

Origin of the Devil And The Battle of the Ages

a sermon by Dr. J. P. McBeth

INTRODUCTION:

The Godhead is a Trinity—God the Father, God the Holy Spirit, and God the Son. Each member of the Trinity has His individual and distinctive office and specific ministry. The Father is the God of might, power, wrath, justice, judgment, and sovereignty. The Holy Spirit is the God of gentleness, mercy, comfort, conviction, and wooing. Jesus is the God of atonement, grace, and redemption. Thus, each member of the Trinity has His individual and specific duty.

I. ORDERS OF HEAVENLY MESSENGERS

After the pattern of the Trinity, there are three orders of heavenly messengers. The first order, known as cherubim, do like work as to the office of the Father; and thereby, are the messengers belonging to the Father. The second order, known as seraphim, do like work as to the office of the Holy Spirit; and thereby, are the messengers belonging to the Holy Spirit. Then, the third order, known as angels, do like work as to the office of the Son; and are messengers belonging to Jesus. Thus, there is an order of heavenly messengers corresponding to each member of the Trinity.

The three orders of heavenly messengers are God's expeditionary forces to the earth. The cherubim execute the justice of God. The seraphim administer the holiness of God. The angels dispatch the grace of God. The Father's messengers are called cherubim. The Holy Spirit's agents are known as seraphim. And the Son's helpers are called Angels.

Now, there is another order of heavenly beings, a higher order, that is not exactly an order, who are called archangels. Archangels, the highest order of heavenly messengers, have a twofold office. First, an archangel is in personal attendance doing the special bidding of a member of the Trinity. Second, an archangel heads that order of heavenly messengers belonging to his member of the Trinity.

One archangel is Michael. He is the special messenger of law, justice, wrath, might, and power and does like work as to the office of the Father. Thus, Michael is the archangel in personal attendance to the Father, and heads the cherubim. When God has an important errand of might, wrath, or judgment, He sends Michael and the mighty Michael takes care of the situation. So, when God needed to send a mighty angel over Sennacherib's army to breath death "in the face of the foe as he passed", He, undoubtedly, sent the mighty Michael. Thus, Michael is the archangel to the Father.

Another archangel is Gabriel, He is the special messenger of goodness, mercy, gentleness, and promise and does like work as to the office of the Holy Spirit. Thus, Gabriel is the archangel in personal attendance to the Holy Spirit, and heads the seraphim. So, when God wants to send an archangel to announce to Mary that she is to be the mother of the Redeemer, whom shall He send? The mighty Michael? No Michael would scare the life out of her. God sends Gabriel, the archangel of gentleness and promise, to tell Mary that she is to be the mother of Jesus.

Now, there are three members of the Trinity, but only two archangels. The Father has an archangel—Michael, to execute His personal bidding. The Holy Spirit has an archangel—Gabriel, in personal attendance. But who is the archangel to Jesus? There are only two archangels—Michael and Gabriel. Why does Jesus not have an archangel? Since the Father and the Spirit have archangels to do their personal bidding, we would expect Jesus to have an archangel, also.

The absence of an archangel for Jesus throws the Trinity out of balance. From the standpoint of fairness, art, symmetry, and balance, Jesus ought to have an archangel, too. This incomplete balancing is not natural to the art of man, to the balance in nature, nor to the perfection of God. In all nature, we see a balance that necessitates balance in the Trinity, also.

Why does Jesus not have an archangel? The vacancy reveals that Jesus once had an archangel. His name was Lucifer, which means the bright and morning star. The name fitted with Jesus, the Light of the world. This unartful vacancy, which incompletes the balance, was made by the fall of Lucifer, who became Satan, the devil—the tempter and tormentor of men's souls. Thus, the devil is the former archangel to Jesus.

Now that we have located the devil's trouble, we can locate the cause. The trouble was over grace. Jesus is the God of grace, the God of salvation, and the God of redemption. The devil's revolt was against the redemption of man, and the war was hurled against Jesus, the redemptive God. This is dramatically evident as revealed by the devil's present warfare against the Son. The devil's trouble was not with the Father in the department of theology. The trouble was not with the Holy Spirit in the department of comfort. But the devil's trouble was with Jesus in the department of evangelism. The devil is not especially fighting the Father, the God of sovereignty. Satan is not especially attacking the Holy Spirit, the God of comfort. But the devil's warfare is against Jesus, the God of grace, the God of redemption; the devil's attacks are against redemption. Satan wars against grace.

