

If the righteous scarcely be saved

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- [0 : 0 0] And the first of the chapter we read in 13, this chapter 4, and this is 17 and 18. For the time is come that judgment must begin at the heart of God.
- And here in 13 again at us, what shall the end be of men, that have been not the gospel of God? And in the writings, the skeptic case, where shall the end gone lead and the sinners appear?
- The context is quite obvious. The letter was sent to suffering Christians, by the Christians who were suffering.
- And I can't tell you, not just suffering in the world, ordinary trials and situations of life, but they were suffering because they were persecuted by their enemies.
- And they were persecuted by their incentive of comfort to such people as these. You will notice that the sufferings are spoken of by a judgment of God.
- [1 : 3 7] Now one must be very careful here, but should be careful that he would not be too presumptuous.
- Because we must all be careful when we talk about the judgments of the Almighty. There are some of whom I know myself who did not fear to say that the judgment of God came upon someone who dared to disise his opinion from themselves.
- Now that's an awful thing to say. If a person becomes sick, that could be a judgment from God.
- If a command comes to his home, that could be a divine judgment. But it is not for you or for me to say that it is so.
- For the simple reason that we don't know. We do know that if the Almighty were to deal with anyone, as we said, we would not know that we would have nothing but judgment coming upon us.
- [3 : 1 2] But for somebody to say, and even to say from a bullet, that it was divine judgment that came upon someone or some people, just because they didn't agree with us, just because they didn't agree with us, they didn't agree with us, they didn't agree with us.
- Well, it's a terrible thing to say. But here, the Apostle speaks of the suffering of a divine judgment.
- And there is a sense in which there is an element of judgment in every kind of suffering. The Punicans, in their wisdom and carefulness of speech, used to say that there is a judgment of grace and a judgment of wrath.
- Now, what the Bible calls a judgment of grace is just as men. And a judgment of grace.
- It's called a judgment. It's called a judgment. Because there is an element of judgment. In other words, if we were without sin, then nothing would ever come our way.
- [5 : 0 3] No sickness. No sorrow in our homes. No death. No bereavement. Nothing like that. No doubt.
- No. It's because we have sin that these things come. Well then, these things came upon these people.

And it is true that judgment will follow upon sin. However long it takes for it to come.

You may be sure of that. When you get up in the morning, if you get up at the sunrise, well, in the midsummer, it takes quite a long time for the night to come down.

But to come down in the wind, there's nothing shorter than that. It is absolutely certain that the night or the sunset will follow the sun rising.

[6 : 09] And however long you will get on in the night, sinning against God, without judgment coming upon you.

Just as sure of the sun says, judgment will be sitting one day. One day, it carries, when it is sure to come, what a different source that he will also read.

Now let us look at the order and the judgment for a minute. He says here the judgment must be given at the house of God, which means the church. And one who talks a great deal of how the house of God has been visited by judgment, divine judgments in ages from that age, you will begin at the very beginning of the church, right down through the centuries.

And you will give innumerable examples of this. The cheat ways by God's admitting persecution.

Now we don't have persecution in this land in our day. But there are persecutions ever since the world began, ever since came murder and evil.

[7 : 42] The whole history of the church is full of these things. Persecutions by the Roman Emperor, persecutions in every land, persecutions today to communist countries, and in other places.

Persecutions may be, in a smallness, measured near Washington, but in do what will be Godly. All this goes on, where there is a very little judgment, in all these things, be they large or small.

Sometimes the Lord gives judgment or brings judgment upon themselves by removing the gospel from the peace.

And I know no greater judgment than that. It's not as far worse than the source or in heaven.

I believe the church, and in fact I know the church, was in a far healthier state in the time of the time of the Kavanagh, in Scotland, than it is today.

[9 : 02] The gospel was then in Scotland. It was in the den and caves in the earth. It was in the convented girls. It was in the homes of many times people.

