
1. Introduction

In this study on the Millennium, we compare Realised Millennialism with the recently popular Dispensationalism and Futurism.

A. Millennium Popular Teaching

These teachings have crept into present-day Christianity and keep believers in fear of the Great Tribulation in the future. This fear prevents people from stepping into signs, wonders, and miracles that believers can witness happening through the power of God.

Until after the horrors of the First World War, the predominant view was not a future millennial reign. Neither the early church fathers nor Augustine, Luther, or Spurgeon, to name a few, believed in a coming millennium as described in the Dispensational View towards the end of this lesson. On the contrary, these generals of faith thought that the kingdom's reign started when Jesus ascended—i.e., the Kingdom is here now.

Those who believe in the Futurist view think that Jesus will return and establish a kingdom from Jerusalem. They will reign with Him for one thousand years. Such a future Millennium does not hold up to scriptural challenges.

B. Millennium Truths

Awakening Impact Ministries, along with many other rapidly growing ministries, upholds the following core truths, which we will explore in detail in this lesson.

1. Christianity's eschatology (end times) is victorious; we are a glorious warrior bride, not a remnant that will face the Antichrist and great tribulation in the future.
2. Christ's reign began at His ascension. This study distinguishes His enthronement from the particular phase of His reign described as the Millennium, which I place after the first-century judgments, beginning in December 70 CE.
3. The Millennium is not a literal one thousand years, but the term is used here to label the current reigning of God's kingdom.
4. The Millennium started after the 1335-day prophecy of Daniel in December 70 CE.
5. The last days commenced before the day of Pentecost 30 CE and finished in one Hebrew generation.

C. Post-Tribulation Millennialism

We understand the Millennium as beginning after Jerusalem's destruction and the shortening of the tribulation's devastating judgments for the elect's sake (Matthew 24:22). Although our chronology extends the Great Tribulation to April 73 CE, we place the beginning of the millennial reign in December 70 CE. Section 6 explains this distinction. This study proceeds on the understanding that the epistles and Revelation were written before that tribulation. Their anticipation of a coming millennial reign therefore describes what was future to their original readers, not necessarily what remains future to us.

Our agreement with those early church fathers who expected a post-tribulation Millennium concerns this sequence: tribulation followed by millennial reign. It does not require agreement with their dating of those events. On the basis of Jesus' words to Caiaphas, that he would see it happen, and His declaration that these events would occur within one generation, we understand the prophesied tribulation as fulfilled in the first century.

2. The Old Testament Background to the Thousand Years

The Old Testament demonstrates that “a thousand” does not always function as an exact numerical limit. In poetic passages, it can express the greatness of God’s possessions, the enduring nature of His covenant, and the contrast between human experience and His eternal existence. We should therefore consider the context before assuming that Revelation’s thousand years must represent precisely one thousand calendar years.

A. The Cattle on a Thousand Hills

PSALM 50:10-11
FOR EVERY BEAST OF THE FOREST IS MINE,
AND THE CATTLE ON A THOUSAND HILLS.
I KNOW ALL THE BIRDS OF THE MOUNTAINS,
AND THE WILD BEASTS OF THE FIELD ARE MINE.

God is not claiming ownership of the cattle on only one thousand hills. The surrounding verses declare His ownership of the birds, the wild animals, and the whole world. The thousand hills express the vastness of His possessions; they do not mark the boundary of His ownership. This establishes an important principle: a definite number can communicate a truth that extends beyond its literal numerical value.

B. His Covenant for a Thousand Generations

1 CHRONICLES 16:15-17
REMEMBER HIS COVENANT FOREVER,
THE WORD WHICH HE COMMANDED, FOR A THOUSAND GENERATIONS.
THE COVENANT WHICH HE MADE WITH ABRAHAM,
AND HIS OATH TO ISAAC,
AND CONFIRMED IT TO JACOB FOR A STATUTE,
TO ISRAEL FOR AN EVERLASTING COVENANT,

The passage places “a thousand generations” alongside “forever.” Verse 17 then describes the same covenant as everlasting. Read together, these expressions emphasise God’s enduring covenant faithfulness. The passage does not suggest that His faithfulness expires when the thousandth generation has passed.

The number therefore serves the covenant promise. Turning it into a calculation of forty thousand or one hundred thousand years would miss the passage’s emphasis and would not establish a date for Christ’s return.

C. A Thousand Years Compared with Yesterday

The Psalmist compares a thousand years in God’s sight with yesterday after it has passed and with a watch during the night.

