

# Revelation 20:7-15 – Jesus Destroys Satan

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Preacher: Simon Lawrenson

[ 0 : 00 ] So to close out the book of Revelation. I know, right? So if you have a Bible, turn with me to Revelation chapter 20.!

So let me just give you the background and the context for where we are.

Alright? So if you turn back to, having told you to turn to Revelation 20, just flick over a couple of pages to your left in Revelation 12. We saw this event where Satan had been thrown down, had been thrown out of heaven.

This is what we read in Revelation 12. The great dragon was thrown down. And John tells us that that great dragon was the ancient serpent. And he says that he is called the devil and Satan.

And then we're told what he does. And he deceives the whole world. And he was thrown down to the earth. And the angels, and that's his angels, his followers, were thrown down with him.

[ 1 : 36 ] And so in that verse, Satan is cast down to the earth. And there he begins, or he continues, his work of deceiving the world. Deceiving the whole world.

And in order to carry out his deception, what we read was that Satan does two things. He calls and he lists these two characters that we see in Revelation 13, known as the beast of the sea, known as the Antichrist, and the beast of the earth, known as the false prophet.

So these two chaos beasts who we talked about as a familiar theme throughout the Bible. The two chaos beasts and Job, they crop up as the Leviathan and Behemoth.

These two chaos characters, the Antichrist and the false prophet. And these three, Satan the dragon, Antichrist the beast, and false prophet the beast, they gang up and they go about deceiving the whole world.

And they are largely successful. And we see how successful they are in Revelation 17 and Revelation 18, in their reign over the world.

[ 2 : 49 ] And then in chapter 19, we get this glorious chapter, where John says in verse 11, And then I saw heaven opened. And behold, the white horse, one sitting on him, one sitting on it is called faithful and true, and in righteousness he judges and makes war.

And we said that that was no one else apart from Jesus. Jesus coming back to deal with sin and to right all the wrongs. He says in verse 19, I saw the beast and the kings of the earth with their armies gathered to make war against him who was sitting on the horse, and against his army and the beast was captured.

And with it, the false prophet, these two were thrown into the lake of fire. And so Jesus returns. And we believe that that is still yet future. Jesus returns and he conquers the Antichrist.

And he conquers the false prophet. And he cast them into the lake of fire. And we saw last week that at the end of that chapter, though we have lots of answers, questions answered in that chapter, we're left with the question, if Jesus has conquered Antichrist and a false prophet, what about Satan?

So we have this three, and the gruesome twosome are dealt with, right? The false prophet Antichrist, they're dealt with, but what about Satan?

[ 4 : 12 ] Because he's the big problem. So that was the question that we were left with at the end of chapter 19. And so last week, we looked at the first six verses of chapter 20.

And I think it would just be good for us to read them again so we get what we're going to look at this morning in context. But we get the answer to that question, what about Satan? Verse 1 starts, John says, Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain.

And he sees the dragon, that ancient serpent, who is the devil and Satan. So John's like, let's just make sure that we understand who we're talking about, right? So I'm not just going to tell you it's

the dragon.

I'm not just going to tell you it's the ancient serpent. I'm also going to give him a name. And his name is the devil. And his name is Satan. And he bound him for a thousand years. And he threw him into the pit and shut it and sealed it over him.

And so you remember last time we saw that the archangel Uriel, who is probably the best candidate for that angel coming down with the keys, binds him in the pit in the Abuso. And so that he might not notice this, so that he might not deceive the nations any longer.

[ 5 : 28 ] So Satan's role is to deceive the nations. And this angel prevents him from deceiving the nations. Until the thousand years were ended. And after that, he must be released for a little while.

Then verse 4, John says, Then I saw thrones. And seated on them were those who, to whom the authority to judge was committed. And also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God.

And those who had not worshipped the beast or his image and had not received his mark on his forehead or on his hands. They came to life and they reigned with Christ for a thousand years. Then the rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. We talked about how the first resurrection was a category of resurrections. So resurrection to life rather than the first, second, third in chronological order.

Right? And then we get this, this beautiful beatitude. There in verse 6, Blessed.

[ 6 : 33 ] Oh, how happy. How flourishing is the one. How holy is the one who shares in the first resurrection. What a great invitation that is.

