

“If a man die, shall he live again? All the days of my appointed time will I wait, till my CHANGE come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands.” Job 14:14,15. “Behold, I shew you a mystery. We shall not all sleep, but we shall all be CHANGED. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be CHANGED.” 1 Cor. 15:51,52.

“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. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” Jn. 5:24-29.

This doctrine of the resurrection of the human body from the dead, says Munsey, “*hangs the rainbow of hope over the dust of the dead.*” But Munsey was a Methodist preacher who despised the verse, “*Jacob have I love, Esau have I hated,*” Rom. 9:13. Therefore his statement about the resurrection is only half true. Only God’s Elect can look forward with eager expectancy to the resurrection of the body; ergo, “*The multitudes of them that sleep in the dust of the earth shall awake...some to shame and EVERLASTING CONTEMPT.*” Dan. 12:2. And, “*all that are in the graves shall hear his voice, and shall come forth...they that have done evil, unto the RESURRECTION OF DAMNATION.*” Jn. 5:28,29.

Awful, soul-chilling words: “*EVERLASTING CONTEMPT.*” “*RESURRECTION OF DAMNATION.*” Only God’s Elect have a clear, clean, accurate view and perception of the resurrection of the human body – all of them – including glorified, beautiful, powerful, agile, impassible, spiritual, incorruptible, undefilable, and bodies that fade not away with incessant joy unspeakable and full of Glory throughout all eternity. The damned – i.e., the non-elect – on the other hand – will also be raised from the dead, but with the same old decrepit, pain-wracked body from the Adamic curse, plus extra divinely-inflicted pain for each non-elect’s soul’s deeds of personal rebellion against the King of the place, and non-elect’s sins committed “*after the similitude of Adam’s transgression;*” to wit: “*Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression.*” Rom. 5:14. All of this is apropos to the question raised by Paul; to wit:

“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 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.” (1 Cor. 15:35-38)

Indeed, all of mankind believe in some kind of existence after death – even the heathen, as well as the silly psycho-babbling philosophers of academia; to wit: “*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of SCIENCE FALSELY SO CALLED.*” 1 Tim. 6:20. Munsey: “*We are all standing upon the threshold of an awful future, replete with facts and filled with entities, about which we know but little. Let but the heart cease its beating, or one vital function of this body cease its office, and we are gone – gone (!) to grapple with the stern truths of ages, at once interminable, inconceivable, unknown. ‘To be*

Sunday, March 28, 2010

Sermon Outline...page 2

or not to be,' after death, is answered, and nearly all men, though with different degrees of faith; are looking confidently to an existence beyond the grave. The idea of immortality has descended down the stream of human generations from the first pair in Paradise, running down every branch from the central tide, disappearing in one, corrupted in another, to the present age. It is seen in the language, literature, and manners of every age; in the history, philosophy, and poetry of every people. It is seen in the Tartarus Hell of the ancients, the rich fields and streams of Elysium's pastoral abode of blessedness after death, the Hades of the ancient Jews, the Heaven and Hell of lukewarm nominal Christians, and the Happy Hunting Grounds of the red man or American Indian. But the heathen apply the idea of immortality to the soul only. The ancient heathen complained that the sun went down at night, and arose in the morning, but their friends went down in the gloomy darkness of death, and rose no more."

A National Geographic TV report on the natives of Borneo said that the way these Aborigines coped with death was never to mention the name or refer in any way to the deceased. It was as though the now-deceased never existed, so how could you mourn and grieve over a person who never existed. The heathen attribute every mysterious Providential tragedy to bad intentions against them by a force they can never know nor deal with, except by a pitiful instinctive shrinking back from an inevitable annihilation, sooner or later. Beloved, there is a lot of practical heathenism in all Arminian will-worshipers in the midst of whom we dwell. Look about at them. They fear each other, and will go to Hell rather than suffer reproach for the cause of God and Truth in the world; to wit:

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." (Prov. 29:25)

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." (Lk. 12:4,5)

The tomb for such heathenish people – despite their education, sophistication, and worldly-wise-man-ism – is invested with an eternal darkness; and the dead body is surrendered to a perpetual sleep, as with the naked tribesmen of the Borneo jungle. With them the night of death is starless; there is no anticipated morning of eternal joy and gladness to wake up to. Never have they heard the comforting words of the risen Savior sounding in their souls; to wit: ***"Wherefore comfort one another with these words."*** What words?

These holy words that kindle a smile upon the brow of bereavement of God's Elect; to wit: ***"But I would not have you to be ignorant, brethren, concerning them which are asleep"*** – (Note, Beloved, only ***"asleep,"*** – not dead as the heathen know it to be.) – ***"that ye sorrow not, even as others who have no hope"*** – (i.e., unbelievers, practical heathen, atheists, and nominal Christians, the reprobate, predestinated for Hell) – ***"For if we believe that Jesus died and rose again, even so them also which SLEEP in Jesus will God bring with him. For THIS WE SAY UNTO YOU BY THE WORD OF THE LORD, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; AND THE DEAD IN CHRIST SHALL RISE FIRST. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and SO SHALL WE EVER BE WITH THE LORD. WHEREFORE COMFORT ONE ANOTHER WITH THESE WORDS."*** 1 Thes. 4:13-18.

