

# Westminster Larger Catechism

## *Question 87*

Halifax, 9 August 2009

### **Q. 87 What are we to believe concerning the resurrection?**

**A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and the unjust: when they that are then found alive shall in a moment be changed; and the selfsame bodies of the dead which were laid in the grave, being then again united to their souls forever, shall be raised up by the power of Christ. The bodies of the just, by the Spirit of Christ, and by virtue of His resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to His glorious body; and the bodies of the wicked shall be raised up in dishonour by Him, as an offended judge.**

### **Introduction:**

As we move into a study of the resurrection today, I want to first remind you of our larger topic—that we are at this time studying about the communion we have with Christ in glory.

- We began this topic with Question 82 where we learned that we have communion with Christ in glory in three different stated of our existence...
  - now, in this life,
    - as we benefit from having Him as our Head who represents us in heaven...
  - immediately after death—
    - when our body goes to the grave and our spirit goes to be with Him...
  - And then at the resurrection
    - when our bodies are joined to our spirits again that we may be with Jesus forever and ever.
- Now of course, all along, we have seen that this precious communion is something that belongs to you only if you are in Christ...
  - that is, if you have been made alive by His saving work so that you are trusting in Him for forgiveness and following Him as your Lord.
  - If you are in rebellion against Him or if you have not trusted in His death on the cross, then you obviously do not have communion with Him,
    - and all these benefits are not yours, but you are left to bear His unspeakable judgement—
      - even as one to whom the wells of salvation were opened for you to come and drink and make everything right with God,
        - but who wickedly refused.

- The gracious God of heaven opened up the way and called you to come and be healed of your sin and guilt,
  - but you stubbornly refused.
- So I hope that all of you who claim to have communion with Christ truly do have life in Him,
  - and that you who do not will immediately come to Him that you might have life.
  - When death comes, it will too late—forever too late.
    - You will be shut out from life-giving communion to wretchedness and sin forever and ever.

We have already seen how excellent this communion with Christ is!

- And this week we begin to look at the final phase of that communion...
  - The communion we have with Him at the resurrection.
  - And so this week we are looking at what the resurrection is all about...
    - What are we to believe about it?
      - What does the Bible teach us about the resurrection?
- I have selected John 5:24-30 to get us started in looking at this great topic.
  - READ> John 5:24-30

## **I. Overview of John 5:24-30**

- A. You will notice that the word “resurrection” is not actually mentioned until verse 29.
- The word *resurrection* translates the word *anastasis*, which means:
    - “a rising up” and particularly “a rising from the dead.”
    - This comes from the root word *anisthmi*, which literally means, “to stand up.”
  - Now if you look at the context of verse, you can see that Jesus is speaking about “those who are in the graves” standing again...
    - In verse 28, He says,
      - John 5:28: “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth...”
  - Now of course as we saw last week that, at death, the body goes to the grave and the spirit returns to God...

- So when Jesus talks about “those who are in the graves” He is talking about their bodies...not their spirits.
    - It is their bodies that come forth from the grave.
    - And Jesus calls this *resurrection* in verse 29...
      - The resurrection is simply a rising up of a body that had been lifeless and dead...
        - even a body that had returned to dust in the grave.
        - That body will rise up again to a condition of either life or to a condition of condemnation.
- B. And I want you to see secondly in this passage that Jesus talks about two resurrection events in this passage...
1. I’m not talking about the two *outcomes* of the final resurrection that are referred to in verse 29...
    - a resurrection to condemnation and a resurrection to life...
    - Those are two different outcomes to the one resurrection...
  2. But I’m talking about two different resurrections or risings to life from the dead...
    - a. The second one is that one referred to in verse 28-29 when everyone hears His voice and comes out of the grave...
      - This second and final resurrection of the body is the one that we are going to zero in on today...
        - but as the first resurrection is referred to in this passage,
          - I want to speak of it and show you what it is so that there will be no confusion.
    - b. The first resurrection is mentioned in verse 24-25 which only the elect participate in...Jesus says:
      - John 5:24-25: "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.
      - It is a spiritual resurrection from death in sin to life with God.
        - It occurs when Jesus effectually calls us to salvation, imparting life to us so that we come to Him as our Lord and Saviour.
        - As he says here and in John 10,
          - we hear His word and believe,

