**Judgment, and Two Resurrections (One Before and One After Millennium)**

**Excerpt from *The Time of the End*, Ch. 33**

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**Revelation 20:4-6** deals *with* *individuals executing judgment from thrones, and with two resurrections.* As will be shown, executing judgment from thrones in this text is synonymous with *reigning from thrones;* and the two resurrections are inseparably related and occur at two different times, 1,000 years apart. And it is clearly revealed from the context that this judgment and one of the two related resurrections are events that have to do with the 1,000 years, also spoken of in these verses.

**Judgment from Thrones**

“Judgment” is sometimes used in a synonymous sense to *reign*. For example, in **Matthew 19:27**-**28**, note Peter’s statement and question, along with Christ’s response to not only Peter but to all twelve disciples:

*Then Peter answered and said to Him*, “*See*, *we have left all and followed You*. *Therefore what shall we have*?”

*So Jesus said to them*, “*Assuredly I say to you*, *that in the regeneration*, *when the Son of* *Man sits on the throne of His glory*, *you who have followed Me will also sit on twelve thrones*, *judging the twelve tribes of Israel*.” (**Matthew 19:27**-**28**)

During the Millennium, the twelve disciples will sit on twelve thrones judging the twelve tribes of Israel (which can only be viewed as *extensions of Christ*’*s throne*, *with the power emanating from His throne* [**Revelation 3:21**]). And, in this respect, the Millennium can be viewed as 1,000 years of *judging*, with Christ and His co-heirs ruling the nations with a rod of iron (cf. **Psalm 2:6-9**; **Revelation 2:26**-**27**).

But who are those seated on thrones in **Revelation 20:4**, to whom regal power and authority will have been given at this time? Those allowed to ascend these thrones are referred to only as “*they*,” and there is seemingly no antecedent to the pronoun to tell us who is being referenced.

Pronouns, such as “they” in this verse, are used in the place of preceding, identifying substantives. And a pronoun, used in this manner, *could not* stand alone in Scripture. *There would have to be an antecedent*, for Scripture *has not* been structured in a manner where man is left to his own interpretation, which the absence of an antecedent would necessitate. *God has simply not put His Word together in this manner*.

The verse goes on to tell the reader *who* is being referenced by “*they*.” It is *the Tribulation martyrs in the latter part of the verse*, seen back in the latter part of chapter **seven** (vv. **9-17**), also briefly referred to in chapters **twelve**, **thirteen**, **fourteen**, and **fifteen** (Revelation **12:11**; **13:15**; **14:12**-**13**; **15:2-4**). And, in relation to the antecedent of the pronoun being that far removed from those being referenced, bear a couple of things in mind.

Those having previously been slain (referred to by “*they*,” and identified in the remainder of the verse) had been slain throughout the time covering the latter part of the Tribulation, throughout the past three and one-half years. Thus, *in relation to* *time*, events in **Revelation 20:4** occur very shortly after the conclusion of time covering the Tribulation saints being martyred.

Then, something else should be considered. With God, both the past and the future exist during *present time*. Thus, with God, the antecedent of a pronoun could only be something *existing during the same present time seen in the pronoun*, not something removed from the pronoun by time. Note **Ecclesiastes 3:14**-**15** in this respect:

*I know that whatever God does*, *it shall be forever*: *nothing can be added to it*, *and nothing taken from it*. *God does it*, *that men should fear before Him*.

*That which is has already been* [the past seen as *present*], *and what is to be has already been* [the future seen as past, which makes it *present* as well]; *and God requires an account of what is past* [lit., “and God seeks that which has been pursued” (which again makes it *present*)]. (**Ecclesiastes 3:14**-**15**)

Thus, the identity of those occupying thrones in **Revelation 20:4**, to whom “*judgment*” will be given, is easily determined. The complete text, along with the context, makes this quite clear.

**Two Resurrections**

**Revelation 20:4-6** deals with *two resurrections*, one occurring before the Millennium and the other occurring after the Millennium. And, as will be shown, the thought of bodily resurrection *is not what is in view* by the use of the Greek word *anastasis*, translated “*resurrection*” in **Revelation 20:5-6**.

(The word *anastasis* appears forty-three times in the Greek New Testament. And, as in **Revelation 20:5**-**6** [which is the only place this word appears in the book of **Revelation**], it is the word translated “*resurrection*” in different places throughout the New Testament.

