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RESEARCH ARTICLE

The Case for Premillennialism: Why the Millennium Follows Christ's Second Coming

The Binding of Satan, the Reign of Christ, and the Hope of the Saints

By Donny Budinsky

Abstract

Is Satan really bound today? Are we living in the Millennium now—or is it still to come? This article takes readers through the central questions of biblical eschatology (the study of last days), showing from Scripture that Christ's literal 1,000-year reign begins only after His visible return. Along the way, it answers common objections, dismantles amillennial and postmillennial claims, and demonstrates how the premillennial, posttribulational, prewrath framework uniquely harmonizes the Gospels, Paul's letters, and Revelation. The result is a comprehensive yet accessible resource that equips believers with clarity, confidence, and hope in the promises of Christ's coming Kingdom.

Author's Note

Eschatology is not a salvation issue. It is not salvific, meaning it does not determine one's eternal destiny. But the truth still matters. In-house differences among believers should be approached with grace. I have many brothers in Christ who disagree with my position, and I love them. But as this article will show, the Bible clearly teaches **premillennialism**—and not just premillennialism, but the premillennial **post-tribulation, pre-wrath rapture** view.

My hope is that this article will equip you with clarity, confidence, and readiness in a world that desperately needs hope rooted in the truth of God's Word.

Highlights: What This Article Will Show

- **Revelation 20 is plain:** Satan is bound, sealed, and shut up in the bottomless pit—a future event, not a present reality.
 - **Reality matters:** The world today is deceived. False religions, wickedness, and deception show Satan is not bound now.
 - **Chronological context:** Revelation 19's Second Coming naturally flows into Revelation 20's Millennium—no arbitrary break.
 - **Resurrections in order:** Scripture distinguishes between the first resurrection (rapture) and the second resurrection (post-Millennium).
 - **Amillennialism fails:** Its "Satan is bound but still active" position collapses under the plain reading of Scripture.
 - **Premillennialism wins:** It is consistent with reality, with the flow of Revelation, and with the promises of Christ's Kingdom.
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The Crux of the Debate: When Does the Millennium Begin?

The central question is not whether the Millennium lasts exactly 1,000 years, but when it begins. Scripture is clear: the Millennium starts only after Christ's return and after Satan's binding.

- **Premillennialism:** Jesus returns first, then establishes His earthly reign (Rev. 19 → Rev. 20).
- **Amillennialism:** Claims the Millennium began at Christ's first coming and continues now.
- **Postmillennialism:** Teaches that the Church brings in the Kingdom before Christ returns.

Premillennialism stands because it follows the text plainly and consistently.

The Binding of Satan: A Key Test

Revelation 20:1–3 (KJB):

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

This is absolute, not relative. Satan is bound, shut up, sealed, and restrained. Yet today, deception abounds (2 Cor. 4:3–4; 1 Pet. 5:8). Nations are blinded, false religions flourish, and the god of this world is active. Amillennialism's "long chain" or "partial binding" interpretation empties the text of its force.

The Flow of Revelation: No Arbitrary Break

Revelation 19 describes Christ's return, the destruction of Antichrist, and the casting of the false prophet into the lake of fire. Revelation 20 simply continues: Satan, the third adversary, is judged. The chapter break is artificial (introduced in the 1200s). There is no reason to separate the events.

- **Cause:** Christ's victory at Armageddon (Rev. 19).
- **Effect:** Antichrist and false prophet judged (Rev. 19), Satan bound (Rev. 20).

The continuity proves the Millennium begins after Christ's Second Coming.

The Nature of the Second Coming

The first coming was not one moment—it was a series of interconnected events:

- His birth, life, miracles, death, burial, resurrection, and ascension.

The second coming is also a series:

- It begins with the rapture, continues through God's wrath (trumpets and vials), climaxes at Armageddon (Rev. 19), and extends into the Millennium (Rev. 20).

Thus, Revelation 20 is part of the Second Coming, not disconnected from it.

