

The End of Evil

Revelation 19-20 on November 20, 2022

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Recently, I've had a number of you tell me that you'll be relieved whenever we're finally done with this sermon series on Revelation! Now, that's NOT because you don't appreciate this part of God's Word, it's because SO many of its themes are often heavy and dark, and even depressing at times. Well, if you resonate with this at all, I've got good news for you: today, we're going to celebrate "The End of Evil"! Brother or Sister in Christ, **the PROPER response to "The End of Evil" is rejoicing in God's just judgment.** Last week we learned about the fall of sinful Babylon (personified as the great prostitute). There were three groups who lamented Babylon's fall: the kings, merchants, and sailors. They grieved and mourned over Babylon's fall, but not because of her wickedness and sin, but rather, because her fall meant the loss of their own positions of power and extravagant wealth. But God's people, are called to have a different response to Babylon's fall. Revelation 18:20 mentions a 3-fold rejoicing, "Rejoice over her, you heavens! Rejoice, you people of God! Rejoice, apostles and prophets! For God has judged her with the judgment she imposed on you."

Rejoice! God's just judgment will bring an end...

1. To this sinfully corrupt world system. In fact, we'll end our service today with great rejoicing as our choir sings the famous "Hallelujah Chorus." A portion of that chorus comes right out of today's Scripture reading.¹

Please read Revelation 19:1-10 before going further in this transcript. It begins with "after this" referring to AFTER Babylon's Fall...

It's interesting to note that Revelation 19 is the only place in the entire New Testament that uses the word "hallelujah."² It occurs four times, and it's declared in three sets of praise:^{3 4} In verses 1-2 "a great multitude" roars forth, shouting, "...Hallelujah! Salvation and glory and power belong to our God, for true and just are his judgments...."^{5 6} (They then repeat "hallelujah" in verse 3) In verse 4 the 24 elders/4 living creatures fall down and worship God, crying out, "Amen, Hallelujah!" Then, in verse 6 "a great multitude" shouts forth again, "Hallelujah! For our Lord God Almighty reigns." (Almighty can also be translated Omnipotent, as in "For the Lord God Omnipotent reigneth!")

Then we're given another reason for rejoicing: **Rejoice! For the wedding of the Lamb has come!** This is highlighted in this third set of praise in verses 7-8, "Let us rejoice

¹ See also Revelation 11:15 and 19:16.

² *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2173 footnote on Revelation 19:1.

³ "Although this word of praise to the Lord occurs four times (vv. 1,3,4, 6), the NIV sectional heading above chapter 19 ("Threefold Hallelujah") is still correct because this one in v. 3 actually goes with the one in v. 1 (note "again" here) and is uttered by the same group (identified and introduced as a "great multitude")." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2173 footnote on Revelation 19:3.

⁴ The three groups who were lamenting over Babylon's fall back in Revelation 18 contrast with this 3-fold "hallelujah" in Revelation 19.

⁵ See Romans 12:19 and consider the question of the martyrs in Revelation 6:10, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?"

⁶ We should rejoice whenever God's truth and justice shine forth, no matter how intense or extreme His judgement might seem to us. See Revelation 15:4 and 16:7 as well as Deuteronomy 32:3-4.

and be glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given her to wear.”⁷ (Fine linen stands for the righteous acts of God’s holy people.)” Throughout the New Testament the church is described as “the bride of Christ.”⁸ Brother or Sister in Christ, we are His bride, men and women alike. All of us, who believe in Jesus and follow after Him, make up His bride together. Jesus gives us fine linen to wear, bright and clean. So even though verse 8 mentions “the righteous acts of God’s holy people,” we shouldn’t think we somehow earned our invitation to this wedding on our own merit. Ephesians 5:25-27 explains it this way, “...Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.” The only reason that we can be the bride of Christ is that He has made us holy, by giving up His life for us. He has washed us clean with His Word. As the bride of Christ, we are called to live righteous lives, but that righteousness is an overflow of His righteousness working within us. The righteousness of Christ is given to us when we trust in Him, and then that inner transformation results in righteous actions, but only after we’ve been made into God’s holy people.⁹ Verse 9 makes it clear, “Blessed are those who are invited to the wedding supper of the Lamb!” This is Good News! If you’ve not yet entered into a relationship with Jesus Christ, you need to know that you’re invited!