***“Fear not, little flock, it is your father’s good pleasure to give you the kingdom.”
(Lk. 12:32)***

“Let not your heart be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (Jn. 14:1-3)

Beloved, these words – and many like them from the same source – whereby we are told by the Highest Authority to comfort ourselves with, are found exclusively in the Bible, as safeguarded BY THE CHURCH. All accurate ideas surrounding the literal resurrection of the human body from the dead are found nowhere else. I emphasize: That even though all mankind down through the ages seems to have had hazy notions of some kind of afterlife, the idea of the resurrection of the HUMAN BODY does not appear to have occurred to them. But Jesus Christ Himself came teaching by words and actions that the blessed resurrection of the body was included in the great work of redemption. For example, there was a happy little family in the town of Bethany, about two miles from Jerusalem, which Jesus loved – two sisters, and one brother – Martha, Mary, and Lazarus; to wit:

“Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, THAT THE SON OF GOD MIGHT BE GLORIFIED THEREBY.” (Jn. 11:1-4)

Beloved, this is an amazing account of an event where our dear Lord Jesus teaches us His compassionate love for His Elect people as they sorrowfully grapple with the weighty issues of sickness, death, burial, and the RESURRECTION. ***“Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again... These things said he; and after that he saith unto them, Our friend Lazarus SLEEPETH; BUT I GO, THAT I MAY AWAKE HIM OUT OF SLEEP. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless LET US GO UNTO HIM.” Jn. 11:5-15.*** And so it was, in Jesus’ absence, that Lazarus died, was buried in a cave, and covered with a stone.

Upon announcing to His disciples that He intended to go where the dead body of Lazarus lay, and inviting them to go with Him (***“let us go unto him”***), we read a strange thing; to wit: ***“Then said Thomas, which is called Didymus, unto his fellowdisciples, LET US ALSO GO, THAT WE MAY DIE WITH HIM (!)(!).” (Jn. 11:16)*** Beloved, Thomas was as serious as a heart attack, as they say. Earlier, when Jesus had said to the disciples, ***“Let us go into Judea again,” (Jn. 11:7)*** they had reacted in stark fear; to wit: ***“His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?” (!). (Jn. 11:8).***

Now, realizing that Jesus purposed notwithstanding, to go to the dead Lazarus, the disciples resigned themselves to their own deaths; to wit: ***“LET US ALSO GO, THAT WE MAY DIE WITH HIM.” (!) Jn. 11:16.*** Beloved, Thomas was not kidding or exaggerating. Gill: ***“The disciples imagined that Christ, by returning to Judea, would be in great danger of losing his life; yea, by this expression, they seem to be positive in it; that it was a matter out of question with them, that He would die, should he venture there again; and therefore Thomas stirs up his fellow-***

Sunday, March 28, 2010

Sermon Outline...page 4

disciples to go along with him, and die together; signifying, that they should have but little comfort when he was taken from them; but both Thomas and the rest were differently minded, when Christ was apprehended – (i.e., arrested, bound, beaten, and crucified) – *“for they all forsook him and fled, and provided for their own safety, and left him to die alone;”* to wit: **“But all this was done, that the scriptures of the prophets might be fulfilled. THEN ALL THE DISCIPLES FORSOOK HIM, AND FLED.”** Mat. 26:56.

Beloved, death was staring these disciples in the face as they sauntered toward the corpse of Lazarus and their own threatened fatal stoning by the enraged Jews. Our gentle Lord Jesus had only recently concluded a blistering debate with the leaders of the Jews, wherein He called them liars, murderers, and spawn of the devil; to wit: *“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.”* Jn. 8:44. When they boasted that Abraham was their father, the Lord Jesus said: *“Your father Abraham rejoiced to see my day; and he saw it, and was glad.”* That tore it.

“Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.”
(Jn. 8:56-59)

After that occasion of attempted murder of Christ by the Jews, there were two other recorded instances of Jew-sponsored murderous violence – all freshly in the minds of the disciples – as they journeyed toward Bethany that fateful day; to wit:

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one. (Bang!) THEN THE JEWS TOOK UP STONES TO STONE HIM.” (Jn. 10:28-31)

“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him. THEREFORE THEY SOUGHT AGAIN TO TAKE HIM; BUT HE ESCAPED OUT OF THEIR HAND.” (Jn. 10:37-39)

The picture is thus painted of our dear Lord Jesus with his frightened disciples – who doubtless had the sentence of death in themselves, (2 Cor. 1:9) – making their way to Bethany and the tomb of Lazarus. Martha runs and tells Mary, who says, Lord, if thou hadst been here, my brother had not died. Mary wept. The believing Jews wept. Jesus wept. Where have ye laid him? Come and see. They went to the cave. Take away the stone. Jesus prayed: Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but because of the people which stand by, I said it, that they may believe that thou hast sent me.

Munsey: *“Then Jesus cried with a voice which one day will pour its thunders throughout the vast house of the dead and bid them rise. *ala, Lazarus, come forth! The fact that one arose, is presumptive that all saints shall arise, and come forth unto the resurrection of life: ‘But now is Christ risen from the dead, and become the firstfruits of them that slept.’* 1 Cor. 15:20.”* Beloved, we are the harvest: i.e., *“afterward...Christ’s at His coming.”* 1 Cor. 15:23.

I love you. Amen.