

Light and Damnation

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Preacher: Rev John Macsween

- [0 : 00] We may now consider together as we shall be enabled words you will find in a chapter we read together.
- The Gospel according to John chapter 5. And we shall read again at verse 28.
- John chapter 5 at verse 28. Marvel not at this.
- For the hour is coming in which all that are in the grave shall hear his voice and shall come forth.
- Therefore, they that have done good unto the resurrection of life. And they that have done evil unto the resurrection of damnation.
- [1 : 04] But the teaching we have in this part of the chapter.
- The chapter arose from the charges that the Pharisees brought against Christ.
- Because he cured a man on the Sabbath day. And because he said, Christ said God was his father making himself equal with God.
- The charges brought against Christ for this. Formed the groundwork for his reply.
- And the doctrine we have as we said in this part of the verse. Is his reply. To those charges.
- [2 : 22] Notice he does not deny the inference. That the Pharisees drew.
- From his claim. To be God's son. He said that God was his father. And thereby.
- And thereby. Made himself equal with God. And that is the way in which.
- The Pharisees understood his words. Though he makes no attempt whatsoever. To deny that charge.
- He does not see. That God is not as that. He does not see. That he did not mean.
- [3 : 24] To lay claim. To that very equality. Which so offended them. But.
- He went on. To tell them. What his relationship with the father. The man could. What it involved.
- And implied. And among other things. There was this. This authority.
- And his power. To raise. The dead. The father. The father.
- The father gave him. To have life. In himself. And from this. Follow. That he is.
- [4 : 22] No able. To call. The dead. To life. The time. The time is coming. And now is. When the dead shall hear.
- The voice of the son of God. And those that hear. Shall. Live. But there is a distinction made.
- Between that. Hearing and living. And the hearing and living. We have in the passage. We read as our text.

The time is coming. When those that are in their graves. Will hear his voice. And will come forth.

Those that have done good. Unto the resurrection of life. And those that have done evil. Unto the resurrection. Of damn it.

[5 : 23] In the first place. When he says. The time is coming. And now is. When the dead shall hear. The voice of the son of God.

And those that hear. Do live. Shall live. That refers to. Spiritual death. And the time now is. That. The spiritually dead. Hear. The voice of the son of God. And those that hear. Do live. But this. Is a secret work. That can only be known. By its results. Who are they.

Who hear the voice. Of the son of God. Who are they. Who live. Well that can only.

[6 : 28] Be known. With certainty. To God himself. Yet he has given us. Certain marks. And tokens. And signs. Of life.

Where there is life. There must be. Activity. Spiritual activity. I mean. When a soul. Hears the voice. Of the son of God. And when that soul. Lives. There is not necessity. Activity.

Demonstrating. Life. There is no such thing. As life. Without activity. The activity.

May be very. Heable. It may not be. Deserable. To the eye. But when there is. Life.

[7 : 29] There is. Motion. There is activity. Life. That is. True. Of any kind of life. It is certainly true. Of. Spiritual life. They shall. Hear. His voice. And. They shall live. But then.

He tells them. Not to marvel at this. Because. He has to say. Something else.

That will. Appear. More. Marvelous. To them. We do not. Take it to mean that. The resurrection.

Of the body. At the last day. Is a greater miracle. Than the resurrection. Of the soul. Now. It is he.

[8 : 33] Who calls. The dead. To life. Spiritually. That will call. To the dead. To life. At the end. Of the age.

And there is no comparison here. Set up. Between. The group.

These two. Rising. To life. These two. Reselections. In a sense. The raising. Of the dead soul.

To life. Requires. More. Power. Than the raising. Of the dead. At the last day. That is the raising.

Of the dead body. But. It will not be. With such. Outward demonstration. That is.

[9 : 28] The raising. Of the soul. To life. Now. Is something. That is seeking. It is something. That goes on. But that does not. Come with observation. Observation. The kingdom of God.

Does not come. With observation. There are no trumpets. Sounded. To raise.

The dead spirit. To life. But there will be. A trumpet. Sounded. At the last day. Which all. Will hear. That trumpet.

Will sound. And the dead. In Christ. Will rise. First. There will be.

No mistaking. This resurrection. There will be. No possibility. Of ignoring it. It is a.

[10 : 24] Summon. To all. To appear. Before. The dread. Tribunal. Of the living God. The time.

Is. Coming. It has. Not yet. Come. But it is. Coming. When those.

Who are. In their graves. Will hear. His. Voice. And shall. Come forth. There will be.

No disobedience. To the voice. Of the son. Of God. In that day. It is possible.
Now. To turn. A death. Here. To what God. Requires. And demands. Of us. It is possible.

[11 : 23] Now. To treat. Lightly. What God. The Lord. Does speak. It is possible. Now. To go on. In our own way.

Neglecting. And. Ignoring. What God. Commands us. But that is only for a time.
A short time. A very short time. The time.