The 1st time Jesus came to earth, He came as a baby born in a manger. He then grew, and went on to suffer and die on the cross, as the precious Lamb of God. But now, at His 2nd coming, He looks remarkably different. John describes him in Revelation 19:11-13, “I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war. His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God.” At His 2nd coming, Jesus comes as the “Warrior-Messiah-King,” riding on a white war horse.^{10 11} Verse 11 says He’s called “Faithful and True.”¹² Verse 13 says His name is “the Word of God.”¹³ This makes it clear that He speaks with both truth and authority.¹⁴ New Testament scholar Bruce Metzger notes that... “[having many crowns on his head may seem like] a strange

⁷ The bride of Christ has made herself ready with clothing that is bright and clean, which stands in stark contrast to the clothing worn by the great prostitute from last week. See Revelation 17:4. Also consider Isaiah 61:10.

⁸ Consider 2 Corinthians 11:2-4 and Revelation 21:2-3.

⁹ See Ephesians 2:8-10 and Titus 2:11-14.

¹⁰ *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2173 footnote on Revelation 19:11.

¹¹ What a contrast to the imagery of a Lamb looking as if it had been slain back in Revelation 5. And yet, this is right in keeping with the vision John saw back in Revelation 1 of the glorified Christ, with eyes like blazing fire, and a sword coming out of His mouth. Note Revelation 19:15, 21 and see Jesus’ description in Revelation 1:12-18.

¹² See Revelation 3:14.

¹³ The name “Jesus Christ” isn’t mentioned here, but we know without a doubt that it’s Him. Jesus has many names to help us better understand who He is.

¹⁴ See Hebrews 1:1-2. Through Jesus, “God has spoken fully and finally to us.” Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 91.

picture, but in John's time it was not uncommon for a monarch to wear more than one crown in order to show that he was king of more than one country."¹⁵ So Jesus now comes as the legitimate king and ruler of all, in direct overthrow of the dragon and the beast and the false prophet who've been ruling through deception and coercion.¹⁶ The robe that He's wearing has been "dipped in blood." This could very well refer to the blood of His sacrifice on the cross, but it may more likely be a reference to the blood from the winepress of God's wrath.¹⁷

Revelation 19:14-16 goes on, "The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean. Coming out of his mouth is a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.¹⁸ On his robe and on his thigh he has this name written: KING OF KINGS AND LORD OF LORDS. Like me, many of you may be wondering who are these "armies of heaven" who are following Christ and riding on white horses? It's possible that these are angels, but they are more likely believers in Christ.¹⁹ The reference to being "dressed in fine linen, white and clean," is our first clue, because that's what the bride of Christ was wearing back in verse 8.²⁰ (Although this sure seems like a strange uniform for an army.)²¹ Verse 15 mentions, a sharp sword and an iron scepter. As much as we might prefer to envision this sword in Jesus' hand, striking down the beast with one mighty stroke, instead, John sees the sword coming out of Jesus' mouth. In other words, as mighty as Jesus is, here the power being displayed is in His true and faithful words.²² This iron scepter fulfills the prophecies about the Messiah's future rule and reign.²³ It's interesting to note that no one else in this army has any weapons. In fact, what a strange battle this is shaping up to be: Only one sword, and it's not even in Jesus' hand. Instead of armor, the armies of heaven are wearing fine linen. And there's no mention of them having any swords or shields or spears.

Revelation 19:17-21 goes on, "And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God, so that you may eat the flesh of kings, generals, and the mighty, of horses and their riders, and the flesh of all people, free and slave, great and small." Then I saw the beast and the kings of the earth and their armies gathered together to wage war

¹⁵ Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 91.

¹⁶ See *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2620 footnote on Revelation 19:12.

¹⁷ Consider Isaiah 63:1-6.

¹⁸ God the Father and God the Son are in right in step with one another and perfectly aligned in their shared judgment on sin.

¹⁹ *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2620 footnote on Revelation 19:14.

²⁰ "instead of wearing armor, they are clad in 'fine linen, white and pure.'" Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 91.

