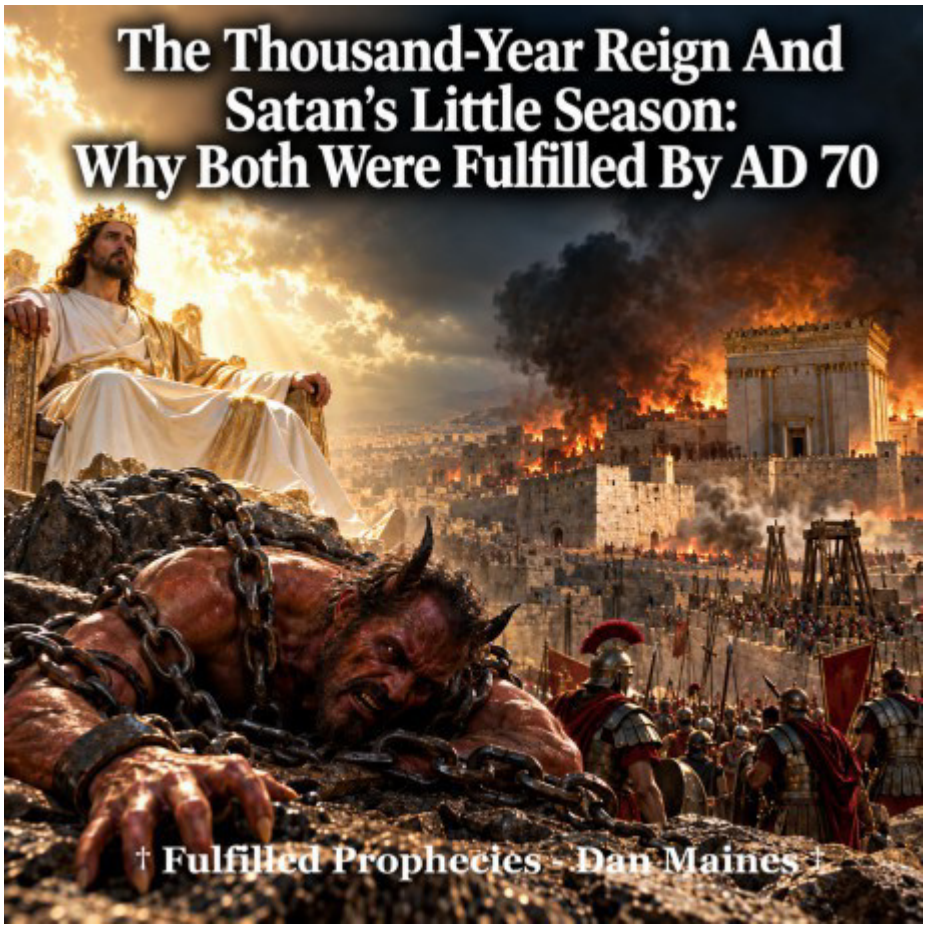
Fulfilled Prophecies

SLS - The Thousand-Year Reign And Satan's Little Season: Why Both Were Fulfilled By AD 70



By Dan Maines

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Introduction

† Revelation 20 is one of the most misunderstood chapters in the Bible, especially concerning the thousand-year reign of Christ, the binding of Satan, and Satan's little season.

† Many Christians have been taught that the thousand years must be a literal period of 1,000 calendar years and that Satan's little season is either happening today or will happen sometime in the future.

† However, Revelation was written to first-century believers concerning events that were soon to take place, not events thousands of years beyond their lifetime (Revelation 1:1-3; 22:6-10).
† The thousand years symbolize the complete period of Satan's restraint and the victorious reign of Christ, beginning with Christ's first-century ministry and reaching its covenantal fulfillment in AD 70 (Matthew 12:28-29; Revelation 20:1-6).
† Satan's little season wasn't a second millennium, a modern worldwide conspiracy, or a period beginning thousands of years after Jerusalem's destruction.
† It was the brief period of intensified opposition against Christ's people before the final judgment of the Old Covenant world (Matthew 24:9-14; Revelation 20:7-10).
† To understand Revelation 20 correctly, we must allow Scripture to interpret Scripture, recognize prophetic symbolism, and respect the time statements given to the original audience (Daniel 12:1-7; Revelation 1:1-3).