Over such the second death has no power. But they will be priests of God and of Christ and they will reign with him for a thousand years. And so the question has been answered to a degree.

What has happened to Satan when Jesus returns? What about Satan? Well, he has been bound in a pit for a thousand years and he has no influence over the world during that time.

Okay, so what happens then at the end of the thousand years? That's the next question, right? So if you've been kind of thinking ahead or reading ahead, it's like, yeah, okay, but a thousand years, what happens at the end of the thousand years?

Right? So what's going on with that? And so that's the next question and I'm hoping we're going to answer that question this morning. And we're going to see three things this morning in our text and the outline's coming on the screen for us.

[ 7 : 42 ] We're going to see a final revolt. We're going to see a final removal. And we're going to see a final restoration. So final revolt of Satan and his influence returns.

Then we're going to see a final removal of Satan and ultimate destruction. And that's great news.

And then we're going to see final restoration as the followers of Satan are judged and the new kingdom in terms of the new heavens and the new earth descend in chapter 21 and chapter 22.

So first of all, the final revolt. Let's look at it. Verse seven. Then when the seven, excuse me, seven, when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nation.

So look, just pause there. Satan has not changed one bit. Right? There has been a thousand years. Satan was thrown into the pit at the beginning of a thousand years and he's released at the end of the thousand years and he has not changed.

He's the same Satan. He's the same Satan that was operating in our time a thousand years ago.

[ 9 : 04 ] The same one is operating right now. Not changed. He's not warming to the idea that, you know, maybe Jesus was right all along. He's not cutting you some slack.

He is the very definition of a psychopath. And he is out to destroy you. And he was out to destroy you when you were rebellious, when I was rebellious.

And he's out to destroy you now. He hasn't changed. And he will consume all of you. And so here he is coming out of the pit.

And what does he do? Exactly the same thing he was doing when he went into the pit. So he was going to, he's going to come out to deceive the nations that are at the four corners of the earth.

Now, look, that's not a reference to any flat earth kind of thing. And it's not just talking about the four, you know, nations that sit in the four corners of the world.

[ 10 : 08 ] This is just, you know, a description that his influence will go out over the whole globe.

And then specifically, notice this, it's not just, it's going to go out everywhere, but it's also specifically going to go to Gog and Magog and gather them for battle.

And their number is like the sand of the sea, which just means there's lots of them. Right? Okay. So let's pause there because this is the first time in Revelation that we've seen this reference to Gog and Magog.

Right? So, the context for this is Ezekiel 38. So flip back to Ezekiel 38. So if you hold your Bible and you go halfway and then you turn left just a little bit, you'll probably come to Ezekiel.

If not, there's this really cool thing called a table of contents. But it is also coming on the screen. All right? So in Ezekiel 38, and I'll give you the context for Ezekiel 38 in a minute, but God is speaking to Ezekiel, showing Ezekiel what is about to take place.

Right? So this is the word of the Lord to Ezekiel. And Ezekiel says, the word of the Lord came to me, son of man, set your face towards Gog, the land of Magog, the chief prince of Meshach and Tubal, and prophesy against him.

[11:39] So this isn't good news coming to those guys. Right? Whenever there's, in the Old Testament, it's a prophecy against someone, like watch out. Okay? So Gog and the land of Magog, the chief prince of Meshach and Tubal, prophesy against them, and say this, thus says the Lord God, behold, I am against you.

The most terrifying words that you can ever hear, for God to say to you, I'm against you. Like that should stop you in your tracks and go, dude, what am I doing wrong? Right?

So I'm against you, oh Gog, chief prince of Meshach and Tubal, and I will turn you about and put hooks in your jaws.

I will bring you about and all your army, horses, and horsemen, all of them, clothed in full armor, great host, all of them, with buckler and shield, wielding swords, Persia, so he includes some other kind of nation, countries, areas, Persia, Kush, Put, are with them, all of them with shield and helmet, Gomer, and all his hordes, Beth Togemar, all from the uttermost part of the north.

Notice that. Circle that if you've got, if you're taking notes. From the uttermost part of the north and all his hordes, many people are with you.

[13:06] Now notice a couple of things. There's a context. In Ezekiel, this is placed after the Jews return from exile.

