Empty Resurrection?*

Revelation 1:5-6 (5) And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, Unto him that loved us, and washed us from our sins in his own blood,
(6) And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
'The first begotten of the dead,' is a most profound statement. Paul made similar statements in 1Corinthians 15:20 and Colossians 1:18. Jesus is the firstfruits of them that slept, the firstborn from the dead, the first begotten of the dead, and is the first resurrection over which the second death hath no power. Jesus bid claim as the resurrection. Turn to;
John 11:25-26 (25) Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
(26) And whosoever liveth and believeth in me shall never die. Believest thou this?
Jesus is the resurrection that Christians 'hath part in' over which the second death has no power; Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand (Isaiah 53:10). *Listen, all spiritual blessings in heavenly places are in Christ (Ephesians 1:3). In heavenly places means they originated in and are heaven sent.*
'Whosoever liveth and believeth in me shall never die,' would correspond to 'blessed and holy is he that hath part in the first resurrection in whom the second death hath no power' (Rev 20:6). Who else could this mean than Christians? There are differing positions on 'The first resurrection.' I do not intend to critique differing positions as much study has ensued upon this subject, however I do intend to approach the subject from

the standpoint of 'blessed and holy is he that hath part in the first resurrection.
You may ask? how can I have part in Him? Listen to this!
For as many of you as have been baptized into Christ have put on Christ. (Galatians 3:27). Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? (Romans 6:3). *Listen, when you are baptized into Christ you are baptized into His death and your old man of sin is crucified with Him, and as Christ is the first resurrection from the dead unto life, even so you will be blessed and holy because, then you 'hath part in' the resurrection of Christ, the first resurrection in spirit and in truth. Now turn with me to;*
Revelation 20:4-6 (4) 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 which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
(5) But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
(6) Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.
Now Revelation is full of symbolic language difficult to understand. It should be noted that one position is that 'the first resurrection' is those that were beheaded and had not worshiped the beast. That is true but does not stop there.
{Bible Commentary—E.M. Zerr **'This is the first resurrection.'**
The pronoun 'this' instead of having an antecedent is a prospective pronoun and means the same as 'I am going to tell you something of the first resurrection.'
The man that has part in the first resurrection will not be hurt of the second death, which we understand from other scripture

is the lake of fire. If Christ is the resurrection, that would make it the first; and we note that the passage does not say 'blessed and holy is he that; is in the first resurrection, but he that 'hath part in' the first resurrection. And since Christ is the first resurrection, it follows that having part in the first resurrection means to have part in Christ, and hence this noted passage means simply the same as Christ meant when He said to the sister 'I am the resurrection and the life' and also stated that those who continue in that faith in Him would never die. So the expression 'shall never die' to Martha is equivalent to the expression 'not hurt of the second death.**}**
{New Testament Commentary –John T. Hinds (5) **The rest of the dead lived not until the thousand years should be finished.** "Lived not again until the thousand years should be finished" implies that they would live after that time. "Lived not" evidently is in contrast with 'they lived" (verse 4), which, in the latter part of verse 5, is called "the first resurrection." There is, then, really no inconsistency in saying that the "first" resurrection is a moral, spiritual, or figurative one and the "second" (implied) is a literal one.
(6) **Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power;**--Those who faithfully contended against the beast, false prophet, and all wicked doctrines till death certainly were entitled to the salvation Jesus promised, (Matt 24:13.) They not only reign during the millennium, but are made sure against being hurt by the second death. The members of the church at Smyrna were urged not to fear what the devil would do to them, and promised that if they were faithful unto death they would "not be hurt of the second death." (Rev 2:10-11). The reason for that is that they are in a state where Satan's power can never reach them.
but they shall be priests of God and of Christ, and shall reign with him a thousand years.--Those here who are guaranteed freedom from the second death not only resisted false