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 thousand years aren't presented as an ordinary historical calendar but as part of an apocalyptic vision filled with symbolic imagery (Revelation 1:1; 12:1-9).
† The key, chain, abyss, and seal describe spiritual restraint, not physical objects capable of imprisoning a spiritual being (Luke 10:18-19; John 12:31).
† Satan's binding had a specific purpose, to prevent him from deceiving the nations in the manner described by the vision, not to eliminate every temptation or act of evil immediately

(Matthew 12:29; Luke 10:17-20).
† This explains why Satan could still oppose the apostles during the first century while his ultimate defeat was already underway (1 Thessalonians 2:18; Romans 16:20).
† The expression a little time establishes a contrast between the symbolic thousand years and the brief release that followed, not a prediction of another extended age (Revelation 12:12; 22:10).

Why The Thousand Years Are Symbolic
† Revelation uses numbers symbolically throughout its visions, including seven churches, seven seals, seven trumpets, twelve tribes, and 144,000 sealed servants (Revelation 1:4; 5:1; 7:4; 8:2).
† The number ten frequently expresses completeness, and one thousand is ten multiplied by ten multiplied by ten, making it a fitting representation of fullness rather than a required literal duration (Psalm 50:10; Deuteronomy 7:9).
† A symbolic number doesn't mean an imaginary event. It means a real spiritual or historical reality is being communicated through prophetic imagery (Daniel 7:17-18; Revelation 17:9-10).
† Nothing in the passage requires a literal thousand-year calendar to begin after AD 70, and imposing that requirement ignores the first-century fulfillment framework of Revelation (Revelation 1:1-3; 22:6-10).

Psalm 50:10-12
For every animal of the forest is Mine, The cattle on a thousand hills. I know every bird of the mountains, And everything that moves in the field is Mine. If I were hungry I would not tell you, For the world is Mine, and everything it contains.
† God doesn't own cattle on only 1,000 hills while the cattle on the remaining hills belong to someone else (Psalm 24:1; 89:11).
† The thousand hills communicate completeness and unlimited ownership, demonstrating that Scripture can use one thousand symbolically (Deuteronomy 10:14; Psalm 115:16).
† This doesn't prove every occurrence of one thousand is

symbolic, but it establishes that the number doesn't automatically demand a literal mathematical interpretation (2 Peter 3:8; Revelation 20:2).

Matthew 12:28-29
But if I cast out the demons by the Spirit of God, then the kingdom of God has come upon you. Or, how can anyone enter the strong man's house and carry off his property, unless he first ties up the strong man? And then he will plunder his house.
† Jesus connected the arrival of God's kingdom directly with His authority over Satan and the demonic realm (Luke 11:20-22; Colossians 2:15).
† The strong man represents Satan, and the binding represents Christ's victory over his authority (Mark 3:27; Hebrews 2:14-15).
† Jesus didn't announce that the strong man would first be bound thousands of years later. He described the binding as necessary for the kingdom work already taking place (Luke 10:17-20; Matthew 4:17).
† Therefore, the binding in Revelation 20 belongs within the victorious work of Christ that began during His earthly ministry, not a future millennium waiting to begin (John 12:31; 1 John 3:8).

Luke 10:17-18
Now the seventy-two returned with joy, saying, "Lord, even the demons are subject to us in Your name!" And He said to them, I watched Satan fall from heaven like lightning.
† Jesus described Satan's fall in connection with the successful ministry of His disciples, showing that Satan's authority was already being overthrown (Luke 10:19-20; John 16:11).
† The disciples weren't waiting for a distant generation to experience Christ's authority over the enemy (Mark 16:17; Colossians 1:13).
† This provides an important first-century foundation for understanding the symbolic binding and eventual destruction of Satan's power (Hebrews 2:14; Romans 16:20).