But today, to a large extent, not only others, but to a large extent, God has taken away the gospel out of all that.

Now I say that with a spirit and a sense of sadness. But that is the case. The gospel has been taken away.

We're talking about that last Sabbath morning. When I was speaking about the glory is departed. And the gospel to a large extent has been taken from us.

I may have heard that the gospel has been lost. I spoke also about that last Sabbath, the troubles that we have to face.

[10 : 08] And God knows that plenty of these economic, political, troubles of all kinds. All these troubles and trials, they are all the result of the gospels going away.

That is the hate. That's the hate. We'll all be done. Well, that is one way. And then, there is another way. God allows the difference to remain and the heresies to be established in the church.

That is judgment beginning at the house of God. Is it not a judgment upon the church if a minister stands in the pulpit and says that he doesn't believe that Jesus Christ is God?

Is it not a judgment upon the church if a parent says that he doesn't believe the narrative of Luke that Jesus Christ was begotten of the Holy Ghost and born into the world with a relation of the Father?

Is that not a judgment? And is it not a judgment when one says that the adoring work of Christ on the cross was a bloody transaction?

[11 : 45] That God is a gruesome God who would not be satisfied with any men the cruel death of someone who denied the substitutionary evidence in his death.

While there are many other things such as these no one would have met people and it does it. We talk of people not going to church.

So Margo believes that many of those who are going to church are going to it at all. And with all due respect to them and to their temperaments if they have more spiritual discernment they wouldn't be going to many of the places to which they are going.

They would not. I credit many of you with at least so much spiritual discernment that if anybody came into this food but denied the Indian transfer or denied the resurrection or denied the substitutionary sufferings denied the inspiration of the right I credit you with enough intelligence that you wouldn't keep in your interviews that you would show your resentment by walking out that's what I would do.

If I were in that place what I would hear about and I would be quite justified because if I go to hear the gospel I expect to hear the gospel nothing but the gospel and if I hear what is called the gospel I am quite as excited removing my presence from that thing.

[13 : 39] Well then that is judgment the kind of judgment that comes upon the house of God. And there is only one thing more I would say on that that the sins of Christian people or prophetic Christian people are just as abominable in the sight of God as the sins of anyone else.

If anyone thinks that Christianity let's sin in the sight of God is falsely different and different by it.

It increases it not fails it. There are some sins we are told and by reason of several aggravations are more alien in the sight of God than others.

Now this is one of the aggravations that in one who has to be a Christian and lives in sin or commits sin and thinks that he'll get off because he's a Christian while he's making the mistake of his life.

His sin is worse in the sight of God than that that I've ever seen in ignorance. Now you find that in the Bible.

[15 : 08] I'm not giving my own opinions at all. I'm not quoting from the Bible because I'm only preaching and sermon. I'm not teaching in a Bible class otherwise I would give you chapter and lift for everything else.

Now the second thing we notice is the severity of the actions. The sins are the health of God. What shall they end fear them who obey not the gospel of God?

If the rank is of scripture to the judgment, where shall be godly man and sinners appease? For now these are questions that settle attention, questions that are of momentous importance to us all.

If the rank is of scripture to it begin again. Now there is a sense in which our right to man, a Christian man, is not scarcely saved, but fully saved.

There is a sense in which that is true, that is to say, this does not refer to imputed righteousness, for there is no know in that.

[16 : 27] There is no difficulty whatsoever on the part of God to be saved and sinners or bringing saved sinners into glory.

There is no scarcity on the part of God at all. There is no deficiency in the merit of Jesus Christ. And there is no deficiency in the influences of the Holy Spirit.

Christ. And there is no deficiency in the power of the blood of Christ for daily currency. So, from these parts of you, the righteous is not skeptically saved, but fully and completely saved.

But he doesn't speak about righteousness, imputed righteousness, the righteousness, the righteousness, of works.

Now, when I say the righteousness of works, I mean the righteousness of the works of Christian people, the works for which they are involved. This is what we are possibly there to in the second country.

