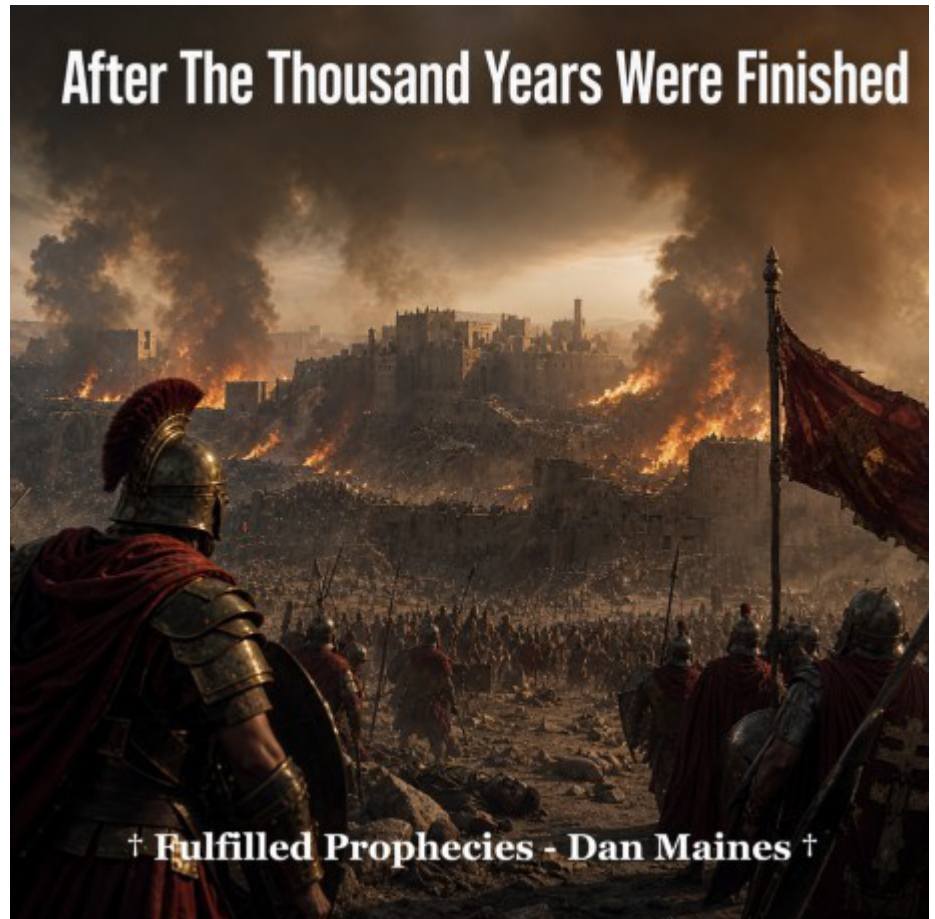


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By Dan Maines

After The Thousand Years Were Finished

Introduction

† The tension people run into in Revelation 20 comes from trying to force the chapter into a strict chronological timeline instead of recognizing the repeated pattern of recapitulation throughout the book (Revelation 11:15-18; Revelation 16:17-21).

† Revelation doesn't move forward like a straight line, it circles back and retells the same covenant judgment from different angles (Revelation 12:1-6; Revelation 14:14-20).

† What looks like multiple battles, multiple judgments, and multiple timelines is actually one unified judgment being described repeatedly, centered on the destruction of Jerusalem in AD 70 (Luke 21:20-22; Matthew 24:34).

† The key to resolving the confusion is letting scripture interpret scripture and comparing the language across Revelation itself (1 Corinthians 2:13; Isaiah 28:10).

Revelation 16:14-16

for they are spirits of demons, performing signs, which go out to the kings of the entire world, to gather them together for the war of the great day of God, the Almighty. (“Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his clothes, so that he will not walk about naked and *people* will not see his shame.”) And they gathered them together to the place which in Hebrew is called Har-Magedon.

† This is the gathering to the great war, the same global language of kings, nations, and a final confrontation (Revelation 19:19; Revelation 20:8).

† The phrase great day of God ties directly to covenant judgment language used throughout the prophets, especially against Jerusalem (Joel 2:1; Zephaniah 1:14-18).

† The gathering is not future to us, it is the first-century buildup of nations surrounding Jerusalem, culminating in AD 70 (Luke 21:20).

† Jesus Himself defined this gathering when He said Jerusalem would be surrounded by armies in that generation, tying this war

directly to AD 70 (Luke 21:20-22; Matthew 24:34).

Revelation 19:19

And I saw the beast and the kings of the earth and their armies, assembled to make war against Him who sat on the horse, and against His army.

† This is the same gathering described earlier, same enemies, same purpose, war against Christ (Revelation 16:14-16).

† The beast represents the Roman authority under Caesar, the same power that came against Jerusalem and the saints (Revelation 13:1-7).

