

rection of ALL the dead. Rev. 20:4 refers to the "first" (implying a "second") resurrection—it is figurative, while the "second" will be literal. "Until" does not mean they will be raised IMMEDIATELY when the 1000 years are up, but until afterward, AFTER the 1000 years are up. However, there will be events between the end of the 1000 years and the general resurrection, namely the devil being loosed for a little season doing all the damage he can. Verse 5A is parenthetical in nature, inserting what will happen to others who have died that are not included on these thrones—THEY shall eventually live again. Then, John makes a clear statement that "This" (his resurrection described in v. 4) is the "first", or the one before the "last" or "second", which will involve everyone.

Not a few people have looked at Rev. 20:4, and have erroneously concluded that the "first resurrection" is the resurrection from the waters of baptism to a new life, as stated in Rom. 6:3-5 and Col. 2:12; 3:1. Such is a simplistic way of avoiding the problem of having to figure out what John meant, and then stating that the second resurrection will BE the general resurrection at the end of time. Granted, there is "a" resurrection to a new life at conversion, but John is not speaking of the souls of EVERYONE sitting on thrones for a specific amount of time, but special souls—those who had been beheaded during a time of martyrdom. So, "this" (the matter just spoken of in v.4), is the "first resurrection". If one reads v.4, then omitting the A part of v. 5, but going straight to B part of v. 5, the thought is clear.

Then some think the 1000 years is symbolic of the entire gospel age, and this goes right along with the concept that the resurrection is baptism. However, the ones ON the thrones with Christ had ALREADY been martyred BEFORE the 1000 years began, so that would put the gospel age before the 1000 years began, and the 1000 year period comes to an END before the "little season", and that little season ends before the world ends. Will there be a period of time on earth that the gospel age itself will not exist, even before the world ends? We think not!

20:6 Blessed and holy is he that hath part in the first resurrection. John writes to encourage saints to be willing to suffer, even to the point of death, and not worship the beast or his image, thus denying Christ. So, this beatitude pronounces a state