

(Revelation) the Banishment of Satan

by Willie Mullan

Willie Mullan's sermon explores the banishment of Satan and the implications of Christ's second coming as described in Revelation 20.

Duration: 1:02:26

Scripture: Isaiah 61:1, Revelation 10:1, Revelation 11:11, Revelation 13:1-2, Revelation 19:20, Revelation 20:1-3

Topics: "Satan"

Description

In this sermon, the preacher begins by quoting a passage from the Bible about the Spirit of the Lord being upon him to preach good tidings to the meek. He then talks about the key of the bottomless pit and the opening of the prison for those who are bound. The preacher discusses demons and their ability to be commanded. He also mentions a king over them, known as the angel of the bottomless pit. The sermon then transitions to a discussion about Revelation chapter 20 and the different interpretations of the first three verses, particularly regarding the timing of Christ's coming to earth.

Transcript

And we're at chapter twenty this evening, the book of the Revelation, chapter twenty, and you can see from your notes that we're looking at the first three verses, and that seems a very short portion for the class this evening. And in these three short, shall I say simple, verses, they're not arrayed themselves around these verses, more battles about dispensational truth than anywhere else in the Bible. You see, the camp of the postmillennialists, as they call themselves, they have planted their standard in the ground here.

And of course, the amillennialists, they've brought their forces to the first three verses of chapter twenty. And of course, the premillennialists have held the fort here for a long time. For those of you who don't know exactly what I'm talking about, then I talk about the postmillennialists.

The postmillennialists are the people who believe that the coming of Christ to this earth is after the millenniums. In fact, they tried to tell me that we're in the millennial mouth of a millennial in Ulster, I assure you. I just can't understand the mentality that talks like that.

Funny that when we get some of the other boys on the other side, one of them said to me the other day, he says, you know, we're in the heart of a great tribulation just now. Well, he was sitting looking out of a big Mercedes car, about three thousand cc, and I happen to know that he's maybe got two hundred

thousand pounds in the bank. And I said, there's a lot of books to do with the tribulation you're getting.

They amuse me the way they talk, but the postmillennialists believe that there will be no coming of Christ until the millennial is passed, and they argue that we're in it now. But amillennialists, it simply means against the millennial, anti-millennialists, they don't believe that there's any such thing. They don't believe that there's anything literal in these three verses, and you'll see too much.

They tell me it's all spiritual, you know, all the blessings that you talk about as the millennial, they're all spiritual. Well, we'll just see, won't we? Because we're going to take it at us. I'm a pre-millennialist.

I believe that Christ is coming very soon to the air from his church, and I believe that the moment that we rise to meet the Lord in the air, then the day of the Lord's wrath will begin on this earth. And there will soon come that period that's called the Great Tribulation, and at the end of the tribulation period, the Christ who came to the air will come to the earth, and in that day his feet shall stand upon the Mount of Olives, and he'll take the throne of his father David, and Jesus shall reign, and the great millennial reign will begin. But you're going to find out tonight, as you look at these three verses, just in whatever way you would dare to interpret them, they'll tell us what camp you're in, because this is where they set the different camps, and that we're going to see this evening.

You know, two weeks back, we were looking at Christ's second coming to the earth, and we contrasted it with Christ's first coming to the earth. And I said to you that when Christ came the first time, Christ Jesus came into the world to save sinners. He came to deliver captives.

He came to declare God. No man has seen God at any time, the only begotten Son, he hath declared him. And he didn't only come to deliver sinners, and to declare God, he came to destroy the works of the devil, and just watch it, the works of the devil.

He also came to demonstrate how believers should live in this planet, when they have trusted Christ. He left us an example that we should follow in a sense. And we contrasted the first coming to the earth with the second coming to the earth.

Could we differentiate between the first coming to the earth and the second coming to the earth, and the coming to the earth? But when we contrast the first coming to the earth to deliver and declare and to demonstrate how we should live and destroy the works of the devil, we found out that when he will come the second time to this earth, that he's coming to deal with sinners. He's coming to make war, we found out. Let's go back to chapter 19, where we were the other day.