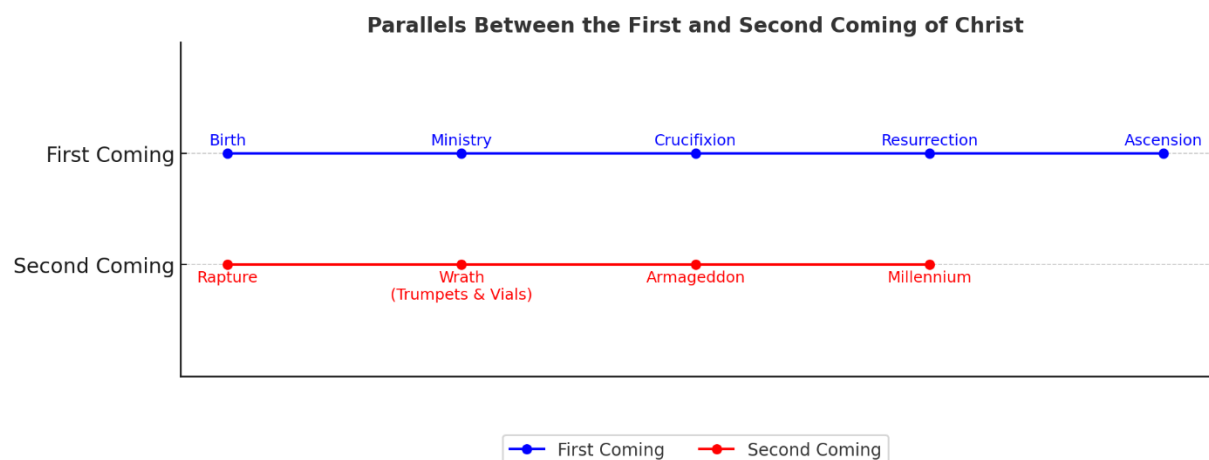


Figure 1. Parallels Between the First and Second Coming of Christ

This timeline illustrates the parallels between Christ's first and second comings. Just as the first coming was not a single isolated event, but a series of interconnected events—birth, ministry, crucifixion, resurrection, and ascension—the second coming is likewise a multi-stage process. It begins with the rapture, continues through the trumpet and vial judgments (God's wrath), climaxes at the Battle of Armageddon, and culminates in the Millennial reign of Christ described in Revelation 20. This visual underscores that both comings unfold over time as a series of linked events, not as one moment in isolation.

Resurrections in Order

1 Corinthians 15:22–24 outlines the sequence:

- Christ the firstfruits (Resurrection past).
- Those at His coming (the rapture / first resurrection).
- Then the end (post-Millennium resurrection).

Revelation 20 matches this order perfectly. The “rest of the dead lived not again until the thousand years were finished” (Rev. 20:5). This plainly distinguishes between the first resurrection (rapture of all believers up to that point in time) and the second resurrection (post-Millennium). The second resurrection consists of all those saved after the rapture during God's wrath (through the trumpet and vial judgments) and the Millennium.

Resurrections in Order (1 Corinthians 15:22-24)



Figure 2. Resurrections in Order (1 Corinthians 15:22–24).

This timeline illustrates the biblical sequence of resurrections as outlined by Paul. Christ's resurrection is the "firstfruits," guaranteeing the future harvest of believers. The "first resurrection" at His coming includes the raptured saints and those martyred during the tribulation. Finally, "then the end" refers to the post-Millennium resurrection, when all who lived and died after the rapture—including those born during the Millennium—are raised. This is the moment when those saved after the rapture are glorified (final sanctification). The progression underscores that the Millennium occurs between the first resurrection and the final resurrection, confirming the premillennial framework.

Addressing Amillennial Objections: Symbolism and the 1,000 Years

Amillennial interpreters often argue that Revelation is "symbolic," and therefore the 1,000 years of Revelation 20 should not be taken literally. But this objection fails on several grounds.

1. The Expiry Date Analogy

The text tells us that Satan is bound for "a thousand years," and then explicitly says, *"after that he must be loosed a little season"* (Rev. 20:3). In other words, the thousand years comes with an expiry date. Expiry dates are meaningful only if taken literally. Imagine my children ask whether a carton of almond milk in the fridge is safe to drink, and I reply: *"Don't worry, kids, that expiry date is just symbolic — it doesn't literally mean anything."* Such a response would be absurd. An expiry date only functions if it has a definite, literal meaning. The same is true here: the 1,000 years is literal, and its expiry is precisely why Satan is released afterward.

2. Revelation Explains Its Own Symbols

Yes, Revelation contains symbolic imagery—but when symbols are used, the text frequently explains them. For instance, the "dragon" is explicitly identified as "that serpent, which is the Devil, and Satan" (Rev. 12:9). The "seven candlesticks" are said to be "the seven churches" (Rev. 1:20). In these cases, Scripture itself gives the symbolic meaning. By contrast, in Revelation 20 no such reinterpretation is provided. The 1,000 years is simply stated as fact. If the number

were symbolic, we would expect Revelation to explain what it symbolizes. It does not. Therefore, the straightforward reading is that it is literal.