- we hear the voice of the Son of God and those who hear will live.
  - They are given eternal life.
- This spiritual resurrection out of sin is one that happens in the life of every person that the Father has appointed to salvation—one by one...
  - This is the resurrection that Paul refers to in Ephesians when he writes to them and says,
    - “And you He made alive who were dead in trespasses and sins.”
  - You only have eternal life if you have responded to Jesus’ call—
    - if His call has made you spiritually alive so that you live in Him and believe in Him for salvation...
      - so that you die to yourself and follow Him as your Lord, trusting in Him to take away all your sins.
    - You see in verse 25 that it is only those who hear that live...
      - they “hear” in the sense that they **respond** to the Lord’s call and so are found to be following Him.
- c. Now I might add that your participation in the first resurrection determines what the outcome of the final resurrection will be for you.
  - It is only those who, in this life, hear the call of the Son of God and obtain life that are raised to the resurrection of life...
  - Everyone else is raised to a resurrection of condemnation because they have not believed in the name of the only one who can save them.
    - If they have not received His salvation—for whatever reason...
      - they will be raised to a resurrection of condemnation.
        - It may be that they have not heard about his salvation,
        - It may be that they have not understood it,
        - or it may be that they have stubbornly refused to come even though they heard...
    - But whatever the reason is for their refusal to come,
      - they will be raised to a resurrection of condemnation.
      - That is why it is so important to be sure that you have come to Christ!

TRANS> So now having seen an overview of our text in John 5 and of the two resurrections and the two outcomes of the final resurrection,

- I want to zero in on the final resurrection which is our topic today...

## II. See first of all that *everyone* will take part in the resurrection at the last day.

A. It will be a resurrection of both the just and the unjust.

- There are some who teach that there will be a separate resurrection for the just and the unjust, but Jesus makes it clear that both will be raised at the same time.

1. Look again at His words in verse 28-29 with this in mind...

- John 5:28-29: Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.
- You see that it is described as only one event—
  - “an hour that is coming when all who are in the graves will be raised”...
    - some to one outcome and some to another,
    - but **all** will participate in it.

2. Obviously, this is something that has not yet occurred.

- The remains of our loved ones are still in their graves.
- We are told elsewhere that this will occur at the end of the age or the last day when our Lord returns in glory to judge all people—

TRANS> So you see that there is only one resurrection for the just and the unjust...

B. And I want you to see further that this one resurrection will include all persons from all nations...

1. This is brought out in John 5:28-29 in that Jesus says that

- “**all** who are in the graves will hear His voice and come forth.”
- You see that it does not say “those who hear” as it does in verse 25 when it speaks about the spiritual resurrection...
  - but it is “all who are in the graves **will** hear His voice and come forth.”
- “All who are in the graves” does not leave out anyone except those who are alive on the earth at the last day...
  - We will look at them in just a minute,
  - But some might want to say that perhaps Jesus is referring to “all the Jews who are in the graves,” rather than all without exception...
    - so I want to show you that *all who are in the graves* includes *all* from every nation who will be raised up and called forth at the last day.

2. This is made certain in Matthew 25:31-32.

- There it says,
  - Matthew 25:31-32: “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats.”
- You see that when our Lord returns, it is not just one or two nations that are gathered to Him, but **all** nations...
  - On the last day, our Lord will call together **all** the nations.
- And as we look at these two verses in Matthew, it is important to understand that when it says the LORD will separate them as a shepherd divides his sheep from the goats...
  - this is not referring to separating the nations— as if to say:
    - here is a goat-nation
    - and here is a sheep nation...
  - There are some who have taught this...
    - but Jesus is talking about separating the individuals out of those nations as sheep and goats.
    - This is made all the more clear in the original Greek because the word “*nations*” is neuter and the word *them* in the phrase “he will separate *them*” is masculine.
      - That shows that it is not the nations that are being separated as sheep from goats, but the individuals within each and every nation.
  - The reason for mentioning “all nations” is to show that no nation is excluded.
    - This is not just a Jewish judgement, but a judgement of all nations.

TRANS> And now there is one more point that needs to be made to show that **all** are included in the resurrection at the last day...

C. And that is that both the dead as well as those who are still alive when our Lord comes will be, in a sense, “resurrected.”

1. If you read only Matthew 25, you might think that our Lord calls only the living together to be judged because it does not mention the resurrection of the dead,
  - and if you read only John 5,
    - you might think that only the dead are called to the Lord’s tribunal, because it only speaks of those who are in the graves.