II. THE BATTLE.

1. To thrust Jesus from the throne.

The trouble must have started when the Trinity said, "Let us make man in Our image" (Gen. 1:26), but "a little lower than the angels" (Heb. 2:7); and then, "when man sins and falls, We will redeem him, and lift him above the angels." Then, perhaps Lucifer asks, "Above me?" "Yes, above you." "No, not above me!" The satanic jealousy went into volcanic explosion as the Trinity planned for the grace of God to exalt fallen man above even archangels to an exalted position just a little lower than God (Heb. 2:7). Thus, the revolt against grace must have been caused by jealousy against man who, in grace, would be above the angels.

2. To gain man as an ally.

The devil's attack on Jesus is further revealed in his attack on the human race in the temptation of Adam and Eve. In his failure to attain divinity, the devil now offers to Eve likeness to God and equality with God. "You will be as God"—an intimation as to the cause of his fall. The deity the devil failed to achieve, he now tempts Eve to aspire to attain. What he failed to do in heaven, he now seeks to accomplish in Adam and Eve in tempting them to aspire to deity, and occupy God's throne. The tremendous issue of the conflict enhances the magnitude of the temptation.

The devil tempts Eve to aspire to deity, not along with God, but in opposition to God. The temptation is to be God, to be sovereign, to dethrone God, and enthrone self. Man is tempted to achieve for himself on earth what the devil failed to accomplish in heaven. In the will, God is dethroned; but, instead of man becoming divine, he becomes satanic; and instead of man enthroning himself, he enthrones the devil in his own will. The throne which man thinks he is achieving for himself, he is awarding to the devil. Satan dethrones God at the special place where God prefers most to reign—in man's will. Thus, the devil achieves through man the victory he lost in heaven.

The battle the devil lost in heaven, he now wins on earth. The victory he failed to achieve personally, he now accomplishes through man. What the devil could not do, he tricks man to do for him. The devil could not dethrone God, but man can dethrone God. The devil could not enthrone himself, but man can enthrone the devil. The devil's inability to dethrone God and to enthrone himself is now accomplished by man's sin. So, in man, the devil gains on earth the victory he lost in heaven.

The occasion of sin heightens the sinfulness of sin. First, sin is man aspiring to deity in opposition to God. In man's will, he actually dethroned God, and enthroned himself. Second, sin is man ignorantly rewarding to the devil the victory on earth that he lost in heaven. Thus, the sinner becomes personally guilty with the devil for the rebellion in heaven, the havoc on earth, and for the consequences in hell. By sin, man turns the devil loose to do havoc, destruction, and wickedness in the sinner's world. By sin, man enthrones the devil as sovereign in his life to reign in immorality. The sinfulness of the sin is measured by the magnitude of the issue. The issue is the acquiring of deity. In the failure of both the devil and man to achieve deity, man enthrones the devil in man's moral world.

In the third curse on the devil, God tells him that a Seed of the woman shall deal a mortal blow to the devil's head in final doom. From this announcement, the devil knows that Jesus, the redemptive God, is to step down from His throne, and wage war against the devil on earth in human flesh. Immediately, the battle must take new tactics. The devil was fighting man; but now, in the incarnation, the devil is again fighting God, in the incarnation, God is joining the feud on man's side. Now, the war reverts back to the original fight between the devil and God. The devil attempts to thwart the redemptive plan of the Trinity by preventing the birth of Jesus. So, a second time, the devil must fight God. The devil thought, with man, the battle was won. The devil knows he must again fight God.