John 12:31-32
Now judgment is upon this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all people to Myself.
† Jesus used the word now, placing the judgment of the ruler of that world within His own redemptive mission (John 16:11; Colossians 2:15).
† His death and resurrection decisively defeated Satan's claim over those whom Christ redeemed (Hebrews 2:14-15; Revelation 12:10-11).
† The casting out of Satan wasn't postponed until a future earthly kingdom. It was inseparably connected to Christ's first-century victory (Luke 10:18; 1 John 3:8).
† Revelation 20 presents that same victory through the symbolic picture of Satan being restrained and finally judged (Revelation 12:9-12; 20:1-10).

When Did Christ Begin To Reign?
† Christ didn't have to wait for Jerusalem's destruction to receive His kingdom. His royal authority was established through His resurrection, ascension, and exaltation (Acts 2:30-36; Ephesians 1:20-22).
† The thousand-year reign wasn't a future political government headquartered in earthly Jerusalem (John 18:36; Luke 17:20-21).
† It represented Christ's victorious reign and the participation of His faithful people in that victory during the period leading to the completed covenant transition (1 Corinthians 15:24-26; Revelation 20:4-6).

Acts 2:32-36
It is this Jesus whom God raised up, a fact to which we are all witnesses. Therefore, since He has been exalted at the right hand of God, and has received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear. For it was not David who ascended into heaven, but he himself says: The Lord said to my Lord, "Sit at My right hand,

Until I make Your enemies a footstool for Your feet." Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ-this Jesus whom you crucified.
† Peter declared that Jesus had already been exalted to God's right hand and made both Lord and Christ (Ephesians 1:20-23; Philippians 2:9-11).
† Christ's reign wasn't awaiting a future earthly throne, because His heavenly enthronement was already accomplished (Hebrews 1:3; 10:12-13).
† His enemies were being subjected to His authority during the apostolic generation, culminating in the judgment of the covenant system that rejected Him (Psalm 110:1; Matthew 22:41-45).
† AD 70 didn't begin Christ's reign. It marked the public covenantal vindication of the King who was already reigning (Matthew 26:64; Luke 21:20-22).

Revelation 20:4-6
Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their foreheads and on their hands; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ, and will reign with Him for a thousand years.
† John saw souls reigning with Christ, not resurrected physical bodies governing a restored political nation on earth (2 Corinthians 5:6-8; Philippians 1:23).
† The vision particularly honors believers who remained faithful despite persecution and death under the beast's authority (Revelation 6:9-11; 13:7-10).
† The first resurrection belongs to the spiritual and covenantal

victory of God's redeemed people, while the second death represents final judgment rather than ordinary physical death (John 5:24-25; Revelation 2:11; 20:14).
† The priestly reign of believers reflects their participation in Christ's kingdom, not a promise that the Roman world would experience 1,000 literal years without sin or persecution (1 Peter 2:5-9; Revelation 1:5-6).
† The resurrection hope of the first-century saints reached its covenantal fulfillment with the passing of the Old Covenant age, while Christ's kingdom continues without end (Daniel 12:1-3; 1 Corinthians 15:54-57; Luke 1:33).

Satan's Little Season Was Not Another Millennium
† One of the greatest mistakes in interpreting Revelation 20 is treating Satan's little season as though it describes a separate age lasting thousands of years (Revelation 12:12; 20:3).
† The passage says Satan would be released for a little time, and Revelation repeatedly emphasizes the nearness of its prophetic events (Revelation 1:3; 22:10).
† Satan's release doesn't mean Christ lost His authority or that Satan regained permanent control of the world (Matthew 28:18; Colossians 2:15).
† It represents a final, limited period of deception and opposition before Satan's judgment was completed (Matthew 24:21-22; Revelation 20:7-10).
† The little season wasn't a prophecy about modern technology, contemporary governments, or an alleged worldwide deception beginning after AD 70 (Revelation 1:1; 22:6).
† Its fulfillment must be understood within the first-century crisis that Revelation itself describes (Matthew 24:34; Revelation 22:7).