Verse 11, John speaking, said, And I saw, I like the way John does this, I saw heaven opened, and behold, a white horse, and he which doth upon him is called Faithful and True, capital F, capital T, you can't miss who this is. And in righteousness he doth judge and make war, he's coming to make war. Let's get that bit settled.

Well, this is quite different from the first coming to earth. He came to save the first time. Now, it's not wooing men, it's warring with nations, coming to make war.

Then John describes him and what he looks like and all the rest of it, and he said this, verse 15, Out of his mouth brought a sharp sword, that with it he should smite the nations. You know, that's not saving them, that's smiting them, you should see the difference. He's not coming to woo, he's coming to war, he's not coming to save, he's coming to smite.

Do you see what it says in that middle of the verse, 15? And he shall rule them, who, the nations, with a rod of iron. You know, he's not coming to rest you now, he's coming to rule. I think that you can see that quite clearly, it's quite different, isn't it? You see, we were looking last week at the great portion he read out of Isaiah 61.

Let's just read it over again for the sake of the young people. Let's go to Luke's gospel, chapter 4, please. Luke's gospel, chapter 4, verse 16.

And he came to Nazareth, where he had been brought up. Isn't that a great phrase, you know? If you could only see the place, what a miserable, stinky, foul it is. Yes, that's where he was brought up.

And as his custom was, he went into the synagogue on the Sabbath day. I think that's great that it should be written like that. The synagogue wasn't always a great place, you know, there was a lot of old Pharisees and hypocrites about it, like some of the professing churches I know.

But you don't stay at home because there are hypocrites there. Well, the Lord didn't stay at home, he's more holy than you are. As his custom was, he just went to the synagogue on the Sabbath day, never mind about the hypocrites, and stood up for to read.

This was the privilege in some of the synagogues. And there was delivered unto him the book of the prophet Isaiah. It's just the Greek way of saying Isaiah.

And when he had opened the book, he found the place where it was written. You know, it was a long scroll they gave him, and there wasn't chapters and verses. This was done much later.

And you know, he could open the scroll and roll it out, and he knew all about it. He found the place where it was written. Actually, we know it now as Isaiah 61 and verse 1. And here's what it says there, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.

He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set up liberty then that are bruised, to preach the acceptable year of the Lord. And mark the word Lord, because that's when he stopped reading. And he closed the book.

Just like that. Now, let's go through Isaiah 61 and just see this for ourselves. The prophecy of Isaiah 61, and you'll notice that he read the first verse.

The Spirit of the Lord God is upon me, because he has anointed me to preach good tidings unto the meek. He has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, should proclaim the acceptable year of the Lord. And he shut the book.

Now, it's not the end of the sentence, is it? I did a thing like that, some of the old grammarians rant me, all the boys who think they know everything. They would say, my dear, what's he up now? Well, he never went to school, he does not. Ah, well, the Lord, sometimes the way you tittle tattle just shows me your ignorance.

But the Lord didn't make any mistake or anything, you know. He knew where to stop. When he came the first time, he came to proclaim liberty to the captives, and to open the prison to them that are bound, to proclaim the acceptable year of the Lord.

And the Lord said, come on, he stopped. Because he couldn't read this. And the day of vengeance.

Oh, no, it hadn't come up at that time. The day of vengeance belongs to another dispensation deal. And the boys who tried to argue with me about dispensations don't know why he stopped.

The day of vengeance is different altogether. And when he comes the second time, he can read the rest of it. Because he's coming to war then.

He's coming to smite them. He's coming to rule the nations with a rod of iron. It will be the day of vengeance.

What a day it will be. Terrible day. I would have thought that would have stopped everybody who argues against dispensation, who lives on the trick or two.

But you can't teach some of them. Surely the master's trying to tell us something. Last Tuesday in the class, we were looking at the day of vengeance is fully come.

And we were in chapter 19, and we're back there just now. Chapter 19. And the Lord is coming to earth, and he's coming to war, and he's coming to smite the nations, and he's coming to rule them with a rod of iron.

And at verse 19, John said, and I saw the beast, the Antichrist, and the kings of the earth. And there is a mess of kings. The kings of the earth are all united there.

And their armies gathered together to make war against him that's up on the horse. And I said the audacity of the people. Mr. Edgar said to me, every time you said audacity, I said to myself, stupidity.