PSALMS 90:4
FOR A THOUSAND YEARS IN YOUR SIGHT
ARE LIKE YESTERDAY WHEN IT IS PAST,
AND LIKE A WATCH IN THE NIGHT.

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These are poetic comparisons, not a mathematical conversion of divine time into human time. A whole day and a watch during the night are different lengths, yet both illustrate the same point: a span that appears immense to us is brief in comparison with God's enduring existence. This verse does not, by itself, prove that Revelation's Millennium is symbolic. It does demonstrate that the biblical expression "a thousand years" can serve a theological purpose without supplying a prophetic timetable.

D. What This Means for the Millennium

These passages establish a biblical precedent for reading "a thousand" as an expression of magnitude or fullness rather than an exact limit. Consequently, the appearance of this number in Revelation does not settle the question of the Millennium's duration. Within this study's interpretation, the thousand years describe the extended millennial phase of Christ's reign. The period has a beginning and an end, but its symbolic designation does not require it to last exactly one thousand calendar years.

The Old Testament examples establish the possibility of this reading. The sequence and imagery of Revelation, together with the wider biblical teaching on Christ's kingdom, must establish its application to the Millennium.

3. The Thousand Years in Revelation

The word Millennium is not in the original Hebrew or Greek translations. However, Judaism and Christianity both refer to one thousand years.

REVELATION 20:1-3

THEN I SAW AN ANGEL COMING DOWN FROM HEAVEN, HAVING THE KEY TO THE BOTTOMLESS PIT AND A GREAT CHAIN IN HIS HAND. HE LAID HOLD OF THE DRAGON, THAT SERPENT OF OLD, WHO IS THE DEVIL AND SATAN, AND BOUND HIM FOR A THOUSAND YEARS; AND HE CAST HIM INTO THE BOTTOMLESS PIT, AND SHUT HIM UP, AND SET A SEAL ON HIM, SO THAT HE SHOULD DECEIVE THE NATIONS NO MORE TILL THE THOUSAND YEARS WERE FINISHED. BUT AFTER THESE THINGS HE MUST BE RELEASED FOR A LITTLE WHILE.

A. Symbolic Number Can Describe a Real Period

The Old Testament examples show that “a thousand” can express magnitude or fullness without imposing an exact numerical limit. We understand Revelation’s thousand years in this way: a symbolic number describing a real period of Christ’s reign.

A symbolic duration does not make the reign imaginary or remove its historical beginning and eventual end. Sections 5 and 6 examine the events that lead us to place its commencement in December 70 CE. Here, our focus is on how Revelation describes that period.

B. Whenever the Thousand Years are Finished

We have found that the word for thousand is not necessarily an exact one thousand.

REVELATION 20:7

WHEN THE THOUSAND YEARS HAVE EXPIRED, SATAN WILL BE RELEASED FROM HIS PRISON.

Revelation 20:7 identifies an endpoint to the millennial reign: Satan is released when the thousand years have expired. Within our symbolic reading, this remains a real conclusion to a real period. We will examine its historical beginning in Sections 5 and 6, and its conclusion in Section 8.

4. Is the Millennium the Seventh Day of Rest?

We have learned that neither the Book of Revelation nor the Old Testament supports the idea that the Millennium is literally one thousand years. Before we examine Dispensational teachings, I want to provide some background about the person who initiated this theology. Jesus said that we should judge people by their fruits, and the fruits of the founder of Dispensational Millennialism were poor.

A. John Darby

John Nelson Darby, the founder of Dispensationalism and Futurism, was a member of the Plymouth Brethren and founded the Exclusive Brethren. Both denominations are sectarian in their relationships with other churches. As the nephew of Lord Nelson, Darby's influential upbringing gave him some credibility.

John Darby's heresies included the idea that righteousness is neither imputed nor given. Instead, Jesus kept the law for us! (Jesus did not keep the law; He fulfilled the law through the New Covenant).

B. Charles Spurgeon on John Darby

Talking about these serious heresies, Charles Spurgeon continues to criticise Darby's teachings on Dispensationalism, Futurism and a future rapture:

**CHARLES H. SPURGEON, QUOTED BY JAMES GRANT, (1875). THE PLYMOUTH BRETHREN: THEIR HISTORY & HERESIES.
IN LIGHT OF THE DEADLY HERESIES HELD AND TAUGHT BY THE PLYMOUTH BRETHREN REGARDING SOME OF THE MOST MOMENTOUS DOCTRINES OF THE GOSPEL—ERRORS TO WHICH I HAVE ALREADY ALLUDED AT SOME LENGTH—I AM CONFIDENT THAT MY READERS WILL NOT BE SURPRISED BY ANY FURTHER VIEWS, HOWEVER UNSCRIPTURAL AND PERNICIOUS, THAT THE DARBYITES HAVE ADOPTED AND NOW ZEALOUSLY SEEK TO SPREAD.**

Interestingly, Spurgeon saw many healed, yet there is no evidence that John Darby saw anyone healed because he held to the Cessationist heresy that healing is not for today. Spurgeon would say the same about today's "preaching" on rapture, futurism and dispensationalism.