This is massively important for our context of Revelation 20. So in Ezekiel, this is placed after the Jews return from exile.

So the Jews were carried away to Babylon. We've talked about this before and how John often uses language that is pertinent to the Babylonian captivity because the Babylonian captivity was the worst of all captivities, right?

So he's invoking that language to tell the Jews this is going to be worse than even that. And if you think that the three wise men from the east are going to come and save you, think again, right?

So that was all, you know, 17, 18, right? So the Jews were carried away to Babylon and earlier parts of Ezekiel refer to how God was going to bring them back and restore the nation to them.

[14:08] God promised them, do you remember, a new heart and a new spirit? We're going to spend eight weeks in that verse. What is it?

Ezekiel 38, verse 26. I might have that wrong. What does it mean for Christians to have a new heart and a new spirit? Isn't that crazy that we get that?

But anyway, I'm going off on one. That's September, right? So God promises them a new heart and a new spirit. He promises that King David will reign over them even though King David has been dead for a long time.

He promises them that they will have safety and prosperity in the land. He promises that the tribes, and this is probably if you know your Old Testament history, this is probably the one that surprises you the most.

He's like, how can that be? He promises that the tribes will be united. Right? And they'll all agree. They'll all get on. They'll be united. And there'll be a great restoration of Israel.

[15:12] And then this chapter, chapter 38, literally appears out of nowhere. Right? And you're like, what? This should be somewhere else in Ezekiel.

Or at least Jeremiah because it's not very happy. Right? Maybe stick in lamentations. That's probably better. Right? So, this chapter, the context, this chapter, just appears out of nowhere. You're reading through Ezekiel and you're all of a sudden you're like, I don't understand how that fits. The problem is that the invasion comes after a time that they're dwelling in the land peaceably and in safety within the promised land.

This chapter. the Jews hearing this from Ezekiel are expecting a restoration. They get told about the restoration but they're also now expecting an invasion that follows that restoration.

We talked about this week, last week, why I'm a pre-millennialist. Right? Jesus comes back before setting up his kingdom. The tribulation comes before the millennial reign.

[16:28] And this is exactly what we see in Revelation 20. The thousand years literally reign, the literal reign of Jesus on the earth and again, we said it probably doesn't start on the 1st of January and a thousand years later finish on the 31st of December.

You know, it's a thousand years. But it is followed by an invasion. And we see that in Ezekiel, we see that in Revelation 20.

So that's the first thing. Just make note of that. It's a theological point but it's important. But look, just think about that for a minute. In Revelation 20, there's been a thousand years of peace and prosperity.

And when I mean peace and prosperity, the lion, this is how, you know, Isaiah and Zechariah and others put it, the lion is laying down with the lamb.

Right? Like, whoever wrote that had toddlers. Because he's like, let me tell you something that peace and prosperity would be amazing.

[17:38] Let's not talk about toddlers, let's talk about lions and lambs. Can you imagine waking up in the morning and everything in your house is just beautiful?

No, you can't imagine that. It's hard, isn't it? Especially when you've got toddlers. You know, you get a lay-in every morning. Sun is shining. Flowers are blooming.

They're serving each other all the time. Nothing upsets them. Nothing upsets you. You're not stressed or anxious about anything. Everything is peace and prosperity and safety.

You're going to sleep at night. You're not locking the doors. You're not locking the windows.

Rottweilers, they're a thing of the past. Sorry to say. You see what I'm saying?

Like, that would be a glorious thing in our own time. And then to have Jesus literally walking on the earth. Like, and we get to go to Jerusalem and worship him.

[18:47] Like, I'm far, I'm struggling with things that are anything better than that. And yet, look, notice this. Revelation 20, there's been a thousand years of that and some and then an invasion.

and you're like, where'd that come from? And it tells us that it's the heart that is deceitful.

It's not environment. It's not government. And that we, we can disagree with, with our government.

And if there are things morally against the word of God, we should disagree with our government.

But you know what? Government isn't the problem. Environment isn't the problem. Like, and I do, we talked about this a little bit last week. I think, you know, we can make the environment as nice and as good as it should be to bring people to the Lord.