3. The Bottomless Pit: Revelation 9 vs. Revelation 20

Some object that Satan is not literally bound in a “bottomless pit.” But consider how Revelation uses this term elsewhere.

Revelation 9:1–3:

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.”

Revelation 20:3:

“And [the angel] cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

We see consistency here. The “bottomless pit” is treated as a real place from which destructive beings emerge in Revelation 9. If the locust-like creatures are pictured as coming *out of the pit* in chapter 9, then it makes the most sense to understand Satan as being *locked into the pit* in chapter 20. Amillennialists cannot pick and choose—treating the pit as symbolic in one passage but real in another without any textual indication. The most coherent and consistent reading is that the bottomless pit is a real place of confinement, and that Satan will literally be sealed there for the duration of the Millennium.

Conclusion

The amillennial claim that the 1,000 years is symbolic collapses under scrutiny. The explicit expiry date demands literality, the pattern of Revelation’s symbolism shows no symbolic

reinterpretation is provided here, and the parallel use of the bottomless pit confirms it is a real place of judgment. The premillennial interpretation is the only consistent one.

Appendices

Appendix A: The Chronology of Revelation

The very word *Revelation* means “to reveal.” God intends His people to understand what is coming and to be prepared. A consistent eschatology encourages readiness and guards against deception. One of the keys to interpreting Revelation correctly is recognizing that the book contains two chronological sequences. Once this is understood, the entire end-times framework becomes far clearer—and false systems of interpretation (such as Preterism, pretribulationism, or Amillennialism) quickly unravel.

Two Chronologies in Revelation:

1. First Chronology (Revelation 1–11)

- Begins with John on the Isle of Patmos in the first century (Rev. 1).
- Revelation 6 describes the Great Tribulation.
- Revelation 7 depicts the rapture—Christ’s gathering of the elect (great multitude).
- Revelation 8–11 portray God’s wrath poured out through the trumpets, climaxing with the kingdom announcement in Rev. 11:15.
- This chronology ends with the Millennium previewed and the eternal kingdom foreshadowed.

2. Second Chronology (Revelation 12–22)

- Restarts with the birth of Christ in the first century (Rev. 12).

- Revelation 13 describes the rise of Antichrist, the mark of the beast, and the one-world system and religion.
- Revelation 14 presents the rapture again—Christ on a white cloud, sickle in hand, reaping the harvest of the earth.
- Following this, God’s wrath unfolds in full detail through the vial judgments (Rev. 15–16).
- This chronology continues through the Battle of Armageddon (Rev. 19), the binding of Satan and the Millennium (Rev. 20), and finally extends beyond the first chronology into the New Heaven and New Earth (Rev. 21–22).

Why this matters:

The premillennial, prewrath rapture position makes the best sense of this structure. It recognizes that both chronologies cover the same ground but from different angles—each ending in judgment and kingdom, with the second chronology providing greater detail and finality.

Appendix B: Dual Fulfillment in Prophecy and the Collapse of Preterism

One of the most important keys to understanding Bible prophecy is the principle of **dual fulfillment**. Throughout Scripture, God often gives an initial or shadow fulfillment of prophecy that serves as a type, followed later by a greater, ultimate fulfillment. This pattern can be seen from Genesis to Revelation, and it explains why many prophetic passages cannot be reduced to one past event, as Preterism asserts.

What Is Dual Fulfillment?

Dual fulfillment means that prophecy operates on two levels:

1. **Immediate or shadow fulfillment** — often spiritual, partial, or symbolic, giving a foretaste of the ultimate event.

2. **Future, greater fulfillment** — typically more literal, physical, and climactic, pointing to God's final plan.

This pattern ensures that God's people in every age receive both encouragement in the present and assurance of what is to come.

Examples of Dual Fulfillment

- **Adam and Eve's death (Genesis 2–3):** Immediate spiritual death, ultimate physical death.
- **The Flood and the 120 years (Genesis 6:3):** Immediate: countdown to the Flood. Greater: lifespan limit for mankind (~120 years).
- **Destruction of the Temple (Matthew 24:2):** Immediate: A.D. 70. Greater: global, end-time cataclysms including Antichrist and Second Coming.

Why Preterism Collapses

Preterism insists that most, if not all, prophecies were fulfilled in the first century. This position collapses for three reasons:

1. Ignores the pattern of dual fulfillment.
2. Fails the reality test—Revelation's global judgments never happened in the first century.
3. Diminishes expectation—removes urgency of watching for Christ's imminent return.

Always remember when interpreting Bible Prophecy:

History is a cycle, only the details change.