*Anastasis* is a compound word formed by prefixing a preposition [*ana*, meaning “up”] to *stasis* [meaning, “to stand”]. Thus, the word *anastasis* means “to stand up,” with the thought behind the English word “resurrection” having to do with the impartation of life, allowing the dead *to stand up*. And, when used in the sense of being raised from the dead in the New Testament, the word applies *only to the body*, *to the material part of man* [for that is the only part of man that dies today]. The body *stands up*, with the thought of *life* understood within the meaning of the word *anastasis* itself.)

*Anastasis* is used three different ways in the Greek New Testament.

1) The word is used referring to the resurrection of the body. With only several exceptions (*cf*. **Hebrews 11:35**), this is the way that the word is used throughout the New Testament.

2) The word is used in **Luke 2:34**, translated “*rising*,” referring to a spiritual deliverance of the Jewish people.

3) The word is used in **Philippians 3:11**, translated “*resurrection*,” but with an additional preposition (*ek*, meaning “out of,” not seen in most English translations) prefixed to the word (forming *exanastasis* [in Greek, the letter ‘k’ becomes ‘x’ when prefixed to a word beginning with a vowel]).

**Philippians 3:11** is the only place in the New Testament where *anastasis* appears with the preposition *ek* prefixed to the word, making the word to literally mean “to stand up out of.” And, contextually, *the word has nothing to do with bodily resurrection* in this text. Rather, the word has to do with one group of individuals *standing up out of* another group of individuals, with the context clearly relating the matter to that which awaits both faithful and unfaithful Christians at the judgment seat. One group (the faithful, the overcomers) will *stand up out of* the other group (the unfaithful, the non-overcomers).

(*Anistemi*, the verb form of *anastasis* [formed from *ana* (“up”) and *histemi* (“to stand”), which can only carry the same meaning as *anastasis*] is used one hundred eleven times in the Greek New Testament. And, unlike *anastasis*, the word *anistemi* refers to bodily resurrection only about thirty of these times. In most instances the word does not refer to the dead at all but to living individuals rising up in both literal and non-literal senses [e.g., **Matthew 9:9**; **12:41**; **17:9; 20:19**; **22:24**; **26:62**].)

As will be shown, textually and contextually, one group of Christians *standing up out of* another group of Christians in **Philippians 3:11** is exactly what is in view in **Revelation 20:4-6** relative to one group of Tribulation saints *standing up*, with the remainder of the Tribulation saints not being allowed *to stand up* at this time, though they will be allowed *to stand up* at a later time (after the 1,000 years).

Bodily resurrection is in view in these verses *only in the sense* *that it is understood to have occurred prior to the exercise of judgmental rule in verse* ***four*** — the same as that which is seen in the judgment of the unsaved at the end of the Millennium in subsequent verses (**Revelation 20:11-15**), where no mention of bodily resurrection is made either, *though it would be understood to have occurred prior to judgment*.

Neither the judgmental rule of the Tribulation martyrs nor the judgment of the unsaved dead (**Revelation** **20**:**4**, **11-15**) can occur apart from a resurrection of the bodies of those in view. Individuals simply will not rule or be judged apart from *the complete person* being present, *which necessitates a resurrection of the body* (**Daniel 12:2**-**3**; **John 5:29**; *cf*. **1 Thessalonians 4:13-18**; **Revelation 1:10-20**).

In this respect, the word “*lived*” in **Revelation 20:4**-**5** is not a synonym for *bodily resurrection*, as it is often understood, for “lived” in these verses *occurs* *subsequent to resurrection and judgment*. Contextually, the word has to do with *living and reigning with Christ during the 1*,*000 years*.

Also, note **John 5:29**:

*and come forth* [all in the graves] — *those who have done good*, *to the resurrection of life*, *and those who have done evil*, *to the resurrection of condemnation*.

The word “*resurrection*” in this verse is used in connection with both “*life*” and “*condemnation* [*lit*., ‘judgment’].” It is evident that neither word (*life*, *judgment*) refers to or has to do with *bodily resurrection*. *Life* and *judgment* are opposite counterparts, and both must be seen having to do with *the same thing* — both having to do with Christ’s reign, not with the resurrection of the body (for that would necessitate seeing “judgment” associated with *life*).

