

“Bow ere the awful trumpet sound, And call you to His bar! For Mercy knows the appointed bound, and turns to Vengeance there.”

“But if our gospel be hid, it is hid to them that are lost:” (2 Cor. 4:3) A hell of eternal torment is a terrible fact! The wrath of God abiding upon a disobedient people is a terrible fact! ***“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.” (Eph. 5:6.)*** Away, you sickly sentimentalists! While you say God cannot hate, you have said that He cannot love! Every argument you use against hell is an argument against heaven! Is eternal punishment a fact, and is it right? God’s justice answers – YES! God’s divine mercy answers – YES! Will you look to science?

“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)

No science is perfect; it has been the business of one generation to modify and improve the science of the past generation; and the future generation will expose the folly of this one. Science is scarcely out of its swaddling clothes. Is it entitled to more credence than the Bible? Must this old book, hoary with the age of centuries, written by the finger of inspiration from the Holy Spirit, born at Sinai, completed amid the splendors of the Apocalypse, whose footprints are seen in the crumbled dust of earth’s wrecked and ruined greatness, whose teachings are Godlike, whose precepts are thunder-driven, whose promises are the hope of the world, fly the stage before the gorgeous diction and sacrilegious pretensions of an ungodly and pseudo-philosophy?

“But if our gospel be hid, it is hid to them that are lost:” (2 Cor. 4:3)

LOST! The word “lost” is a scriptural one. In the future state, the sinner will have lost all the pleasures and blessings of this life, and all the pleasures and blessings of the life to come. And also he will have lost his soul. When God reared this splendid microcosmical temple, as the masterpiece of His workmanship, He tenanted it with an intelligent immortal soul, a jewel from His own crown, and made it not the chief business, but the **ONLY** business of man, to take care of it. The sinner in losing it will have lost his all!

Take the word “LOST” in its popular sense; A ship at sea, out of sight of land, off the track of commercial travel, in unknown latitude. It has lost its compass, lost its reckoning. It seems to be the tiny center of a vast world of waters bounded by the sky. The sailor knows not which way is land, or where the treacherous sand or dangerous ledge lies concealed. They sail in all directions, but to no purpose. Their time of arrival has expired at port, and the friends are waiting, still they are sailing - they know not where. Provisions and water are gone, still they can make no reckoning. They are lost out upon the great ocean. Some days are calm; other days the proud storms, roaring out of their mysterious caves, walk the waters, and lash them into a tempest. Surging waves towering and spouting cataracts of foam in the angry and rolling chariot of billowy cloud upon which the Almighty God sits and tosses from his hands the thunders. For a moment the ship with shivered masts and shredded canvas, trembles upon the towering crest of a mountain wave, then, sinking rolls unmanageable from side to side in the trough of the sea. There we leave it, lost at sea – before it hits the bottom, the mermaids stroke back the dank locks of the sailor boys and lay them out upon cold seaweeds along the coral floors of their caves and chant their funerals. LOST at sea! A child in search of flowers wanders into the wilderness, it becomes bewildered among hills, rocks, and ravines, and tries to retrace its steps, but travels further, the other way. It feeds upon roots and berries and sleeps at the night upon withered leaves and downy moss. Wild beasts howl around its little bed and the owl hoots in the tree under which it rests and the little wood-cricket chirps its melancholy triplet under the rock

at its head. It raises morning after morning, changing its bed every night and travels for days in a circuit or further away. The child is LOST! When hungry and tired and worn with travel it weeps for mother. Meanwhile, mother is weeping at home for her lost darling. But hearts, rains, dews, hunger and travel are too much for the child – it makes its bed for the last time, and when morning comes that child is pale, cold and dead. The birds warble above it and the sunbeams shine on the dewdrops which nestle like pearls in its flowing hair. LOST CHILD! – you have heard the cry, the bell, tolling the news in the city! LOST CHILD! LOST CHILD!

“And it came to pass on the morrow, that their rulers, and elders, and scribes, And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”(Acts 4:5-12)

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”(Phil. 2:5-11)

“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”(Matt. 18:10-14)

Not so for the wicked! Fly on, lost soul, forever! No angel of mercy will ever cross thy solitary way, or overtake thee in thy wanderings. Lost spirits! Blackened with the curse of thy God, fly on, and repeat in despairing cry, the chorus of thine own horrible death-march, “Lost! Lost!” Immortal soul! Lost in boundless, bottomless, infinite darkness!

“Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”(Matt. 22:13)

“Bow ere the awful trumpet sound, And call you to His bar! For Mercy knows the appointed bound, and turns to Vengeance there.”[Excerpts from Elbert Munsey] I love you. Amen.

The last chapter of Mark (Chapter 16) describes the resurrection of our Lord.

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.” (Mark 16:1)

Three women following the Lamb; Salome is said to be the wife of Zebedee and the mother of the other James, and John. They were industrious, but the text suggests they did not expect Jesus to rise from the dead, so they planned to “*anoint him*” with what the Jews called the “spices of the dead.” They seemed to have no faith in Christ’s resurrection though he had told them of it.