²¹ But even beyond their clothing, this matches up well with what we learned last week about the Lamb triumphing over the beast in Revelation 17:14, "They will wage war against the Lamb, but the Lamb will triumph over them because he is Lord of lords and King of kings—and with him will be his called, chosen and faithful followers." You see, oftentimes throughout Revelation, John's visions are filled with recapitulation. In other words, events that we've already read about, are talked about yet again, but from a different angle, in order to communicate further truths. That's part of what makes Revelation rather challenging to understand; it doesn't follow the strict chronological confines that we modern readers might prefer.

²² "The sword symbolizes Christ's word of divine judgment." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2151 footnote on Revelation 1:16.

²³ See Psalm 2, especially verses 6 and 9.

against the rider on the horse and his army.^{24 25} But the beast was captured, and with it the false prophet who had performed the signs on its behalf. With these signs he had deluded those who had received the mark of the beast and worshiped its image. The two of them were thrown alive into the fiery lake of burning sulfur. The rest were killed with the sword coming out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.”²⁶ One sword is all that was needed; Christ wins the victory!^{27 28} **Rejoice! God’s just judgment will bring an end...**

2. To the beast, the false prophet, and any people who join them. Revelation 19 swings from one extreme to the other. It highlights the joyous wedding of the Lamb and his bride, and then it describes the casualties of war in vivid detail. John’s vision goes from the wedding supper of the Lamb, to the great supper of God, where the birds are gorging themselves on human flesh. It goes from the blessing of those who are invited to the wedding, to the judgment of those who join the beast and the false prophet in their wickedness.²⁹ New Testament scholar Grant Osborne addresses the elephant in the room: “How can a compassionate God do such a thing? ...To ask the question is to ignore the devastating consequences of sin. We must remember [how many times throughout the book of Revelation God has been patient and offered people forgiveness if they would only repent.] ...a holy God...must eradicate sin....”³⁰ He cannot leave evil unchecked.

Well, perhaps you noticed that, for whatever reason, the devil wasn’t even mentioned in this war. Revelation 20:1-3 says, “And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years.³¹ He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.” This introduces a period of time called the

²⁴ This is a recapitulation of God’s enemies preparing for war back in [Revelation 16:12-14](#), where we read, “The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. Then I saw three impure spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet. They are demonic spirits that perform signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.” (*This is the battle we now read about in Revelation 19:11-21.*) See *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2169 footnote on Revelation 16:14.

²⁵ The war is mentioned in verse 19, but there really isn’t much of a war because “The might of the Warrior Messiah is too great, and it is over virtually before it began.” Grant R. Osborne, *Revelation*, Baker, Grand Rapids, MI, 2002 p. 693.

²⁶ Some view these passages as referring to literal battles while others interpret them as symbolic for “the final conflict between God and the forces of evil.” *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2620 footnote on Revelation 16:16.

²⁷ “It is noteworthy that the victory is won by Christ’s word alone without any military help from the faithful.” See also his further notes. Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 92.

²⁸ Talk about an example of the Lord fighting our battles for us right!?

²⁹ Eugene Peterson summarizes it this way, “Salvation is the intimacies and the festivities of marriage; salvation is aggressive battle and the defeat of evil. Salvation is neither of these things by itself. It is the two energies, the embrace of love and the assault on evil, in polar tension, each defined by the other, each feeding into the other.” Citing E. Peterson, Grant R. Osborne, *Revelation*, Baker, Grand Rapids, MI, 2002 p. 692.

³⁰ Grant R. Osborne, *Revelation*, Baker, Grand Rapids, MI, 2002 p. 694.

³¹ Verse 2 lists four different names for God’s archenemy: The dragon (the great red dragon, vividly encountered in Revelation 12) The ancient serpent (reminding us of his deception back in the Garden of Eden) The devil (which means “slanderer”) (διδάβολος = “one who engages in slander.” (William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 226.) Satan (The proper name for God’s archenemy and the enemy of His people) (σατάν = “literally ‘adversary’, in our literature only as title or name: (the) Satan, in a very special sense, the enemy of God and all of those who belong to God, simply Satan, the enemy.” (William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 916.)

millennium.³² We're not going to spend time talking about the various millennial views today because I actually preached on this passage last year. That sermon is available on our website.³³ That said, I personally hold to a premillennial position, so I'm approaching today's text from that viewpoint. Verse 3 explains that Satan is bound for these 1,000 years in order "to keep him from deceiving the nations anymore." What an incredible opportunity this will be for humankind; to live in this world without Satan's interference. To live in a world where the gospel can go forth freely and unhindered.³⁴ 2 Corinthians 4:4 says, "The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ...." (*But during this future 1,000-year period of time, Satan won't be able to do that.*)

John's vision goes on in Revelation 20:4, "I saw thrones on which were seated those who had been given authority to judge."³⁵ And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years.³⁶ [So this seems to indicate a physical resurrection of the martyrs, who now come to life and reign with Jesus on the earth for 1,000 years.]

