

Letter Seven - A Re-Examination of the Millennium and “The Little Season”

One of the most widely held assumptions in modern Christianity is that the millennial reign of Christ is still entirely future—something that will occur after a series of end-time events including a rapture and tribulation.

However, what if the Scriptures are pointing to something that has already been fulfilled? What if the timeline we have inherited needs to be carefully re-examined in light of the actual words of Jesus and the apostles?

Revelation 20 presents a sequence that has shaped much of modern eschatology: **“Then I saw an angel coming down from heaven... and he seized the dragon... and bound him for a thousand years... so that he might not deceive the nations any longer... After that he must be released for a little while.” (Revelation 20:1–3)**

Not trying to create controversy, but to ask a serious question: **Is it possible the ecclesia has misunderstood or misdirected where we are in this timeline?**

Many have been taught to look forward to a future millennial reign of Christ. But there is a growing conviction, based on the testimony of Scripture, that much of what we are waiting for has already taken place—particularly in connection with the fulfillment of Jesus’ own prophetic words regarding His coming, His kingdom, and the judgment of that generation.

If that is true, then it raises an important possibility: that we are not waiting for these events—but living after them—and that what Scripture describes as a “Little Season” may help explain the conditions we now see in the world.

With that in mind, we must carefully reconsider what the Scriptures say about the millennial reign of Christ. The Kingdom described is not presented as merely symbolic, but as a real reign of Christ—one in which His authority is established, His righteousness is made known among the nations, and His people share in that rule as the saints of the Most High (Revelation 20:4; Daniel 7:27).

If this understanding is correct, then what remains before us is what Scripture calls the “Little Season”—a brief period following that reign in which the restraint described in Revelation 20 is lifted for a time.

Before going further, I would simply ask the reader to approach this with an open and honest consideration of Scripture. Many of us, myself included, have been shaped by long-held expectations about future events. Re-examining those expectations is not always easy—it requires patience, humility, and a willingness to let Scripture speak for itself.

On a personal level, this has not been a quick or casual shift. It has taken time, study, and a willingness to revisit what I once assumed to be certain. My hope is not to force a conclusion, but to invite a careful examination of what Jesus actually said, and whether those words were fulfilled as He declared.

The “Little Season” — A Time of Testing and Deception

The point is not to create new prophecy, but to recognize what Scripture has already revealed and to examine whether those things have been fulfilled as written. This requires us to revisit the words of Jesus and the apostles with careful attention to timing, context, and historical unfolding. Every time indicator in the New Testament must be taken seriously, as it forms the framework through which the broader story is understood.

With that in mind, let us begin with what Scripture describes as the “Little Season,” and then work backward.

Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

Revelation 20:1-3

This passage presents a sequence: a period of restraint, followed by a brief release. Scripture indicates that after the time of restraint—often described as the thousand years—there would be a short interval in which deception again spreads among the nations.

It is the short and final span of time before the “The Great White Throne of Judgement”. This marks the time of deception, where truth would be trampled under foot and Satan, his fallen angels and demons would deceive all the nations of the world. Not a time as long as the thousand years but long enough for the hearts of the nations to be tried once more, before the end will come. This the time after the thousand-year reign of Christ in the world was governed in righteousness and the nations were subdued and peace covered the earth. The saints (ecclesia) ruled and reigned with Christ. When the time of peace had ended, Satan was released the last time.

We don't have to look very hard to see this is most likely the time we live in today. "Wars and rumors of wars" spoken in the gospels **Matthew 24:6**, **Mark 13:7**, and **Luke 21:9**, warning that such conflicts, alongside calamities like earthquakes and famines, are the

"beginning of sorrows" (birth pains). Jesus instructs followers not to be alarmed or troubled, as these must occur before the end comes.

Do the conditions described align with what we see in the world today?

Nations, governments, institutions, corporations and organized crime indeed have been deceived by the spirit of deceptions. There are those who are instruments of Satan that pit race against race, gender against gender, the numbers of genders that are not just excepted but promoted, men enslaving other men, the destruction of the nuclear family, the financial systems that have enslaved governments and the people through debt and fear. The outbreak of covid revealed how easy it was to shut down life, family and business. The narrative now tells us there are more virus's to come. We hear and view every day the corruption with the leaders of the world involved in money laundering, trafficking and pedophilia which represent a multi-billion dollar industry.

