of the thousand years, and we see Satan to be released for a brief period of time. During this brief period of release we find Satan again deceiving the nations in the four corners of the earth. Some are stunned about this release and I believe they are surprised because they have embraced an inappropriate view of the Millennial Kingdom. Let me explain what I mean. The Bible is full of images of the increase of the Kingdom of God. I want to list just a couple here.

In Ezekiel 47 we read about one of the glorious visions of the growth and expansion of the Kingdom. The reason I am picking this one is because I want to make sure that we all have a chance to look at it before we get to Revelation 21 and 22. I would commend to your reading and study Ezekiel 40-48. Parts of it may seem a bit confusing, but these chapters in Ezekiel are about the Glorious New Covenant Temple of God which is the Church of Jesus Christ. In the 47th chapter Ezekiel is taken to the back door of the temple and he sees water flowing forth from its doors to the east, (Because that is the way the temple faced ((Think Eden))). This river then flows forth from the temple and goes into the uttermost parts of the earth. It gets deeper as it flows forth, and the whole earth is reached, Wherever it flows it brings life. This is a picture of course of the glorious expansion of the Kingdom of God. But we are even told in this passage that there are marshes and swamps that will not be reached. We are told that they will not become fresh, but remain for salt.

There are some who believe that when we speak of the glorious advance of the Kingdom that we are teaching a sort of absolute universalism, that every last individual will be redeemed. But here in the latter part of Revelation we see that there are still a few who will stand against the Risen King. The Kingdom advances, and the glories of Christ Kingdom are made evident throughout the world, but there are still some who are hardened and stand against Christ and His Kingdom. In fact the text goes so far as to tell us that those who are deceived by Satan, will be gathered to gather for war.

Satan will be released from his prison ⁸and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number *is* as the sand of the sea. ⁹They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

So the initiation of this conflict begins with Satan being released. As we discussed last week, He has been bound by Christ and He is powerless to deceive the nations, but now he suddenly has been released and given back some authority. Full of arrogance and wickedness, he assumes the position of the deceiver again, that which he does and gather the wicked and unregenerate nations from the four corners of the earth, and we are specifically given the names of two of these nations. The nation of Gog and Magog. And we are told they are gathered together for war. I cannot tell you the number of books I have read that identify Gog and Magog with the Soviet Union, Um....I mean Russia. And what is interesting is how many of these books are newly revised and updated every 2 or 3 years, and they undergo a cover change, and then you are accused of being an unbeliever and a scoffer if you dare challenge the focus of the book. Some of you know good and well what I am talking about here. Again the reason for the confusion or misunderstanding of what is being talked about in this passage is an unwillingness to see how the Bible deals with Gog and Magog in earlier passages.

The passage in question that I am talking about is of course found in Ezekiel 38 and Ezekiel 39. Ezekiel 38 and 39 is full of vivid apocalyptic imagery and is prophetically depicting the defeat of the Syrians in the Second Century

B.C. by the Maccabees'. The forces at war with them in this encounter are named Gog and Magog. Gog and Magog are often in Jewish writings identified as the rebellious Goyim Nations. However they are identified though, there mentioning here in Revelation 20 as the nations who rebel against the risen victorious Kingdom of Christ. We are told that there number is like the sand of the sea.

Some people try to read this as though we could literally number the sand on the sea, but the point of this passage is that just as Joshua conquered the land that God has promised Him, and remember in Joshua 11:4-6 we read of Israel's enemies... So they went out, they and all their armies with them, *as many people as the sand that is on the seashore in multitude*, with very many horses and chariots. ⁵And when all these kings had met together, they came and camped together at the waters of Merom to fight against Israel. ⁶But the LORD said to Joshua, "Do not be afraid because of them, for tomorrow about this time I will deliver all of them slain before Israel.

Now in Revelation we read the following words:

They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

The camp of the saints and the beloved city is a reference to the New Jerusalem which descends from above. David Chilton rightly points out that a point that should not be missed here is that the City, the New Jerusalem exists during the Millennium (That period between the first and the second advent) which also means that the "new heaven and new earth" (which we will be discussing much more in Chapter 21 and 22) that they are a present as well as a future reality. The New Creation will exist in consummate form after the Final Judgment, but it exists, definitively and progressively in the present age.

2 Corinthians 5:17 tells us, "Therefore, if any man is in Christ, he is a new creation; old things have passed away behold all things have become new." Lest I be accused of violating my therefore principle, what comes immediately before that are these words:

For the love of Christ compels us, because we judge thus: that if One died for all, then all died; ¹⁵and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

¹⁶Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. ¹⁷**Therefore**, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.

Just as Joshua defeated his enemies. The Greater Joshua will ultimately destroy His enemies. But this time rather than just conquering them and driving them from the land, they will be utterly destroyed by fire that comes forth from heaven and utterly devours them.

The title of today's message is "The Ultimate defeat of Satan." After Christ defeats these enemies the final opposition to the advance of the Kingdom will be done away with. And the devil who deceived them was thrown into the lake of fire and Brimstone, this is where the beast and the false prophet are, there they will be tormented day and night forever and ever. He is here ultimately and finally done away with in the Lake of Fire which the Scripture tells us was prepared for the devil and his angels.

The last section of Chapter 20 begins with another And I saw statement. This time though John Sees a great white throne. Heaven and earth flee away from the face of the one who sits there. In almost all cases the one who is seated on the throne is meant to represent the Father, but it is very likely that who is seated on this Great White Throne of judgment is the Son. The reason I give for this is because of the White throne. Christ is presented at numerous times in the Book of Revelation as being seated on white objects. In Chapter 6 and 19 He is seated on a White Horse, and in Chapter 14 He is seated on a cloud. This act that is spoken of here at the end of Chapter 20 is His judgment of the living and the dead.

This point must be emphasized and the reason for this is we want to make sure we avoid the heretical preterist view that there will be no future judgment of the living and the dead. John helps us out greatly here because he tells us that this event, the judging of the wicked here at the great white throne judgment is the second death.

What John tells us here is he saw men of all classes and conditions, both the great and the small, standing before the Throne. And books were opened; and another book was opened, which is the Book of Life. The Book of Life is the Book where the names of all members of the covenant who are elect have their name written therein., The Book of Life was mentioned earlier in the preface intro's to the Church of Sardis. It is also mentioned in Revelation 13 where we are told that those whose names are written in this Book have their names written there, before the foundation of the World. The Dead, who as we have discussed earlier, are those who did not participate in the First Resurrection, do not have their name written in the Book of Life. And the dead were judged from the things which were written in the books, according to their works.

Many in the reformed world try to take issue with this statement, because they do not like hearing about people being judged by their works but this statement is often found in the Bible. This is not the teaching of Works Salvation, but instead they are damned by their works The point is, instead, damnation by works. It is true that we are not saved by works but it is also true that we are not saved without works. Ephesians 2:8-10 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, ⁹ not of works, lest anyone should boast.

And then it continues: For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

The Christian is "justified by faith alone" - but genuine justifying faith is never alone, The Westminster Confession of Faith puts it this way: "Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love"

IN 1 Corinthians 15:26 we are told that the last enemy to be defeated. Would be death. I know death has already been defeated. Death has lost its sting, and it no longer has victory to those who are in Christ, but here at the end of Revelation 20 after Satan has been ultimately destroyed. Death and Hades are cast into the Lake of Fire. But also cast in are all those

whose names are not written in the Book of Life. This is called the second death.

It is true we live in a time of Christ's great victory, but let us never forget that ultimately his enemies will not only be bound and defeated, they will utterly be destroyed. To God alone be the glory