In Victorious Eschatology, we see how Darby fell into his numerous deceptions.

C. Dispensational Error #1: Millennium is the Sabbath Rest

Dispensational and futurist teachings hold that four thousand years passed from Adam to Jesus, and that another two thousand years will pass from Christ's death to His return. Therefore, they suggest a total of six thousand years from Adam to Christ's return. Since God created heaven and earth in six days and rested on the seventh, dispensationalists conclude that there will be one thousand years of "rest" starting six thousand years after creation. Following this, they believe there will be a one-thousand-year period—the Millennium—during which Jesus will reign from Jerusalem on earth.

However, the Sabbath rest has nothing to do with the Millennium, which Jesus Christ fulfilled two thousand years ago.

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D. Dispensational Error #2: One Day As One Thousand Years

This error comes from a misinterpretation of Peter:

2 PETER 3:8

BUT, BELOVED, DO NOT FORGET THIS ONE THING: WITH THE LORD, ONE DAY IS AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY.

The word "**as**" in Greek is *hōs*. It means like. Peter is not saying one day for God is one thousand years for us.

E. Context is Living in the Last Days

Thirdly, the context of this verse is not about the future; it is about the last days.

2 PETER 3:2-3

THAT YOU MAY BE MINDFUL OF THE WORDS WHICH WERE SPOKEN BEFORE BY THE HOLY PROPHETS, AND OF THE COMMANDMENT OF US, THE APOSTLES OF THE LORD AND SAVIOR, KNOWING THIS FIRST: THAT SCOFFERS WILL COME IN THE LAST DAYS, WALKING ACCORDING TO THEIR OWN LUSTS,

Jesus' Last Days Prophecy explains in detail that Jesus distinguished between the last days and the end of the age. When Jesus accurately predicted the last days, He stated they would occur within one generation; He knew exactly when they would conclude within that timeframe.

Peter understood that the last days had already begun before the Day of Pentecost, as he showed when he quoted Joel:

ACTS 2:16-17

**BUT THIS IS WHAT WAS SPOKEN BY THE PROPHET JOEL:
'AND IT SHALL COME TO PASS IN THE LAST DAYS, SAYS GOD,**

Peter knew he was living in the last days. We do not live in the last days, but we are coming to the end of the current age when Jesus will return.

After talking about the false teachers in the church of that time, in Chapter 2, Peter confirms that they are in the last days in the following verse:

2 PETER 3:3

KNOWING THIS FIRST: THAT SCOFFERS WILL COME IN THE LAST DAYS, WALKING ACCORDING TO THEIR OWN LUSTS,

Therefore, we cannot use this verse to argue that the thousand years refers to a future day, since it relates to the last days, which concluded in 70 CE.

F. Context is Evangelism Before His Coming Judgment

The apostle Peter wrote his second epistle shortly after 60 CE. In this passage, Peter warns that Jesus' judgment would come quickly—indeed, within a decade of his writing these words. Furthermore, in the next verse, he turns to the topic of evangelism.

2 PETER 3:9

THE LORD IS NOT SLACK CONCERNING HIS PROMISE, AS SOME COUNT SLACKNESS, BUT IS LONGSUFFERING TOWARD US, NOT WILLING THAT ANY SHOULD PERISH BUT THAT ALL SHOULD COME TO REPENTANCE.

Emperor Nero ordered Peter's martyrdom sometime between 64 CE and 68 CE. A few years earlier, he penned the epistle urging families to remain diligent in their evangelism.

When Peter wrote this, he was addressing those who believed Jesus was not returning as soon as He had promised. Jesus had told them that the Temple's destruction would occur within one generation. Yet, from their perspective, He was delayed, and His coming seemed as distant as a thousand years. When we endure intense trials—as they did under Rome's persecution—it can feel as though everything God has promised is being delayed.

G. One Day is Not a Literal Millennium

So when Peter said one day is as a thousand years, he was not implying that there are seven dispensations! Peter meant that it might seem like a long time because nothing appears to be happening. What Jesus promised would happen in one generation will still occur.