These conditions do not prove a timeline on their own, but they do reflect the kind of environment Scripture associates with deception and testing

A Sobering Reality Within the Ecclesia

Perhaps the most devastating aspect of our time is not what is happening in the world, but what is taking place among those who profess to be the people of God. Scripture warns that in the last days there would be deception—not only from outside, but within. What we are witnessing is not merely disagreement, but division; not simply weakness, but, at times, a devouring of one another.

There are places where sin is no longer resisted, but tolerated—and in some cases, even affirmed. There are instances of moral compromise, financial misconduct, and leadership failures that have brought reproach upon the name of Christ. Men and women in pulpits, TV and social media preaching false gospels. False prophets are in free reign to preach the doctrines of demons. These realities cannot be ignored or explained away. They must be faced with honesty and discernment.

Now the Spirit expressly says that in latter times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. (1 Timothy 4:16)

This is not written to condemn, but to awaken. The concern is not isolated failure, but a broader drift—a gradual loss of clarity regarding truth and holiness. Jesus Himself warned: **“See to it that no one misleads you.” (Matthew 24:4)**

Deception is rarely obvious. It often comes subtly, shaping beliefs, dulling conviction, and normalizing what Scripture calls us to resist. The call in this hour is not to withdraw or to turn on one another, but to return—to truth, to holiness, and to a life aligned with Christ. It is a call to move beyond form and familiarity into genuine discipleship.

If we are in fact living in the Little Season, it is imperative, the ecclesia must move past what has become routine/tradition and rediscover what it means to walk in “the Way”—to live as ambassadors of Christ, representing His Kingdom with clarity, conviction, and humility.

It is equally as important in this season to yield to the Holy Spirit, appropriating the power and authority as authorized by Jesus. “All authority in heaven and earth has been given to Me, now go and make disciples of all nations.” (Matthew 28:18-20)

“Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. (Luke 10:19)

The Little Season and the Second Coming

If the framework we are considering is correct—namely, that we are now living in what Scripture calls the “Little Season”—then a necessary question follows:

Would that not require that the coming of Christ has already taken place?

This is not a question to avoid, but one to examine carefully in light of Scripture. The New Testament consistently bears witness to a central theme: **the Kingdom of Heaven was at hand, the time was near, and the generation living in those days would witness these events.**

John the Baptist begins the announcement: **“Repent, for the kingdom of heaven is at hand.” (Matthew 3:2)**

Jesus affirms and intensifies this expectation: **“For the Son of Man is going to come with His angels in the glory of His Father... Truly I say to you, there are some standing here who will not taste death until they see the Son of Man coming in His kingdom.” (Matthew 16:27–28)**

And again, even more explicitly: **“Truly, I say to you, this generation will not pass away until all these things take place.” (Matthew 24:34)**

And James and Peter : **You also, be patient. Establish your hearts, for the coming of the Lord is at hand. James 5:8 The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. 1 Peter 4:7**

These are not vague or symbolic time indicators. They are direct, personal, and immediate. Jesus is speaking to those in front of Him and placing the fulfillment of these events within their lifetime.

The testimony of these passages leads to several unavoidable conclusions:

- The Kingdom of God was **at hand**, not distant
- Some standing there would **witness His coming in His Kingdom**
- The events described would occur **within that generation**

If these statements are taken at face value, then the timeline is not stretched across thousands of years, but anchored within the lifetime of those who heard Him speak. To believe or think otherwise is an affront to Jesus words. If we insist that these events have not yet occurred, then we are faced with a difficult implication, that Jesus did not fulfill what He said within the timeframe He clearly stated.

Yet Jesus Himself declared: **“Heaven and earth will pass away, but My words will not pass away.” (Matthew 24:35)**

The issue, then, is not whether His words are true—but whether we have correctly understood them. What came to an end was not the world itself, but **an age**—the closing of the **Mosaic covenant** and the full establishment of the a new covenant, **The Covenant of Grace**.