I think that was the better word. Because it's a stupid thing to do, to make war with a king of kings. And you'll find that they gathered together to make war against him that sat on the horse, and against his army.

And you'll notice this, the beast was taken. Oh, just lifted like a, shot. And with him the false prophet that wrought miracles before him, and what's the word, miracles? With which he deceived them that have received the mark of the beast, and them that worship his image.

And the Lord just lifted these two, and they were cast alive. Oh, there's no tribunal or anything. There is no lower court and higher court and super court here.

Just lifts them and throws them into the, into the lake of fire. You see, it's the day of vengeance now. Have you got that? Yes, you'll find from your notes that there was vengeance upon the unclean beast, and vengeance upon the unreal prophet.

And although the chapter has a division there, I don't think it should have, but that doesn't matter. It begins tonight, and I saw an angel come down from heaven, having the key of the bottomless pit. He laid hold on the dragon, that old serpent, and it's vengeance for him too.

Because the day of vengeance, he's coming to make war. He's coming to smite these unclean nations. He's coming to deal with this unclean prophet, or this unreal prophet, this unclean beast.

And now this unholy devil has come to deal with him. This is the time when the devil is going to be banished from this earth for a thousand years. That's where the arguments begin, isn't it? That's exactly.

But we want to do something for the young people tonight, before we get into the depths of this. I want to take you through the whole history of the devil, from his creation. Let's go back to Ezekiel 28.

Just mark these down beside these headings. I haven't room all the time for everything without the creation of Lucifer, because he wasn't created the devil, and he wasn't created Satan. Oh no, he was Lucifer.

He was son of the morning. We're at Ezekiel 28, verse 11. Moreover the word of the Lord came unto me, saying, son of man, that's the way God always talked to Ezekiel.

And he's telling him, get up and lamentation upon the king of Tyrus. And say unto him, thus, Tyrus, and say unto him, thus saith the Lord God, thou singest of the son, full of wisdom, and perfect in beauty. You know this person of every age is called the king of Tyrus, and if you go back into history there was no such person.

But he was the person who was the sum total of wisdom, full of wisdom, and the sum total of beauty. Full of wisdom and perfect in beauty. You know that's tremendous, isn't it? Not many of us have qualifications like that.

Usually you'll find the fellow who's got brains, he's got no face at all. Some of you can take comfort, and some of you know what I'm talking about. And usually, you know, when you get a pretty face, a very pretty face, a false face, you can be pretty sure that inside the head there's as much in a balloon.

You know what John McNeill did once? He went to Oxford. He's a terrible character, you know, went to preach at Oxford, and before all these great lads and lasses at Oxford, he preached on David slaying Goliath, Astoria. And two of these Oxford dons thought to themselves at the end of the meeting we'll have a chat over this whole thing.

So they came up round and said, hello Mr McNeill, that was a great, great message. We never heard preaching like that in here before. That was really some guy.

He said, but surely you don't believe this Mr McNeill. You don't believe that a real lad threw a stone and it entered into the giant's head and fell. You don't believe that.

And old McNeill laughed and said, son, if the giant's head had been as soft as yours, I'd snowball with it. I never tried to take it out on an old preacher, you know, there are some of them dead right. But here are qualifications.

And the person was full of wisdom and perfect in beauty. And then this thing is said of this person, thou hast been in Eden, the garden of God. Now don't go too quick with that.

It says every precious stone was thy coupling, the sardus, the topaz, the diamond, the beryl, the onyx, the jasper, the sapphire, the emerald, the caribuncle and gold. The workmanship of thy tablets and of thy pipes were prepared in thee in the day that thou wast created. This is the created being we're looking at.

A created being who was full of wisdom and perfect in beauty, who was covered with all this glory. That's who we're looking. Someone who had been in Eden, the garden of God.

Of course some of the jump to this and say that's right the devil came. I'll tell you he never came to the garden of God like this. He came like a serpent.

This is some kind of Eden. This is a way before that, you know. This is when the devil was created and he was placed in the garden of God in all his glory.

This is what we're looking at. Don't jump the gun now. I was talking to some of these evolutionists the other day and I was reading this to them that he was created in all his glory, full of wisdom, perfect in beauty and a lot of other things that I see here.