[17 : 42] It's that fact. You can't be this for yourself in the beginning. we must all appear before the judgment either trying to say that each one may receive according as he has done the body.

Now, what he speaks about this is not that everyone who go to the judgment and that their sins will be made known and manifested to all.

That's not what he says. What he says is that we who are Christians must appear before the judgment leader Christ so that we shall receive according to what we did when we were in the world.

It doesn't mean that we will descend to heaven if we are Christians. We will not. But the reward will be according to what we did in the world. That's what he teaches.

Some men start in many other parts of the Bible. To start in the Bible of the Bible. To start in the Bible of the Bible. Come ye blessed of my father, inherited the kingdom prepared from the foundation of the world, thought, I was hungry and he gave something to eat.

[18 : 55] I was thirsty and he gave a drink. I was in prison and he visited me, and so on. So they are rewarded according to what they did. Now that is what it meant here, that the righteous will scarcely be saved in the church.

however much they do, however much they understand, the judgment will be so severe, the burning of the fire will be so hot, that almost the true gold will be made.

It will not be made. At least it will not be, it will not be destroyed, it will not perish, but the judgment will be so hot that even through gold will get in the dead.

That's what you say. And if that's so, what's going to happen to the drops? The fire will burn it. That's a question, that's a million question.

So my then, complete salvation is no easy thing, not even for the right, not even for the Christian. Scarcity can be applied to the Christian in a start of the sense of church for many things, to which I do not go.

[20 : 16] The right of Scarcity is because of his own weakness. All my friends, it's a marveling who never gets to heaven. Anyone has to very better. We have so many infillities, so many personal weaknesses in us, so many sceptic sins, that it's a wonder of wonder if we ever reach glory.

It is deep. And we have so many temptations of Satan, stirring about hearts like a burning cauldron of corruption, that it's a wonder it will ever get to heaven.

And there is so much power in the world over us, we throw so much after it, that it's a wonder it will ever get to heaven. We make so much another thing, we're so allude by the world, and that is no wonder, because you remember that our Savior was tempted with this temptation.

We saw the glory of the kingdoms of the world, and we don't need to see it back on that, we don't need to see it further than our own, than our own accomplishments, or than our own hopes, or than our own games.

things. But the world has power in them over us to attractors and allure us, and all the populations. And so wonder, because of these things, we will never delay.

[21 : 45] So in striving, crescendo, daily dying, fighting, working out our own salvation, with fear, and tinnies.

But all these things fall of character, and they prepare us for eternal glory. Now look at the question that is asked, what would be the end of them that have been not?

Where shall be godly and sinless be? To what and where? Be godly and sinless be godly than man without God.

Though my friend, I am not asking what you have or what you have not. Today, I am asking, have you gone in your house?

Do you have a house? And that house, and that wife, it should be. You have everything that you need, and more than you need.

[22 : 53] But have you gone not. Well, if you are ungodly. And that's a terrible turn to apply to a different.

You have not godly to see ears, you are not godly friends, and you haven't him as his king. Now, are you godly ungodly, alienated from the life of god?

That becomes a presence, the importance of people. And then if these are both sinners, there is a distinction maybe, five men may be, those who live in open mind in God's door.

Where shall he appear, the sinner, appear, and the end with deeds, the idolatry, the blasphemer, the prayer.

There are some people who never pray, and will never pray until the day of judgment, when they will pray to the mountains to fall upon them, and to the hills to hide from the famous hill that sits upon the floor, and from the hills of the land.

[24 : 16] Father will be all standing and praying to the Sabbath now and the Sabbath is made for being broken, in the estimation of many.

It is a day of for fleshness, in the estimation of Moses, a day for visiting friends, a day for going away to the beaches.

But remember, my friend, if you're a Sabbath pray till you're a sinner living in open violation of the law of God, what I'm going to ask you, what Peter is asking, where are you going to appear on the day of judgment?