Revelation 20:5-6 goes on, "(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years."³⁷ Now verse 3 told us that after Satan has been locked up in the Abyss for 1,000 years, "he must be set free for a short time." You see, the Abyss is not Satan's final end; the final end of God's archenemy is explained in Rev. 20:7-10, "When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth—Gog and Magog—and to gather them for battle. In number they are like the sand on the seashore."³⁸ ³⁹

[Let's think about these people who are being deceived in verse 8. What this reveals is that despite their opportunity to live under Christ's earthly reign for 1,000 years, many people will still flock to Satan's side at the end of the millennium. In other words, after enjoying an incredible time of peace and safety under Jesus' reign, like nothing that's

³² Some hold to a literal 1,000 years, others feel it just represents a long period of time. This "thousand years" is mentioned six times in verses 2-7. *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2621 footnote on Revelation 20:2.

³³ The sermon "Jesus' Glorious Return!" from May 30, 2021, is available here: <https://efcbemidji.org/sermon/jesus-glorious-return/>

³⁴ Depending on one's millennial view, the purpose of this is "allowing the gospel's spread among the nations during the present church age or a future millennium." *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2621 footnote on Revelation 20:3.

³⁵ There is a debate among scholars as to whether these thrones are in heaven or on earth.

³⁶ "Came to life" could refer to either physical, earthly resurrection or a spiritual resurrection to life in heaven before the future physical resurrection. See *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2621 footnote on Revelation 20:4.

³⁷ Revelation 22:5 later mentions that in the new heaven and earth all believers "...will reign for ever and ever."

³⁸ "Gog and Magog symbolize the nations of the world as they band together for a final assault on God. The Old Testament background is Ezekiel 38-39." *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, pp. 2174-2175 footnote on Revelation 20:8.

³⁹ "Whereas in Ezekiel Magog is the territory of which Gog is the ruler, here (as well as in rabbinic literature) Gog and Magog are parallel names, used together of the world powers opposed to God." Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 93.

ever been seen before on planet earth, MANY people will STILL be deceived. Many people will STILL choose to join Satan's side in this final battle.]⁴⁰

Verses 9-10 go on, "They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. 10 And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever." **Rejoice! God's just judgment will bring an end... 3. To the devil.** The end of God's evil archenemy is in the fiery pit of hell, where he will be tormented forever. This unholy trinity is once and for all, finally and fully defeated. This is the end of evil. They will never be back, not ever again. This is a cause for great rejoicing!

So, what happens after all of this then? God's final judgment on all of humankind. Revelation 20:11-15 concludes, "Then I saw a great white throne and him who was seated on it.⁴¹ The earth and the heavens fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. Anyone whose name was not found written in the book of life was thrown into the lake of fire."⁴² Back in Revelation 1:18 Jesus said, "...I hold the keys of death and Hades." They are now both brought to their final end, in the lake of fire, which is the second death.^{43 44} This second death is also the destination for anyone who rejects God. The first death is the death of our physical bodies, the second death is the unfortunate spiritual death, through our eternal separation from God.⁴⁵

Verse 13 makes it clear that none of us can avoid this judgment; each person must give an account before God.⁴⁶ This judgment will be according to what we've done, the

⁴⁰ It feels like the Garden of Eden all over again: humankind has it SO good, but they're still deceived into turning against God! "Satan is not a figure of power in the book but a figure of deception, and his only triumph is to deceive the ungodly masses into opposing God and worshiping the beast and himself. ...The theme of theodicy in the book also culminates here. The earth-dwellers have again and again rejected every attempt of God to bring them to repentance (9:20-21; 16:8-11), and now many of them are forced to experience the reign of Christ for a thousand years without a devil to deceive them. Yet when he is released, they all flock after him in a millisecond and once again join the rebellion against God. One of the purposes of this passages is to justify the necessity of eternal punishment. ...even the equivalent of fourteen lifetimes [1,000 years divided by an average life expectancy of 70 years] are not enough to overturn their allegiance to Satan. Therefore, the eternal lake of fire is a necessity." Grant R. Osborne, *Revelation*, Baker, Grand Rapids, MI, 2002 pp. 697-698.