3. To prevent the birth of Jesus.

The battle takes on new tactics. The devil must win the war by preventing the birth of Jesus. The war in heaven now becomes a battle against the incarnation. The incarnation is the Trinity's counterattack against the devil's victory in man. The incarnation is the redemptive step to regain man. Thus, the devil's best strategy for winning the new battle is to prevent the birth of Jesus. The devil maps the one strategy from which the Trinity could never recover. For the Trinity is limited to the incarnation as the one and only means of redemption. Thus, to prevent the incarnation would be total victory for the devil, and total defeat for the Trinity. Now, the devil's all-important method is to prevent the birth of Jesus. An empty manger would blast redemption, defeat grace, and win the war. The Trinity is limited to one passage, and the devil arrays his principalities to control that one passage. For winning the war, there is only one battle; and, in this battle, only one stroke. The devil knows that God has only one stroke of the sword—the incarnation; only one thrust of the blade Jesus; only one arrow to shoot—the coming of Jesus; and only one cannon load to fire—the birth of Jesus. In the incarnation, the war is lost or won. For the devil, the winning of the whole war depends upon his success in this one stroke—the preventing of the birth of Jesus. So, for the decisive clash, the devil must wield a masterstroke that will effect a wound unto death. In Gen. 3:15, the word translated "bruise" means to deal a mortal blow. So, for both the devil and Jesus, the struggle is mortal combat. Now, for the next four thousand years, history is but the record of the battles gathering around this one point this one passage—the incarnation—the birth of Jesus.

(1) Cain corrupted.

The devil selects Cain, the first-born, as God's choice through whom Jesus will come. So, the devil corrupts Cain in order to prevent the birth of Jesus. Cain's corruption is an attack against Jesus—an attack against grace. The devil so corrupted Cain that all his descendants are morally disqualified from ever being the foreparents of Jesus. The choice of the first-born is smart, but the devil is not all-wise.

(2) Abel murdered.

Now, Abel is born, and shows moral and spiritual promise. The devil is never quite sure of his choice. He contemplates, "I might be mistaken. Abel might be God's choice through whom Jesus is to be born." Then, the devil attempts to corrupt Abel. But Abel is righteous, and will not be corrupted. The devil has control of Cain, so the devil has Cain to kill Abel. Now, again, the devil has full control of the situation. Jesus cannot come through corrupt Cain, nor through dead Abel. Now, Jesus is cut off from being born into the world the devil thinks. But God is always a step ahead. God's choice is not Abel but Seth a better man than even good Abel. Jesus is to come through Seth—Adam's third son.

Abel's untimely death is for no cause of his own. He is the victim of a foul plot, a satanic scheme, and of a master plot against Jesus. Abel is murdered because the devil thinks Abel is in line for the birth of Jesus. He is a victim in line of fire against Jesus. Abel is killed in a satanic battle against the coming of Jesus. He is a victim of an attack against grace. Abel's death is an attack against Jesus.

(3) Race Corrupted.

By this time, the people have so multiplied in the earth that the devil has lost the trail, the exact person through whom Jesus is to be born. Since he can no longer give individual corruption of character, he is forced to change his tactics to the corrupting of the race. The devil so corrupts the race of Seth that his race, like Cain, is now morally disqualified from ever being foreparents to Jesus. Thus, the devil so corrupts the race that God is forced by His justice and righteousness to destroy the race from off the earth.

(4) Noah delivered.

In the devil's corrupting of the race, one man is missed. God always has a remnant. Noah is found righteous. Grace is extended to Noah. And for Noah's sake, his wife, his three sons, and their wives are spared from destruction.

(5) Race again corrupted.

In the deliverance of Noah, the devil is defeated. Again, he is frustrated. But the devil is back on the right trail. Now, instead of demoralizing the race, he can give personal attention to the corrupting of a few. As the one through whom Jesus will come, the devil marks Ham. The devil tempts Ham to so sin that a disqualifying curse is pronounced upon him. Now, the devil feels that he has Jesus cut off from birth. But God chooses Shem. God is always a step ahead. Then, again, the race so multiplies that the devil loses track of the lineage through which Jesus is to come, and again he has to resort to the corrupting of the whole race. But again, the devil misses one.

(6) Abraham called out.

Out of a corrupt race, God calls righteous Abraham. Again, the devil is defeated and frustrated. But, one thing is certain, the devil knows he is on the right trail. Since the devil could not corrupt faithful Abraham, he attacks the body of Sarah. The devil makes her barren from her youth. And now, both Abraham and Sarah are beyond the years of ability—a triple impossibility of a child of promise.

In old age, out of dead powers, Isaac is born a resurrection child. Out of their triple impossibility, Isaac is born—the child of promise. The devil can battle Sarah's body, but he cannot fight resurrection, faith, and promise. The devil is defenseless in fighting a resurrection out of dead powers.

(7) Isaac made shy.

