"BINDING SATAN AND LAKE OF FIRE"

Rev. 20

INTRODUCTION:

We have just concluded with the End Time, A. B. C.'s, the singing Alleluia.

And the Beatitude of the marriage - and then the conquoring Christ coming, on the white horse.

In that final vision, we discovered that in V. 20 - the beast was taken and the false prophet - they were cast into the lake of fire.

In this 20th Chapter, we come to deal with the third of the enemies. Who had opposition to Christ - two have already been conquored. False religions and demon possessed political powers have been defeated. And now we find the third part of the alliance. These three great enemies of the Christian world. The beast, the false prophet, and they have been the main opponents to the land. But now they (the Christians) are on the march. You know we have such battle terms in our songs. Onward Christian Soldiers marching as to war. Lead On, Oh King Eternal. We lift our battle song. All of these things speak of spiritual conflict. As the Gospel is advanced. A missionary in Korea reported that the Japanese police heard Christians singing such songs, and concluded that they were plotting an uprising.

Well, the fall of Rome, the fall of Babylon, and two great enemies destroyed now the third, the Devil has to be dealt with. Which we will see the final victory
here. And this is a symbolic scene that we have before us.

And we wonder what this could have meant to these persecuted Christians as they read this. I think we have to come with great humility of Spirit, and recognize the difficulties in this passage. We also have to be very careful that we give honest interpretations of this. I want you to remember that this chapter has been a bitter debating ground for Christians for centuries. The interpretation of this chapter - there have been those who have taken such stands as pre and post and awe. Concerning this one chapter.

I think when John had the vision of this on Patmes, he never dreamed that his readers would debate and be divided - and really contend with each other. Because I believe that John did not record this scene. To give something like this. He was giving a series of connective events. Not just to satisfy our curiosity. But I think to set forth the promise of the ultimate and the certain triumph of the cause of Christ. Keep that in mind.

The limitations of this chapter really would preclude detailed discussions because some have tried to make this center round the make the word means a thousand years.

Now let me be careful to point out to you, that this word does (not) ever appear in the New Testament. It is simply derived from the term - a thousand years. Which is used in this passage.

If you eliminated V. 4, 5, 6 it would have been omitted and no one would have ever dreamed or talked about a thousand years of Christ's reign upon the earth.

No one would have ever suggested that Christ was going to set up a temple throne in Jerusalem. And there reign as an earthly monarch.

Yet, people have taken these three verses and built a whole system, of eschatology

Now this teaching that a thousand years before the end - that Christ will reign upon this earth has been a common belief, among many Christians - even in the early church. And since it is the only passage in the New Testament in which you find any indication of this, - you have to think about this doctrine. There and when did it come from. There is no doubt that it came out of the early church. Parts of the church, and people of the church somehow got this through their lewish sources and the origin is found in certain Jewish beliefs. About a Messianic age. That a Messiah would come and establish right here on this earth. A new age. And that the Jewish mission would be supreme. And that it would last, on forever and ever. God would set up this kingdom and out of this, and it would never be destroyed. And there are texts over in Daniel 2 and Daniel 7 - and other passages in the Old Testament. And in some books that did not get into the Bible. They talk about this reign of Christ.

Now you may have already your own personal idea, or theology built on what you think about this chapter and what it has to say. But I am going to give you this morning, this chapter like we have been studying the others. And let us briefly see what really it has to say to us. In a nutshell, it tells us that an ange came down, from Heaven with a key. And had a strong chain in his hand and he chained the Devil. And he put him in a bottomless pit. And after this thousand

years - he was let loose, for awhile. Now that is another scene that comes. And the reigning Christ for a thousand years - there will be some that will be reigning with him. And when all of this Satan has been let loose and he begins to deceive again, then the fire is going to come down and destroy this enemy. And the Devil then is going to be bound and cast into the lake of fire. And that is when the white throne of judgement is going to take place. And the great and small are going to stand before him in judgement. Now, really this is a scene of the final judgement. If we can just put it all together. In three words we will do so. Our first word is Satan. V. 1-6. Our second word is Saints. V. 7-10. Our third word is Sinners. V. 11-15.

I. SATAN - V. 1-6

Vall- And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand.