And we've been stewards over that. But just by changing our environment, making utopia, doesn't change people's hearts. We're going to see that. So, you can change government to the perfect government.

[19:59] Who's ruling and reigning at this point? Jesus is. And there's still going to be, there's still going to be an invasion. There's still going to be rebellion.

And that tells us so much about that Ezekiel 38 passage that we need. What do we need? We need a new heart. Not just a reformed heart.

Not just one that's just cleaned up a little bit. But we need a brand new heart. Jeremiah 17 says that the heart in his sinful state, in his unborn regenerate state, is unregenerate state, not regenerate state.

Our unregenerate state is deceitful above all things and desperately sick. And who can understand it? The Hebrew word there for desperately sick is the idea of a terminal disease.

It's not going to get any better. You can put rules and regulations around your heart and around your behavior, but you're going to break those rules. It penetrates, the problem penetrates the very core of our being.

[21:07] So the problem is in government and society, the problem is you and me and more specifically the thing that drives us, which in the Bible is called the heart. Which is why God again promises to give us new hearts.

Why? It's not what we deserve, but it is what we need. So the idea here is that Ezekiel is seeing even after a period of peace and prosperity there's going to be invasion.

That's the first thing. The second thing, notice with me, is that the lands are all portrayed and you can just kind of, I know some of you will just take this and run with this this week.

The lands that are portrayed are all north from Jerusalem. Now you might go, so what? Well, I'll tell you a so what. Verse 6 says that the nations are from the uttermost part of the north.

Right? If you look at verse 15 and 16 in Ezekiel 38, God tells Gog, you will come from your place out of the uttermost parts of the north.

[ 22 : 12 ] Like, why is he saying that? Like, Gog knows where he lives. Do you know what I'm saying? It's like, God's saying to Gog, you're going to come out, let me tell you where you're going to come from.

And Gog's like, I know where I'm coming from, thank you very much. But he doesn't. He chooses to say, you're coming from the uttermost parts of the north, you and many people with you, all of them riding horses, great, a great host, a great army.

And this idea that the nations will come from the north is actually probably quite important as a kind of like little theme that runs through the Bible. Because the most traumatic invasions, if you think of it, the most traumatic invasions that came to Israel, Issyria, and Babylon, they came from the north. This is, this is national PTSD for Israel. Right? This is conjuring up that language again by John to say, look, do you remember those guys who came from the north, Israel, Babylon?

Yeah, it's going to be worse than that. That's the point. You remember 722 BC Assyria invaded from the north, they conquered the 10 tribes of the northern Israelite kingdom, deported them to all, all over the place, actually, all over their empire, and then in a series of three invasions from about 605 BC, Babylon moved in from the north, destroyed the southern kingdom, which then comprised only of Judah and Benjamin.

[ 23 : 40 ] And we've talked about before, again, look, and get this, understand this, that John uses this Old Testament imagery to say, guys, do you remember Babylon? Oh, don't talk to me about Babylon.

Oh, it's going to be like that. No, I don't want it to be like that, but it's going to be much worse. No. Right? And because of that, because of how the invasions came from the north, Israel, in their kind of national thinking, believed that the things in the north presented something that was evil.

Right? So, for example, Mount Hermon, which is up by Damascus, in Jewish theology, was a place where the fallen angels sinned.

Okay? So, Genesis 6, fallen angels came down. Where did that take place? In Jewish theology, there's only one place that took place, and that was Mount Hermon in the north. It's, um, the place called Bashan.

If you ever read Psalm 22, it's coming on the screen, Psalm 22, the, and you remember that this is, uh, depicting the cross, um, Jesus on the cross, and the writer says that the strong bulls of Bashan surround me.

[ 25 : 04 ] Bashan is Mount Hermon, and the bulls are the fallen angels. The point is, things north of Jerusalem were always associated with evil.

Whenever you read about God's judgments about cities and places, he's talking in terms of Tyre and Sidon. He's talking in terms of, um, those places beyond Israel's border, where the worship of Baal took place, because that's where that worship was taking place.

So the cities of Phoenicia, and the countries of Syria, were Baal's home turf, according to Jewish theology, right up to the north of Lebanon and Mount Zaphon, which was the palace of Baal.