teachings “unto death,” but were faithful worshipers of God. Hence, figuratively they are represented as reigning and also officiating in the services of God—they are kings and priests. Peter declares that saints are “an elect race, a royal priesthood, a holy nation.” (1Pet2:9).
A royal-kingly-priesthood agrees exactly with John’s description in this book. (Rev 1:6). The idea is a kingdom of priests. Since Peter and John both teach that Jesus had already made that kingdom, then we know that the reign of “souls” in the millennium is through those on earth who imitate their fidelity.**}**
Those people who were beheaded (20:4), are therefore dead, but still reign through their faithful lives. An example of this; By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts:and by it he being dead yet speaketh (Hebrews 11:4). *Turn with me to;*
1Corinthians 15:20-21 (20) But now is Christ risen from the dead, and become the firstfruits of them that slept.
(21) For since by man came death, by man came also the resurrection of the dead.
The facts of the gospel are that Christ died to crucify sin in the flesh, thus in Him is sin removal as stated in Revelation 1:5 ‘and washed us from our sins in His own blood.’
The second fact is that Christ lay dead in the tomb, thus sin lay dead in the tomb defeated by the one perfect sacrifice. The third fact is that Christ arose from the tomb never to die again, thus when one is baptized into Christ, one is baptized into His death, the old man of sin is crucified and left in the watery tomb dead as the baptized believer rises to walk in newness of life, free of sin, having gained part in the first resurrection which is a spiritual resurrection. The baptized believer is a new creature in Christ, free from the penalty of sin. Baptized believers are those whose faith is the effect of believing the word of God, whose repentance is the effect of

faith, whose confession in Christ is the effect of faith, and whose submission to baptism is the effect of faith for remission of sin in Christ. These then, 'hath part in' the only resurrection on which the second death hath no power, having submitted themselves to the power of sin removal in Christ Jesus as revealed in;

Colossians 1:12-15 (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
(14) In whom we have redemption through his blood, even the forgiveness of sins:
(15) Who is the image of the invisible God, the firstborn of every creature:

Jesus Christ is not an empty resurrection of empty promises, but is the first resurrection on whom the second death hath no power. Listen, Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12). *Turn with me to;*

Acts 4:1-2 (1) And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,
(2) Being grieved that they taught the people, and preached through Jesus the resurrection of the dead.

Acts 2:37-38 (37) Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
(38) Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

'Now when they heard this' shows forth the purpose of the Holy Spirit exposing them to Jesus Christ.
'Pricked in their heart' shows forth the working of the Holy Spirit, convinced of sin they asked, 'what must we do?'

'Repent' means to turn from a sinful course and begin a righteous course.
'Baptized' means to be buried in water into the death of Christ, then being raised out of that grave of death into the resurrection of life having received the gift of the Holy Ghost. Jesus said, The words that I speak unto you, they are spirit and they are life (John 6:63), *He also said,* Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (John 3:5). *That grace, then, is a gift of the Holy Ghost.*
'Remission' means a freeing or being freed from debt. A sinners debt is continuing sin that he himself is unable to free himself from. To be freed from the debt of sin is attainable only by pardon upon obedience to the word of God, God's gift of grace by faith in His Son. Listen, Peter under the influence of the Holy Spirit, said to repent and be baptized by authority of Jesus Christ, the debt is then remitted upon faith and obedience, raised to walk in newness of life, freed from sin, over which the power of death has no power. Turn with me to;
Romans 6:3-9 (3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.
(7) For he that is dead is freed from sin.
(8) Now if we be dead with Christ, we believe that we shall also live with him:
(9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
'In the likeness of His resurrection,' means; He is the only

resurrection in whom we, 'hath part in,' upon obedience to the ordinance that came from God, promised by Jesus Christ, gifted by the Holy Spirit, and bound on earth by the Apostle's. How could anyone doubt being; Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead (Colossians 2:12). *The term 'risen with Him' applies to baptized believers. Unbaptized nonbelievers hath no part in His resurrection, they are not risen with Him through the faith of the operation of God. Their old man of sin still remains, uncrucified. However, the ordinance of baptism is not the first resurrection, but is the method whereby one can 'hath part in' the first resurrection, which is God's Son. Christ came out of the grave alive having defeated sin and the power of death, likewise when a man has died to sin through Christ in the tomb of baptism, he is thereby made alive spiritually and resurrected to a new life free of sin and expected to live a new life in Christ. The first resurrection implies there will be a second resurrection. That is the resurrection of our bodies when Christ comes back for judgment. What body will that be? Let's begin with;*