The Fulfillment of a Generation

One of the clearest interpretive anchors in the words of Jesus is His repeated use of the phrase: **“this generation”**

“Truly I tell you, this generation will certainly not pass away until all these things have happened.”

(Matthew 24:34; Mark 13:30; Luke 21:32)

The Greek word “*genea*” consistently refers to the people living at that time—a contemporaneous generation—not a distant or undefined future group. Throughout the Gospels, Jesus uses this term in a direct and immediate way, always referring to those standing before Him.

He speaks of judgment falling upon them: **“Truly, I say to you, all these things will come upon this generation.” (Matthew 23:36)**

He describes them as resistant and unbelieving: **“An evil and adulterous generation seeks for a sign...” (Matthew 12:39)**

He intensifies the warning: **“So that the blood of all the prophets... may be charged against this generation.” (Luke 11:50–51)**

And again: **“Whoever is ashamed of Me... in this adulterous and sinful generation...” (Mark 8:38)**

These are not abstract statements. The pronouns, tone, and urgency all point to a specific audience—the very people to whom He was speaking.

The Immediacy of the Kingdom

Jesus further reinforces this timing: **“There are some standing here who will not taste death until they see the Son of Man coming in His kingdom.” (Matthew 16:28)** **“There are some standing here who will not taste death until they see the kingdom of God come with power.” (Mark 9:1)**

These statements place the fulfillment within the lifetime of His hearers. They cannot be easily extended thousands of years without redefining the plain meaning of His words.

The Forty-Year Pattern

Scripture itself provides a pattern that helps us understand this timeframe. **“The Lord... made them wander in the wilderness forty years, until all the generation... was gone.” (Numbers 32:13)**

In the Old Testament, a generation is often understood as approximately forty years—the time it took for one generation to pass and another to rise. Jesus returns around 70AD, forty years (a generation) after the start of His earthly ministry, concluding that He was indeed addressing the people He was speaking to as “this generation”.

If applied here, it aligns remarkably with the timeline:

- **Jesus’ ministry begins (Age 30)**
- **a generation is warned (present)**
- **within that span, judgment comes, the end of an age (40 years)**

The Destruction of the Temple 70AD — The End of an Age

Jesus did not speak vaguely about these events—He gave specific, observable warnings:

“Not one stone will be left upon another...” (Luke 21:6)

“When you see Jerusalem surrounded by armies, then know that its desolation has come near.” (Luke 21:20)

“When you see these things taking place, you know that He is near, at the very gates.” (Mark 13:29)

These were not abstract or symbolic markers detached from reality. They were real, historical signs that His disciples could recognize within their lifetime.

And in AD 70, those words materialized.

- **Jerusalem fell under Roman siege.**
- **The Temple was burned.**
- **The sacrificial system ceased permanently.**
- **The Levitical order came to an end.**
- **The Mosaic covenantal administration collapsed.**

This was not the end of the world. It was the end of an age—specifically, the Old Covenant age centered on the Temple and Jerusalem.

A Transition Already in Motion

The New Testament consistently prepares us for this transition. This was not an unexpected event—it was anticipated, warned, and explained. Revelation itself opens with urgency: **“The revelation of Jesus Christ... to show His bond-servants the things which must soon take place.” (Revelation 1:1)**

“For the time is near.” (Revelation 1:3)

If these statements are taken seriously, they demand relevance to the original audience—not a distant fulfillment thousands of years later. At the same time, the apostles were already teaching that something new had begun—something greater than the physical temple: **“You also, as living stones, are being built up as a spiritual house for a holy priesthood...” (1 Peter 2:4–5)**

The destruction of the physical Temple did not leave a void—it revealed what had already been established. **The true dwelling place of God was no longer a structure—but a people, His ecclesia.**

The fall of Jerusalem was not merely political or military—it was covenantal. It marked the definitive close of the Mosaic covenantal system, the end of temple-centered worship and brought the ecclesia the full transition into the New Covenant of Grace.

Christ's coming in judgment upon Jerusalem vindicated His prophetic authority, confirmed His enthronement, and demonstrated that the old order had passed.

