

AUSTELL GRANDVIEW SDA CHURCH PRESENTS



THE  
**APOCALYPSE**  
SERIES

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SHOWCASING JESUS CHRIST IN PROPHECY

A  
T R A N S P A R E N T  
E N D

# EPISODE 17

## A TRANSPARENT END

Based on Revelation Chapter 20

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### MAIN IDEA

God will bring evil to a transparent end by arresting Satan, inviting the righteous to reign and judge, and then painfully executing final judgment.

### SUPPORTING TEXTS

John 8:44

Romans 8:1

1st Corinthians 6:2-3

Lamentations 3:33

### KEY POINTS

God will bring evil to a transparent end by first arresting Satan.

God will bring evil to a transparent end by inviting the righteous to reign and judge.

God will bring evil to a transparent end by painfully executing judgment.

## QUESTIONS FOR REFLECTION

1. Why won't God execute just judgment in destroying Satan and his demons at the second coming of Jesus?
2. Why aren't we, who believe in Jesus, judged during the 1000 years?
3. Who's being judged or evaluated during the 1000 years and what purpose does God have in this?

4. Does the second death (hell) last forever?
5. How does God feel when executing final judgment?
6. Has any human being experienced the second death yet?
7. How does the second death (hell) inform you about what Jesus endured for you on the cross?

## INSIGHTS

**The Binding of Satan** (20:1-3) This whole scene is expressed in figurative language. The dragon is identified as Satan, the ancient serpent of Genesis 3 and the great adversary of God and His people (cf. Rev. 12:9). The chain which binds Satan is also symbolic, for a spiritual being cannot be bound with chains. As shown earlier, the abyss is the place where Satan and his demonic forces are confined until they receive their rightful retribution (cf. Luke 8:31; 2 Pet. 2:4). The word for “abyss” is used in Genesis 1:2 in the Greek Old Testament—known as the Septuagint—to describe the earth as “formless and void” at the beginning of Creation. In Revelation 20, the abyss denotes the chaotic state of the earth, caused by the seven last plagues.

Satan is chained in Revelation 20, during the Second Coming. The desolate earth serves as his prison for one thousand years (Rev. 20:7). He is chained there with the fallen angels by a chain of circumstances. There are no humans left alive to tempt and harm (20:3). Those who died believing in Christ were resurrected and joined the living saints, and both groups have been taken to heaven (1 Thess. 4:16-17). Those who rejected God are dead (Rev. 19:21). All Satan and his demonic forces can do is contemplate the consequences of their rebellion against God. At the end of the millennium, Satan will be released from his imprisonment to once again perform his deceitful activities (20:3, 7-10).

# INSIGHTS

## **The Saints in Heaven** (20:4–6)

While Satan and his fallen angels are confined to the earth, the glorified saints sit on thrones and are authorized to judge. Some of them never tasted death but were transformed and translated to heaven (1 Thess. 4:17). The rest are those who were raised to life at the coming of Christ. Many of them died as martyrs because of their faithfulness to “the word of God and because of the testimony” of Jesus, as portrayed in the fifth seal scene (Rev. 6:9–11). Among those resurrected are God’s end-time people, who chose not to side with Babylon and receive the mark of the beast. They went to the grave to “rest from their labors” (14:13). Now, they have come back to life, transformed, and will be taken to heaven for the one thousand years with the living saints (1 Thess. 4:15–17). Revelation clearly specifies that raising the saints to life is the first resurrection, which takes place at the beginning of the millennium (Rev. 20:5). The rest of humanity will be resurrected at the conclusion of the millennium, which coincides with Satan’s release from his solitary confinement (20:5–7).

In portraying this scene, John uses language that evokes the prophecies against **Gog and Magog** in Ezekiel—just as he used language that referred to Old Testament Babylon to portray the end-time apostate religious system in chapters 16–18. In Ezekiel 38–39, Gog and Magog are the enemies assembled against Israel in Palestine that will be utterly destroyed by God. John applies this Old Testament motif to describe Satan’s final attack on the saints at the millennium’s conclusion and to show God’s miraculous intervention to protect His people (see Ezek. 38:22–23; 39:6).

Further Insights reference: [Ranko Stefanovic, Plain Revelation](#)

The provided insights were taken from his book.