H. Not a Literal Day

When Peter said that one thousand years is as a day, he meant that what Jesus prophesied would happen, and when it does, they are not to delay because it will happen suddenly.

MATTHEW 24:17-20

LET HIM WHO IS ON THE ROOFTOP NOT GO DOWN TO TAKE ANYTHING OUT OF HIS HOUSE. AND LET HIM WHO IS IN THE FIELD NOT GO BACK TO GET HIS CLOTHES. BUT WOE TO THOSE WHO ARE PREGNANT AND TO THOSE WHO ARE NURSING BABIES IN THOSE DAYS! AND PRAY THAT YOUR FLIGHT MAY NOT BE IN WINTER OR ON THE SABBATH.

Exactly what Jesus predicted happened when believers saw the Roman army surround Jerusalem on 30 October 66 CE, only for it to be defeated, with 6,195 Romans killed. This figure combines the 515 on the initial attack on Jerusalem with the 5,680 killed during the Roman retreat. The Jews who trusted Jesus' warning left Jerusalem over the following five weeks, recognising that "the abomination that causes desolation" referred to by Jesus was the Roman army.

LUKE 21:20

"BUT WHEN YOU SEE JERUSALEM SURROUNDED BY ARMIES, THEN KNOW THAT ITS DESOLATION IS NEAR.

5. Prelude to the Millennium

A. Requirement One: The Coming of Christ

In the interpretation presented here, Christ's coming in judgment precedes the Millennium. This raises an important question: does every reference to His coming describe His final bodily return? Our lesson, "Theology of Jesus' Advents", examines six occasions described in connection with His coming and manifestation:

- His Birth.
- The Commencement of His Ministry.
- His transfiguration.
- His ascension and coronation.
- His coming in judgment against Jerusalem.
- His future bodily return

These events differ in their nature and purpose. We must therefore examine each passage in its context to identify which coming it describes.

Jesus told Caiaphas that he would see the Son of Man coming on the clouds of heaven. He also declared that the events of His prophecy would occur within that generation. On this basis, we understand His coming in judgment against Jerusalem as a first-century event.

Our lesson on Jesus' Comings presents the historical accounts of the heavenly sign that we associate with this coming in 66 CE. The judgments that followed prepare the way for the millennial phase of His reign.

Christ was already King, having been enthroned at His ascension. The Millennium therefore marks a subsequent phase of His existing reign, which this study places in December 70 CE. His final bodily return, the resurrection, and the final judgment remain future.

B. Antichrist's Rise and Fall

The next requirement is that the Antichrist appear, make war on Israel, and then die. In our lesson on the Antichrist we looked closely at Nero.

- Nero's character, actions, and persecution of Christians correspond to the identifying characteristics examined in that lesson. When the Greek form *Neron Caesar* is transliterated into Hebrew letters, its numerical value is 666.
- In another lesson, we learned that Nero began the Great Tribulation on 27 December 66 CE by declaring war on Israel.
- Revelation explains that the seven heads represent seven kings:

REVELATION 17:10

"THERE ARE ALSO SEVEN KINGS. FIVE HAVE FALLEN, ONE IS, AND THE OTHER HAS NOT YET COME. AND WHEN HE COMES, HE MUST CONTINUE A SHORT TIME."

In this interpretation, the seven kings are the Roman rulers counted from Julius Caesar: Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, and Galba. When John wrote that "five have fallen," the first five—Julius Caesar through Claudius—had died. The words "one is" therefore identify Nero, the sixth ruler in this sequence, who was reigning when Revelation was written.

John then described another ruler who had "not yet come" but who, when he arrived, would remain only "a short time." This corresponds to Galba, the seventh ruler in the sequence, whose reign lasted approximately seven months, from June 68 to January 69 CE.

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- John wrote that many antichrists had already appeared and that the spirit of the Antichrist was already in the world. Although John did not name Nero directly, these statements place the fulfilment within John's own historical setting.
- Paul told the Thessalonians that the man of lawlessness would be revealed. Paul did not identify him by name, but our Antichrist lesson argues that Nero's transformation from a relatively restrained young emperor into a brutal persecutor fulfilled this expectation.
- Following the fire of Rome in 64 CE, Nero blamed Christians and subjected them to horrific punishments. Tacitus reports that some were burned to provide illumination at night.
- He was killed during the Great Tribulation on the 9th June 68 CE.

C. Abomination of Desolation

It is another requirement that there be an abomination of desolation in Jerusalem.