I said now where did he come from? Because this was before the monkeys came at all. Now when you take evolution backwards we get in a bit of a fix don't we? Where did he come from? He wasn't evolved from a monkey. There were no monkeys.

Oh no, he was created is the word, sir. In the garden. But thou was created.

Yes, he was created. Make no mistakes about it. So that's his creation, isn't it, sir? It says this in verse 14, thou art the anointed cherub.

He was one of the cherubims. This was his occupation. Have you got those two things now in your notes? In Ezekiel you can see his creation and his occupation.

Let's go to Isaiah chapter 14, please. Prophecy of Isaiah chapter 14 and verse 12 says, how art thou fallen from heaven, O Lucifer, son of the morning. That's the character we're thinking about.

But we're thinking about his form now. How art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground which did weaken the nations? For thou hast said in thy heart, what say I wills, I will ascend into heaven. I will exalt my throne above the stars of God.

And when we use the word stars there, we're not thinking about the twinkle, twinkle in the sky. We're thinking about the angels. And he's gone to exalt his throne above the angels.

I will sit also upon the mount of the congregation in the sight of the north. I will ascend above the heights of the clouds. I will be like the most high.

Ah, that's the day that he rebelled. That's the rebellion. God created him.

God gave him wisdom. God gave him beauty. God gave him the greatest job in heaven, the anointed cherub that covereth the throne of God.

And because of his exalted position, this tribe entered and sin entered. And he said, I will be like the most high. I'll be like God.

I'll take it all. That was his rebellion. Of course, he's cast down now.

And when God created man, because he created him too, in the day that God created them, male and female created he then. And the old devil came to retaliate. Ah, but he's the serpent now.

You can see the creation of Lucifer and the occupation and the rebellion, but it's the retaliation of the serpent now. The old serpent comes. You know what he came for? I hope you do.

He came to deceive. I need the CDs to keep that in the back of your mind as we get into the subject now. Because you'll find as you go right through the scriptures that his indignation was set against everything that God chose.

When God chose Israel to bring Christ to this world, the old serpent was against Israel. When God's Son was born, why, he tried to slay the baby. Right down through the years, you can see the indignation of the devil.

And when Christ died on Calvary and stepped into death and entered into death, it was by death that he destroyed him, or paralyzed him, who had the power of death. That was his ruination, Calvary was his ruination. Just a little bit of the history of the devil for you young ones.

As you got it now, in Ezekiel you can see the creation of Lucifer and the occupation of Lucifer. In Isaiah 14, you can see the rebellion of Lucifer. In Genesis 3, you can see the retaliation of the serpent.

If you go through the scriptures and look only at Israel and Christ, there are many others of course, you can see the indignation of the devil. If you go to Calvary, you'll see the ruination, for the serpent's head was crushed. Now we're coming to the place tonight where you see the deportation.

You know, from the day that Adam was made to this moment, he's always been around somewhere. But he's going to be taken out of the scene altogether for a thousand years. But there are many arguments, we must face the arguments.

Let's go to Revelation chapter 20 and do it properly now. You know, I was talking to some of these characters who argue with me, bless them, and one of them said to me, you know there's nothing literal here at all. Millennialists don't believe in the literal interpretation of the scriptures, do you don't? All spiritual with you.

All right now, I'm taking you on now. So I read to this character, fun for me reading to a boy like that, small boy. I says and it says, and I saw through the eye.

It's John, isn't it? He's literal, sure. You're not telling me he wasn't there. Surely John's literal enough for you, isn't he? I'll tell you what's more, you know.

It's just a follow-on of what he'd been saying. Go back to 19 and do it with me. See verse 11, and I saw, that's how that begins.

Give me a ballad over there. Tell me that you knew who it was then. You see verse 17, and I saw an angel standing in the sun.

You hadn't any bother with that, sure you hadn't. There was no thousand years in that bit that didn't bother you then. See verse 19, and I saw the beast.

Yes, he saw the beast taken and the prophet taken. And then he says in verse 20, and I saw an angel. Tell me this now, is the angel not the truth? All right then, spiritualize it for me.

I think you'll have to accept it's an angel or you'll be in bother. I think you'll have to accept that it's the apostle and it's an angel. Would you dare to say it's not a literal? You'll need to back it up a wee bit.