Historical Testimony

Even non-Christian historical accounts reflect the magnitude of what occurred.

Roman Tacitus gave nearly an identical report **“In the sky appeared a vision armies in conflict, of glittering armor. A sudden blaze of light shone from the clouds. The doors of the temple were flung open, and a superhuman voice was heard to declare that the gods were departing.**

Pseudo Hegesippus reported **“There were seen over all the country chariots and armed troops coursing through the clouds, encompassing the cities “**

The Sefer Yosippon reports **“All night long chariots of fire and horsemen of fire were seen flying in the air, surrounding Jerusalem and all the cities of Judah”**

Eusebius of Caesarea reports **“a certain supernatural appearances was seen in the air, a company of horsemen in shining armor running among the clouds.**

These five reports all reporting the event as they say them – physical manifestations foretold in Matthew 16 and 24. These historical events confirm that those alive at that time did indeed see Christ come in His glory with His angels, bringing recompense upon that generation.

The destruction of the temple and Jerusalem AD 70, therefore, stands as a profound historical and theological moment but it is not the final resurrection nor the ultimate consummation of all things but a decisive, covenantal coming of the enthroned King in judgment.

It brought the close of one covenantal era, confirmed the reign of Christ and reveals the true temple—**His ecclesia.**

And coming to Him as to a living stone which has been rejected by people, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer spiritual sacrifices that are acceptable to God through Jesus Christ. 1 Peter 2:4-5

“having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, ²² in whom you also are being built together into a dwelling of God in the Spirit”. Ephesians 2:20-22

To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Colossians 1:27

The Destruction of the Temple

Jesus did not speak vaguely about these events—He gave specific warnings:

“But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains... So also, when you see these things taking place, you know that he is near, at the very gates... Be on guard, keep awake. For you do not know when the time will come. Mark 13:14,29,33

As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down ...And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once... You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death... You will be hated by all for my name's sake...But when you see Jerusalem surrounded by armies, then know that its desolation has come near... So also, when you see these things taking place, you know that the kingdom of God is near...Luke 21:6, 9, 16, 17, 20, 31

These were observable, historical events—things His disciples could recognize and respond to. This was not hidden, symbolic language disconnected from reality, but a clear warning tied to real-world circumstances. The destruction of Jerusalem in AD 70 stands as a profound fulfillment of these words.

The Testimony of the Apostles

The apostles echo this same expectation of nearness and imminence. Paul writes: **“We who are alive, who are left until the coming of the Lord...” (1 Thessalonians 4:15)**

He includes himself among those who might witness these events. The language does not suggest a distant audience, but an immediate one. Throughout the New Testament, this expectation is consistent: **the time is near, the Lord is at hand and fulfillment is imminent**

Even the writer of Hebrews confirms: **“In these last days He has spoken to us by His Son...” (Hebrews 1:1–2)** The “last days” were not presented as a distant future, but as a present reality for those receiving the message.

The Implication

When all of these passages are taken together, a consistent pattern emerges:

- Jesus spoke to this generation
- He gave clear time indicators
- He described observable events
- The apostles affirmed imminent fulfillment

To move these events thousands of years into the future requires redefining the plain meaning of the language used. The question is not whether Jesus spoke clearly—but whether we have allowed His words to mean what they say. “This generation” cannot naturally mean a generation two thousand years removed from those who first heard Him speak.

Daniel and John — Sealed vs Revealed

It is important to make a careful distinction between the visions given to Daniel and the revelation given to John. Both men were shown events concerning the culmination of an age—but the instructions they received from God were strikingly different.

To Daniel, the instruction was: **“The vision of the evenings and the mornings that has been told is true. But seal up the vision, for it refers to many days from now.” (Daniel 8:26)**

Again: **“Go your way, Daniel, for the words are shut up and sealed until the time of the end.” (Daniel 12:9)**

Daniel was explicitly told that what he saw was not for his immediate time. The fulfillment was distant—centuries ahead—and therefore the vision was to remain sealed.