- We learned that the abomination of desolation was the Roman armies
- The Holy Place is not the Temple but the city of Jerusalem
- The eagle and the carcass refer to the Roman army
- The Abomination of Desolation surrounded Jerusalem in 66 CE, and the Romans were defeated allowing the Jews to flee Jerusalem
- Vespasian's army is the abomination of desolation.

D. Apostasy

There must be a great falling away. In our lesson on False Christs and Prophets, we learnt that one-third of Christians fell away in the first generation due to the false teachings of Gnosticism. We also learnt that there were many false Christs and Prophets.

E. Gospel Preached to All Nations

Before the Millennium, the gospel was preached to all nations according to multiple scriptures and agreed upon by the earliest church fathers.

F. Famines, Pestilences and Earthquakes

Our lesson on this subject, showed that all of these occurred frequently during the first 40-year generation.

G. Red Heifer

The red heifer is not part of Jesus' prophecy, as it is not necessary; it is part of the law. However, some are still looking for the red heifer, needed for a future temple before the Messiah returns. However, this was fulfilled on 14 Nisan, 67 CE (8 April 67), when a heifer gave birth to a lamb as it was being led to be sacrificed.

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H. Wars and Rumours of Wars

We have a complete lesson on this subject, suffice to say that there were nearly constant wars for the first forty years, and the percentage of Jews who died during the first generation was higher than during the Holocaust.

I. Euphrates Army

In the historical reconstruction followed in our lesson on the Euphrates Army, the Tenth Legion is traced to Caesar's famous Legio X, originally known as *Equestris*, meaning "mounted." It received this name after Caesar transferred several thousand of its trusted legionaries onto horses taken from Gallic cavalymen. By the time of the Jewish–Roman War, the Tenth Legion involved was officially known as Legio X Fretensis. Although primarily an infantry legion, it retained its own cavalry contingent of approximately 120 horsemen and could be accompanied by much larger auxiliary cavalry forces.

Josephus confirms that the Tenth Legion had previously been stationed beyond the Euphrates. He also records that 3,000 soldiers drawn from those guarding the Euphrates accompanied Titus. Based on the distance involved, the journey from the Euphrates frontier to Judea would have taken approximately six weeks.

The XII Fulminata, whose name and emblem were associated with the thunderbolt, also joined Titus. These two eastern legions united with Legio V Macedonica and Legio XV Apollinaris, forming the four principal legions that besieged Jerusalem. In our lesson on the Euphrates Army, we associate these forces—including their legionary and auxiliary horsemen—with the four angels bound at the Euphrates in Revelation.

J. Great Tribulation

The Great Tribulation began on 27 December 66 CE, when Nero declared war on the Jews, and ended on 14 April 73 CE, when the last Jewish stronghold, Masada, fell, marking the conclusion of the First Jewish–Roman War. This is a prophetic correspondence or recapitulation of the 2300-day prophecy of Daniel.

K. Forty-Two Months

Another prerequisite to the Millennium is the forty-two months during which the Gentiles trample the holy city (Revelation 11:2). In our study of the Forty-Two-Month Prophecy, we identify these Gentiles with the Idumeans and place this period from April 67 to September 70 CE, when Jerusalem fell.

This is 41 of our months but 42 Hebrew months.

L. 144,000

Before the Millennium could begin, the company designated in Revelation as the 144,000 had to be gathered. Our study of the 144,000 concludes that by the fall of Jerusalem, the number of Jewish believers had reached or exceeded 144,000. Revelation 14 describes this company as sexually pure and wholly devoted to the Lamb.

6. Post-Tribulation Millennium

In Section 5, we examined the events that, within this study's interpretation, preceded the Millennium, including Nero's death on 9 June 68 CE and Jerusalem's destruction on 8 September 70 CE. I place the beginning of the Millennium in December 70 CE, when, in our reconstruction, the tribulation's climactic judgments had ended and the loss of life had diminished. The following discussion explains why I identify this transition, rather than Masada's fall in 73 CE, as the beginning of the millennial reign.

A. Masada

REVELATION 20:4

AND I SAW THRONES, AND THEY SAT ON THEM, AND JUDGMENT WAS COMMITTED TO THEM. THEN I SAW THE SOULS OF THOSE WHO HAD BEEN BEHEADED FOR THEIR WITNESS TO JESUS AND FOR THE WORD OF GOD, WHO HAD NOT WORSHIPED THE BEAST OR HIS IMAGE, AND HAD NOT RECEIVED HIS MARK ON THEIR FOREHEADS OR ON THEIR HANDS. AND THEY LIVED AND REIGNED WITH CHRIST FOR A THOUSAND YEARS.