And I saw an angel come down from heaven. Heaven not the truth. Coming down from heaven, having the key.

And this is a bit of a problem. I'll leave the key to the side for a second and you'll see what I'll do with it. I'll not run away from it.

Having the key of the bottomless pit. Is this not the literal place of the fellow I was talking to? He said, no, no, no, you're going to his home. I said, well, all right, I said, we'll have to do it out for you.

Let's go back to chapter 9, Revelation 9, Revelation 9. And the fifth angel pounded, and I saw a star fall from heaven. It's the same old word you know. It's an angel falling down from heaven onto the earth, onto him.

This would give you the clue. To whom? It's not a star, you know. It's a him, a person, with given the key of the bottomless pit.

And then the pit's opened, you know, and these demons come out. And we have had a night with them. And you know, they can be commanded, says in verse 4, and it was commanded them.

And they understand, you know, to them it was given, verse 5, that they should not kill them, but that they should be commended five months. And it goes right on down until it comes to verse 11, talking about these demons. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon.

Is this not a person? You're like to spiritualize it for me. My, you would sit looking at it a long time, wouldn't you? All the bottomless pit's real. Told at this moment with demons and the black art before law, the way things are happening in Ulster, you would think some of them had escaped already.

All the bottomless pit is real enough. Take no mistakes about it. Let's go back to 20 again now.

This one, and I saw an angel come down from heaven having the key of the bottomless pit, and the great chain in his hand. Oh, how they love to talk about this. Leave it with the key for a minute or two, and we'll come back and do it properly.

And the angel, he laid hold on the dragon, that old serpent which is the devil and Satan. Is he not the devil? Surely this is the devil. Surely it's a real angel, this is a real devil.

He laid hold on him. What a moment that will be when God gives an angel power to take the hold of the devil and shake him. Must be a very select angel.

I wouldn't be fit for the job, but I would like to tackle it, because I was shaken for a good long while. But he's laying hold on the dragon, and bound him a thousand years, and they say, don't believe it. I don't believe a word of it.

But we'll see in a moment. Watch it, laid hold on him, bound him, cast him. Isn't that great? Cast him into the bottomless pit, shook him, shook him up, set a seal upon him.

By this angel's getting about the job, he laid hold on him. He bound him, he cast him, he set him up, he set a seal upon him. And now for this reason, this is why this bit takes place, that he, the devil, should deceive the nations no matter what.

Tell me this, are the nations not literal? Well, I don't know how you argue sometimes. This big fellow standing at my side, who has had all the schooling that this country can give him, he says there's nothing that, my dear friend, I wonder what goes on in his, in their minds. Oh, to keep an erroneous doctrine.

That's what it's for. Surely the nations are literal. Now this is what I did with him.

I said, all right, you don't believe a word of this, you don't believe the thousand years, you don't believe that this is just the way that I'm seeing it. Do you agree that whatever happens to you, it happens that the old devil should not deceive the nations anymore? Are we agreed on that? And we agreed on that. He said, you see, what I believe is that the way back at Calvary he was bound, fair enough now, tell me the rest of it, he was bound the way back at Calvary that he should deceive the nations no more.

From Calvary to now has he not deceived anybody? Because that's what you're, that's what you're professing. If you remain millennialist, that's what you're trying to say. You're trying to say that he was bound back at Calvary so that they won't be able to deceive anybody anymore.

He hasn't deceived anybody from then till now. So I did this with him. I took him over to 2 Corinthians.

Would you mind going over there? 2 Corinthians and up the 11th chapter please. 2 Corinthians chapter 11. And Paul's writing to these saints and he's saying this to them in verse 1. Would to God ye could bear with me a little in my folly, and indeed bear with me.

Or as it should be, and indeed ye do bear with me. For I am jealous over you with godly jealousy. For I have despised you to one husband that I may present you as a just virgin to Christ.

But I fear, Paul was afraid of something, lest by any means of the serpent beguiled ease through his subtle faith. So your mind could be corrupted. What was he afraid of, of the devil which teamed up and he couldn't deceive anybody? Well let me tell this class that the word beguiled there is a very wonderful Greek word.