Where? If you live in open violation, it's law. But where are you going to appear on the day of judgment? don't you take the Sabbath in the view of men.

Don't take it according to the popular view of the age. Don't take anything like that. I worry, if you did, how different would you be from your grandfather and grandmother and from your father and from your mother?

[25 : 36] How different would you be from them? You know what their views were on promiscuity, on their business?

The views have changed and what was then considered a shame 40 years ago and then what was considered a shame people now boast of.

See how dangerous it is to take out a view of sin from the ideas of people, from the popular views of people.

Well then, where are these people going to appear? Those who hate holiness in a sense, in another father, who hate holiness in other homes, or they would never be happy living in a holy home.

If the Bible is read morning and evening, they wouldn't want to stay in a place like that. They don't want home. They don't want their company. They prefer their company.

[26 : 47] Well, what I'm asking you is, where are you going to appear in the day of judgment? That's the point. Don't get that out of your mind.

That judgment is going to come. It carries, things go on the way they have been for a long time, but where are you going to appear again? That's probably a possible matter.

What will the end be of then that is a region to the gospel of God? Now this is very interesting indeed the way to prove it for various reasons.

First of all note is this, that the gospel is called the gospel of God. What shall the end be of then that is a region to the gospel of God?

In other words, my friend, the church is not man. The gospel is not man. The gospel is God's.

[27 : 48] It has its origin in God. It has its authority of God. The gospel is God's, not man. This Bible is God's book.

It's not man. It was written by men, but then the inspiration of the Spirit of God. It is God's book, not thou book, not as Isaiah's book, or Paul's.

No, it was written by the Holy Spirit, and so it derives its authority from nothing less than God himself. And yet there are people who are disobedient to the gospel of God.

Now this is also very interesting and required comment on it just for a moment.

What shall the end be obedient to the gospel? See, notice, it doesn't say what shall the end be of idolatry or of adulterers or fornicators or thieves or start with the people who are not included in the other terms that I mentioned, but this is a new angle of the thing.

[29 : 09] What shall the end be of those who are disobedient to the gospel of God? this is the character of sin of his belief. And he may be sitting in a few today and he may be as pure as any man or every woman ever knows from open violation of God's law.

You never stole it in life. You wouldn't speak if you were to perish at hamster and you wouldn't do a bad thing and you wouldn't tell a lie and you wouldn't sweat and you wouldn't go to the drinking bath drink.

You would not do anything and I felt that thing is more. You want to lead a clean life and you lift a clean life. Well thanks be to God.

But are you still disobedient to the curse? Do you believe or do you not? This is in belief. Disobedience to the curse means refusing to believe in the Lord in his house.

After all things. Reducing to believe in in spite of his love, in spite of his long suffering, reducing to believe in in spite of his creatorship, in spite of his preserver, in spite of his king, and in spite of the fact that he is your judge.

[30 : 33] You disbelieve in it. You don't believe it. It's a matter of negation. It's not doing anything falsely wrong. But you don't believe.

That's all you give to you. But what a dreadful sin is a sin that will drag your head. What shall the end be of those who believe not, who are disobedient to the gospel of God?

That is the question. And then the end would be that they will not be acquainted. They will not be acquainted. They will appear. Where shall they appear?

They will appear at the church in the seat of Christ. See, it comes like this. You can get to the station for it in the line. Take your example of the son.

And he was there minkering and he was by the hand and pulling out. And Lot was scared to save. He just got dirt in time.

[31 : 35] He was saved by the skin and steel. For then what was the end of the Sodomites? The people of Sodom and Gomorrah. They were burned with fire and stone.

Israel was scared to be saved when it led to Egypt. Just scared to save and no more. And what was the end of the ship ship the company who was against God?

Well, what shall the end be? Where shall they appear? I tell you that they will not appear. They will not appear in the company of angels, of the good angels.