† This aligns with the first-century Roman campaign under Nero and the emperors that followed, culminating in Jerusalem's destruction (Luke 21:20; Daniel 9:26).

† The outcome is immediate destruction, there is no second separate war introduced here, just the same judgment scene from another angle (Revelation 19:20-21).

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.

† The language is identical, gathering nations, surrounding the city, final destruction, this is not a new war, it is the same war retold (Revelation 16:14-16; Revelation 19:19).

† The beloved city is Jerusalem, the covenant city under judgment, not a future global capital (Matthew 23:37-38).

† This directly matches Jesus' warning that Jerusalem would be surrounded and desolated in that generation (Luke 21:20-22; Matthew 24:15-16).

† Fire from heaven is covenant judgment language, just like in the Old Testament against rebellious Israel (Ezekiel 38:22; 2 Kings 1:10).

† Gog and Magog is symbolic language, representing the nations in rebellion, not a literal future geopolitical coalition (Ezekiel 38:2-9).

Revelation 20:1-3

Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. And he took hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; and he threw him into the abyss and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

† The binding of Satan is not total inactivity, it is restriction with a purpose, specifically that he should not deceive the nations as before (John 12:31; Luke 10:18).

† Jesus explained this binding when He said the strong man must first be bound before his house is plundered (Matthew 12:28-29).

† This began with Christ's victory at the cross, when the gospel began going out to the nations without the same level of blindness (Colossians 2:15; Matthew 28:18-20).

† The thousand years is a symbolic period representing completeness, not a literal future timeline (2 Peter 3:8; Psalm

50:10).

† The loosing for a little time is the short period of intensified rebellion leading up to AD 70, when the nations gathered against Jerusalem (Luke 21:22; Matthew 24:21).

Satan's Little Season

Revelation 20:3

and he threw him into the abyss and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

† The text is clear that the loosing of Satan is for a little time, not an extended age lasting thousands of years (Revelation 20:3; Revelation 20:7).

† Many today assume we are living in this little season because they see deception, evil, and global unrest, but scripture never defines the little season by general wickedness (Ecclesiastes 1:9; Romans 1:28-32).

† The purpose of the loosing is specific, to deceive the nations and gather them to war against the saints and the beloved city (Revelation 20:7-9).

† That exact gathering already happened in the first century when the nations came against Jerusalem, just as Jesus warned (Luke 21:20-22; Matthew 24:21).

† The little season is not describing our modern world, it describes a short, intense buildup to covenant judgment in that generation (Matthew 24:34; Luke 21:32).

† Satan had been restrained from deceiving the nations as before, but was allowed a brief final surge of deception to bring

about the gathering to judgment (John 12:31; Luke 10:18).

† This matches the increase in persecution, deception, and rebellion seen leading up to AD 70, not a future global age thousands of years later (2 Thessalonians 2:3-8; Revelation 6:9-11).

† The little season ends with the destruction of those gathered and the final judgment of the devil, which Revelation places in the same covenant context (Revelation 20:9-10; Revelation 19:20).

† If we were still in the little season today, the gathering to surround the beloved city would still be future, but scripture shows that event already occurred (Luke 21:20; Matthew 24:15-16).

† The idea that we are currently in Satan's little season ignores the time statements of scripture and stretches a little time into thousands of years, which the text never allows (Revelation 1:1; Revelation 22:6).

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.

† The devil joining the beast and false prophet does not require a separate future event, it is the same judgment being restated with expanded detail (Revelation 19:20).

† Revelation repeatedly revisits the same moment and adds new elements, this is the pattern throughout the book (Revelation 11:18; Revelation 16:19).

† The sequence is thematic, not chronological, showing the complete defeat of all opposing forces in the same covenant

judgment (Revelation 17:14; Revelation 18:8).

Explaining The Tension

† The supposed two battles are actually one battle described multiple times, Revelation 16, Revelation 19, and Revelation 20 all show the same gathering, same enemies, and same destruction (Revelation 16:14-16; Revelation 19:19; Revelation 20:8-9).

† Revelation also confirms this again when the kings of the earth gather to make war against the Lamb and are overcome, proving the repetition of the same event (Revelation 17:12-14).

† The difference in placement, before and after the thousand years, is due to the narrative resetting, not a literal timeline progression (Revelation 11:15-18; Revelation 16:17-21).

† The beast and false prophet being thrown into the lake of fire and later the devil joining them is not two events separated by centuries, it is layered storytelling of the same judgment (Revelation 19:20; Revelation 20:10).

† The reign of the saints during the thousand years refers to the victory and authority of believers in Christ during that gospel age leading up to the end of the old covenant system (Ephesians 2:6; Romans 5:17).

† Those who refused the mark of the beast are first-century believers who overcame Roman pressure and persecution (Revelation 13:16-17; Revelation 15:2).