So look, my point is, is that the idea of Gog and Magog, coming back around to Revelation 20, and Ezekiel 38, that the idea of Gog and Magog, which is modern day, if you want to go there, modern day Russia and Turkey, listen carefully, isn't necessarily those countries that are going to invade Israel, in the future.

We get this a little bit wrong, with our kind of dispensational, kind of, fantasful, kind of sometimes thinking, that this has a direct correlation to the countries that exist today.

[ 26 : 21 ] Like, there's even a book called, Russia Will Attack Israel, by a guy called Ray Comfort, who I like, but I think it's wrong.

I think John and Ezekiel, are teaming up, and going, hey guys, do you remember, do you remember Babylon? Do you remember Assyria? Where did they come from? Well, they came from the north, John.

Yeah, do you remember Gog and Magog? Yeah, they all come from the north too, hey? Yeah, what else is in the north? Oh, the bulls of Bashan, the fallen angels.

Everything bad comes from the north. Does that make sense? So, John is painting again, a picture of evil, coming south. An evil worse than Babylon, and Assyria, so far north.

And look at the language, from the utmost part of the north. It's just not north, it's just not just over the border. Right? I know there's many kind of, you know, I don't know how many Scots we have in this morning, but, you know, it's not just over the border.

[ 27 : 24 ] It's not just, whatever is over the border of Scotland. This is, this is the highlands, this is the highlands, right? This is way north. This is right up north.

Like as evil as evil can be. Right? That's the idea. The utmost part of the north. So, in Ezekiel and Revelation, we see an invasion take place, after a period of peace and prosperity, and both times, that invasion comes from the north.

Great. Let's get back into Revelation 20, verse 9. We're doing brilliantly. They marched up, over the broad plain of the earth, and surrounded the camp of the saints, and the beloved city.

Question, where is that? There's only one place, right? Jerusalem. Okay? There's only one place on earth, that a Jewish boy, is writing about being a beloved city.

Okay? That's Jerusalem. But fire, came down from heaven, and consumed them. So look, we've seen, this final, revolt, and now in, in verse 10, we see Satan's final removal.

[ 28 : 34 ] Look at it. And the devil, who had deceived them, this is the big question, what about Satan? The devil who had deceived them, was thrown into the lake of fire, and sulfur, where the beast and the false prophet, were.

Notice that. They were thrown in there a thousand years earlier, and they, all three, will be tormented, day and night, forever and ever.

So they were there, chucked in a thousand years earlier, and guess who's still there? They are. Now, verse 10, is something worth celebrating.

Amen? Right? So the devil who had deceived them, was thrown into the lake of fire. Great. This is the day, that God promised, to Satan, all the way back in Genesis 3, that would, come to him.

Right? God says to Satan, I'm going to crush your head. And Satan's like, na na na na na na, watch me make chaos.

[ 29 : 39 ] And he does. From Genesis 3, chaos. And all of a sudden, this is the day, when that prophecy comes true. It's become partially true, absolutely, theologically and spiritually, on the cross.

Done deal. Resurrection. Done deal. But here we get a scene played out, in Revelation 20. It's, it's a day, when he will get, all of, all that he deserves.

There is no, I have, and we should not have, any compassion, any empathy. We should not feel sorry, for him, being tormented, forever, and ever, and ever, and ever, and ever, and ever, and ever.

Amen? You see, for us, it's important to, remember, that, God has a plan, to redeem, that which has been ruined.

He has a plan to do that. And we can look back at a cross, and it's easy for us, you know, as Bible believers, we can look back at a cross, and we go, well that happened 2000 years ago, and Jesus did it then, he did do it then. But, he also has a, he also has a plan, to completely redeem, everything that, has been ruined by Satan.

[ 30 : 56 ] And we see that played out, in this chapter. But it was also important, for us to remember that. Like in my life, and in your life, God is in the business, of redeeming, that which has been ruined.

And we don't need to, do this exercise, but you might want to, do that this week, is to think of, 10 things, that have been ruined, in your life, because of Satan.

Listen, God is in the business, of redeeming those things. Those relationships, that have been ruined. Those moments, where you just wish, you could just turn the clock back, and you can't, but you wish you could.