It's exipati. Some Greek scholars in the class know more about it than I do. It's the Greek word exipati.

And it's the word that's rendered beguiled here, but it's the word that's rendered deceived there. For it's beguiled and deceived the same thing. In fact he said he wasn't allowed to deceive anymore.

You tell me he's bountiful that he can't deceive. If Paul knew as much as you knew he wouldn't have been so afraid would he? Happens to be that Paul didn't know what you're trying to say. Happens to be that Paul was afraid of the devil doing the same with the saints as he had done with ease.

And for any sort of second-hand modernist that might be in this class, let me tell you that Paul believed that the serpent beguiled him. Yes, you don't believe Genesis chapter 3 until I knew it there all right. And it happens to be inspired.

The Holy Ghost believes it too. Yes, Paul was afraid that the old devil would steal this. He wasn't bound then.

Now, let's have a look at this. See Corinthians, we're at 2nd Corinthians, let's go back to chapter 4, 2nd Corinthians 4. Paul's talking about the gospel here, and he says in verse 3, But if our gospel be hid, it is hid for them that are lost, in whom the God of this world hath blinded the minds of them which believe not. Is this not the devil at his diabolical work of deceiving? Is it not? That's not what you told me he was locked up.

I'm telling you Paul didn't believe it. And most certainly neither do I. Oh no, I don't think that would work. Let's go to Acts chapter 5. Maybe it comes out clearer there.

The Acts of the Apostles chapter 5. It's the story of Ananias and Sapphira. Verse 1, But a certain man named Ananias with Sapphira his wife sold the possession, kept back part of the price, kept a bit of the money. His wife also bequeathed to him, and brought a certain part, and laid it at the apostles' feet, pretending it was the whole sum.

But Peter said, because Peter had the gift of discerning of spirits, Peter said, Ananias, why hast thyself sold thine heart to lie to the Holy Ghost? Is the devil not abroad then? That you told me he was tied up. That you told me he was tied up that he would deceive the nations no more. I think you'd better rethink it.

Because this is long after Calvary I can tell you. And these are two believers in the church, and the old devil has deceived them to bring this story of this money. And now Peter knows the whole story.

He says, Why hast thyself sold thine heart to lie to the Holy Ghost? I don't think there's any problem about this at all. Let's go to 2 Timothy chapter 3. 2 Timothy, and we're at the third chapter. You know, we're talking about the last days of church history here, verse 1. Christ knew also that in the last days perilous times shall come.

He's writing to Timothy, you know, perilous times shall come for the church. And I believe that with all my heart. Because I don't think that the church is going to go through the great tribulation or anything like that.

I think that the great tribulation, of course, is the wrath of God against wicked men. But I believe that tribulation is the wrath of wicked men against good men. And it may come to us in this part of this island.

Sometimes when I listen to the TV I wouldn't hardly know what's going on. You wouldn't know what he's got one day or another. He seems to have got himself into a bit of a muddle tonight anyway.

Never mind, we don't need to discuss it. But this is something that's sure, that in the last days perilous times shall come for believers. And I'll tell you where they come from.

They'll come from men. For men, there's a lot of them around, shall be lovers of their own selves. Covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers.

There is a big word for you. My dear friends, you could preach for a night on that just now, and you'd no bother getting an administration reader. False accusers, incontinent, fierce.

Look at this wee bit, despisers of those that are good. You just take your stand for the Lord. You just live godly in Christ Jesus, do you see? My dear friend, you're in for trouble.

You know, they're traitors, haughty, high-minded, lovers of pleasures more than lovers of God. And at the same time, although the word unholy is here, although the word blasphemers are here, although the phrase despisers of those that are good is here, yet they're going to have a form of godliness, won't they now? So the ecumenical movement will have a form of godliness, and there's more blasphemers in it than anywhere else. And I think you know the day's fast coming when they're going to despise those that are good.

Who's to blame us for keeping back this bandwagon of theirs? They're going to have a form of godliness. But all the time these old modernists are going to deny the power thereof. I'm not having prayer meetings three or four times on a Sunday morning.

But the wee word for the Christians there, from such turn away. You get it? Because if you went to school at all, you couldn't miss it, could you? The kids know what it means, from such turn away. Get out.