Historical References

† Josephus records the gathering of nations and the destruction of Jerusalem, matching the imagery of surrounding the city and total devastation (Josephus, Wars of the Jews, Book 5-6; Luke

21:20).

† Eusebius confirms that the church understood these events as fulfillment tied to Jerusalem's fall, not a distant future war (Eusebius, Ecclesiastical History, Book 3; Matthew 24:34).

† Tacitus describes the Roman military campaign and the scale of the destruction, aligning with the imagery of overwhelming forces (Tacitus, Histories 5.13; Revelation 19:19).

† Irenaeus acknowledged the prophetic judgment language and its connection to the destruction tied to that generation, reinforcing early recognition of fulfillment patterns (Irenaeus, Against Heresies, Book 5; Matthew 24:34).

How It Applies To Us Today

† We don't live waiting for a future war, Christ has already won the decisive victory (John 16:33; Hebrews 2:14).

† The kingdom is not postponed, it is present and established, and we are part of it now (Hebrews 12:28; Colossians 1:13).

† Satan's power to deceive the nations as he once did has been broken through the gospel (Matthew 12:28-29; John 12:31).

† Our focus is not fear of future tribulation, but confidence in the finished work of Christ (Romans 8:1; Ephesians 3:11).

† Understanding this frees us from fear-based theology and anchors us in what Christ has already accomplished (John 19:30; Hebrews 10:12-14).

Q & A Appendix

Q Are there two separate wars described?

A No, they all describe the same gathering and judgment using

different imagery (Revelation 16:14-16; Revelation 19:19; Revelation 20:8-9; Revelation 17:12-14).

Q Why is one placed after the thousand years?

A Because Revelation resets and retells the same events from a different perspective, not in strict chronological order (Revelation 11:15-18; Revelation 16:17-21).

Q Why does the devil join the beast later?

A It is a narrative expansion of the same judgment, not a later event (Revelation 19:20; Revelation 20:10).

Q What is the thousand years?

A A symbolic period representing the gospel age beginning with Christ's victory (2 Peter 3:8; Psalm 50:10).

Q What is the loosing of Satan?

A A short period of intensified deception leading up to the destruction of Jerusalem in AD 70 (Luke 21:20-22; Matthew 24:21).

Q How can Satan be bound and then loosed if this is the same event?

A Because the binding describes restriction in purpose, not total inactivity, and the loosing describes a brief final intensification of rebellion before judgment (Matthew 12:28-29; Luke 21:22).

Q Who are Gog and Magog?

A Symbolic of the nations in rebellion, drawn from Ezekiel (Ezekiel 38:2-9; Revelation 20:8).

† Revelation 16, 19, and 20 are not separate timelines, they are repeated visions of the same covenant judgment shown from different angles (Revelation 11:15-18; Revelation 16:17-21; Revelation 19:19; Revelation 20:8-10).

Q Are we living in Satan's little season right now?

A No, the little season is defined by a specific event, the gathering of the nations to surround the beloved city, which already happened in the first century (Revelation 20:7-9; Luke 21:20-22).

Q Why do people think we are in Satan's little season today?

A Because they see evil, deception, and global problems and assume that matches the loosing of Satan, but scripture never defines the little season by general wickedness, it defines it by a specific gathering to judgment (Revelation 20:7-9; Romans 1:28-32).

Q Doesn't the world look deceived today?

A The world has always had deception, even in the first century, the little season was not about general deception, but a targeted deception to gather nations against Jerusalem (Acts 2:23; 1 Corinthians 2:8; Revelation 20:8).

Q How long is the little season?

A Scripture calls it a little time, meaning a short, limited period, not thousands of years (Revelation 20:3; Revelation 20:7).

Q What event marks the little season?

A The surrounding of the beloved city and the final gathering to war, which Jesus said would happen in that generation (Revelation 20:8-9; Matthew 24:15-16; Luke 21:20).

Q If we were in the little season today, what would we expect to see?

A We would expect a literal surrounding of the beloved city and an immediate covenant judgment, but that already took place in AD 70 (Luke 21:20-22; Matthew 24:34).

Q Did Satan stop being active after being bound?

A No, his binding was a restriction in purpose, preventing him from deceiving the nations as before, not total inactivity (John

12:31; Matthew 12:28-29).

Q What proves the little season is already past?

A The gathering of the nations, the surrounding of Jerusalem, and the destruction of the city all happened exactly as described, fulfilling the purpose of the little season (Revelation 20:8-9; Luke 21:20-22).

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

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Source Index

† Revelation 16:14-16; Revelation 19:19-21; Revelation 20:1-10; Revelation 17:12-14; Luke 21:20-22; Matthew 24:21,34; Ezekiel 38:2-9; Matthew 12:28-29; 2 Peter 3:8; Hebrews 12:28

† Josephus, Wars of the Jews, Book 5-6; Eusebius, Ecclesiastical History, Book 3; Tacitus, Histories 5.13; Irenaeus, Against Heresies, Book 5

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