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SLS - Refuting the Idea of "Satan's Little Season" (SLS) is now or as a Future Event Part 3 of 4



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Refuting the Idea of "Satan's Little Season" (SLS) is now or as a Future Event Part 3 of 4

This post presents my response to the idea of "Satan's Little Season" being now or a future event. Using scriptural analysis and historical parallels, it demonstrates that Revelation 20's vision refers to symbolic events culminating in the destruction of Jerusalem in 70 AD. Key texts such as Romans 16:20 and John 12:31 show that Satan's judgment was imminent in the first century. The post concludes with a Q&A section addressing common objections and supports the Preterist view through typology and early church references.

The concept of "Satan's Little Season" is often interpreted by futurists and even some Preterists as a time of now or in the distant future when Satan is released to deceive the nations once more. However, a Preterist reading of Scripture shows that this so-called season was a symbolic reference to first-century events, particularly leading up to the destruction of Jerusalem in 70 AD. This post will demonstrate from Scripture that "Satan's Little Season" is not a "now" or future event, but a symbolic episode that has already been fulfilled.

1. Revelation 20: A Symbolic Timeline Fulfilled in the First Century

"And when the thousand years are ended, Satan will be released from his prison and will come out to deceive the nations" (Revelation 20:7-8).

The "thousand years" is symbolic of the Church's early period from Christ's resurrection to the destruction of Jerusalem. This view sees Satan's release as a brief time of deception leading up to the Jewish War, not a literal future event. The nations that are deceived (Gog and Magog) are representative of apostate Israel and rebellious Gentile forces who rise up against the saints but are swiftly destroyed.

"But fire came down from heaven and consumed them" (Revelation 20:9).

This fire is not a literal fire from heaven in the future but symbolic of God's judgment, likely referencing the Roman destruction of Jerusalem.

2. Romans 16:20 – The Crushing of Satan Was Imminent

"The God of peace will soon crush Satan under your feet" (Romans 16:20).

Paul tells the first-century Roman believers that the crushing of Satan was to happen "soon," not millennia later. This timeline completely contradicts the futurist interpretation of a future release and rebellion of Satan.

3. The New Testament Teaches the Defeat of Satan, Not a Return Several New Testament passages emphasize that Satan was already judged and his power was being destroyed:

John 12:31 – "Now is the judgment of this world; now will the ruler of this world be cast out."

Hebrews 2:14 – "...that through death he might destroy the one who has the power of death, that is, the devil."

1 John 3:8 – "The reason the Son of God appeared was to destroy the works of the devil."

These statements point to a completed or ongoing judgment in the first century, not a pause and restart of Satan's activity in a later age.

4. Silence Elsewhere in Scripture on a Future Satanic Rebellion There is no support in the rest of the Bible for the idea that Satan would be released again after being judged. In fact, the Bible speaks consistently of Satan's defeat and the advance of Christ's kingdom, not a renewed threat.

5. Revelation 20 and Ezekiel 38–39: Symbolic Echoes The imagery of "Gog and Magog" in Revelation 20 is borrowed from Ezekiel 38–39. In Ezekiel, Gog represents a massive enemy coalition against God's people that is supernaturally destroyed. In Revelation, the same imagery is used symbolically to describe the forces that gathered against the early church and were judged through the events of 70 AD.

6. Historical Confirmation from Josephus The Jewish historian Josephus describes the chaos, deception, and nationalistic madness that gripped Jerusalem leading up to its fall. These events reflect the “gathering of nations” and mass deception seen in Revelation 20:8. The fire, famine, infighting, and ultimate destruction serve as real historical echoes of the apocalyptic judgment John foresaw.

Conclusion The idea of "Satan's Little Season" as a now future literal event is unsupported by Scripture. A Preterist reading shows that Revelation 20 refers to symbolic events that found their fulfillment in the first century. Satan was judged, the enemies of God were defeated, and the kingdom of Christ continues to advance without threat of a second satanic rebellion. The Church need not fear a future release of Satan, for his defeat is a past reality sealed by the cross and confirmed by history. No we are not in Satan's Little Season.

Answering Common Objections

1. "Revelation 20 clearly happens after the thousand years - how could that have already happened?" The "thousand years" is symbolic. It refers to a long but complete period - from Christ's resurrection to the destruction of Jerusalem. Satan's "little season" directly follows that symbolic period, not thousands of years later. Revelation's vision is sequential, not strictly chronological.

2. "If Satan was judged in the first century, why does evil still exist today?" Satan's covenantal power to deceive nations and oppose redemptive history was broken. While human sin remains, Satan as a redemptive enemy was defeated. The kingdom of God advances despite ongoing moral evil.

3. "What about Revelation 20:10? Doesn't it say Satan will be tormented forever after this season?" Yes - and this happens right after his final symbolic rebellion in the first

century. The eternal torment is symbolic of complete judgment, not a literal ongoing burning. It signifies the finality of Satan's role.

4. "Why would God release Satan again if he had already been bound?" This is part of God's redemptive drama - similar to Pharaoh's hardening. The release allows for final exposure and destruction. It is not an escape but a setup for judgment.

5. "What evidence is there that this 'fire from heaven' is the Roman judgment on Jerusalem?" Biblical prophetic language often uses fire from heaven to represent divine judgment (cf. Ezekiel 38:22; 39:6; Isaiah 29:6). Jesus Himself described Jerusalem's destruction as divine wrath (Luke 21:20-24; Matthew 23:36-38).

6. "Where in early church writings do we see this fulfilled view?" Writers like Eusebius saw the fall of Jerusalem as fulfilling Jesus' prophecies. The early church recognized 70 AD as a pivotal redemptive event, confirming the Preterist perspective.

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