As he continues the victory of events from Chapter 19 - the battle has been fought and now we see that there is only the dragon who is left behind on the battle field. And he is baffled and he is deserted, and he is helpless. And this angel comes down from Heaven with a key and a chain. Chapter 1:18. Both the key and the chain are symbolic. For really, could there be a key to a bottomless pit. Or, some - could you shackle a Spirit with a chain. Now the word bottomless pit is connected with the idea of the shape of the world. Like a flat disc floating on water. A bottomless pit that is beneath the earth - and it goes way on down. And this angel comes down - and he is going to deal with this dragon.

V. 2 And the angel laid hold on the dragon. That old serpent, which is the Devil.

And Satan, he bound him a thousand years. And cast him into the abyss and sealed him up. Now we find that Rev.9 - a fallen angel appears with the key to open the abyss and out of it came the terrible plague, the locusts, and war. Now this angel came down from Heaven with a key to lock Satan up. With a great chain. I do not think it was like a blacksmith's chain or a chain that you tow a car. But it was a chain of the Lord's making. Whatever kind it was, it was able to hold back evil and these fowl demons in the bottomless pit.

You will notice here that there are three or four names that are the same that are given here, for Satan. The first name reflects his personality. It is
- he layed hold of the dragon. Now that refers to the leadership of the beast.
Like the beast government of the world.

The second name - talks about his suttle nature. Beginning way back in the Garden of Eden. He is called that old serpent. Now our first parents were deceived by him. And so, the name dragon talks about his personality. And the name, old serpent - his nature. Third, the Devil is a term that is used. And it is sort of a plural word. But there is only one Devil really. There are many demons however. The agents of Satan. But there is only one Devil. And the word is always used in the Scripture is the singular. It always refers to Satan.

Now the Devil refers to his character - he is a liar and a murderer. Jesus said that about him.

And so, fourth, the word Satan. Now that word means accuser. One who deceived our first parents. One who brought death into the world. One who almost destroyed had it not been for the intervention of a kind, loving God. He is the one that

assailed our Lord Jesus. He is the one who is back of all of the evil in this world.

Now God sent an angel with a key and a great chain to take ahold of the old dragon—
the ancient serpent, the one who is called Devil and the one who is Satart. And to
cast him into the bottomless pit. They put him there for the thousand year period which
is symbolic. The number ten is a number that is a complete man. Now the one thousand
is the cube of ten. So it symbolizes a period encompassing—taking in all humanity.
That is, all people between the incarnation and the second coming.

So V. 3 - gives us something about the details concerning the complete binding of Satan. In his character as the deceiver. He shuts and seals up - and he is in prison.

Now there are several stories in the Bible - Luke 8:31 we have the story of the Gadarene Who had a legion of demons. He was filled with unclean things. Immoral things. Jesus came, and they said to Jesus - don't send us to the abyss. It is a horrible place - in prison.

In Rom. 10:7 - We find a warning about this. So Satan is going to be cast, chained, locked up for a thousand years, in a place. And in this bottomless pit.

Satando he set The offen 1000 yrs -

Now I would like to say here - that I cannot understand this. And I really do not think that there is any man on the face of this earth that understands this.

Or. Criswell says he does not understand it. That after Satan is bound for 1000 years - he must be loosed for a little season. When the thousand years has expired, he is going to be turned loose.

Now why does God turn him loose. He has him in prison under key and a seal.

And that is a problem that we cannot enter into.

Why did God create Satan in the first place. Why did he not get rid of him then. Why did God allow him to come to the Garden of Eden. Now that is too deep for us as human beings. We cannot, get into that secret - which is in Heaven.

But he is loose for a season. Men speculate that those growing up during the thousand years, will be perfect. They will not have a chance to choose between good and evil. They will never have been tempted. Wherever man is placed in the thousand years, the end - in or out of it, young or old, really he is a sinner because of Adam.

And this is really an indictment against human nature. That we are against God. There are people today who say they would rather serve Satan than to serve Christ, or the Lord. How does a man choose home in Hell and refuse Heaven. How does a man choose Satan over the Lord. We need to have the Lord open our eyes and our ears and our hearts - and say, God save me, remember me. This thing ought to bring us to our knees. We need God's grace, we need his forgiveness, and his mercy. And that is why we preach this sermon. And that is why we are going to give an invitation. That you might come and be saved.

In V. 4 - Somehow there is a message for all of us. Experience the power of God. He is going to raise us from the dead. As surely as we die, he will raise us again.