Those times, God is going to redeem. And, writing to the church, in Rome, Paul said, that the God of peace, will soon crush Satan, under your feet.

Like I like that. He's writing to the church, in Rome. And he's reminding, the church in Rome, that though things, look really terrible. There is coming a time, where God will soon, and look, he's the God of peace, who's going to crush.

[ 32 : 06 ] What Paul is admitting, is that today, and I hope that you agree with me, and I'm not on my own, because otherwise, I'm in trouble. But I think, what Paul is admitting, is that today, we are battling with Satan.

We're not battling, with anyone else. You know, ultimately, we battle, with him. We don't wrestle, against flesh and blood. Right? One day, Jesus is going to end, that battle.

Do you look forward, to that day? You know the reason, why we struggle, is because of Satan. The reason, for all the bad news, on the news, is because of Satan.

The reason, why our hospitals, are full, and overflowing, is because of Satan. The reason, our relationships, break down so quickly, so easily, is because of Satan.

The reason, we get tired, and weary, because of Satan. And so, John, Paul says, as a good pastor, he just says, hey guys, remember, things are looking, terrible.

[ 33 : 17 ] But the God of peace, is going to crush Satan, and things will be, much, much better. And so, John sees, Satan, there in verse 10, being thrown into the lake, of fire and sulfur.

And then, in verse 11, he says, I saw a great white throne, and him who was seated on it. There's no prizes, for guessing who that is. Right? There's only one person, really, who's sitting on the throne, to judge, and that is Jesus.

Right? And from his presence, notice this, from his presence, earth, and sky, fled. It's remarkable, isn't it?

Like the one, we talked about this last week, didn't we? The storms that obeyed Jesus, are also going to, one day, run away from Jesus. And no place was found, from them, for them.

Alright, so the question is, like, where did they go? Right? So they ran away, this is the idea, the picture is, that they ran away, and they just didn't find, a place for them. And so, where did they go?

[ 34 : 22 ] Well the answer is, in the next chapter, just flick over, there's a preview, for next week, right? Chapter 21, verse 1, John says, then I saw a new heaven, and a new earth. Like, come on.

Right? Not just restored. Not just built again. Right? Jesus has been doing that, through the tribulation period, bringing about that restoration, ready for the thousand year reign.

Right? But now, in 21, he's like, let's bring something brand new. A new heaven, a new earth, for the first heaven, and the first earth, had passed away, and the sea was no more.

Don't get too hung up, on the idea, that there's no sea. This is what Peter wrote about, in 2nd Peter, chapter 3, verse 12. He says, that the heavens, will be set on fire, and dissolved. Where did they go?

They didn't go anywhere, they just dissolved. And the heavenly bodies, will melt, as they burn. And so, it's at this point, that everything, that is our current reality, changes.

[ 35 : 28 ] Everything that is our current reality, is destroyed. Oh yeah, but what about the sunsets? Like, I don't even know.

But whatever the new heaven, and the new earth look like, they're going to be better, than our sunsets. As glorious, as some of our sunsets look like. Laurie and I, went for a walk along the beach, last weekend, and it was glorious.

Wasn't too hot, wasn't too cold. I used to get a coffee, set on the beach, it was glorious. That text says, there's going to be no sea. Don't be worried.

Whatever's next, is going to be amazing. We'll be sitting around, in the new heaven, and new earth, be like, see, yeah, do you remember that thing? Can you, we used to, get wet in that.

What, what were we doing? Look, look at this. Look, doesn't even compare. Right? So, so, look, the point is, is that, that everything, that we know now, gets dissolved.

[ 36 : 31 ] It melts away. And then we see, the final restoration, begin verse 12. Then I saw the dead. So, the dead unsaved. Those who don't follow Jesus.

And this is sobering. Then I saw the dead. Great and small. Doesn't matter what badge you're wearing. Doesn't matter what title you carry.

Doesn't matter how many letters, you have after your name. Standing before the throne. And books were open. And then another book was opened.

Which is the book of life. And the dead were judged by what was written in the books. According to what they had done. And so, during this time, there's going to be two, um, books, open, John says.

And John describes, these books as, firstly, as books, plural. So, a set of books. And then, a singular book, a book of life.

