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*faith in the working of God, who raised Him from the dead. And you being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him...*" (Colossians 2:12-13). The Christians in Rome were told, *"therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father even so we also should walk in newness of life"* (Romans 6:4). In the text (Rev. 20:5) the picture is of individuals being raised up in generations succeeding the apostolic age by means of the gospel instead of, or in place of, those who had suffered under the beast.

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## QUESTION #411 OF THE LAMB/THE LION

Why should one "keep his garments" according to Jesus? One should guard his spiritual clothes *"lest he should walk naked (that is, spiritually unclothed) and should see his shame"* (Rev. 16:15). There is shame in physical nakedness, although the passions of lust make worldly people disregard the lewdness of it. Modern fashion does not lend itself to modesty and many who profess to be Christians think little or nothing of wearing little or nothing to cover the nakedness of their bodies in casual, sport or swim wear. Shorts, halters, low cut dresses, low cut jeans, swim wear and many everyday fashions give worldly-minded people the opportunity to display their nakedness.

In this passage our Lord is using the physical shame of nakedness to declare that there is a spiritual shame of nakedness. To be clothed in a spiritual manner, that pleases the Lord, Christians must put off worldly habits (like the lewdness that takes place in dances—beware of the dangers in the Proms) and sinful ways and put on new "clothes," which indicate that in Christ they are new people. The Spirit tells us, *"But now you must put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man, who is renewed in knowledge according to the image of Him who created*

# BULLETIN BRIEFS

Volume 11

April 2008

No. 4

## WHAT IS THE FIRST RESURRECTION?

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**Note:** This is question #508 of the 576 questions in the commentary on Revelation: *The Lamb/The Lion*.

The first resurrection is when a sinner is raised from spiritual death. Our Lord spoke of two resurrections in John five.

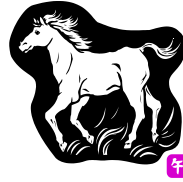
In John 5:25 Jesus spoke of a spiritual resurrection, then in the same context He spoke of another resurrection. As it is written, *"Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth – those who have done good to the resurrection of life and those who have done evil, to the resurrection of condemnation"* (John 5:28-29). This latter raising of the dead we recognize as the final resurrection at the last day just as the early disciples did. For example Martha, the sister of Mary, said at the tomb of her brother, *"I know he will rise again at the resurrection at the last day"* (John 11:24).

The first resurrection for any person is his resurrection from the spiritual death of trespasses and sins when he believes and obeys the gospel (Hebrews 5:8-9; Mark 16:15-16). The apostle Paul by the Spirit told the saints at Ephesus, *"God ... made us alive together with Christ (by grace you have been saved) and raised us up together, and made us sit together in heavenly places in Christ Jesus"* (Ephesians 2:5-6). The sinner's resurrection takes place after he has repented and been *"baptized into (Jesus') death"* (Romans 6:3). It was in His death that Jesus shed His blood (John 19:33-34). Thus, being *"reconciled to God through the death of His Son,"* (Romans 5:10) the individual is raised out of the waters of baptism to *"walk in newness of life."* For it is written, *"buried with Him in baptism, in which you were also raised with Him through*

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# Describe the army of the one on the white horse



## Question #488 of *the lamb/the lion*

His army was *“clothed in fine linen, white and clean”* and they *“followed Him on white horses”* (19:14). This illustrates the fact that Christ’s disciples are those who imitate Him and are like Him in their life and habits (cf., I Peter 2:21-22). The Christian knows that *“by the grace”* he has *“been saved through faith”* (Ephesians 2:8-9). He also knows that no one can be saved by keeping the good works of the law; for *“by the deeds of the law no flesh will be justified in His sight”* (Romans 3:20), and salvation is *“not by works of righteousness which we have done”* (Titus 3:5). Such is impossible! The Lord’s death on the cross was God’s own sacrifice for the whole human family, even as John the Baptizer affirmed of Jesus, *“Behold! The Lamb of God, who takes away the sin of the world”* (John 1:29). The beloved disciple many years later echoed that affirmation, saying of the Savior, *“And He Himself is the propitiation (atonement) for our sins, and not for ours only but for the whole world”* (I John 2:2). The Hebrew writer, also testified, *“We see Jesus, who was made a little lower than the angels, for the suffering of death ... that He by the grace of God, might taste death for everyone”* (Hebrews 2:9). The true disciple realizes there is no way that anyone can earn or merit salvation, for the Lord affirmed, *“likewise you, when you have done all those things which you are commanded, say, we are unprofitable servants. We have done what was our duty to do”* (Luke 17:10).