There is nothing new under the sun. Many of these prophecies have occurred (as appetizers) and will happen again (as the main event).

Conclusion: Dual fulfillment is like appetizer and main course. Preterism mistakes the appetizer for the meal. Prophecy's greatest fulfillments are still ahead.

Appendix C: The Resurrection Challenge to Amillennialism

Revelation 20:4–6 (KJB):

“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God ... and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.”

This text devastates amillennialism. Why? Because it clearly describes a bodily resurrection before the Millennium.

- **Problem for Amillennialism:** If we are in the Millennium now, when were the beheaded raised to reign? If it is symbolic of “spiritual life,” why distinguish it from the “rest of the dead”?
- **Bodily resurrection is required:** You cannot be beheaded and then reign unless you are resurrected. Premillennialism makes sense of this; amillennialism does not.

Amillennial Responses—and Why They Fail

1. **“This is spiritual resurrection (salvation).”**
 - If so, why does it involve martyrs specifically? Why distinguish the rest of the dead? “Lived and reigned” demands bodily life.
2. **“This is heavenly reign of souls.”**
 - But the text explicitly contrasts those raised with “the rest of the dead.” That implies two groups of *dead people*, not souls in heaven vs. souls on earth.
3. **“The rest of the dead = the unsaved only.”**
 - But Scripture teaches two resurrections: of life and of damnation (John 5:29). The “rest of the dead” must also include believers who died during wrath or Millennium and await resurrection after. The unsaved will never “live” again. It is believers who have been raised to life spiritually—and will live again physically.

The Rest of the Dead in Premillennialism

In the premillennial, pre-wrath model, the “rest of the dead” includes:

- Those who die after the rapture during God’s wrath.
- Those who live and die during the Millennium (children born, people saved, later dying physically).

They are glorified and raised **after** the Millennium. This perfectly explains Revelation 20’s distinction.

Conclusion: Premillennialism fits naturally; amillennialism must twist the text.

Appendix D: Why the Bible Teaches a Pre-Wrath Rapture

The Bible clearly teaches a post-tribulation, pre-wrath rapture.

Matthew 24, Mark 13, Luke 21

Jesus describes His coming:

- After the tribulation, when the sun and moon go dark, He gathers His elect (Matt. 24:29–31).
- The elect are God’s people, the saved in Christ.

Revelation 6 → Revelation 7

- **Revelation 6:** cosmic signs (sun/moon darkened).
- **Revelation 7:** a great multitude suddenly appears in heaven. They are described as having “come out of great tribulation.” This is exactly the rapture sequence predicted in the Gospels.

If this were merely “tribulation saints” gradually martyred, John wouldn’t marvel at their sudden appearance. The rapture explains it perfectly.

Pre-Trib Objections Answered

- **“Matthew 24 is Armageddon.”** Impossible—Armageddon occurs after trumpet and vial judgments, a time of catastrophic chaos. But Matthew 24 describes people “marrying and giving in marriage,” living normally until caught off guard. That only fits pre-wrath timing.

If Jesus’ coming in the clouds to gather His elect in Matthew 24 is really describing Revelation 19, then where are the descriptions of the trumpets and vials? Revelation gives vivid detail—hail and fire cast upon the earth, wormwood striking the waters, locusts emerging from the bottomless pit—yet none of these appear in Matthew 24, nor in its parallel accounts in Luke 21 and Mark 13. Why? Because Matthew 24 is not describing God’s wrath. Instead, it covers the tribulation and the events leading up to the rapture. The rapture itself is clearly depicted as Jesus coming in the clouds to gather His elect immediately after the sun and moon are darkened.

- **“The multitude in Revelation 7 are just tribulation saints.”** If gradual martyrdom were in view, they’d trickle into heaven. Instead, they appear suddenly, countless, from all nations.

Flow of Events in the Pre-Wrath Model

- Seals = tribulation under Antichrist.
- Rapture = between Seal 6 and 7.
- Trumpets and vials = God’s wrath poured out after believers are removed.
- Armageddon = culmination of wrath in Revelation 19.

Conclusion: The pre-wrath rapture harmonizes Matthew 24, Revelation 6–7, and the rest of prophecy. The pre-trib view does not.

Appendix E: Amillennialists' Favorite Argument — and Why It Fails

One of the most common arguments used by Amillennial interpreters is to claim that Satan was “bound” during Christ’s earthly ministry (through His death, burial, and resurrection). They cite Matthew 12:28–29, where Jesus said:

“Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.” (Matt. 12:29, KJB)

From this text, Amillennialists argue that Satan’s binding at the cross and during Jesus’ ministry is the same binding described in Revelation 20. According to this view, Satan has been restrained from universally deceiving the nations since the first century, enabling the spread of the gospel.