With the birth of Isaac, the devil is defeated. But the devil has divine assurance that he is on the right trail of Jesus. The Redeemer is to come through Isaac. So, the devil makes Isaac a "mama's" boy, and keeps him hanging to his mother's apron strings, and makes him to grow up to be a mousey man, a "pansy" weakling. Thus timid, retreating, and resigning Isaac is forty years old, and has never gone with a girl. The devil purposes to throw the combined powers of evil principalities against a bashful boy to see that Isaac never marries.

Abraham is getting old. Before he dies, he wants some assurance of God's promise being fulfilled in Isaac. Anxious Abraham perhaps says, "Isaac, you are forty years old, and you have never gone with a girl. Have you ever thought about a wife?"

"Yes, sir, I have thought about one, but I just cannot talk to girls. They scare me to death. Before them, my mind blacks out.

Then Abraham asks, "Isaac, if I would find you a beautiful wife, would you have her?"

"Yes, sir, if you will do the talking."

"Isaac, the best people I know are your mother's people. I will send my most trusted servant to find you a choice bride"

Arriving in Haran, the servant sees beautiful maiden drawing water, He asks for a drink. The maid, in rare grace, extends the courtesy, and offers to draw water for his camels. While the camels are drinking, the young woman perhaps asks, "Have you journeyed long, and what is your country?"

The servant begins showing to the girl a ring and two bracelets of gold. Then, he adds, "I am on a heaven born errand for my master to find the choice wife for his only son and heir. If you will be that bride, all these jewels are yours, and great inheritance with Isaac."

The girl says, "I live right yonder. Let us talk with Mother."

The mother advises, "You make the decision, but wait ten days to do anything about it."

The girl, in a decided and yielding voice, announces, "I will go now."

About sundown, the servant is arriving home with Rebecca. Perhaps Isaac walks down the road a trifle to meet the girl that is to make his heart go round. When Rebecca sees Isaac, she jumps off the camel, hits the ground running, and Isaac never does have to talk. Now, the devil's hope is blasted. There is hope and promise of the coming Redeemer.

(8) Esau made carnal.

Though defeated, hope gone, and victory shattered, the devil has absolute certainty of a divine truth that he is upon the right trail of Jesus; and that the Redeemer will come through an heir to Isaac. In the course of time, a baby is born to Isaac and Rebecca. The devil is right there ready to take possession. But, to his frustration, there are twins—Esau and Jacob. The devil says, "I will take the older—Esau."

The devil is ready to repeat his old method, corruption, but the devil's corruption takes a new coloring. Before, he had so corrupted his choice beyond the thought of God's use. Now, he will equally corrupt Esau, but with mere carnality. Carnality disqualifies Esau just as does vile and obnoxious corruption. Esau becomes a naturalist, a skilled hunter, famous for his educated taste, and renowned for his appetite. He is a good neighbor—big hearted, but worldly, not corrupt, but just carnal—devoted to things of this world. He has no spiritual capacity. His carnality expresses itself in nearsightedness, love of the material, and his extravagant appetite.

(9) Jacob assaulted.

The devil is never quite sure of his choice. He still has an eye on Jacob. Jacob is showing spiritual growth and promise. The devil ponders, "God's choice could be Jacob." The devil decides he had better get Jacob, too. But he cannot corrupt spiritual Jacob. He decides, as he stirred Cain to kill Abel, he will have Esau to kill Jacob. But first, he must make Esau angry enough to kill his brother. He has the mother to lead Jacob to trick his father in the stealing of Esau's birthright. Now, Esau is more than angry enough to kill his brother. Esau is boiling in hate, and hunting Jacob with a knife in his hand, and murder in his heart. Esau will kill Jacob, except their mother slips Jacob out the back door to flee from home and murder.

The devil is disappointed that he did not kill Jacob, but Jacob's leaving home is nearly as good as death. For, as Jacob goes into a foreign land and marries a heathen woman, Jesus is still cut off from birth. Jesus cannot come through foreign blood. But Jacob, too, is tied to one apron string, and he knows only to go to his mother's brother in Haran.

The devil is again defeated and frustrated. He does not want Jacob to marry within his native blood. But upon arrival, Jacob falls in love with a most beautiful girl. It is love at first sight. The wedding is arranged, the room is brilliantly lighted, and the people are joyous. But, in those days, the bride was so veiled that you did not know what you were getting until it was too late. Then, at the reception, when the veil was lifted, behold, the tricky father-in-law had palmed off on Jacob the old maid sister with sore eyes; and the girl he loved was only a bridesmaid. Jacob was married to his sister-in-law. And that is all Leah ever was—just a sister-in-law wife.

