

Revelation 20:4-6 Handout (Part 2)

Q: What is the first resurrection?

A: The first resurrection is a spiritual living again as it pertains to the individual elect person, and it is yet also a spiritual revival as it pertains to the consequence of the former upon the corporate person of the Church.

Q: Why is the first resurrection called a “resurrection”?

A: It is called a ‘resurrection’ to distinguish it from the general death and darkness of humanity under the curse of the law, especially as exhibited corporately in the bondage of the Church during Antichrist’s Time.

Q: Why is the first resurrection called “first”?

A: It is called ‘first’ to distinguish it from the general resurrection to come when God will raise good and bad persons, and bring them to judgement, giving members of the invisible church glorified bodies, and the members of the kingdom of darkness bodies to be thrown, body and soul, into hell.

Proof by the Hermeneutical Principle of the Analogy of Scripture

1. As it pertains to the individual elect person, the Holy Spirit speaks of our salvation by faith to be a spiritual resurrection in John 5:24 “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”
2. As it pertains to the individual elect person, the Holy Spirit speaks of our regeneration as a spiritual resurrection, or new birth John 3:3 “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.” (Cross reference also John 3:7 and 1 Peter 1:23 to the same effect).
3. As it pertains to the corporate person of the Church, the prophets often call a corporate spiritual revival of the church as a resurrection (which assumes, of course, massive amounts of individual spiritual resurrection in the church as the Spirit is poured out). One example is Isaiah 66, which after explaining the massive expansion of the Church, even to the Gentiles, said that when the Church spreads, it would be as if a whole nation was born in one day, “Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.” This is commensurate with how the prophet spoke in Isaiah 26:19 “Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.”
4. As it pertains to the corporate person of the Church, the prophets often call a corporate spiritual revival of the church as a resurrection. Another example is Ezekiel 37:5-10 where the Jewish Church is represented as dead dry bones, but promised to be revived

into a lively Church once again. The Holy Spirit assures this promise again, even after their rejection of Christ, foretelling of the future conversion of the Jewish Nation as being reingrafted into the church, so Romans 11:23, “And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again,” where the certainty of the engrafting again, or giving new life again, to the Jewish Church will occur corporately upon the gathering in of the Gentiles.

Proof by the Hermeneutical Principle of the Analogy of Faith

1. If the first resurrection is interpreted as an individual bodily resurrection of Martyrs of past ages, it would create an inconsistency in verse 6 because all who partake in the first resurrection escape the second death. But our common faith professes that all of the elect will escape the second death, and that this is not a quality of only the Martyrs.
2. If the first resurrection is interpreted as an individual bodily resurrection of Martyrs, then it requires belief in their becoming physical priests (verse 6). However, this contradicts the common Christian faith as taught in Hebrews that God destroyed the physical priesthood with the death of Christ and will never institute the priestly system ever again. If the priesthood is spiritual in Revelation 20:6, so must the first resurrection be understood by good and necessary consequence.
3. If the first resurrection is interpreted as an individual bodily resurrection of Martyrs, then it requires belief in their becoming physical kings (verse 4). However, this contradicts the common Christian faith as taught by Christ in Matthew 20:25-26a, “But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you:...” There are no physical kings and queens in the kingdom of God, therefore, Saints reigning, or being kings, must be a spiritual truth. If the reigning is spiritual in Revelation 20:4, so must the first resurrection be understood by good and necessary consequence.
4. If the first resurrection is interpreted as a bodily resurrection, this calls the Holy Spirit a liar in 1 Thessalonians 4:14-17 where he teaches that all living in Christ at the end of the world, and all the dead that died in Christ before, go together to meet Christ in the clouds. This cannot, therefore, teach another bodily resurrection in addition to the universal one at the last judgment because then it would be no more universal at the end as taught in 1 Thessalonians 4, but partial.
5. If the first resurrection is interpreted as a bodily resurrection, then it contradicts everywhere that the Scripture teaches the bodily resurrection of Saints to occur directly before eternity, such as 1 Corinthians 15:21-24a “For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end...” Therefore, in humble submission to the Scriptures, we must reject any idea of the first resurrection being a physical bodily resurrection.