At first glance, this may sound compelling, but the argument collapses under closer scrutiny.

1. Context Determines Meaning

- Matthew 12 binding: A metaphorical, redemptive binding. Jesus demonstrates His authority over demons and Satan by casting them out, proving His mission and power.
- Revelation 20 binding: A future, literal binding. An angel seizes Satan, throws him into the bottomless pit, locks it, and seals it so that “he should deceive the nations no more, till the thousand years should be fulfilled” (Rev. 20:3).

The contexts are entirely different. One is a metaphor in the course of Jesus’ ministry; the other is an eschatological, global event.

2. Different Results

- Matthew 12 result: Jesus plunders Satan’s domain by saving individuals. It could be said that Satan is wounded. He's bleeding out. But he still operates actively in the world. He is certainly not locked up in a pit. This makes sense since he influences (described as the dragon) the Antichrist in Revelation 13 (something Satan has done with powerful leaders even before the cross).

- Revelation 20 result: Satan is geographically and politically restrained—locked in the bottomless pit, completely unable to deceive the nations for 1,000 years.

If the Amillennial interpretation were correct, Revelation 20 would be meaningless, since Satan clearly continues to deceive nations today. These events (the cross and Revelation 20) are clearly separated by at least 2000 years.

3. The New Testament Contradicts the Amillennial Reading

Even after Matthew 12, the New Testament repeatedly describes Satan as active:

- “Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5:8).
- “The god of this world hath blinded the minds of them which believe not” (2 Cor. 4:4).
- “The whole world lieth in wickedness” (1 John 5:19).

These verses would make no sense if Satan were already bound in the Revelation 20 sense. The amillennialist position is basically "Satan is bound by a bungee cord".

4. The Fallacy Exposed

This is a classic case of the illegitimate totality transfer fallacy—the mistake of assuming that a single word (“bind”) must always carry the same meaning and refer to the same event across all contexts.

- In Matthew 12, “bind” refers to Christ’s authority in His earthly ministry.
- In Revelation 20, “bind” refers to Satan being sealed in the bottomless pit (or "abyss" as others call it), geographically and politically restrained for 1,000 years.

Collapsing the two events into one confuses their distinct purposes, contexts, and timeframes.

5. The Stronger Reading

Premillennialism allows both texts to stand on their own terms:

- Matthew 12: Christ's cross and ministry inaugurated spiritual victory over Satan. Satan is badly wounded. But he is still very much active in his worldwide deceit.
- Revelation 20: At Christ's Second Coming, Satan will be locked and sealed in the bottomless pit, completely unable to deceive the nations during the Millennium.

Amillennialism, by contrast, flattens the texts and empties Revelation 20 of its plain meaning.

Conclusion

Amillennialists may look to Matthew 12 as a “go-to” passage, but their argument depends on conflating two entirely different events. Once the contexts, results, and timing are carefully examined, their case collapses.

The binding of Satan in Matthew 12 was spiritual and redemptive, a foretaste of Christ's victory at the cross. The binding of Satan in Revelation 20 will be political, geographical, and absolute, ensuring that for 1,000 years the nations will not be deceived. Satan will literally be locked up unable to travel the earth and deceive people.

This is not just a matter of semantics—it is a matter of letting Scripture speak plainly. Revelation 20 cannot be reduced to a metaphor from Matthew 12.

End of Appendices

The Case in Summary

- The Millennium is future—not present.
- Satan is not bound today but will be sealed at Christ's return.
- Christ reigns after His Second Coming, not before.
- Resurrections occur in order, confirming premillennialism.
- The rapture is after the tribulation, before the wrath.

- Alternative views collapse under Scripture and reality.
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Conclusion

The premillennial position is not only faithful to Scripture, but also consistent with reality. It upholds the hope of Christ's literal Kingdom on earth, after His visible return, with Satan bound and Christ reigning in righteousness.

Victory belongs to Christ. Premillennialism stands unshaken.

Recommended Reading & Resources

Articles by Donny Budinsky

- ["Who Is the Woman of Revelation 12?"](#)
- ["The Trumpet and Vial Judgments Occur Simultaneously"](#)
- ["Refuting Preterism Talking Points"](#)

Books

- *End Times Revealed* (Budinsky, 2022) [Amazon link](#)

Videos & Playlists

- [End Times Series Playlist](#)
- [Proving Pre-Millennialism | The ULTIMATE Refutation of Amillennialism & Post-Millennialism!](#)