1Corinthians 15:35-44 (35) But some man will say, How are the dead raised up? and with what body do they come?
(36) Thou fool, that which thou sowest is not quickened, except it die:
(37) And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:
(38) But God giveth it a body as it hath pleased him, and to every seed his own body.
(39) All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.
(40) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial

is another.
(41) There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.
(42) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:
(43) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:
(44) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.
This assertion that there are two bodies for man—as seed and a blossom are two bodies yet the same plant— He shows perfectly in one word this change of the quality of the body by the resurrection, when he says that a natural body will be raised a spiritual body: which two qualities being completely different the one from the other he straightway expounds, and sets forth diligently. Now turn with me to;
1John 3:1-2 (1) Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
(2) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
It is not fully revealed what we shall be hereafter; or what will be the full result of being regarded as the children of God. There is one thing which is clear, that we shall be like the Son of God; but what is fully involved in this is not made known. Perhaps it could not be so revealed that we could understand it, for that state may be so unlike the present that no words would fully convey it in our minds. The one thing we do know is, we that 'hath part in' the first resurrection shall not be hurt of the second death. Let's turn to;
Acts 26:22-23 (22) Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and

Moses did say should come:
(23) That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.'
'That He should be the first that should rise from the dead,' signifies Christ is the first resurrection on whom the second death hath no power. After Christ came forth from the tomb, the priests concocted schemes to explain His empty tomb. They even paid the soldiers money to further their own dishonesty. Christ was seen alive by many people, yet the priests and others were not able to harm Him again. This is an allegory that He is the first resurrection in whom the second death hath no power. As already explained, to 'hath part in' the first resurrection corresponds to 'hath part in' Jesus Christ, in whose body was sin defeated, and that baptized believers only, 'hath part in' Him. Turn with me to;
Colossians 1:16-18 (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
(17) And he is before all things, and by him all things consist.
(18) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
Now Acts 2:47 *teaches us:* And the Lord added to the Church daily such as should be saved. *This seems simple enough, but how does He add people to the Church? Turn with me to;*
Colossians 1:12-14 (12) Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:
(13) Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
(14) In whom we have redemption through his blood, even the forgiveness of sins:
Translate means to move something from one place, or

condition, to another. Paul tells us the disciples were translated into the Kingdom of His dear Son. Listen, it is impossible to move a person into something that does not exist. The Kingdom of Christ was in existence when Paul lived, thus disproving the heresy that the kingdom is still in the future. You too can have part in the Kingdom of Christ, all you have to do is empty yourself of sin. An empty resurrection is without Christ. We plead with you to put yourself into Christ where all heavenly blessings are. But you must believe, true faith is the effect of belief. Jesus said; He that believeth and is baptized shall be saved; *If you have the faith that is the effect of belief revealed by the Spirit, then by faith will you come repenting, will you confess that Jesus Christ is the Son of God, and will you submit to baptism into Jesus Christ for remission of sins? Now remission means to be freed from dept. Do not let anyone deceive you of your freedom from sin in obeying the commands of God for remission of sins, for when you do obey, then you 'hath part in' the resurrection of Jesus Christ, in whose blood you were washed for sin removal. If you have not, for your sake please take advantage while you still can. And if there are prayer requests for other reasons, in either case come while we gently persuade with song.*

This message approved by
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a minister for Christ

This message presented to;