The word “*lived*” in **Revelation 20:4**-**5** would be separated from a resurrection of the body in this same sense, which is the sense seen through Christ’s words in **John 11:25** — “*I am the resurrection and the life*” (*cf.* **Acts 2:24**). The manner in which this is worded in the Greek text, “resurrection” and “life” *are not synonymous*, though “life” has to be involved in resurrection (pertaining only to the body). But life in connection with the physical body is not the thought by and through the subsequent use of the word “life,” for this word (Greek: *zoe*,used one hundred thirty-four times in the New Testament) is not only used in a separate sense from “resurrection” but is used throughout the New Testament pertaining more to *the whole man*, not just the body.

The word “*lived*” is not only associated with Christ’s reign in **Revelation 20:4** but is referred to as “*the first resurrection*” in **Revelation 20:5**. That is, it is referred to as *one group of previously judged individuals standing up in relation to Christ*’*s rule and reign*, with another group of *previously* judged individuals *not* *being allowed* to stand up at this time, being *denied* a part in Christ’s rule and reign.

*A second standing up* — those not being allowed to stand up *before* the Millennium, “*the rest of the dead*” — non-overcomers -- is clearly stated in **Revelation 20:5**. And this standing up will occur only *after the Millennium*.

The word “again” (KJV, NKJV) in verse **five** should not be in the translation. That is, the verse should read:

*But the rest of the dead lived not until the thousand years were finished*. *This is the first resurrection*. (**Revelation 20:5**)

(The word “again” appears in a couple of Greek texts, including the Textus Receptus, the main Greek text used for the KJV, which accounts for the KJV translation. However, the vast majority of Greek manuscripts do not have the word “again” in this verse. And, resultantly, almost any English translation since the 1901 ASV does not include the word.

Beyond the preceding, contextually, it is evident that the word does not belong in the text. If in the text, the words “lived” and “resurrection” would have to be viewed as synonyms and relate to bodily resurrection, for *living bodily* would be something that the individuals in view would do again. But this is not the case in the text. These individuals had *never lived* in the sense seen here. But they will live in this sense after the 1,000 years.

Saved individuals not living and reigning until following the 1,000 years is dealt with in the concluding chapter of this book, [Bible One - Arlen Chitwood's The Time of the End, Ch. 36](http://bibleone.net/TOTE_36.htm).)

Then, further textual evidence that “*lived*” is not synonymous with *bodily resurrection* in these verses can be seen in a mention of “*the second death*” *not having power* over those who live and reign with Christ, though there is a clear inference that *it will have power* over those not living and reigning with Christ [non-overcomers].

The phrase “*the second death*” was previously seen in the book of **Revelation** in connection with Christians overcoming or being overcome in the message to the church in Smyrna (**Revelation** **2:11**). The promise given to this church was that overcoming Christians would “*not be hurt by the second death*.” But, the clear inference in the promise to overcoming Christians was that non-overcoming Christians *would be hurt by the second death*.

And exactly the same thing is seen in **Revelation 20:4-6** relative to Tribulation saints and “*the second death*.” Tribulation saints who had died, been raised from the dead, and judged are in view. Those overcoming Christians (as seen in **Revelation 20:4-6**) will be the ones standing up, with “*the second death*” *having no power over them*. And exactly the opposite will be true for those Christians not overcoming in this manner. They will not be allowed to stand up (in *a regal* respect) until after the 1,000 years, and it is clearly inferred that “*the second death*” *will have power over them* (*cf.* **Romans 8:13**).

(Note that *millennial verities*, not eternal, are in view throughout **Revelation 20:4-6**. The passage is dealing with *two types of saved individuals coming out of the tribulation*, just as **Revelation 2:11** is dealing with *two types of Christians removed from the earth before the Tribulation*. And in relation to both groups, *judgment pertains to individuals either overcoming or being overcome*, *the second death either not having or having power over them*, *and the entire matter is with a view to these individuals either ruling and reigning or not ruling and reigning with Christ for 1*,*000 years*. Matters pertaining to eternal salvation are simply *not dealt with* in either passage.

For additional information on “*the second death*” in the previous respect, refer to [Bible One - Arlen Chitwood's The Time of the End, Appendix 4](http://bibleone.net/TOTE_A4.htm).)

[Bible One - Arlen Chitwood's The Time of the End, Ch. 33](http://bibleone.net/TOTE_33.htm)