

Among all the solemn and important things which relate to religion, there is nothing that strikes the soul of man with so much awe as the scenes of death and the dreadful or delightful consequences which attend it. Who can think of entering into that unknown region where spirits dwell without the very strongest impressions upon the mind, arising from so strange a manner of existence? Who can take a survey of the resurrection of the millions of the dead, and of the tribunal of Christ, whence men and angels must receive their doom, without the most painful solicitude, What will my sentence be? Who can meditate on the intense and unmingled pleasure or pain in the world to come without the most pathetic emotions of soul, since each of us must be assigned to one of these conditions — Heaven or Hell, saved or lost — and they are both of everlasting duration?

These are the things that touch the springs of every passion in the most sensible manner, and raise our hopes and our fears to their supreme exercise. These are the subjects with which our blessed Savior and His apostles frequently entertained their hearers, in order to persuade them to hearken and attend to the divine lessons which they published among them. These were some of the sharpest weapons of their holy warfare, which entered into the inmost vitals of mankind and pierced their consciences with the highest and strongest force. These have been some of the happiest means to awaken thousands of sinners to flee from the wrath to come, and to allure and hasten them to enter into that glorious refuge that is set before them in the Gospel. It is for the same reason that Westboro Baptist Church *"endures all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."* (2 Tim. 2:10.) And it is for the same reason that Westboro Baptist Church goeth forth daily *"and weepeth, bearing precious seed, and will doubtless come again with rejoicing bringing their sheaves with them."* (Psa. 126:6.) And it is for this same reason, in vital part at least, that we make these public Bible arguments throughout the World, to set them before the eyes of the World in a more public manner; that, if possible, some thoughtless creatures might be roused out of their sinful slumbers and might awake into a spiritual and eternal life, through the concurring influences of the blessed Holy Spirit.

***"And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven, and sware by him that liveth for ever and ever... that there should be time no longer."*(Rev. 10:5,6)**

This is the oath and the solemn sentence of a mighty Angel who came down from Heaven. By the description of Him, He seems to be the Angel of God's presence, in whom is the name of God, even our Lord Jesus Christ himself, who pronounced and sware, that Time should be no longer; for all seasons and times are now put into His hand, together with the book of His Father's decrees (Rev. 5:7,9). What special age or period of time in this world may be referred to, may be happily applied to the period of every man's life; for whenever the term of our continuance in this world is finished, our time, in the present circumstances and scenes that attend it, shall be no more. We shall be swept off the stage of this visible state into an unseen and eternal world. Eternity comes upon us at once, and all that we enjoy, all that we do, and all that we suffer in time, shall be no longer. Let us stand still here, and consider, in the first place, what awful and important thoughts are contained in this sentence, what solemn ideas should arise to the view of mortal creatures, when it shall be pronounced concerning each of them, **THAT TIME SHALL BE NO MORE.**

1.) The time for the recovery of our nature from its sinful and wretched state shall be no longer. We came into this world fallen creatures, children of iniquity, and heirs of death. We have lost the image of God who made us, and which our nature enjoyed in our first parents; and instead of it we are changed into the image of the Devil in the lusts of the mind, in pride and malice, in self-sufficiency and enmity to God. We have put on also the image of the brute in sinful appetites and sensualities, and in the lusts of the flesh; nor can we ever be made truly happy till the image of the blessed God be restored upon us, till we are holy as He is holy, till we have a divine change passed upon us, whereby we are created anew, and reformed in heart and practice. And this life is the only time given us for this important change. If this life be finished before the image of God be restored to us, this image will never be restored; but we shall bear the likeness of Devils forever; and perhaps the image of the brute, too, at the resurrection of the body, and be further off from God, and all that is holy, than ever we were here on earth.

The best way to understand the monstrous nature of the resurrected bodies of the damned (i.e., Devils, Brutes [*"But these, as natural brute beasts, made to be taken and destroyed..."* 2 Pet. 2:12]) is to expound what the Bible says about the glorious resurrected bodies of the saints. And the best way to get a clear perspective of the true nature of the resurrected bodies of the saints, is to study, "An Exposition Upon the Book of Job" by Joseph Caryl (1602-1673).