(10) Joseph exiled.

The devil is not all-wise; he does not know certainty; he can only make guesses. He thinks God's choice is the first born of the wife Jacob loves—Rachel. That is why the ten brothers hate Joseph. The devil is attacking Joseph, because he thinks Joseph is in line for the coming of Jesus, the Redeemer. That is why Joseph is put in the well to die, then sold into Egypt as a slave. For the devil, Joseph's being sold into Egypt is nearly as good as killing him. By Joseph marrying into foreign blood, the devil expects to prevent the birth of Jesus.

Yet, the devil is fearful of Joseph, and is still trying to kill him. The devil leads Potiphar's wife to report a trumped-up charge against Joseph in order to kindle a murderous fire in the heart of Potiphar.

But Potiphar does not believe the report, or he would kill Joseph. He has to live with his wife, so he compromises with her on a prison term for Joseph. Pharaoh's chief butler, being released from prison, promises to help get Joseph out of prison, but forgets him. The devil plans that Joseph rot in that jail.

Joseph's sufferings are for no cause of his own. In being sold into Egypt, Joseph is the victim of a master plot, of foul play, and of satanic attack against Jesus. Joseph is a mere incident in the satanic scheme of a master plan. The attack is not against Joseph personally; Joseph just happens to be in line of fire against Jesus. Thus, the evil that befell Joseph is an attack against Jesus—against grace-redemption. God's choice is not Joseph, but Judah. God uses Joseph's exile to preserve Judah.

Many have hard throws by the devil. It may be that the devil is especially active against you, because he knows you are of great value to grace, to God, and to the Kingdom in winning other souls. The devil is trying to blast your life of usefulness. His attack on you is a fight against Jesus. The stroke at you is in the battle against Jesus.

The world is a big stage. The people are the puppets. Either the devil or God is pulling the strings. But the people, having the freedom of choice, decide whose puppets they are, and who shall pull their strings. Whose puppet are you?

(11) Israel enslaved.

The famine, the moving of Israel into Egypt, the enslaving of Israel, and the killing of the baby boys were satanic schemes to prevent Jesus from being born into the world. But God, moving through the motherly instinct of a princess, forces the devil's crowd to pay the expenses of rearing and educating Moses, who delivers Israel out of Egyptian bondage into Canaan.

(12) David attacked.

Later, the devil suspects young David as being in line as an ancestor of Jesus. The devil enters into Saul, and hunts David, as if he were a lion, to kill him. But God protects David and makes him king of Israel. Then, the devil invents a sinful trap by which he seeks to morally disqualify David as a foreparent of Jesus. First, the devil tried to kill David now he seeks to disqualify him morally.

(13) Hezekiah made sick.

Again, in the multiplying of people, the devil loses the trail. But, in good King Hezekiah, he again finds the lineage of Jesus. Immediately, the devil attempts to kill Hezekiah and Hezekiah would have died, except God extends his life. During this fifteen years, to the king, a child is born, who becomes one of the ancestors of Jesus. If Hezekiah had died then, Jesus would have been cut off from being born into the world. Hezekiah's sickness is foul play. He is a victim of a master plot against Jesus. His sickness is of satanic origin, and for no personal reason. He is the victim of an attack on grace, a satanic attempt to prevent the incarnation.

Occasionally, we suffer, not for any personal cause, but because we are in the line by which the gospel is on its way to others.

(14) Israel exiled.

Satan next seeks national defeat in captivity, wars, and a falling away—Israel's captivities, exiles, and persecutions are satanic attacks against the birth of Jesus. Israel's sufferings are attacks against grace. In her bondage, Israel is victim of a master scheme against Jesus,

against redemption. In Israel's captivities and exiles, the devil is expecting Israel to despair of her hopes, to forget her God, to become mixed in blood with the morally disqualified, and to become worldly with the ungodly. The scheme partly worked.

4. To kill Jesus.

While the devil is busy watching the nurseries in the palaces, he neglects the stables. Jesus is born in a manger, and the devil does not know about His birth until the wise men ask Herod, "Where is the King of the Jews to be born?" Herod answers, "I never heard of the King of the Jews." "Yes, your scriptures tell about the King of the Jews." Herod growls, "I do not read the scriptures." "Then, do you have any scripture-reading people here?" Herod perhaps answers, "Yes some are sleeping in the adjoining room." On awaking, these say, "Here it is in Micah 5:2. Jesus is to be born in Bethlehem."