Is coming. When there will be no possibility of disobedience. When none will ignore. When none will neglect.

The voice. Of the son of God. They shall. Come. Come. For. There is nothing.

[12 : 36] More clearly revealed. In the word of God. Than the doctrine of highland. Judgment.

It is a doctrine that. Underlies. All. Scripture. Revelation. It is a doctrine that.

Underlies. The revelation of the gospel. You remember. How Paul.

How Paul. Says the doctrine of judgment. And the doctrine of mercy. Side by side. When he says to the Athenians.

On Mars Hill. God. Now. Commands. All men. Everywhere. To repent.

[13 : 35] Why. Why. Because. He has set a day. In which. He will. Judge.

The world. By that man. Whom he hath ordained. Whereof. He has given proof. To all men.

In that way. They. Stuff. Him. From the dead. God. Commands. Men. Everywhere.

To repent. Because. He hath. Set a day. In which. He will.

Judge. The world. Now. The doctrine. Of final judgment. Is a doctrine.

[14 : 32] That is. Solem. In the extreme. It is something.

That calls us. To consider. What we are. And who we are. It is something.

That calls us. To take. Stop. Of. Where we stand. And where we expect. To appear.

We must. All appear. Before. The judgment seat. Of Christ. That we may receive.

The things. Done. In the body. Whether they be. Good. Or whether. They be.

[15 : 34] Bad. We must. We must. All appear. Before the judgment seat. Of Christ.

The time is coming. When those. When those. That are in their graves. Will hear. His voice. And will.

Come forth. And shall come forth. It is a summons. To appear.

At the final assize. To appear. To appear. Before God.

To render. Our account. For. How solemn. That is. How solemn.

[16 : 31] Must. The actual. Experience. Be. Be. Now our minds.

Has. All sorts of. Devices. To evade. Toward. God. The full.

Of this God. We do this. We do that. We consider that. The next thing. And so on. And perhaps.

The subtlety. The deceitfulness. Of the human heart. Appears in nothing more. Than this.

The many devices. It has. To ward off.

The edge. To turn aside. The shaft. That God. Ames. At us. In this.

[17 : 33] The doctrine. Now. In the. Depth.

Of our own heart. Endeavoring. To get away. From every other. Concentration. For the moment.

Let us ask ourselves. This question. Do I really. Believe this? Do I believe.

That I must. Stand. At the judgment seat. Of Christ. Do I believe. That those that are in their graves.

Will hear his voice. And shall come. For. That's not easy to believe. My friends. And it is not easy to believe.

[18 : 36] Because. The whole tendency. Of our nature. Is away from it. We don't want. To believe it. We want to believe.

Something else. Do we really. Believe this? And if we do.

If we can say. Conscientiously. Yes. I believe that. Then ask yourself. A further question. That if I believe it.

How can I live. So unconcerned. So indifferent. About the things.

That belong to my peace. How can my mind. Be taken up. Day after day. And night after night. With the things.

[19 : 41] Of this world. While. The judgment. That awaits me. Is now.

The doubt. Of my mind. Or pushed. Into a corner. If we believe this.

If we believe. Under the influence. If we believe this. Under its influence. We would live.

Not for this. Life only. But we would live. As pilgrims. We would live. As those who are here. But for a short time.

And who must. Appear. Before God. God. Now we are told here. That. The way.

[20 : 41] The dead. Are to be called. To judgment. Is. Through the voice. Of the son of God. It is his voice.

That calls them. To judgment. What a transformation is he. If you consider him.

As standing before. I. Consider him. As standing before. The Jewish. And he.

Where he speaks. Nothing. We are told again. And again. He gave.

No answer. But even. That. He said. This. Hereafter.

[21 : 48] He shall see. The son of man. Coming in. Great. Glory.

And to him. Shall be called. All. That are in their graves. He shall come in. Great. Glory.

And he will sit. Judging. The human race. With a judgment. Irreversible. And from which.

There is. No. Appeal. The dead. Shall hear his voice. And shall come forth.

Here there is no difference. Between man and man. The difference comes in later. Those that have done. Well.

[22 : 52] Or good. To the resurrection of. Life. And those that have done. Evil. To the resurrection of.

Damnation. Here is life. And damnation. Life.

And. Judgment. Judgment of. Condemnation. That's the meaning of the word. Damnation.

Now there is no. Picture of this. Comparable with the one. The savior himself. Drew. The king. When he said. He shall put.

He shall place the sheep. On his right hand. And the goats. On his left hand. And he shall say unto the sheep.