After Jerusalem, no major towns were taken except outside Israel. Masada was captured by the Romans, only after the defender's committing suicide, specifically no one was beheaded. Instead, the men killed their wives and children, then drew lots, paired up, and killed each other by stabbing their companions. Only two women and five children survived.

B. The Mark of the Beast was Finished

Nero died in June of 68 CE, so his mark and coins for buying and selling were no longer in use.

C. Jesus' Robe Dipped in Blood

REVELATION 19:13

HE WAS CLOTHED WITH A ROBE DIPPED IN BLOOD, AND HIS NAME IS CALLED THE WORD OF GOD.

This is a direct fulfilment of the prophecy of Isaiah concerning the Edomites:

ISAIAH 63:1-2

**WHO IS THIS WHO COMES FROM EDOM,
WITH DYED GARMENTS FROM BOZRAH,
THIS ONE WHO IS GLORIOUS IN HIS APPAREL,
TRAVELING IN THE GREATNESS OF HIS STRENGTH?—
"I WHO SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE."
WHY IS YOUR APPAREL RED,
AND YOUR GARMENTS LIKE ONE WHO TREADS IN THE WINEPRESS?**

We learned from the Forty-Two-Month Prophecy that the Edomites were inside Jerusalem from the Passover in 67 CE until its destruction on 8 September 70 CE. For this reason, I do not believe that the Millennium was delayed until 73 CE.

D. Sabbatical River

We have a comprehensive lesson covering the period from 8 September to 13 December 70 CE, as it fulfills Daniel's 1290-day and 1335-day prophecies. Titus and the captives arrived at the Sabbatical River around 4 December 70. This river was said to flow only one day each week.

JOSEPHUS, WAR OF THE JEWS 7.5.1

HE THEN SAW A RIVER AS HE WENT ALONG, OF SUCH A NATURE AS DESERVES TO BE RECORDED IN HISTORY; ...FOR WHEN IT RUNS, ITS CURRENT IS STRONG, AND HAS PLENTY OF WATER; AFTER WHICH ITS SPRINGS FAIL FOR SIX DAYS TOGETHER, AND LEAVE ITS CHANNEL DRY.

After witnessing this miracle, Titus changed his attitude toward the Jews, realising that the captives had nowhere to live, since Israel had been destroyed. A few days later, when the people of Antioch came to meet him and asked him to expel the Jews from their city, Titus replied:

JOSEPHUS, WAR OF THE JEWS 7.5.2

"HOW CAN THIS BE DONE, SINCE THAT COUNTRY OF THEIRS, WHITHER THE JEWS MUST BE OBLIGED THEN TO RETIRE, IS DESTROYED, AND NO PLACE WILL RECEIVE THEM BESIDES?"

E. Blessing of the New Covenant

Within this study's chronology, the proposed deliverance of the captives at Antioch and the shortening of the devastating judgments mark the beginning of the millennial reign in December 70 CE. Having considered when this phase of Christ's reign began, we now turn to what it means for believers to reign with Him today.

DANIEL 12:11-12

"AND FROM THE TIME THAT THE DAILY SACRIFICE IS TAKEN AWAY, AND THE ABOMINATION OF DESOLATION IS SET UP, THERE SHALL BE ONE THOUSAND TWO HUNDRED AND NINETY DAYS. BLESSED IS HE WHO WAITS, AND COMES TO THE ONE THOUSAND THREE HUNDRED AND THIRTY-FIVE DAYS.

In this interpretation, the promised blessing extends beyond physical survival to the opportunity for salvation and discipleship among Antioch's Christians.

This proposed fulfilment of the 1,335-day blessing places the beginning of the Millennium in December 70 CE. One question remains: how does this relate to our chronology extending the Great Tribulation to April 73 CE? Jesus' statement that the days would be shortened provides the basis for the distinction explored next.

F. Days Shall be Shortened

MATTHEW 24:22

AND UNLESS THOSE DAYS WERE SHORTENED, NO FLESH WOULD BE SAVED; BUT FOR THE ELECT'S SAKE THOSE DAYS WILL BE SHORTENED.

After this, only Machereus was attacked, and 1,700 people were killed by the Romans. The date that marked the end of the Great Tribulation, 14 April 73 CE, is also when the last city, Masada, was captured, and the First Jewish–Roman War ended. However, the Romans did not kill anyone; the Jews committed mass suicide. We can confidently say that these are the days Jesus prophesied would be shortened.

We therefore place the Millennium's beginning in December 70 CE, linking the captives' proposed deliverance with the shortened judgments. We now consider what reigning with Christ means for believers today.