That's not unity. That's separation. That's getting out and staying out.

Are you stuck in an old church where they're tearing up the book, and tearing up the hymn book, and denying Christ and the power of God, are you? Get out! That's what God says to you. There's there a long time, and if I'm rubbing it into you, that's what God wants them to be, these last days. And I'll tell you more about these men.

It says, verse 13, it says, but evil men and seducers shall wreck worse and worse, deceiving men. That's this wee bit. And being deceived.

Did you get that? So, if they're evil men to begin with, and they're wrecking worse and worse, and they're deceiving, who's deceiving them? And being deceived, says the arch deceiver, he's not tied up in a knot at all. He's knocking around. One young fellow said to me once, very boldly, he said, you know, you don't know.

My, when he shakes the hand like that of me, I feel like licking them and waving them around my head. The grace of God saves some of these guys. He says, you know, you don't know that Christ was bound at Calvary, that the devil was bound at Calvary through the work of Calvary.

I said, are you thinking about Revelation 22? He said, certainly. And he was bound by Calvary there one day. Now, I said, oh, read Revelation 22.

You, let me read it again now, carefully. It's only a verse or two. There's a lot of things in it, but you need to be careful with it.

Talks about this angel casting the devil into the bottomless pit and shut him up and set the seal upon him that he should deceive the nations no more till the thousand years should be fulfilled. And after that, after that, he must be loosed a little thing. And he said, are you telling me, son, that Calvary bound him? He said, yes.

I said, when he's loosed, are you going to undo Calvary? You'll have to answer now. Is Calvary bound him? Tell me, is Calvary undone? Do you dare to talk to me about the work of Calvary ever being undone? My, you're all very fanatical. You could be done with a doctrine like that.

Oh, no. When I think of the post-millennialists, the boys who believe that Christ will come after the millennials, at the end of the age, when there'll be a universal resurrection and universal judgment, when I say, why are they going to loose the devil after all that? He doesn't know. He hasn't any clue to that.

He's been working the thing all wrong. And the amillennialists, they can't think that they'll have to undo Calvary to work everything out. And the post-millennialists have no answer.

If everything's going to end with a clap of your hands, when will you let the devil loose again? It won't work, will it? No, it's not going to work. I think that looking at these few verses carefully, you could do this yourself now. Who is banished? That old serpent, the devil, and Satan.

Where is he banished to? The bottomless pit. Why is he banished? That he should deceive the nations no more. For how long is he banished? The book says, till the thousand years should be fulfilled.

When will the banishment end? When the thousand years are expired. I'll be going on from there next week, and we'll see more about this millennial vein, this thousand years. Singing a good old hymn tonight, 1084.

Jesus shall reign, where'er he come, doth his successive journeys run. Ten hundred and eighty-four weeks. You know, when I was looking at this again, I noticed this.

John says, And I saw an angel come down from heaven, having the key of the bottomless pit, and a great sin in his hand. One of these characters said to me, You don't think that the devil could be chained with an iron chain, do you? I said, Why, where did you read about the iron chain? I don't believe in something into it myself. Nowhere does it talk about an iron chain.

And nowhere does it talk about a steel chain. It talks about a great sin. Surely you'll allow God's language when he's trying to tell you that he'll bind Satan.

Oh, but he's talking about binding the devil with an iron chain. It's the very theme of the key. Why, we believe that the key of death hangs at the girdle of Christ the Light.

He says, I'm alive forevermore, and the keys of hell and of death. And as I see life, you know, I'm going down this corridor of time. Can't I say this? There's the door of God down there.

They don't want me to take you around and show you the wooden door, do you? I'm using the figure of speech. But to me, it's terribly real. There's the door of death.

But I'm absolutely sure I'm not going through it until he puts the key in and turns it. David used another figure. He talks about the gates of death.

Oh, however, whatever way you like it will suit me. Don't be reading something into it that's not here. Oh, but he's talking about an iron chain.

My God will be able to bind the devil, and certainly he can give the angel authority and power to open the gate. We're at the third verse. Dear Lord, part us in my fear, and with thy blessing, take us to our homes in safety, through Jesus Christ our Lord.

Amen.

Audio: <https://sermonindex1.b-cdn.net/7/SID7089.mp3>

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