- But 1 Thes 4:15-17 speaks of both the dead and the living being called together at the same time. It says:
    - 1 Thes 4:15-17: For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.
    - This passage tells us directly that there will be one assembly for those who are in the graves and for those who are still alive.
      - Jesus will be coming to earth in His glory with the angels,
        - and those in the graves along with those who are alive will go up to meet Him in the air.
      - The word that is translated “meet” when it says that we will “*meet* him in the air” is a specialised word that refers to those who meet a king or some other VIP as he approaches his destination to escort him.
    - This passage only speaks of believers and probably they are the ones who will meet Him in this way.
      - But we have already seen that all people from all nations will be gathered in this great assembly, both the just and the unjust.
        - and here we see, at least with believers, that the dead will be raised and then those who are alive will follow...
        - All will be together.
2. But I mentioned that for those who are alive there will be a kind of a resurrection at this time...
- Where do we learn of that?
  - Paul speaks of that in 1 Cor 15:51-52.
    - 1 Cor 15:51-52: Behold, I tell 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 trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.
    - Do you see the contrast Paul is making here between those who are alive and those who dead, or whose bodies are asleep when Jesus comes?
      - He says of those still alive,
        - “We shall not all sleep, but we shall be changed.”
          - In other words, we will not die (or sleep),

- but our bodies will be renewed so that they are no longer corruptible, but incorruptible,
  - and no longer mortal, but immortal.
- He tells us that this change will take place instantly—in a moment, in the twinkling of an eye.
  - So even as the bodies of all the dead are raised up from the dust, the bodies of living will be transformed into their permanent form.
- So do you can see what I mean when I say that those who are alive when Jesus comes are “in a sense,” resurrected...
  - their bodies are immediately transformed to their resurrection form so that it is as if they have died and been raised up with glorified bodies.

TRANS> So you see that no one is excluded from the resurrection at the last day.

- It includes both the just and the unjust are called together...
- It includes every person from every nation is raised up to stand before the Lord...
- and it includes not only those who are in the grave, but also those who are still alive when the Lord comes.
  - No one is excluded!
    - This day is coming and every one of you is going to experience it.
    - Be sure that your meeting with the LORD on that day will be a joyous one.
- But now as we move along,

### **III. I want to show you that in the resurrection, we will have the same body we have now.**

- It will have totally different characteristics—
  - We will look at that in just a minute—
    - but it will be these same bodies renewed and changed.

A. You can see that this is so from John 5...

- because it says that those who are in the grave will hear the voice of the Lord and come forth to Him *from the grave*.
- In other words, it is not that God makes a new body for your spirit that He presents to you in that day...
  - No, it is rather that these bodies that we already have are brought back together, however they may have been scattered,
    - and then are joined to our spirits.



- This, of course, is very much in keeping with the way our God works.
  - Rather than throwing the human race away, He redeems it...
    - After we fell, He might have destroyed us and started all over again with an entirely new race of creatures,
      - but He did not.
      - He purposed to bring to life those that He had chosen out of this fallen race.
  - It is only to be expected that he would do the same with our bodies.
    - There is nothing wrong with our bodies as they were created.
      - The only thing wrong with them is that God put a curse on them after we fell so that we die and return to dust...
        - He cursed us with death so that our outward man perishes as we get older—our sight grows dim, our strength begins to fail, our hearing gets dull... and then we die.
      - But at the resurrection,
        - God takes us after we have been dissolved into a million pieces and puts us back together again,
          - only now in such a way that we will never die.
        - Instead of throwing our bodies away, he renews them.
          - These old bodies come out of the grave and are renewed.
          - To Him be the glory!
  - Do you see how this is the inescapable conclusion of saying that He calls us from the grave?
    - If He was preparing an altogether different body for us,
      - He would just leave the old body to rot and turn to dust.
      - He would not call it out of the grave because it would be thrown away as useless.
        - But He calls us out of the grave in order that these bodies may be restored to their original glory before they were corrupted by sin.

B. To aid us in understanding this, we have the example of Jesus.

1. He is referred to as the first-fruit of the resurrection.
  - 1 Cor 15:20 says:

- But now Christ is risen from the dead, and has become the first fruits of those who have fallen asleep.
  - That means that He sets that pattern—
    - Our resurrection will be patterned after His resurrection...
    - And you know that His body did indeed come forth from the grave!
      - There was an empty tomb!
        - On the third day, He did not obtain any other body but the body that had been wrapped in the grave clothes and put in the tomb.
        - That was the body that was raised up to be His resurrected body forever and ever.
2. In 1 Cor 15, Paul explains that our new bodies are indeed the same bodies transformed and renewed.
- He does not say, we will cast away these bodies and be given a different body,
    - But he says,
      - 1 Cor 15:53: “This corruptible must *put on* incorruption and this mortal must *put on* immortality.”
  - Job had this hope that he would see God in the very body that had been stricken with sores and pain...
    - He expressed His hope with these words:
      - Job 19:25-27: 25 For I know that my Redeemer lives, And He shall stand at last on the earth; And after my skin is destroyed, this I know, That in my flesh I shall see God, Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me!
      - He was not looking for or expecting a different body, but that he would see God in his own body renewed and perfected after it had been eaten by worms!
3. This is very important to a true Christian understanding for three reasons...
- a. First, because, as we have seen, God’s way is to redeem things that are fallen rather than to cast them away and start over.
    - It brings much glory to Him to raise up bodies that have been eaten by worms and restore them!
  - b. Second, because we are taught that we will never lose our identity.
    - In false religions that are not direct perversions of the true religion,
      - people often lose their identity by being absorbed into the one...