7. Ruling and Reigning

During the current Millennium, we are ruling and reigning with Jesus.

REVELATION 20:6

BLESSED AND HOLY IS HE WHO HAS PART IN THE FIRST RESURRECTION. OVER SUCH, THE SECOND DEATH HAS NO POWER, BUT THEY SHALL BE PRIESTS OF GOD AND OF CHRIST AND SHALL REIGN WITH HIM FOR A THOUSAND YEARS.

Believing that ruling and reigning is reserved for a future Millennium can limit your faith today. It may lead you to assume that when a healing breakthrough doesn't happen, it's because the time for that level of miracle hasn't come yet.

A. The Devil is Bound

Revelation 20:1–3, quoted in Section 3, describes Satan's binding during the Millennium and identifies its purpose: preventing him from deceiving the nations until that period ends.

Since Stephen's martyrdom, the devil initially had authority over the Jews and later over the Gentile believers. However, once the Millennium started, the church grew in its role of ruling and reigning.

B. Church Arising over the Devil

There are two stages in the devil's regression described in Revelation 20. First, he is cast down to the earth. The war in heaven began on the day of Jesus' enthronement.

There's an additional aspect of binding in the Millennium. During this period, Satan is cast into the pit. As the church rises in its kingdom authority and anointing, it will further bind the works of Satan on the earth. Our cornerstone teaching, "[Fellowship of the Mystery of His Will](#)," highlights our purpose as sons and daughters: to displace principalities and powers. The binding of Satan is poetically described as his confinement in the pit, awaiting judgment day. Before this final judgment, the devil is loosed on the earth again.

MATTHEW 16:18-19

AND I ALSO SAY TO YOU THAT YOU ARE PETER, AND ON THIS ROCK, I WILL BUILD MY CHURCH, AND THE GATES OF HADES SHALL NOT PREVAIL AGAINST IT. AND I WILL GIVE YOU THE KEYS OF THE KINGDOM OF HEAVEN, AND WHATEVER YOU BIND ON EARTH WILL BE BOUND IN HEAVEN, AND WHATEVER YOU LOOSE ON EARTH WILL BE LOOSED IN HEAVEN."

Christ's authority is the foundation of our confidence. As we rule and reign with Him, we are called to exercise that authority against the works of Satan through prayer, faithful witness and obedience. We act on the victory Christ has established.

8. End of the Millennium

Our present participation in Christ's reign does not mean that every prophecy has been fulfilled. Revelation 20 describes Satan's release and a final gathering of hostile nations after the Millennium. We therefore turn from the church's present calling to the events that remain future.

A. The Final Battle

REVELATION 20:7-9

NOW WHEN THE THOUSAND YEARS HAVE EXPIRED, SATAN WILL BE RELEASED FROM HIS PRISON AND WILL GO OUT TO DECEIVE THE NATIONS WHICH ARE IN THE FOUR CORNERS OF THE EARTH, GOG AND MAGOG, TO GATHER THEM TOGETHER TO BATTLE, WHOSE NUMBER IS AS THE SAND OF THE SEA. THEY WENT UP ON THE BREADTH OF THE EARTH AND SURROUNDED THE CAMP OF THE SAINTS AND THE BELOVED CITY. AND FIRE CAME DOWN FROM GOD OUT OF HEAVEN AND DEVoured THEM.

We identify this final conflict with the attack described in Ezekiel 38–39. In our interpretation, it remains distinct from the first-century Great Tribulation. Ezekiel's account includes an extended cleansing of the land after the defeat of Gog's forces:

EZEKIEL 39:11-12

"IT WILL COME TO PASS IN THAT DAY THAT I WILL GIVE GOG A BURIAL PLACE THERE IN ISRAEL, THE VALLEY OF THOSE WHO PASS BY EAST OF THE SEA; AND IT WILL OBSTRUCT TRAVELERS, BECAUSE THERE THEY WILL BURY GOG AND ALL HIS MULTITUDE. THEREFORE THEY WILL CALL IT THE VALLEY OF HAMON GOG. FOR SEVEN MONTHS THE HOUSE OF ISRAEL WILL BE BURYING THEM, IN ORDER TO CLEANSE THE LAND.

Having considered the aftermath of this conflict, we now turn to Ezekiel's description of Gog and the nations gathered with him.

B. Gog and Allies Attack Israel

Ezekiel states that God will gather the nations to the land of Israel to fight against it.