Revelation 20:7-10
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. 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 release of Satan is followed by deception, the gathering of hostile nations, an assault against God's people, and final divine judgment (Ezekiel 38:1-9; Revelation 19:19-21).
† Gog and Magog are drawn from Ezekiel's prophetic imagery and represent the collective enemies of God's covenant people rather than two modern nations identified by contemporary political maps (Ezekiel 38:14-23; 39:1-6).
† The camp of the saints represents God's covenant community, while the beloved city is understood in this fulfilled interpretation through the heavenly Jerusalem belonging to Christ's people (Galatians 4:26; Hebrews 12:22-24).
† The surrounding of the camp portrays the final concentration of hostility against the faithful, corresponding to the intense persecution and conflict preceding Jerusalem's destruction (Matthew 24:9-22; Revelation 12:17).
† Fire coming down from heaven signifies decisive divine judgment, using imagery familiar from earlier prophetic accounts (Genesis 19:24; Ezekiel 38:22).
† The devil's destruction in the lake of fire completes the judgment already announced through Christ's victory and the apostles' expectation of Satan's imminent defeat (John 16:11; Romans 16:20).
† There is no statement here that Satan would escape the lake of fire, begin another little season, or return to deceive the nations after his final judgment (Hebrews 2:14-15; Revelation 21:4).

Revelation 12:12
For this reason, rejoice, you heavens and you who dwell in them. Woe to the earth and the sea, because the devil has come down to you with great wrath, knowing that he has only a

short time.
† Revelation explicitly describes the devil as knowing that his remaining time was short, not that he had thousands of years left to continue his activity (Revelation 1:3; 22:10).
† His great wrath explains the intensified opposition against the first-century believers during the final covenant crisis (Revelation 12:17; 13:7).
† The short time in this vision provides an important parallel to the little season of Revelation 20, although the two visions use different imagery (Revelation 20:3; Daniel 7:21-22).
† These passages support the understanding that Satan's final period of opposition belonged to the generation experiencing the approaching judgment (Matthew 24:21-34; James 5:8-9).

Matthew 24:21-22
For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will again. And if those days had not been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.
† Jesus described an unparalleled period of tribulation connected with Jerusalem's approaching destruction (Luke 21:20-24; Matthew 24:15-16).
† The days would be shortened for the sake of the elect, demonstrating that the crisis had a divinely established limit (Daniel 12:1; Mark 13:19-20).
† This period of intensified suffering provides the historical setting in which the symbolic little season can be understood (Revelation 12:12; 20:7-9).
† Jesus placed these events within the generation He was addressing, not within a generation thousands of years later (Matthew 24:34; Luke 21:32).

Romans 16:20
The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.
† Paul told the Roman Christians that God would soon crush

Satan under their feet, making the promise directly relevant to his original readers (Romans 13:11-12; 1 Corinthians 7:29-31).
† The word shortly communicates an approaching victory, not an event postponed for thousands of years (James 5:8-9; Revelation 22:6).
† This expectation fits the completed defeat of Satan portrayed in Revelation 20 rather than a theory that Satan would remain active throughout an indefinite future age (Hebrews 2:14; 1 John 3:8).
† Christ had already secured the decisive victory, and the first-century believers anticipated its approaching covenantal completion (Colossians 2:15; Hebrews 10:12-13).