And as sure as we are raised - we are going to stand before God.

years. Those martyrs, those who have died as a result of their testimony. They have been oppressed - they have been defeated. But now here is the picture of blessedness. They have not worshipped the beast. And they have not his mark upon their foreheads. But they have lived for Christ. Here there is no question about it that they are going to reign with Christ. And the triumph of these martyrs is called the first resurrection. And we know that the second resurrection, which is not mentioned butimplied - must be the general resurrection discussed so often in the New Testament. We know the first death that we have is the physical death. The second death that we have is going to be a separation, and spiritual death.

Now the souls are resurrected in their bodies and they live again with our Lord in triumph and glory. It is strange that there is no place here in this vision that talks about the complete resurrection of all the dead. But the truth is, that it is always present in parts and pieces. For God says there is going to be such a thing as the resurrection - Matt. 22 23, 31. It is a wonderful thing that not one is going to be lost - but everyone of God's, saved by his will, in God's time - God is going to be able in his power to raise them up. When that mighty resurrection of Christ is told, we are not told all of it. There is another story we are going not to be cut down - but when the Lord calls the roll in glory, everyone whose name is in the Lamb's book of life, everyone of them - is present without loss of one. Without a single loss. Life falls into the dust of the ground - the Lord is going to raise him up. The Lord marks the place - the Lord sees the dust. And it is going to be precious in his own time and in his own order. And in his own succession.

V. 5 He shall say that the rest of the dead will live again until the thousand years were finished.

V. 6 - He talked about blessed and holy is he that hath part in that resurrection.

And the second death hath no power over him. But they shall be priests. And shall reign with him a thousand years.

The wicked man is on top today. He seems to be in power on things. But here is a state of those that will be changed. And where does Christ - Christ is reigning in Heaven.

As I have stated - there is just three verses on the millennium in the whole Bible. And not one of the three verses say a word about the advent of Christ. Or about the real resurrection of the body.

You know we have a lot of feeling about wanting to know about these last things.

God's power really has been hurt by Satan - who has held the earth for about six

thousand year. And now God is determined that he is going to get the earth for a

babbath. A thousand year Sabbath. Satan has held it for six thousand years. There

shall be a thousand years of peace and salvation - and the Devil is going to be cast

out. Now I'll be glad when that thousand years come - I want to tell you. Even though

I do not understand all of these strange Scriptures, about this war with Satan.

But you know that somebody has worked it out that the world was four thousand years

old when Jesus came. And it has been merely 2000 years since he came. The Devil's time is nearly out and events are moving rapidly. And things are rushing on toward the end of time when Satan is going to be bound. And this is going to happen.

II. SAINTS - V. 7-10

Now we must look second at the victory complete and the overthrow of Satan here as it takes place in this golden age in which people have a dream of. I think
every preacher hopes that there will come this glorious day - period when Christ
takes over this universe and this world. There will be no more weeping and crying,
or sorrow. Separation or despair. These will not be the common lot of life. These
will have all past. Christ will establish his kingdom and it will never be destroyed.
Because it is an everlasting Kingdom. I Cor. 15:14-28.

V 7 It says the end of the thousand years expired Satan shall be loosed out of his prison. Out of the bottomless pit. So, he breaks forth in a new effort to deceive the nations. This is his final and complete try at the corruption of the age. And he comes forth. Now God works through his agencies - if the church and the ministers are trying to restrict and shut up Satan, it is certain that if they are careless, if they slack up in the exercise of their power, that they will grow cold and it gives Satan his long-sought opportunity - he can renew his war at any time. But after a thousand years, here is a knowledge of the Lord, and still there is a period. I wonder if it was absolutely sinless. Well, I just don't know about that, because if every adult in this world were converted at this time - their children would not thereby be regenerated. And so, in 20 or 30 years, one half of the population of the world again would not be converted.

But you know, it is just like the outside rows of corn next to the woods. The squirrels, the coens, the deer eat them up. Now that ought to be a lesson to us - the distant corners of the city in the dark corners, Satan is at work. He is loose. And a man being a Christian does not make his children Christian. And the invironment does not really - as we have today - promote conversion.

V. 8 He talks about the nations being Gog and Magog - together for battle.

And they are as numerous as the sand of the sea.

V. 9 -They went up against the camp of the saints. And while they were there -

Now this part of the vision - I think John must have got it from Ezekiel 38, 39.

He said they were numbered like the sands of the sea. It might sound exaggerated.