"But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but of bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same..."
(1 Cor. 15:35-39)

Caryl sometimes waxes eloquent speaking of the spiritual body; to wit:

"It may be called a spiritual body in regard of the great strength and activity, with which it shall be endowed; spirits are strong, and so is everything which is spiritual, as a general rule in the Scripture; for even the Devil is called a spiritual wickedness (Eph. 6:12). In this reference also our bodies after the resurrection are said to be possessed with mighty spiritual strength. 'Tis called a spiritual body because then the body will have no need for natural helps. When they in the Gospel put that tempting question to Christ, whose wife would the woman be at the resurrection, who had been successively married to seven men who were brothers (Matt. 22:23.) Christ gives an answer, implying that such a question should be out of order. After the resurrection, they neither marry nor are given in marriage, for marriage is out in Heaven, but are as the angels in Heaven. The body is so spiritual in Heaven. We shall need neither sleep, nor meat, nor clothing. Angels and spirits do not. I may give the spiritualness in four words, according to the 'Schoolmen' in their disputes about the state of a glorified body; to wit: FIRST, CLEARNESS and BEAUTY: The face of Stephen did shine, as the face of an angel (Acts 6:15.) Not that an angel hath a face or shines visibly, but so 'tis phrased to note excellent beauty; as excellent bread is expressed as Angel's bread: there was an amazing beauty stamped upon the face of Stephen, because he began to border upon heaven, and had received some beams of glory approaching, then instead of those filthy ulcers, with which the body of Job was spotted, his body, as also the bodies of all the Saints with him, shall appear (as it were) with stars

and studs of light, and resplendent beauty; and which is the beauty of this bodily beauty in heaven, it will be such as whereof none shall be proud themselves, nor yet by it be a snare to others. SECOND, AGILITY, NIMBLENESS, and ACTIVITY; whereas now our bodies move heavily, they shall then ascend and descend like Angels. THIRD, IMPASSIBILITY, we shall not suffer hunger or cold, sorrow or pain in that body. FOURTH, SPIRITUALITY, which I conceive, may rather be the comprehension of the other three. Then that of the Apostle will be fulfilled, Christ will change our vile body, that it may be fashioned like unto his glorious body. (Phil. 3:21.) Not that the glorious body shall be of another fashion than now it is, in regard of the symmetry, and disposition of parts and members (the same fabric and frame shall continue) but it shall be of another fashion in regard of qualifications and endowments; Such as those aforementioned, and in all those our bodies shall be fashioned like the glorious body of Jesus Christ (which is the highest ascent of honour which the body is capable of) and excepting these changes the body shall be the same as it was; the same in nature, invested and sublimated with those noble additions of clarity, agility, impassibility and spirituality. Thus it shall be sown a natural body, but raised a spiritual body, yet still a body, a true body still.

That's the first point, the body after the resurrection shall be true flesh. But this is not the most important point for us to observe. As Charles Spurgeon writes, "*Let us consider God's grace. We who are now assembled as a church have the most reason to bless God, and to say, 'Who maketh us to differ from others?' Take, my dear friends, in your mind's eye the cases of the careless, the hardened, and the thoughtless, of even this present congregation. Side-by-side with you, my brother, there may sit a man, a woman, who is dead in trespasses and sins. To such, gospel music is sung to a dead ear, whose state before God is awful. They attend the house of God regularly, as we all do, and sing as we sing and sit as we sit and come and go, and yet are without hope and God in the world, strangers from the commonwealth of Israel, and aliens from the covenant of promise. Yet what maketh us to differ? Why does one reject and despise Christ and His grace, Sunday after Sunday, hearing the Word and yet sitting as a callous hearer, hardened under the gospel? Have I made myself to differ? God forbid that such a proud, blaspheming thought should defile our hearts. No beloved; 'Twas the same love which spread the feast, That sweetly forced us in; Else we had still refused to taste, And perished in our sin.'* The only reason, my brother, why thou art at this time an heir of God, a joint-heir with Christ, a partaker of sweet fellowship with Jesus, an inheritor of the kingdom of Heaven, is because He hath made thee to differ. Thou wast an heir of wrath, even as others, born in sin and shapen in iniquity. Therefore must thou give all the glory to His holy name, and cry 'Not unto us, not unto us, but unto thy name be all the praise.' Even this one thought when fully digested must fill us with gratitude and make us humbly bow before the footstool of God's throne with joyful thanksgiving. Then give all glory to the King immortal, invisible, the only wise God your Saviour, who has kept you! Since each of you have joined this church, how many who were once our companions have fallen away while you have been kept? Conceive their unutterable torments; their inconceivable woes, their indescribable agonies. Descend in spirit for a moment to the gates of fire; enter into the abode of despair where justice reigns supreme on her iron throne. Behold the twisting of the worm that never dies, and the bleeding hearts that are crushed within its coils. Look ye at that flame unquenchable and behold the souls that are sweltering there in torments to us unknown. Ah! While you stand then and think