⁴¹ "it is GREAT because it is God's throne, and it is WHITE because of God's eternal purity." Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 95.

⁴² Revelation 21:8 says it this way, "But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death."

⁴³ So God puts death to death. 1 Cor. 15:55-57 asks the question, "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ."

⁴⁴ This final judgment puts a final end to all evil; all that remains is the "establishment of the new heaven and the new earth, from which sin and...death [have been banished forever]." Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 97.

⁴⁵ Death and Hades are both made subject to the second death; in other words, they are eternally separated from God, and they no longer hold any sway over God's people.

⁴⁶ See Romans 14:12. "There are no absentees and there are no exemptions." Bruce M. Metzger, *Breaking the Code*, Abingdon Press, Nashville, TN, 1993, p. 95.

good and the bad. It will involve both rewards and punishments.⁴⁷ We can have every confidence that God's judgment will be thorough, and it will be perfectly just; there are no mistakes in God's courtroom.⁴⁸ In other words, the way we live our everyday lives, really does matter. What we choose to do, and choose not to do, will be taken into account, at the end of all things. Romans 2:6-8 summarizes it this way, "God 'will repay each person according to what they have done.' To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger." As we saw earlier, everyone's invited to the wedding supper of the Lamb, but some have rejected that invitation and taken the side of evil. Just to be clear, doing good isn't what gets our name in the book of life. But our actions, good or evil, do reveal our faith in Christ, or our lack of it. Faith in Christ, in the precious blood of the Lamb, is what gets our name in the book of life.^{49 50 51} 1 Peter 1:17-19 clarifies, "Since you call on a Father who judges each person's work impartially, live out your time as foreigners here in reverent fear. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your ancestors, but with the precious blood of Christ, a lamb without blemish or defect."

It will be impossible for us to rejoice over the end of evil, if we ourselves haven't been rescued from it. Fortunately, Jesus' invitation is still open to all. If you haven't yet placed your faith in Jesus' death on the cross and His resurrection from the dead, why not do that today? Why not make today, the day when God writes YOUR name, in His book of life? And then, we can all rejoice together as our choir sings "Hallelujah!" We can all be thankful that God has overcome evil, and that we've overcome evil as well, through the blood of the Lamb and the word of our testimony.⁵² So, let's...

Rejoice! For our names are written in the Book of Life! And let's also...

Rejoice! God's just judgment will bring an end...

4. To death, Hades, and those who reject God.

Brother or Sister in Christ, the proper response to "The End of Evil" is rejoicing in God's just judgment. Since this written transcript doesn't contain the audio of our beautiful church choir singing the "Hallelujah Chorus," I encourage you to find a version of the song online, crank up the volume, and let it bless you.⁵³ While the word "Hallelujah" only shows up 4 times in Revelation 19, it shows up over 50 times in this song. Let's rejoice because God's just judgment will bring "The End of Evil!"

⁴⁷ See Jeremiah 17:10 and John 5:24-29.

⁴⁸ Consider Daniel 7:10, "...The court was seated, and the books were opened."

⁴⁹ The book of life is first mentioned in Exodus 32:32-33, by Moses, "But now, please forgive their sin—but if not, then blot me out of the book you have written." The LORD replied to Moses, "Whoever has sinned against me I will blot out of my book." See *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2154 footnote on Revelation 3:5.

⁵⁰ See Daniel 12:1. "It was a register of all citizens in the kingdom community. To have one's name erased from this book would indicate loss of citizenship." *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 2154 footnote on Revelation 3:5.

⁵¹ Regarding the coming New Jerusalem, Revelation 21:27 says, "Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life."

⁵² See Revelation 12:11.

⁵³ Here's one I enjoy: <https://www.youtube.com/watch?v=weFJHtcxJt0>