

*Jerusalem. This is an outgrowth of the old Jewish expectation of an earthly Messiah, and with the mention of "reigning" for 1000 years, some have put it all together with the false teaching that this is going to take place when Jesus comes again. This being the ONLY passage in the Bible associated with a 1000 year reign, it would be strange that such a doctrine as premillennialism could develop. Nothing in the text says anything about the earth, Jerusalem or you and me. The SOULS that already been beheaded were the ONLY one to "live and reign" with Christ in this vision. They lived AND reigned. IF the reigning for 1000 years comes to an END, so would the living. Would they literally DIE again? Surely not! So, this is NOT a literal reigning with Christ. It does not say that Christ reigned, but that souls reigned "with" Him for 1000 years. Christ's reign began on Pentecost day, and is continuous until His return at the end of the world, at which time He will cease to reign and turn the power back to the Father (1 Cor. 15:23-28). BUT, these "souls" join in with Christ *in some way* for 1000 years. Remember, they had died for the CAUSE of Christ. It would appear that they were defeated, but NOW they are exalted—they are upon thrones instead of altars. The CAUSE for which they died is now being vindicated, and this was likened to being on "thrones" rather than upon "altars". By the fact that 1000 years would end, indicates that their cause would later be put down to the state of sacrifices of souls once again during the time AFTER the 1000 years, when Satan is "loosed for a little season" (v. 3). In v. 5B. John is going to call this "the first resurrection". Without preconceived ideas about sharing some literal reign in Jerusalem for 1000 years, it should be easy to understand that this is a FIGURATIVE reign of martyrs (with Jesus), as the cause for which they had died is now being vindicated through a revival of that cause. This exaltation was for these souls only—along with the Lord.*

20:5 But the rest of the dead lived not again. Verse 4 speaks only of the martyrs, but what about the rest of the dead? Some say this refers to those who did the beheading, but obviously refers to all the dead BUT the souls already alluded to in v. 4. In John 5:28f, Jesus said ALL that are in the graves shall come forth to be judged. So, v. 4 is not a picture of the general resurrection when ALL shall be raised, but will occur later. THAT will be a literal resur-