In contrast, John is given the opposite command: **“Do not seal up the words of the prophecy of this book, for the time is near.” (Revelation 22:10)**

And from the very beginning of the book: **“The revelation of Jesus Christ... to show His servants the things which must soon take place.” (Revelation 1:1) “For the time is near.” (Revelation 1:3)**

The Contrast Cannot Be Ignored

The difference is clear:

- Daniel → seal the vision (fulfillment far off)
- John → do not seal the vision (fulfillment near)

What was distant for Daniel was imminent for John. If Daniel was instructed to seal his vision because its fulfillment was many days away, then John’s instruction carries equal

weight in the opposite direction. If John is told not to seal the vision because the time is near, then we must take that nearness seriously.

To suggest that John's "soon," "near," and "at hand" refer to events thousands of years in the future creates a tension with the plain meaning of the text.

The Deception of Dual Fulfillment of Prophecy

This is perhaps one of the damaging teachings introduced during the Little Season. This idea of dual fulfillment, sets in motion that prophecies such as the Olivet Discourse were fulfilled in 70AD yet point to another identical fulfillment still to occur. It completely undermines the integrity of Christ's words and the finality of prophetic completion.

Scripture never once teaches a prophecy can have two complete and identical fulfillments. The idea was invented during this Little Season, remember the season of deception, to sustain a futuristic framework, when faced with the obvious reality that Christ's words already came to pass exactly as spoken.

If prophecy can be repeated indefinitely its fulfillment is meaningless. For example Matthew told of a great tribulation that has never seen before and will never be again. **For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. Matthew 24:21**

If there are two tribulations then there must be two last trumpets, two resurrections, and two gatherings of the elect, which is impossible. The double fulfillment theory collapses the precision of scripture into contradiction. Jesus said these things will never happen again. He said this **"This generation shall not pass till all these things be fulfilled"**. Many false teachers refer to their teachings as "The law of double reference" which is totally ridiculous. No where can we find that reference in any way shape or form in scripture.

This is a man made interpretation to fit their own narrative not the narrative of scripture in the Little Season. The season of deception. Prophecy was not written to echo endlessly. It was given to point to a single culmination and that culmination came with the generation to whom it was written.

Even outside the cannon, there are surviving records which are mentioned above, that confirm that the apostles declared, that Jesus coming judgment and glory occurred with their generation. The testimony of history stands as a secondary witness besides scripture. The destruction of Jerusalem was not as isolated military event. Ancient historians, both Judean and Roman described extraordinary signs that appeared in the sky before the fall of the city,

Visions that perfectly align with the imagery of the Revelation 19 and 2 Thessalonians 1:7 where the Lord revealed from heaven with his mighty angels which Josephus and four others (Roman Tacitus, Pseudo Hegesippus, Sefer Yosippon, Eusebius of Caesarea) all reported their personal witness of the events that took place in the air.

These five reports all reporting the event as they saw them – physical manifestations foretold in Matthew 16 and 24. These historical events confirm that those alive at that time did indeed see Christ come in His glory with His angels, bringing recompense upon that generation.

Final Summary - A Necessary Reconsideration

What we have examined is not a new theology, but a reconsideration of what Scripture has consistently declared.

Jesus spoke plainly:

- the Kingdom was at hand
- His coming would occur within that generation
- the events He described would not be delayed

The apostles affirmed the same:

- the time was near
- the Lord was at hand
- the last days were upon them

History records the outcome:

- Jerusalem fell
- the Temple was destroyed
- the old covenant system came to an end

This was not the end of the world—but the end of an age.

If these things are true, then much of what has been projected into the distant future must be re-examined. The question is no longer simply what we believe about the future, but whether we have rightly understood the past. This brings us to a critical conclusion:

Jesus did exactly what He said He would do—when He said He would do it.

And if that is the case, then we are not waiting for these events to occur—we are living in the reality that follows them.

The Implication

This changes everything.

- The Kingdom is not postponed—it is established
- The reign of Christ is not future—it is present
- The mission of the ecclesia is not escape—but engagement

We are not a people waiting to leave the earth. We are a people called to live under the reign of the King, advancing His Kingdom in the world He has entrusted to us.