But it certainly was something that would make an impression upon your mind. And of course, the battle was, when God's forces came to destroy him - there was a force of fire. And it descended upon them and lightning came down. We find in Gen. 10:2

that Magog is the son of Jepheth | the son of Noah. And then from that descends landed up in the North land around the Caspen Sea, in the land called Magog. And in Ez. 39:9-10 and Ez. 39:12, we find some unusual things happening in that chapter. Where it talks about from the land of Magog countless hosts came against the Christian camp. And they were overthrown only by God's power. The image and character is that this is going to be the way that the kingdom of God - God is going to fix the boundary.

Now whatever you and I have done - Satan is really trying to capture. But here is this beloved city with a large army coming, and camping.

In regard to these saints, you know what is going to happen. In Ez. it said that it is going to take seven months to bury the dead.

Another thing he said, there would be fuel and firewood that would last the Christians there - the people (seven years). They would never have to go to the forest or to the fields to chop anymore wood. Where would they get their wood from for seven years. They would use the wood from the weapons that the enemy possessed. The sphears, the sword handles, just take the wood from the weapons of war. The chariots - there would be enough to furnish them fuel for seven years. That may be a symbol. But that tells you something about how God is going to take care of these saints.

III. SINNERS - V. 11-15

cast into the lake of fire and brimstone. With the beasts and the false prophets.

Where he would be tormented - so the dragon is here assigned fire and brimstone. He has dealt a defeating blow. And that has finished him off.

white throne. The last act here is the final destiny of man in God's judgement.

Set on a throne - and there was found no place for them. There was no way of hiding in this great white throne. It was pure. And here is the final judgement. The thing that John saw when he was taken up into Heaven was a throne. And it was set

down for judgement.

to receive their sentence. It appears that the symbol here, or the judgement is measured by the record of two books. The books are open. It says in V. 12 - and there was the book of works and deeds of these being judged. And God is keeping accurate records of your deeds done here in the flesh. None will escape his eye. And the second book was the book of life - that was opened. This is the kind of book that the man's life, his record, he is either condemned and cast into the lake of fire - if a man's name is not found in there. He is judged. So these books have been preserved, and an account of the deeds that have been done, and the all wise God. And this is something, they are going to be raised from a dead body. Out of the dust of the ground, out of the depths of the sea, out of the heart of the earth. And raised to this terrible time of judgement. This is a fearsome thing.

And the books were opened - the great book of life. And on the pages they look, scan, and see whether or not your name has been written in the book of life. But their names were not there. And everybody's name that is not written in the book of life is cast into the lake of fire.

Does this say something to you - that a man does not die when he dies. His life continues. He continues to live - his influence, his deeds. And sins are covered - those who are saved. And God unravels the good of their lives.

Now today, if a father teaches his son to curse he fills that have

dirty words, and teaches that boy to drink and abuse his body - when that baddy dies, his influence will still be living in the life of that boy. That is why you can't get your reward when you die. Your life is going to continue on through that filthy boy. And it is going to keep on bearing fruit. Evil goes on and on, and on.

And when the books and deeds are opened - how many times in the Bible do we read about the book of life. You search it. Is this man's name in the book of life - if not, how about this one. Cast him in the lake of fire

Why would a man refuse to be counted among the children who are saved - I cannot understand that.

It is as if the angel at Sodom and Gomorrah stood at the gate and said, look, all of you who will turn to God I will write your name in the book of life. And you will be saved. But you know what the citizens of Sodom and Gomorrah said - they said, we'd rather be damned, we'd rather be burned up, in eternal fire. We like Buttufull Halpe of Dury Dira a

When God came to judge the city of dericho, he told those people about it. All who will turn and look to me in faith, but the citizens said no, we'd rather burn up in fire. What men say today - I do not want my name written in the book of life. I do not want to be saved. Do not put my name in that book. I do not want to repent and turn to Jesus - do not write my name in that book. Now I cannot understand why anybody would make such an awesome decision.

That is one of the mardest things that a preacher has to do today - when you go to a home and a family where there is death. And all the people know that the person was not a Christian. What is the preacher going to say. The man is lost, and he is lost. And when a family is unsaved - it is not saved. When a man dies outside of the grace of God - he dies forever. And the second death - and there is nothing that you can say. You can only weep, and cry, and lament. Why would a man choose that. Well, I don't know. But Satan blinded him and he trusted Satan.

