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**SLS - Revelation
20:10: Was This
The End Of Satan?**



By Dan Maines

Revelation 20:10: Was This The End Of Satan?

Introduction

† Revelation 20:10 gives one of Scripture's strongest statements concerning the final judgment of the devil. The question is simple: Was this the end of Satan, or was Satan released again sometime afterward?

† Revelation doesn't say Satan escaped from the lake of fire. It doesn't describe another release, another little season, or another period of satanic activity after Revelation 20:10.

† The New Testament presents Satan's defeat as something

already underway through Christ's ministry, death, resurrection, reign, and the approaching judgment that the first-century believers were expecting (John 12:31; Hebrews 2:14; Romans 16:20).

† Revelation 20:10 is the climax of that story. Satan's judgment wasn't temporary. The enemy who deceived the nations was finally judged, and Scripture never describes him returning after this judgment.

Revelation 20:10

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.

† Notice the finality of the language. The devil was cast into the lake of fire. John doesn't say he was temporarily restrained, imprisoned for another period, or released again.

† Earlier in Revelation 20 Satan was bound and later released for the little season (Revelation 20:1-3, 7). Revelation 20:10 comes after that release. This means the little season can't logically be placed after Revelation 20:10.

† The progression is clear. Satan was bound, Satan was released, Satan deceived the nations, and Satan was finally cast into the lake of fire. There is no second release after that judgment (Revelation 20:1-10).

Revelation 20:7-9

When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are at the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them.

† This passage places Satan's little season before his judgment in the lake of fire, not after it. Satan is released in verse 7 and cast into the lake of fire in verse 10.

† Any interpretation that places another little season after

Revelation 20:10 reverses the order John actually gave. The release comes first, then the final judgment (Revelation 20:7-10).

† Revelation doesn't restart the cycle after verse 10. Satan's final deception leads directly into his final judgment.

Revelation 12:9-10

And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brothers and sisters has been thrown down, the one who accuses them before our God day and night.

† Revelation identifies the dragon directly as the Devil and Satan. We don't have to speculate about the identity of the enemy being judged.

† Satan is also called the deceiver of the whole world.

Revelation 20:10 deliberately returns to this same description when it speaks of the devil who deceived them (Revelation 20:3, 8, 10).

† Revelation 12 and Revelation 20 belong to the same larger biblical story of Satan's defeat. His authority was being overthrown as Christ's kingdom was established and the accuser was cast down.

John 12:31

Now judgment is upon this world; now the ruler of this world will be cast out.

† Jesus didn't place Satan's defeat thousands of years beyond His generation. He said, Now is the judgment of this world, and now the ruler of that world would be cast out.

† The cross began the decisive overthrow of Satan's rule. Revelation shows the completion of the judgment that Jesus announced during His earthly ministry (Colossians 2:15; Revelation 12:9-10).

† Jesus wasn't mistaken when He said now. Satan's defeat was connected directly with Christ's redemptive work and the judgment of that covenant age.

John 16:11

and regarding judgment, because the ruler of this world has been judged.

† Jesus didn't say the ruler of that world might eventually be judged. He spoke of Satan's judgment as established reality.

† Christ's approaching death and resurrection guaranteed the enemy's defeat. The judgment pronounced upon Satan couldn't fail (John 12:31; Colossians 2:15).

† Revelation 20:10 shouldn't be separated from these statements of Jesus. Revelation shows the final outcome of the judgment Christ had already announced.

Hebrews 2:14-15

Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, so that through death He might destroy the one who has the power of death, that is, the devil, and free those who through fear of death were subject to slavery all their lives.

† The purpose of Christ's death included bringing to nothing the one who had the power of death, identified plainly as the devil.

† Christ didn't die to leave Satan permanently ruling over God's people. He came to destroy the devil's power and deliver His people from bondage (1 John 3:8).

† Revelation 20:10 agrees perfectly with Hebrews. What Christ accomplished through His death reached its appointed judgment and covenantal completion.

Romans 16:20

The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.

† Paul wrote to first-century Christians and told them that God would crush Satan under their feet shortly. The timing belongs to Paul's audience, not to believers thousands of years later.

† Paul didn't say Satan would be crushed and then return repeatedly throughout history. He gave those believers an expectation of an approaching victory over Satan.

† Revelation's time statements agree with Paul's expectation. The things revealed to John were shortly to come to pass, because the time was at hand (Revelation 1:1-3; 22:6, 10).

1 John 3:8

the one who practices sin is of the devil; for the devil has been sinning from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil.

† John tells us directly why the Son of God appeared, to destroy the works of the devil.