EZEKIEL 38:3-6

AND SAY, 'THUS SAYS THE LORD GOD: "BEHOLD, I AM AGAINST YOU, O GOG, THE PRINCE OF ROSH, MESHECH, AND TUBAL. I WILL TURN YOU AROUND, PUT HOOKS INTO YOUR JAWS, AND LEAD YOU OUT, ... PERSIA, ETHIOPIA, AND LIBYA ARE WITH THEM, ALL OF THEM WITH SHIELD AND HELMET; GOMER AND ALL ITS TROOPS; THE HOUSE OF TOGARMAH FROM THE FAR NORTH AND ALL ITS TROOPS—MANY PEOPLE ARE WITH YOU.

Identifying these ancient peoples with modern nations requires a separate study. Here, our focus is the gathering of hostile nations and its place within our understanding of the Millennium's conclusion. Ezekiel also describes the circumstances of the people they attack, which we consider next.

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C. Return to the Land of Israel

Ezekiel states that this final battle is connected to the return of the Jews to Israel.

EZEKIEL 38:10-12

'...YOU WILL SAY, 'I WILL GO UP AGAINST A LAND OF UNWALLED VILLAGES; I WILL GO TO A PEACEFUL PEOPLE, WHO DWELL SAFELY, ALL OF THEM DWELLING WITHOUT WALLS, AND HAVING NEITHER BARS NOR GATES'— TO TAKE PLUNDER AND TO TAKE BOOTY, TO STRETCH OUT YOUR HAND AGAINST ... A PEOPLE GATHERED FROM THE NATIONS, WHO HAVE ACQUIRED LIVESTOCK AND GOODS, WHO DWELL IN THE MIDST OF THE LAND.

Within this study's interpretation, Israel's gathering from the nations forms part of the setting for this final conflict. This raises a related question: how should we understand Israel's continuing place in God's purposes? We turn to Paul's discussion in Romans 11.

D. Israel in God's Purposes

Paul asks whether Israel has stumbled beyond recovery and answers emphatically that it has not. He describes salvation coming to the Gentiles and anticipates Israel's fullness. We therefore understand God's purposes for Israel as continuing:

ROMANS 11:11-12

I SAY THEN, HAVE THEY STUMBLERD THAT THEY SHOULD FALL? CERTAINLY NOT! BUT THROUGH THEIR FALL, TO PROVOKE THEM TO JEALOUSY, SALVATION HAS COME TO THE GENTILES. NOW IF THEIR FALL IS RICHES FOR THE WORLD, AND THEIR FAILURE RICHES FOR THE GENTILES, HOW MUCH MORE THEIR FULLNESS!

Paul then describes Israel's partial hardening in relation to the fullness of the Gentiles:

ROMANS 11:25

FOR I DO NOT DESIRE, BRETHREN, THAT YOU SHOULD BE IGNORANT OF THIS MYSTERY, LEST YOU SHOULD BE WISE IN YOUR OWN OPINION, THAT BLINDNESS IN PART HAS HAPPENED TO ISRAEL UNTIL THE FULLNESS OF THE GENTILES HAS COME IN.

The growth of the modern Messianic Jewish movement reflects increasing numbers of Jewish people recognising Jesus as their Messiah. Although estimates vary, this development gives us encouragement as we consider Paul's expectation of Israel's fullness in Romans 11. Within our understanding of prophecy, we see it as a sign consistent with approaching the end of the age, while recognising that it does not establish a timetable for Christ's return.¹

E. Overemphasis on Supporting Israel

Our hope for Israel's salvation should shape how we pray and respond to the modern nation. I believe we should support Israel, while exercising discernment about its government's actions. Such support does not require endorsing everything it does.

We should pray for Israel's salvation and peace, while also praying for Palestinians and all other peoples who need Christ. Our eschatological hope should deepen our compassion, strengthen our witness and keep our attention on the gospel.

¹ Richard Harvey, "Messianic Jewish Theology" (2025), §1.1

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9. Summary of Millennium

- The current future-millennium view began with Darby, and became established in 1909, when the Scofield Reference Bible was published, the Zionist Convention in 1912, and the mass casualties of the First World War.
- A careful study of the biblical text reveals that the 'thousand years' is not meant to be taken literally.
- The comparison of one day with a thousand years does not establish a six-thousand-year timetable for Christ's return. The Millennium began sometime after the safe arrival of the Jews in Antioch in December 70 CE, as Jesus had prophesied.
- Our agreement with those early church fathers who expected a post-tribulation Millennium concerns the sequence—tribulation followed by millennial reign—not their dating of those events.
- With the restoration of the nation of Israel, we are likely approaching the end of the age, the release of Satan, and the final judgment.
- If you believe that you rule and reign now, you will have faith for the impossible.