That is why we preach and we would interceed for you today. I think of that chorus Oh, my loving brother, when my world is on fire. Don't you want God's bossom for your pillow. Oh hide me ever in the rock of ages - rock of ages cleft for me.

fire. This is the second death.

V. 15 Whosoever - do I need to explain that. Whosoever, was not found written in the book of life - was cast into the lake of fire. There is a certain overthrow of the enemies of Christ. The complete victory of Jesus Christ - and there is a second death. Of the man who has not had his name written in that book.

Now there are some things that man does not need to know. But there is something that he does need to know and there is nothing that is plainer than he is going to be a resurrection, a judgement, and an eternal life after death.

Now it is not necessary for us to know all of these details. About the thousand years, etc., but it is necessary that we know that God has sent his son to die for our sins. And that it is a fearful thing to turn away from Jesus Christ. Sin is a curse. Never let anybody persuade you that the Lord Jesus came down from Heaven in order to just teach us a better example. Why, we had all of the fine examples that we needed in Abraham, Moses, and some of the other men. But he came down to deliver us from evil. To offer us remission of sin by his blood. The awful tragedy that we face as lost sinners - that we might go to Heaven. And we preach that hope and that message of God. And it is always that message that we preach.

It is a fearful thing for a man to say no to that. I dreamed that a great judgement morning, and the trumpet was blown.

I dreamed that the nations had gathered the judgement before the great white throne.

From the throne came a bright shining angel and stood on the land and the sea.

And swore with his hand raised to Heaven, that time was no longer to be.

The rich man came, was there, but his money had melted and vanished away.

A pauper, he stood in the judgement, his debts were too heavy to pay.

The great man was there, but his greatness when death came, was left far behind.

But open the records, not a trace of his greatness could be found.

The gambler was there, and the drunkard, and the man who had sold them the drink.

With the people who had sold them the license, together in Hell they did sink.

The moral man came to the judgement, but his self-righteous rags would not do.

The man who had crucified Jesus, had passed off as moral men do.

The soul that had put off salvation, not tonight, I'll get saved by and by.

No time now to think of religion - at last he had found time to die.

And oh, what a weeping and wailing, and the lost were told of their fate.

They cried for the rocks and the mountains, they prayed, but their prayer was too late.

And whosoever was not found written in the book of life was cast into the lake of fire. That is separation. Time and time again. On the pages of God's holy book - it is the example of the parable of tares } let them grow together said the Lord. But the wheat at the end of the age will be gathered and harvested. And the tares will be burnt up. Two will be sleeping in the bed - one taken and the other left. Two will be grinding in the mill. Two will be working in the field Two men plowing with their horses. And somehow the darkness will come and the angel will come - and pick one man up out of that field. Great separation when this judgement comes. And cast into that eternal state and illustration where the worm dies not and the fire quenches not. There is gnashing of teeth in that eternal state.

There was a preacher during the London air raids in World War II, there was the

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cry of the dying. As the buildings toppled. And he stood in the street and he preached the Gospel of the son of God. While he was preaching a sermon, a man said to him, listen Preacher - this is Hell. The bombs of London. But the preacher said, no sir this is not Hell. And I'll give you three reasons why this is not Hell. One is, I am a Christian and there are no Christians in Hell. Second, there is a church house right around the corner. And there are no churches in Hell. And third, he said, I am preaching the Gospel of the Son of God - and there is no preaching of the Gospel in Hell.

It was exactly three weeks later that the same preacher was standing in the open air in a service in Hyde Park talking about Jesus and the Gospel. When he gave the invitation, the first man to come forward was this skeptic. And he took the preacher's hand and he said - preacher, I am the man who said of the bombing of London, that this is Hell. You answered me so well and true - that it convicted my heart. I have come forward to turn to Jesus my Saviour and to accept him right now.

There is no goodness and no hope for a man to turn to in torment. There is eternal separation. Now this choice is the choice that is yours today. No man can ever say that God sent him to Hell. Those on the left hand will say, depart from me ye cursed. The fire is not made for us, not made for any man, not made for a soul. I don't think it was made for you. It is prepared - that torment, that Hell, for the Devil and his angels. Who are there are those who have chose to cast their lost and life with the Devil.

How marvelous it would be for you to come unashamed and confess your faith in Jesus Christ and be baptized in the name of the Father, the Son, and the Holy Spirit.