They will not appear in the company of saints, and they will not appear in the company of Christ at the last day. My friends spent a thousand times over never done more than to appear anywhere else than in the company of saints and good ages and of Christ on the king of gentlemen.

It's something that you remember the three men who were thrown into the burning pan in turnips. And the king never had mess that was so angry that because the earth they believed it seven times more for shant that measure than the rain and they were put in and they were thrown in and so hot was the furnace that those who threw the inn were consumed.

[33 : 05] they were burned to death. The furnace was that hot and the men were thrown in. And what could have been the end of that? If God had not been with any the furnace but one the Son of God was with any the furnace and no evil came to them even the clothes were not singed.

No. My friend, what shall the end be if God is not with you a judgment or the fire of judgment begins to burn, if God is not with you, what shall the end be?

If there were to be an earthquake tonight in Inverness there was an earthquake in the night, what would your end be? I don't mean the end but what the Bible saw in a little year at all.

But what would the end be? where will you appear? After you leave here where will you appear? Now I'm going to appeal to you, if I may bring you to Christ in that way.

I'm telling you, and let me say this by way of reflection to my appeal, I'm telling you my friend, that if you continue to serve here to the gospel of God, there is no place where you can appear but before an angry God, before a God who is angry with strength and with these redeemed sinners, where will you appear?

[34 : 46] You would want to disappear from sight, but you cannot. Now let me appeal to you reason. I tell you that that is what will happen. Let me appeal to you reason.

Supposing you were going away to London tomorrow morning, on the morning plane. And somebody told you in Paris, now I put this phrase on that, not just somebody telling you because of of happiness or lack of sight or anything of that, but somebody telling you in Paris, don't go that plane because that plane is going to crash and everybody in it is going to be killed and if you go on it, you will be killed.

Would you go on it? if you knew the man was right, say tomorrow night, you were going to change the high of London the overnight plane to London, expecting to arrive there by eight o'clock tomorrow morning, and somebody told you it's halibut now, that train is going to go up the waves, there's going to be a crash, and not one cliff in by it will be safe, and if you go on it, you will be killed, would you go on it?

No, my friend, you wouldn't go on it. And I hear in God's name, and tell you that if you continue where you are on the way to eternity, I am telling you that there will be no end to you, there will be no place where you can appear, but an endless torment, endless destruction, that should be you do, you're going to be cast away from the presence of God, and I am cleaning my pen to you, really?

Jesus, are you going to continue what you know that you're going to perish eternally? Are you going to continue the way you are, disobedient to the gospel of God?

[37 : 03] When they want serenity, serenity is Jesus Christ, the torrent of the thrust is going to fall upon this world.

There's nothing shorter than that is going to rain someday, and the rain will be made done of the wrath of God. The great day that appearing will come, and I want you to come today under the covering of the merits of Christ, and I assure you that not one single drop of the wrath of God will ever soak through me to touch or when you come to Christ.

It doesn't matter how long you've been as a witch, it doesn't matter how long you've been a godly, or how long you have been a sinner, it makes no difference to him.

If you come to him, he's the savior of the lost, he's the savior of the invited, the savior of sinners, and if you come, you'll get the welcome sinner will embrace you and kiss you and receive you into his heart and hope.

Now what are you going to do? Are you going to come to him? Are you going to relate his obedient to his god? What are you going to do? Well, take the question with you.

[38 : 36] If the rapture gets with his name, where am I going to appear? If judgment begins at the house of God, what is the end of me who are disobedient to the gospel of God?

Take the question with you and may God help you to answer it in the right way. Amen. Oh Lord, do thou forbid that we should stay away from thee.

May we come to be covered with man as the children of this earth were in the night when the angel of destruction went to the world and the land of Egypt killing the first born.

Bring us unto the covering of the land and grant that nothing may keep us back. What shall the profit of man he gave the whole world and loses all.

we we ask these things in Jesus name Amen.