[ 37 : 44 ] And many people think that the first set of books, books are the records of deeds done. Ecclesiastes, which is the, um, the happy book. Ecclesiastes chapter 12, verse 14, says that God will bring every deed into judgment.

With every secret thing. Whether good or evil. And so, there's going to be a time of judgment. And at that time of judgment, the writer says, God is going to bring every deed, every secret thing, whether it's good or evil, doesn't matter.

Everything is going to be laid out bare. It will be made known. And the books will be open.

And John says there in verse 12, that the dead were judged by what was written in the books.

According to what they had done. Now, that's a terrifying thing, isn't it?

I mean, the good news is, if you're a follower of Jesus, you never get to see that. Right? Your, your, your judgment is at the beamer seat, the reward ceremony.

[ 38 : 58 ] Okay? This is, this is the dead. Those who experienced the second death, which we talked about last time. John says that, the dead were judged. According to what was written in the books, according to what they'd done.

Now, skip down to verse 15. You'll see what happens. With the book of life. Verse 15 says, anyone's name not found written in the book of life. He was thrown into the lake of fire.

And again, look, if there is one text, I think that I'd rather not teach. It's this one. Not because I don't think it's true. But we all know people.

We'll be in that crowd. And we all know people who it's too late for them. We're going to be in that crowd.

And we all know people that we pray for daily, who we pray would not be in that crowd. So the book of life here contains the names of all who are saved.

[ 40 : 13 ] And if you're a follower of Jesus, again, your name can be found on one of those pages. Which is a great encouragement.

You know, Paul wrote to the church of Philippi, and he reminded them that their names are in the book of life. Paul knew that. Paul could look and write to the church. He goes, your name is there. And so when you're born again, and you receive your new heart, Ezekiel 38, as we've been talking about, when you receive your new heart, just as God promised, your name is put in that book.

The question for you this morning is, do you know your name is written there? Do you have that assurance today? Do you know your name is written there never to be removed?

Because it's an important question, because by not being in there, not being in the book of life means tragedy. Because verse 15 says that anyone's name not found written in the book of life during Satan in the lake of fire.

[ 41 : 26 ] And that is the reality that is yet future. Everyone from all time who has decided to not follow Jesus, Jesus resurrects.

And they stand before the throne. And as Jesus is sitting on the throne, books are opened. And they have their own deeds.

To stand by. But you see, for the Christian, whose deeds do we rely on? Jesus. His one deed on the cross. And that's why we never see this.

Their names weren't found in the book of life. And they're thrown into Gehenna, the lake of fire, otherwise known as hell. Verse 13, as a response to all of that.

The sea gave up the dead who were in it. Death and Hades, this personification of everything that is wrong, that is challenging.

[ 42 : 38 ] Death and Hades, that place of the dead, the realm of the dead. Death and Hades gave up the dead who were in them. And they were judged, each of them, according to what they had done.

And beautifully, verse 14, then death and Hades were also thrown into the lake of fire. Which is important because in Revelation 21, verse 4, John says that death shall be no more.

And so if there's no more death, there's no more need for the realm of the dead, Hades. And so Christ returns, sets up his kingdom, thousand years later, Satan is released.

Mounts a revolt. Jesus says, I'm not having any of that. Let's deal with you once and for all. And not only sends Satan into the lake of fire, he also hurls death and Hades into the lake of fire, symbolizing the death, the end of death, and the realm of the dead.

Because why? The saints are going to live forever in the new Jerusalem. And then he says, this is the second death, the lake of fire.

[ 43 : 57 ] And if you're a Christian, look this morning again, let me tell you that, that your second death was taken care of on the cross. Taking care of. You see, when Jesus went to the cross, he canceled our sin.

That's what Paul says in Colossians chapter two. He says, he canceled the record of debt that stood against us with its legal demands. This, he set aside, nailing it to the cross.

John, John wrote that Jesus's last words on the cross were what? It's finished. It's done. Paid. Which means that when Jesus died, he died so that you and I would never experience the second death because he canceled our sin completely.

And this cancellation then gets credited to us as we place our faith in Jesus. You see, it's not by our good works, our good deeds that we get saved.