Why AD 70 Matters
† Jerusalem's destruction in AD 70 marked the final removal of the Old Covenant temple system and the public vindication of Jesus' prophetic warnings (Matthew 23:36-38; Luke 21:20-22).
† The persecution of the saints, the beast's opposition, the judgment of Babylon, and Satan's final defeat belong together within Revelation's covenantal judgment imagery (Revelation 17:5-6; 18:20-24; 20:7-10).
† Revelation doesn't provide a second prophetic timetable extending Satan's activity thousands of years beyond the first-century fulfillment (Revelation 1:1-3; 22:6-10).
† The thousand years and little season are symbolic periods within the same prophetic framework, with the final judgment reaching its fulfillment by AD 70 (Daniel 12:7; Matthew 24:34).

Revelation 1:1-3
The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John, who testified to the word of God and to the testimony of Jesus Christ, everything that he saw. Blessed is the one who reads, and those who hear the words of the prophecy and keep the things which are written in it; for the time is near.
† Revelation begins by identifying its events as things that must

soon take place, and it declares that the time was near (Revelation 22:6-7).
† These statements establish the prophetic timeframe before the reader ever reaches the symbolic thousand years (Revelation 20:1-6).
† We can't take the book's symbolic numbers literally while dismissing its explicit statements of nearness (Revelation 22:10; Matthew 24:34).
† The original churches were expected to hear, understand, and respond to this prophecy because its fulfillment concerned their own historical circumstances (Revelation 1:4; 2:10; 3:10).

Revelation 22:10-12
And he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. Let the one who does wrong still do wrong, and the one who is filthy still be filthy; and let the one who is righteous still practice righteousness, and the one who is holy still keep himself holy." Behold, I am coming quickly, and My reward is with Me, to reward each one as his work deserves.
† John was commanded not to seal the prophecy because its fulfillment was near, contrasting with Daniel's instruction to seal his vision until the time of the end (Daniel 12:4, 9).
† Jesus declared that He was coming quickly, reinforcing the first-century timeframe established at the beginning of Revelation (Revelation 1:1-3; 22:20).
† Interpreting Satan's little season as an event still waiting to happen thousands of years later conflicts with the book's repeated emphasis on nearness (Revelation 3:11; 22:7).
† The fulfilled interpretation recognizes that Revelation's judgment visions reached their intended covenantal conclusion in the first century (Matthew 16:27-28; 24:34).

Historical References
† Flavius Josephus, The Jewish War, Books 4-6, described the violent factions, internal warfare, famine, bloodshed, and Roman siege that devastated Jerusalem before its destruction

in AD 70.
† Josephus, The Jewish War 6.4-6, recorded the burning of the temple and the terrible suffering associated with Jerusalem's fall, providing historical context for Jesus' warnings (Luke 19:41-44; 21:20-24).
† Tacitus, Histories 5.10-13, described the Roman campaign against Jerusalem and the city's desperate conditions, confirming the historical setting of the first-century catastrophe.
† Eusebius, Ecclesiastical History 3.5-7, connected the destruction of Jerusalem with the judgment that followed the rejection of Christ and recorded the tradition that believers fled to Pella.
† These historians document the first-century crisis, although they don't independently establish the symbolic interpretation of the thousand years or identify Satan's little season by name.
† Their testimony supports the historical setting, while the theological interpretation must be established from Scripture (Matthew 24:34; Revelation 1:1-3).

How It Applies To Us Today
† We aren't waiting for Satan to be released from a future prison because the fulfilled interpretation places his little season and final judgment within the completed first-century prophetic framework (Romans 16:20; Revelation 20:7-10).
† We don't need to identify modern nations as Gog and Magog or interpret every war as evidence that Revelation 20 is happening again (Ezekiel 38:1-9; Revelation 22:10).
† The continued existence of evil doesn't prove Satan remains alive or active, because Scripture also identifies human desires, sinful choices, and the fallen condition of humanity as sources of wrongdoing (James 1:14-15; Mark 7:20-23).
† Christ's victory doesn't mean that every human being automatically becomes righteous or that sin disappears from human experience (Romans 6:12-13; 1 John 1:8-10).
† Believers now live under the authority of the risen Christ, who possesses all authority in heaven and on earth (Matthew 28:18; Colossians 1:13).