This does not mean there is nothing for us to do. Please consider, since Jesus freely tasted death for everyone, why is everyone not saved? Because salvation comes by grace, but not by grace alone, for it is *“through faith”* (Ephesians 2:8). God has tendered His gift of love, for *“the wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord”* (Romans 6:23); but that *gift must be accepted*, by faith – obedient faith. This we affirm because the Holy Spirit Himself testified that eternal salvation comes through our learning to imitate Jesus’ life of obedience, even as it is written, *“though He was a Son, yet He learned obedience by the things, which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him”* (Heb. 5:8-9).

A person is justified by faith when that faith moves him or her to do the Father’s will, that is, obey the commandments of Jesus for He said, *“if you love me keep my commandments”* (John 14:15). Again He affirmed, *“He who has my commandments and keeps them, it is he who loves me”* (John 14:21). Clergymen of the denominational world find Jesus’ statement, *“he who believes and is baptized will be saved; but he who does not believe will be condemned”* (Mark 16:16) very offensive. They find this commandment to believe and be baptized, so burdensome that they not only refuse to teach it, but oppose it. In their human wisdom they affirm, *“he who believes and is not baptized will be saved.”* Yet, the Spirit said, *“For this is the love of God, that we keep His (Jesus’) commandments. And His commandments are not burdensome”* (I John 5:3).



Christendom’s clerics are like the religious leaders (scribes and Pharisees) in the time of our Lord’s sojourn on earth. He said, *“They are blind leaders of the blind, and if the blind leads the blind, both will fall into the ditch”* (Matthew 15:14; cf., II Thesalonians 1:6-9). Catholic clergymen teach that good works and meritorious rituals procure salvation, while on the opposite end of the theological spectrum Protestant preachers claim salvation by “faith alone.” Both greatly err not knowing the word of God. Salvation is *not* granted because of good works *or* by faith alone, but one must accept God’s “gift of eternal life in Christ Jesus” (Romans 6:23b) by *“faith working through love”* (Galatians 5:6).

John 3:16, tells us, *“God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”* Note what the inspired writer said, the gift of God’s Son was so great that the believer *“should not perish.”* He “should not perish,” because the believing sinner is in the position to accept that wonderful gift of grace. He has *“the right to become”* a child of God (John 1:12). All who are saved are those who accept the gift of grace on God’s terms. We must accept salvation, because it is *“not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit”* (Titus 3:5). In other words, through the new birth of water and the Spirit (John 3:5). Faith alone is not worth the snap of one’s fingers.

For salvation is not by faith only or any other man-made schemes such as the so-called “sinners prayer,” but on *God’s terms in God’s way*. The Master Himself said, *“not everyone who says to me Lord, Lord shall enter the kingdom of heaven, but he who does the will of My Father in heaven”* (Matthew 7:21). In order to be saved, we must submit to the simple, non-ambiguous words of Jesus in His commission for the whole world. He said, *“He who believes and is*

*baptized will be saved, but he who does not believe will be condemned:* (Mark 16:16).

Years ago I read of a train wreck in New York City in the 19<sup>th</sup> century where the engineer was trapped under the wreckage of his engine. When someone came to help him he said, look at the paper in my shirt pocket, “it will show I was given the wrong orders.” There are untold millions going into eternity without God (cf., II John 9-11) because they are following the wrong orders given to them by their “pastors.”

“Look at the paper in my shirt pocket, it will show I was given the wrong orders.”

**Discuss “God shall take away his part from the book of life, from the holy city and from the things which are written in this book” (22:19).**



This statement makes it obvious that some who have a place reserved in heaven (I Peter 1:4) can lose that place by taking away from the word of God. It is ironic that those who are so enamored with John Calvin’s doctrine of *the impossibility of apostasy* will take away from God’s word on this very point.

For example, Paul told the Christians in Galatia who were seeking to be justified by the law *“you have fallen from grace”* (Galatians 5:4). Yet the calcified clergymen of Christendom boldly proclaim, “You cannot fall from grace” and “once saved always saved.” Their followers are like the people in Isaiah’s time who said, *“to the prophets, do not prophesy to us right things; Speak to us smooth things, prophesy deceits”* (Isaiah 30:10).

Well did Jesus speak of such clerics in His time, *“Let them alone. They are blind leaders of the blind. And if the blind lead the blind, both will fall into a ditch”* (Matthew 15:14).

**Note:** You may obtain a copy of The Lamb/The Lion commentary on Revelation by Jim E. Waldron, without charge, by writing to Waldron Missions, P.O. Box 123, Dunlap, TN 37327