† Christ accomplished the mission the Father gave Him.

Satan's defeat isn't evidence that evil people no longer exist. Human beings remain capable of sin, temptation, deception, violence, and rebellion from their own hearts (James 1:14-15).

† We don't need a living Satan to explain every act of evil today. Scripture itself teaches that sinful desires can arise from within people (Mark 7:21-23).

Revelation 21:3-4

And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away."

† After Satan's judgment, Revelation turns our attention toward God's dwelling with His covenant people. The emphasis isn't upon another future satanic rebellion. It's upon the completed victory of Christ and the blessings of the New Jerusalem.

† Revelation moves from the destruction of the enemies of God's covenant people to the new creation and the New Jerusalem (Revelation 20:10-15; 21:1-3).

† The story doesn't end with Satan victorious or temporarily

defeated. It ends with Christ reigning and God's people dwelling in His presence.

Historical References

† Josephus described the catastrophic Jewish-Roman War, the siege of Jerusalem, the burning of the temple, and Jerusalem's destruction in AD 70. His history provides important first-century background for understanding the judgment setting surrounding Jerusalem, although Josephus wasn't writing an inspired interpretation of Revelation.

† Josephus recorded famine, internal violence, Roman armies, the destruction of the temple, and the devastation of Jerusalem in *The Wars of the Jews*, especially Books 5 through 7.

† Eusebius later reported the tradition that the believers in Jerusalem departed for Pella before the war overtook the city. His account is found in *Ecclesiastical History*, Book 3, Chapter 5.

† These historical writers don't establish doctrine. Scripture establishes doctrine. Their writings provide historical testimony concerning the first-century events surrounding Jerusalem's destruction.

How It Applies To Us Today

† Christians don't need to live as though Satan is still waiting for another little season. Revelation places the little season before Revelation 20:10, not after it.

† We don't need to blame Satan for every temptation or evil action. Scripture teaches that people can be drawn away by their own desires and that evil comes from the human heart (James 1:14-15; Mark 7:21-23).

† Christ accomplished what He came to accomplish. He judged the ruler of that world, destroyed the works of the devil, delivered His people from bondage, and established His kingdom.

† Our message today isn't that Satan is about to be released. Our message is that Jesus Christ reigns, His kingdom stands, and His victory isn't waiting to be completed by another battle

with Satan (Hebrews 12:28; Colossians 1:13).

† Revelation 20:10 was the end of Satan's little season and the final judgment of the devil. Scripture gives no release of Satan after the lake of fire.

Q & A Appendix

Q: Was Revelation 20:10 the end of Satan?

A: Yes. Within the sequence John gives, Satan's final release occurs in Revelation 20:7, his final deception follows in verses 8-9, and then he is cast into the lake of fire in verse 10.

Scripture never describes another release after that judgment.

Q: Does Revelation teach another little season after Satan is cast into the lake of fire?

A: No. The little season belongs before Revelation 20:10. Satan is released after the thousand years and then receives his final judgment (Revelation 20:7-10).

Q: If Satan's judgment is fulfilled, why does evil still exist?

A: Because Scripture doesn't teach that Satan is the source of every sinful act. James says a person is tempted when carried away by his own desire, and Jesus taught that evil things proceed from within the human heart (James 1:14-15; Mark 7:21-23).

Q: Didn't Paul say Satan was still active when Romans was written?

A: Yes, but Paul also told those same first-century believers that God would crush Satan under their feet shortly (Romans 16:20). Satan's activity during the apostolic period doesn't prove that his final judgment remained thousands of years away.

Q: What did Jesus say about Satan's judgment?

A: Jesus said the ruler of that world would be cast out and that the ruler of that world had been judged (John 12:31; 16:11). Revelation shows the completion of that victory.

Q: Does Revelation ever describe Satan escaping the lake of fire?

A: No. Revelation describes his release from the abyss before his final judgment, but after Revelation 20:10 there is no passage describing Satan being released again (Revelation 20:7-10).

Q: What should Christians focus on now?

A: Christ and His kingdom. God's people have received a kingdom that can't be shaken, and believers have been transferred into the kingdom of God's beloved Son (Hebrews 12:28; Colossians 1:13).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Revelation 20:10; Revelation 20:7-9; Revelation 12:9-10; John 12:31; John 16:11; Hebrews 2:14-15; Romans 16:20; 1 John 3:8; Revelation 21:3-4

† Historical writers: Josephus, The Wars of the Jews, Books 5-7; Eusebius, Ecclesiastical History, Book 3, Chapter 5

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