

# The Defeat of Satan and the End of the Millennium

## Part 2: The Defeat of Satan and the Last Enemy

- I. The Adversaries' Role in the Introduction of Spiritual Death (Separation from God)
  - a. It is through the deceit of the serpent – who is identified as the adversary and the slanderer in Revelation 20:2 – that Eve was convinced to partake of the fruit of the tree of knowledge of good and evil.
  - b. Through this lie, the adversary murdered Adam (who was the son of God – Luke 3:38).
  - c. John 8:44 (NASB) "You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.
  - d. It would take the second Adam – the Son of God: Jesus – to reverse the bondage and the death brought into the corporate creation by the head of the first heavens and earth – the first Adam.
  - e. Read John 8:31, 32, 36, then see next slide.
- II. ... This Would Be Reversed by Means of the Cross
  - a. Hebrews 2:14-17 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that **through death He might render powerless him who had the power of death, that is, the devil**, (15) and might free those who through fear of death were subject to slavery all their lives. (16) For assuredly He does not give help to angels, but He gives help to the descendant of Abraham. (17) Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest *in things pertaining to God*, to make propitiation for the sins of the people.
  - b. Jesus' death is the most important eschatological event because it is from this event that everything else flows.
  - c. In overcoming the temptations of the flesh that were in the world below – which lusts and world were vanishing away (1 John 2:15-18) – Christ rendered powerless the slanderer, and subsequently freed "the people" from their bondage.
- III. The Cross and the Parousia
  - a. The overcoming of the "all things" pertaining to the flesh, and the bringing in of the "things pertaining to God" is directly related to the Cross, but this is consummated at the Parousia – this goal was at hand (1 Peter 4:7).

- b. The “all things” that He conformed Himself to (1 Peter 3:18-4:2) passed away at the time of the arrival of the New Heavens and Earth. This replaces the first Heaven and Earth that was corrupted through the entering of sin-death into the creation by means of the deceit of the adversary.
- c. Revelation 21:1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.
- d. This Heaven and Earth must needs be, for consistencies sake, the Heaven and Earth of those “in Adam” because it is this death that Jesus was destroying by means of His death to the world below through the preaching of the gospel of Christ that would be consummated at the Second Appearing to crush the head of the adversary.

#### IV. The Creation Versus the Whole Creation

- a. The Law of Moses played an important part in personifying the offense of the first Adam (Romans 5:20).
- b. This is why Jesus is the second Adam as well as the second Moses (Deuteronomy 18:18).
- c. This means that the eschatological work of Christ would solve the problem of Adam by fulfilling the promises made to the set-apart creation within the whole creation (Romans 8:20-22): Old Covenant Israel (Romans 9:1ff).
- d. The limited heavens and earth of Old Covenant Israel serve the purpose of emphasizing the corruption of the whole creation. It was in this way that even the Gentiles were looking for the day that the promises to Old Covenant Israel would be fulfilled (Acts 10:43). This would be the day that they would enjoy the blessings of the New Covenant.
- e. The New Covenant: Hosea 2:12, 18-19; Matthew 13:31-32; Ezekiel 17:22-24; Ezekiel 31:3, 6, 8-9

#### V. The Adversary and the New Covenant

- a. However, as we know, there would be those who would be opposed to the New Covenant.
- b. These would not be willing to accept the Gentiles into the promises of God unless the Gentiles would submit themselves to the very system that had at one time excluded themselves from the promises— in this way, they shared in the bondage.
- c. These adversaries are described as serpents – indicating that they were the seed of the adversary whose crushing would mark the defeat of the slanderer and of the last enemy.
- d. Matthew 3:7 – “brood of vipers”
- e. Their role as vipers was directly related to their blindness.
- f. Micah 7:14-20 - This is an echo of Genesis 3:14-15! They would be lower than the faithful Gentiles (i.e. the beasts of the field and fowls of the air!): Mat 8:10-12. This finds

its fulfillment in the resurrection banquet which takes place at the crushing of the “sons of the kingdom”!

VI. The Point

- a. Eschatology is about the second Adam – Jesus – reversing the effects of what the first Adam brought into the world through sin: spiritual death.
- b. The slanderer (i.e. the murderer and liar who held the people in bondage) would be crushed whenever this reversal process would be consummated.
- c. Genesis 3:15 “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.”
- d. With this in mind, if we can identify the timing of the defeat of the last enemy and the triumph of Christ (the last enemy being spiritual death), then we can identify the time of the crushing of the head of the adversary, and, therefore, establish the proper framework for the end of the thousand years.

VII. The Last Enemy and the Defeat of Satan in the Little Apocalypse

- a. Isaiah 24-29 establish the framework of biblical eschatology as has been established in the course of this lectureship.
- b. Isa 25:6-9 The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. (7) And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. (8) He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken. (9) And it will be said in that day, "Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation."
- c. It would be in that day that God would defeat the adversary.
- d. Isa 27:1 In that day the LORD will punish Leviathan the fleeing serpent, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea (Revelation 17:1, 15).
- e. The defeat of the last enemy, the resurrection banquet, the New Jerusalem, the veil causing blindness, and the coming of the Lord for salvation are all events that cannot be divorced from the defeat of the adversary. But when would this take place?
- f. Isa 27:9-10 Therefore through this Jacob's iniquity will be forgiven; And this will be the full price of the pardoning of his sin: When he makes all the altar stones like pulverized chalk stones; When Asherim and incense altars will not stand. (10) For the fortified city is isolated, A homestead forlorn and forsaken like the desert; There the calf will graze, And there it will lie down and feed on its branches.

- g. ...when the temple is destroyed and Jerusalem would be forevermore inhabited by Gentiles!
- VIII. The Last Enemy and the Defeat of Satan in Isaiah 65-66
- a. Isaiah 65-66 predict the time of the New Heavens and New Earth when God would call His people by a new name and cast out the children of the kingdom – that is, the seed of the adversary (Isaiah 65:11-15).
  - b. This new people is the New Heavens and New Earth – the New Jerusalem (Isaiah 65:17-19).
  - c. If postmillennialism and amillennialism is correct, then we have been living two thousand years without any city to replace the Old Jerusalem. We have been dead!
  - d. This is the time when the adversary would go down into the dust (i.e. die; Daniel 12:2; Isaiah 26:19; Isaiah 47:1).
  - e. This is the time when their “bones would flourish” (Isiah 66:14). This is a theme just to depict national restoration as in Ezekiel 37. This is resurrection!
- IX. The Last Enemy and the Defeat of Satan in Revelation 20
- a. When we come to Revelation 20, and we keep it within its proper timeframe, we find that the defeat of Satan is concurrent with the defeat of the last enemy.
  - b. Rev 20:10-14 And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever. (11) Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. (12) And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. (13) And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. (14) Then death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.
  - c. No longer would spiritual separation plague the people of God!
- X. Conclusion
- a. When we understand the importance of Jesus’ work on the Cross in relation to the last enemy as well as the role of the preaching of the gospel in abolishing this enemy (2 Timothy 1:10), we have begun to lay the foundation for proper eschatology.
  - b. The defeat of the last enemy, and therefore the defeat of Satan, is inseparable from the casting out of the unbelieving Jews, the bringing in of the Gentiles, and the time when Jerusalem – the lofty city – would be brought to the dust.

- c. This means that the Millennium could have ended no later than the fall of Jerusalem in AD70 when the bondwoman was cast out.
- d. Postmillennialism, in postponing the end of the Millennium to a time outside of the biblical time restraints of Revelation (as Gentry basically admitted in the quotation from the previous lesson), has utterly failed in providing a proper eschatology.