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*on that region of death, despair and damnation, recollect that you would have been there if not for sovereign grace. You have a harp prepared for you in Heaven, a crown laid up for you when you have finished your course. You have a mansion, a house not made with hands, eternal in the Heavens. Who is it that has given you a good hope through grace that you shall never come into that place of torment. Oh! tell it to the wide world over. Tell it in time and in eternity, free grace hath done it from the first to the last. I was a brand in the fire, but He plucked me from the burning, quenched me in His blood, and now He declares I shall be with Him for ever in Heaven. Blessed be the Lord my God from this time forth and for ever. Praise ye His name. Grace has done it all! No, I shall ne'er wear the chain or feel that fire – 'But I shall see his face, and never, never sin, But from the river of His grace, Drink endless pleasures in.' If God made you to differ, the first prayer we should now utter should be, 'Lord humble us. Take away pride out of us. O God forgive us, that such beasts as we are, should ever be proud.' We might have been with our father the devil at this very hour, had it not been for Divine love. And if we are not in the house of our Father which is in Heaven, shall we be proud? Be gone thou monster! Pride agreeth well enough with the man who has, in his own esteem, been always virtuous. Go thou away and live with him who has had good works from the first day until now; but away from me. 'I the chief of sinners am,' and saved by sovereign grace, shall I be proud? It is not fit that thou shouldst live in my heart, thou monster! Begone! such mercy, after such ill-deserving, but such God-receiving. Begone, pride! Further, if God alone hath made us to differ, WHY? If you were brought in, why not another? Will you ever give up praying for any little sheep now that you are saved? Do you think of your child and fret that he shall ever be converted? If you have been pardoned yourself, and if the Lord will, he can do anything. If The Lord brought me to receive His free grace, His sovereign love, His precious blood, and hath made me to love Him, then there can be nothing too hard for Him. O Lord, if thou hast broken the northern iron and the steel, then what remains beyond thy power? Go back armed with this fact, that God who hath made thee to differ can make anybody to differ. There can be no case beyond His strength. If He doth but stretch out His hand, no man need despair. Therefore, 'in the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whither shall prosper, either this or that, or whether they both shall be alike good.' Again who hath made me to differ? Hath my Lord done it? Then let me serve Him more than others! Our Saviour once asked, **'What do ye more than others?'** That question might well be put to each child of God here present. What are you doing my friends for Christ? My best acts are marred; by pride, I find a tendency to serve myself instead of serving Christ. When I think on it all, I say I am an unprofitable servant. Have mercy O gracious Lord on my good and bad works, for my good works are but bad and the best cannot be acceptable in themselves. I am certain some members in this church are doing nothing. You have no thought of doing anything for Christ. Oh that all had a good spirit to propagate our Christianity everywhere. There is much to be done, and very little time to do it in. A very few weeks, and those of us who have been loved more than others, those of us who have thought we could wash Christ's feet with our tears, and wipe them with the hair of our heads, will have no more opportunities for using all we have for Christ. May the Holy Spirit add His blessing upon these words, and that we would all have broken hearts, that he would bless them to you by helping you to love Him more, who is my hope, my joy, my consolation, and my all."*

I love you. Amen.