“And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? And when they looked, they saw that the stone was rolled away: for it was very great.” (Mark 16:2-4). Again, these words imply these 3 godly women did not anticipate a resurrection, but were concerning themselves with the very practical issue of physically moving this “*great*” stone from the entrance to the sepulcher.

“And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.” (Mark 16:5-6). Note, these women were afraid before they were told Jesus had “*risen;*” the absence of the body of Jesus and the presence of the “*young man*” scared them. The “*young man*” was an angel – actually, one of two on-site angels, according to **John 20:12.**

“But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any (person); for they were afraid.” (Mark 16:7-8). Notice Peter was given specific mention, because he was in special need of this comforting news after his base denial of Christ. This also shows us that mixed with the great joy of learning of the Savior’s resurrection was fear and an obvious sense of urgency! They moved “*quickly*” and they physically trembled in amazement at the combined circumstances.

“Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.” (Mark 16:9-11). Mary Magdalene went and gave our Lord’s disciples (“*they that had been with him*”) an eye witness account of what she had just seen and experienced. She found them mourning and weeping; they were inconsolable at the death of their Lord and their resulting current conditions. Mary brought them the joyful news of Christ’s resurrection. But they did not believe!! Forgetting what Jesus had told them many times – that he would rise again on the third day – they rejected this word from Mary. Perhaps after what they had been through, they considered the news too good to be true.

“After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.” (Mark 16:12-14). This language suggests the disciples’ unbelief was so prevalent and cemented by fear that the risen Lord had to shock them out of their stupor with strong language.

Sunday, April 7, 2013

Sermon Outline...page 4

Charles Spurgeon delivered a sermon from **Mark Chapter 16** entitled "He is Risen" on September 15, 1870 wherein he said:

"This is a good instance to illustrate a general fact, for our Savior had to their ears in plain terms told them he would rise again. Yet on the third day not one that we know of expected him to rise. When they were informed that he had risen, by eye-witnesses, by persons whom they had been accustomed to treat as deserving of all credence, persons with whom they had been long acquainted, they, everyone of them, were incredulous: they could not believe it, though it were testified to them again and again. As you read this chapter through, you meet with first one instance and then another of this general incredulity about a thing on which all ought to have been sound believers. You find, first, the women – very tender, very loving, always accustomed to minister to Christ's necessities in the days of his flesh: now their very love leads them to an unbelieving act. If he be risen, and he said he would rise, what need of grave-cloths, what need of precious ointments, and spikenard, and spice, in which to embalm him? It was love that said 'Embalm him' but it was unbelieving love that made them think the thing was necessary to be done. All through those tender hearts, wherein so much of heavenly ardor for Christ was found, there was also found this leaven of mischief. But the men – the strong sex, will not they also, their hearts being full of love, and having walked with Christ, having strong judgments many of them, having noticed and weighed what he said, will not they believe? No! Peter and John, though they come to the sepulcher come there with heavy hearts, evidently with no expectation such as would have been excited by the belief that Christ had risen. The whole brotherhood of the disciples appears to have gone altogether over to an unbelief of the thought that Jesus Christ would rise. But there were some favored ones – there were the eleven. These were the elect out of the elect, the spiritual lifeguard, the very bodyguard of the Savior. Surely, if faith be extinct everywhere else, we shall find it in them. They were in the garden at his passion, some of them were on Labor at his transfiguration, three of them, at any rate, were in the chamber where he raised the dead. They had seen his miracles, they had themselves distributed the bread which by a miraculous power he had multiplied for the feeding of the multitude. They had seen him walk the sea – one of them had himself trodden on the liquid wave, and found it marble beneath his feet when Christ had bidden him come. They had marked the tempest hushed, they had seen devils expelled, many marvelous displays of divine power had they all of them beheld. These choice ones, especially those three mighty, those chosen three, would believe! Yet they also were tintured (i.e. tinted, tinged or traced) with this same evil; they had not such a faith in their Master as they should have had."

I, for one, am not willing to join with Spurgeon in his inherent criticisms of these precious elect of God that sojourned this earth with Jesus. It is too easy to be harsh from our Monday-morning quarterback chairs. Instead, we can learn from their experiences as we continue to wrestle with fear, amazement and human flesh. ***"I have fed you with milk, and not with meat: for hitherto, ye were not able to bear it, neither yet now are ye able."*** (1 Corinthians 3:2). ***"I have yet many things to say unto you, but ye cannot bear them now."*** (John 16:12). We serve a risen Savior; therefore, lift up your heads, ye saints, and continue the battle for our redemption draweth nigh. Indeed, it is at this very point in **Mark Chapter 16** that Christ said unto those faithful followers ***"Go ye into all the world, and preach the gospel to every creature."*** (Mark 16:15). In other words, it was in the context of their startling unbelief in the resurrection that this great injunction was given. And the result strongly implies eventual full belief that indeed the living Christ had arisen from the grave, because here's the end of the matter: ***"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."*** (Mark 16:20).

I love you. Amen!