Herod instructs the wise men to thoroughly search out and find Jesus, and bring back an authoritative report. Being warned of God, the wise men returned home another way. When Herod realizes he has been avoided by the wise men, he is so angry that he calls out the militia, the National Guard, the standing army; and dispatches it to Bethlehem. There, the army makes war against the infant King and kills all the baby boys two years of age and under. Like Abel, Joseph, and Hezekiah, these babies are victims of an attack against Jesus.

God is always a step ahead. In a dream, an angel tells Joseph to take the infant Jesus, that night, and flee to safety in Egypt. Thus, the devil actually thinks he has killed Jesus. But the devil's gloating triumph is shattered at the baptism, when the heavens are opened, when the Holy Spirit lights upon the head of Jesus, and when the Father speaks in thunderous tones announcing, "This is my beloved Son—hear Him!" For twenty-eight years, the devil thought he had killed Jesus. From the heavenly demonstration and benediction, the devil knows he did not kill Jesus, but the battle is yet to be fought.

The devil decides to change his tactics for conquering Jesus. Instead of killing Him, he will capture Jesus alive. The devil tempts Jesus to gain the world by worshiping him. In Jesus' refusal, the devil, in all his satanic power, hate, and rage, again resolves to kill Jesus.

Finally, on the cross, the devil delivers a deathblow to Jesus. Jesus bows His head and gives up the ghost. Through a Roman soldier, the devil spears Jesus' side, and all His blood is poured out. Then, the sun is blackened by the swarms of demons pouring out of hell, celebrating the victory of the devil in the death of Jesus, the Son of God. But the devil has only three days to celebrate his vain victory. For, on the third day, Jesus, out of the resurrection of the dead, is declared to be the Son of God in omnipotence. Immediately, the devil has occasion to regret the death of Jesus as his biggest mistake; for, the death of Jesus is, not so much the death of Jesus, as it is the death of death, the life of the believer, and the doom of Satan. Now, in defeat, the devil faces his own doom as Jesus is to be crowned King of kings, and Lord of lords.

III. PRESENT-DAY CONFLICTS

1. **Counterfeits grace.** Now, that Jesus is born, and atonement is made, in order to keep people from being saved, the devil counterfeits grace with works, baptism with sprinkling, and the New Testament church with denominations. The essence of all false religion is salvation by works; the heart of Christianity is salvation by grace. The devil nullifies the message when he counterfeits baptism. And he strikes a mighty blow to Christianity as he counterfeits the church to confuse the world.

2. Hinders Christians. Then, when one is saved, the devil makes that Christian as sorry as he is willing to be. And some Christians are as sorry as the devil wants them to be. The devil's method is, first, to keep the Christian ignorant; then second, to race him beyond truth into fanaticism

3. Disturbs world order. And then, the devil disturbs the world order. The trouble in the book of Revelation and the chaos in present world order are continuations of the devil's fight against grace.

Thus, among the good seed, the devil sows false seed that bear only heresy. Then, he fouls the soil with rocks, thorns, and thistles, so the good seed will not bear well. In fighting grace, the devil's method is to kill, corrupt, counterfeit, imitate, and unionize.

CONCLUSION:

Now, we know what the Bible is about and the cause behind world conditions. It is a satanic fight against grace. Even carnal nature joins the feud on the devil's side against grace. The world would not object to a benevolent Christ; but carnal man rebels against a redemptive Christ who requires repentance, grace, and righteousness.

What the devil failed to do in heaven, he sought to do in the temptation and fall of man. Then, what he failed to accomplish in heaven, he seeks to do in the preventing of the birth of Jesus. Later, what he failed to do in heaven, he sought to do in the crucifixion.

Now, what the devil failed to do in heaven, he seeks to accomplish in us. Any time we give the devil victory in our hearts, we are re-enacting the rebellion in heaven as successful. Let us never give success in our lives to the rebellion the devil lost in heaven.

In the judgment, the devil will receive ultimate doom, will be cast out beyond the realm of God, and chained in the black pit of hell. Then, in victory, the conquering Jesus, the God of redemption shall reign as Lord of grace throughout eternity.