† We're citizens of the heavenly Jerusalem, members of God's kingdom, and participants in the New Covenant established through Jesus Christ (Hebrews 12:22-24; Philippians 3:20).
† Our hope isn't another prophetic battle against Satan, but the continuing life, righteousness, and fellowship available through Christ (Romans 14:17; John 17:3).
† The kingdom doesn't need to be established again because Christ's reign is everlasting and His victory is complete (Luke 1:32-33; Hebrews 12:28).

Q & A Appendix

Q: Were the thousand years a literal 1,000 years?
A: No. In this fulfilled interpretation, the thousand years symbolically represent the complete period of Satan's restraint and Christ's victorious reign leading to the first-century covenantal judgment. Scripture frequently uses symbolic numbers in prophetic visions (Psalm 50:10; Revelation 1:1; 20:1-6).

Q: When was Satan bound?
A: Satan's binding began through Christ's earthly ministry and His authority over the demonic realm. Jesus described the binding of the strong man as part of His kingdom work (Matthew 12:28-29; Luke 10:17-18).

Q: Did Christ begin reigning in AD 70?
A: No. Christ began reigning through His resurrection, ascension, and exaltation. AD 70 marked the covenantal vindication of His already established authority (Acts 2:32-36; Ephesians 1:20-22).

Q: What was Satan's little season?
A: It was the brief period of intensified deception, persecution, and opposition against God's people before the final judgment of the Old Covenant world (Revelation 12:12; 20:7-10; Matthew

24:21-22).

Q: Was Satan's little season fulfilled before AD 70?
A: Yes, according to the fulfilled interpretation. Revelation's time statements and the first-century tribulation place this final period of opposition within the generation addressed by Jesus and the apostles (Matthew 24:34; Romans 16:20; Revelation 22:10).

Q: Are Gog and Magog modern nations preparing for another prophetic war?
A: No. They are symbolic enemies drawn from Ezekiel's prophetic imagery and represent the final collective opposition against God's covenant people (Ezekiel 38:1-9; Revelation 20:8-9).

Q: Is Satan's little season happening today?
A: No. The fulfilled perspective doesn't place Satan's little season in modern history. Revelation declares that its prophetic events were near to its original audience (Revelation 1:3; 22:6-10).

Q: If Satan has been defeated, why is there still evil?
A: Human beings remain capable of sin through their own desires and decisions. Satan's defeat doesn't eliminate human responsibility or the need for repentance and righteousness (James 1:14-15; Mark 7:20-23; Romans 6:12-13).

Q: Will Satan be released again in the future?
A: No. Revelation describes one little season followed by Satan's final judgment. It never teaches another release after the lake of fire (Revelation 20:7-10; Hebrews 2:14-15).

Q: Will there be another Day of the Lord to complete these prophecies?
A: No. The fulfilled perspective recognizes the first-century Day of the Lord against Old Covenant Jerusalem as the completion of the prophetic judgment announced by Jesus. There is no

additional future Day of the Lord required to fulfill Revelation 20 (Matthew 24:34; Luke 21:20-22; Revelation 22:10).

Q: Does Christ's kingdom still exist today?
A: Absolutely. Christ's reign is everlasting, His kingdom cannot be shaken, and believers already belong to the heavenly Jerusalem (Luke 1:33; Hebrews 12:22-28; Daniel 7:14).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †
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Source Index
† Revelation 20:1-3; Psalm 50:10-12; Matthew 12:28-29; Luke 10:17-18; John 12:31-32; Acts 2:32-36; Revelation 20:4-6; Revelation 20:7-10; Revelation 12:12; Matthew 24:21-22; Romans 16:20; Revelation 1:1-3; Revelation 22:10-12
† Flavius Josephus, The Jewish War, Books 4-6; Tacitus, Histories 5.10-13; Eusebius, Ecclesiastical History 3.5-7

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