

Actually, there is no reasonable way to interpret the prediction of Satan's binding except in connection with the millennial kingdom of Christ.

THE FIRST RESURRECTION

The other new fact revealed in Revelation 20 is the resurrection of the righteous dead at the beginning of the thousand years. Revelation 20 says that at the beginning of the thousand years the righteous dead were brought to life, "*but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*"

A number of writers insist that what is here called "*the first resurrection*" refers to the new birth of Christians. Dean Henry Aiford, who is widely considered one of the outstanding commentators on the Greek New Testament, strongly rejects this idea, saying:

"I cannot consent to distort words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuse which the doctrine of the millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where two resurrections are mentioned, where certain *psuchai ezesan* at the first, and the rest of the *nekroi ezesan* only at the end of a specified period after that first, -- if in such a passage the first resurrection may be understood to mean spiritual rising with Christ, while the second means literal rising from the grave; -- then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain; but if the second is literal, then so is the first, which in common with the whole primitive church and many of the best modern expositors, I do maintain, and receive as an article of faith and hope."