It's by placing our hope, our trust in Jesus. We talked about previously about that word. Faith means allegiance. It means in the very basic sense, Jesus, I'm going with you wherever you go.

[ 45 : 07 ] I trust you. And because of that, we get eternal life instead of second death. But here is a second death that comes to everyone who hasn't put their faith in the saving work of Jesus on the cross.

Now, let me close with this. Look again at verse 15. If anyone's name was not found written in the book of life, he was thrown into the lake of fire. You know, that word, anyone, you might want to circle this word, anyone.

If you are an old King James Bible person, and I've got some in the house. If you are an old King James Bible person, that word, anyone is whosoever.

Right? Anyone got King James this morning? Yeah, a couple of you. Is whosoever. Whosoever was not found written in the book of life, was cast into the lake of fire.

They went to hell. But listen, whosoever has a familiar ring, doesn't it? The King James Bible in John chapter three, verse 16 says this, for God so loved the world, that he gave his only son, his only begotten son, that whosoever believes in him should not perish, but have everlasting life.

[ 46 : 27 ] And so, today, you have a choice. If you don't know the Lord, you have a choice. To decide which whosoever you belong to.

Whosoever's name is not written, or whosoever believes. And we'd love to help you with that. Let's pray.

Father, we thank you for your word. Lord, we thank you, Lord, that your word is true. Lord, we want to say this morning, Lord, that even though these things are difficult, they are personally taxing, emotionally draining, to know that those that we love may not be with you.

Lord, we still want to say that we believe you. Lord, we believe that these words are true. Lord, we thank you, Lord, that you've given them to us, to warn us.

Lord, and also to motivate us, to spread the love of Jesus as far as we can. Lord, we thank you, Lord, that there are two whosoever's, not just one, because of the cross.

[ 47 : 49 ] Because of the cross, there can be another option. Lord, thank you, Lord, that your mercy extends to us. Thank you, Lord, today, you, you call us in the same way that you called your people in the Old Testament.

Choose today whom you'll serve. Whosoever not written, or whosoever believes. Lord, and we would say, like the centurion, we believe, but help our unbelief.

Lord, we want to go with you wherever you go. Lord, we pledge our allegiance again afresh today. Lord, we are placing our flag with you. We may have a big flag, or we may have a small flag, Lord, our faith may be running out.

Lord, but we still want to say we're going with you. Lord, we want to take a few moments just to pray for those that we love, that don't know you, that have placed their flag somewhere else, in Satan's camp.

For sure, for the most part, they don't know that. For sure that they wouldn't accept that. Lord, but your word is true. So Lord, we want to pray for them.

[ 49 : 14 ] Lord, and just in the silence of this room, in our own hearts, in our own minds, we just want to name them to you. Lord, that they would be saved. Before the tribulation period starts, before the kingdom period begins, certainly before this day that we've read about.

Lord, would all of the conversations that we've had with them in the past, all of the ways that we've shown them that you love them, all of the ultimatums that we've given them, Lord, would you remind them of them?

Lord, would you remind them of your goodness, and your love for them? Your word says, it's the love of God that leads people to repentance. And so we pray, would you draw them? that they would experience the first resurrection and not the second. They would come to know you. Lord, and would you bless us as, as your people in this place, with that privilege of leading them into a new kingdom, but experiencing with them, but experiencing with them, they're being given a new heart, and a new spirit, and a new identity.

Lord, we thank you for everything that you're doing with us. And Lord, we pray, Lord, that when we leave here today, you would increase our faith.

[ 50 : 54 ] Lord, that when we go out into this world, whether that's this afternoon, or in the office tomorrow, or wherever we might be, Lord, we might stand even more firmly and strongly in you.

Lord, encourage us again today, Lord, that that what has been ruined in our lives, Lord, you are in the business of redeeming. Thank you for that.

Lord, as we, as we sing our final song, Lord, we pray, Lord, that again, Lord, we have a reason to celebrate. Lord, though we are in a battle, the God of peace will soon crush the head of Satan. Lord, we look forward to that day. And Lord, so we pray, fill our lungs now with praises for you. Lord, may our hearts call out to you and worship you.

Lord, you are alone, worthy of being worshipped. Lord, we thank you, we praise you in Jesus name. Amen. Amen. Amen.