- [24 : 00] Come. Ye. Blessed of my father. Inherent the kingdom. Which was prepared. For you. Before.
- Before. The word began. This is the resurrection of life. Life.
- Life. In God. And life. With God. Life. They are resurrected.
- To a life of. Everlasting. Unceasing. Communion. With God himself. This is the day of their final.
- Emancipation. This is the consummation. Of their salvation. The salvation which began. When they heard his voice.
- [25 : 03] First. Calling them. From death to life. When he spoke to their soul. When it was death in trespasses and sins.
- That was the beginning of their salvation. That his salvation applied to them. And this is the consummation of it. When they hear his voice again.
- Calling them. From the grave. To partake of the blessedness. To enjoy to the full. That which he prepared.
- For them. Before the world was. But on the other hand.
- Literally so. On the left hand. There are. The goat. To whom he says. Depart.
- [26 : 04] From me. He cursed. Into everlasting fire. Prepared for the devil.
- And his angels. seconds. Pilenviron 4.
- någonting.otp Depart from me, ye cursed.
- Depart. This has always been your way. Departing from the living God. Now depart forevermore, foreverlastly.
- What a dread sentence that must be. They that have done evil to the resurrection of them, they may.
- [27 : 26] And there can be no disobedience. Then depart, they must. There will be no possibility of not carrying out to the full what they are commanded.
- It is extremely solemn.
- Inviting and demanding your most serious thought. Where we shall be at that day.
- We shall hear the voice of the Son of God. We must come forth. We must appear before him.
- But oh, where? At the right hand. Or at the left. Where shall it be?
- [28 : 40] And what may seem of little consequence now. What we may dismiss by a shrug of our shoulders.
- Will be full of meaning. Will be full of meaning. Then. And it cannot be dismissed.
- Blightly or in any other way. The judgment of God. The judgment of God is according to truth.
- Heaven and earth shall pass away. But his word shall not pass away. We repeat.
- Where shall we appear? We must all appear. Before his judgment seat. Will it be on the left hand?
- [29 : 48] Will it be on the right hand? Oh God thou knowest. And what is the difference between doing well and doing evil?
- They shall come forth. Those that have done good. To the resurrection of life. Those that have done evil.
- To the resurrection of damnation. Who are they? That do good.

For there is none that do good. No. Not one. There is none righteous.

But in one sense. Yet there are those who have described us doing good. No good. Is obedient. To God.

[31 : 00] Nothing else is good. Obedience. Obedience to God. Is the only good there is. And the only good there can be.

Obedience. Obedience. And where does obedience begin? Where does this good begin? Where does this good begin? Do good.

This is God's commandment. This is His commandment that we should believe on Him whom He hath set.

This is where good begins. There is nothing good apart from this. It is believing in the name of the only begotten Son of God. You see how He Himself in this very context lays all the emphasis on that.

Unbelieving in Him whom the Father sent. That's the beginning of doing good. Supposing you give your body to be burned. Supposing you give all your goods to feed the poor.

[32 : 23] Supposing you have faith to remove mountains. Supposing you have knowledge to understand all mysteries. It is nothing. It is no good. Literally though. Unless you believe on the name of the only begotten Son of God.

You can use your means and you can use yourself to do things that are in themselves good. But they are of no good to you none whatsoever in the many of those texts.

Except you believe on the name of the only begotten Son of God.

And that is where good begins. And there is no good whatever apart from those that have done good. Or the nature is then of the power of God towards heaven.

And there is no good to be united to Christ. In our effectual cause. To work faith in us. To be united to the Church. This is the only thing that will count in that day. Our relationship with the Church.

[33 : 57] Blessed are the Church. Blessed are the Church. Blessed are the Church. Blessed are the Church. Who are one with them to whom He serves. He are my friends. For ye have believed that I have saved from God.

So it is not an indeclase. Who will hear this farce voice. And shall come out. You will be there. I shall be there. We shall all meet at the judgment seat of Christ.

God. But shall we all be on the same side. This is unexpressively silent. For our eternal destiny.

This determines at this very point. Where we shall appear. Oh that we have the spirit of wisdom. The spirit of revelation. To call upon Himself.

To commit ourselves to Him in the exercise of living faith. Say. Lord grant. That in that day. I shall be found united. To thy staff. And back forth. On thy wife's heart. Let us pray.

[35 : 47] O Lord be merciful to us. We are first ignorant. And poor creatures. And the proof of our ignorance and poverty is. That we are disinclined.

To that which thou requirest of us. Do thou thyself have pity on us. And incline our will to that which is good. Do thou thyself give us to. Give more diligence.

To make God and call it. And our election sure. For time is passing. Eternity is drawing near. But we would bless thee. That those who have entered thy shade. Those who dwell in the secret place of the almighty.

Are saved now. Are saved now. Are saved now. And will be saved. When the floods. Of judgment. Come forth. When divine wrath will devour the adversaries.

Grant. Grant bless you. That we shall be of this number. Who are indeed. And in truth. In Christ Jesus.

[37 : 34] Lift upon us the light of thy countenance. Take away all sins. And accept of us. In Christ. And thou shalt have the praise. Amen.