- or by being reincarnated so that there is no real continuity with what you were before.
- In the cast system, you don't know if you went up or down from you previous life because you change bodies.
- You need to realise (therefore) that you cannot slip into a new identity—however appealing that may be to you...
  - All that you are and all that you have ever done will go with you.
  - God will be glorified by dealing with you and with all that you are and all that you have ever done...
    - If you die in your sins without coming to Christ,
      - God will be glorified in displaying His wrath and justice upon you—forever.
      - You will have your identity as a sinner forever and God will show His justice upon you.
    - If you have come to Him for salvation,
      - then He will be glorified in His pardon of you and His mercy toward you.
      - Your sins will not be forgotten in the sense of amnesia,
        - but they will be forgotten in the sense of being wonderfully pardoned.
      - Paul will keep on saying,
        - 1 Tim 1:13-14: although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.
        - He will be the same person who committed all those sins completely redeemed to the glory of God.
- c. And third, it is important to a Christian understanding to see that these self-same bodies are raised so that we will identify what the real problem with us is...
  - Of course we have problems with our bodies now because they are cursed.
    - They have many infirmities and weaknesses brought on by the curse...
    - But there are some religions and philosophies that teach that the problem with us is that we have bodies in the first place...

- For them, the goal is to be rid of the body and to become a spirit like God and the angels...
  - one who does not have a body at all.
- Rather than confessing sin as the problem with us...
  - these persons claim that our problem is that we are material creatures.
  - It is a problem with the way we are created rather than a problem with what we have done.
- But this is a false way to look at things.
  - The Bible teaches that God made all things well.
  - There is nothing wrong with these bodies that God made except that He has sentenced us to return to the dust because of our sin.
    - The problem is not *that* we have bodies, but that our bodies have been subjected to death.
    - But when God restores them and removes the corruption and mortality, there will be nothing wrong with these bodies at all...
      - We will see even more than ever that we are fearfully and wonderfully made!
      - We will glory in God's handiwork.
        - Just think what it will be like to have our bodies renewed to what God at first created them to be!

TRANS> And that brings us to our next point:

**IV. Now I want to look at the change that will be made in our bodies at the resurrection.**

- What will our bodies be like when they are raised? What do we know about this?

A. First, we know that there will be some continuity in the way we look.

1. Some of the disciples who saw Jesus after He was raised did not recognise Him, but the reason was not so much that his appearance had changed...
  - We are told that they were blinded.
    - They were not expecting to see Him, but were filled with grief at his death.
  - But once their eyes were opened, it was quite clear to them that He was the same person they had been with daily for the past three years or so.

- In fact, he even had scars from the nails by which he had been hung on the cross and from the place in His side where the spear had pierced Him.
- There is no indication that he was of a different size or that his hair and eyes were changed.

TRANS> As we have already seen, it will be these same bodies that will be raised.

2. There is some indication that there will be a continuity in our appearance even as there is a continuity in us through the changes that come with age...
  - I find it interesting when I see friends that I knew in university—that was almost 30 years ago—and I can still tell who they are.
  - Or if you see someone who has been ravished by disease—you can still recognise that it is them in most cases.
  - In 1 Cor 15, Paul refers to the dead body as being something like a seed that is planted—and the resurrection as the plant that it produces...
    - You plant a pumpkin seed and you get a pumpkin plant.
    - You bury a Tom, and it will be a Tom that is raised up.
    - You bury a Betty, and it will be a Betty that is raised up.
    - There will be a great deal of continuity.

TRANS> But I said I was going to talk about how our bodies will be changed.

- So I will get on with that...
  - But there is one qualification I must make before I do...
    - And that is that we are not told very much about the resurrection of the unjust—of those outside of Christ.
  - We are told that they will be raised,
    - but we are not told nearly as much about them except that they will be in a body that will last forever and in which they will suffer.
  - They will, in fact, be raised **in order that** they may bear the full weight of the curse in their bodies as well as their souls...
    - Let this be a warning to any of you who are outside of Christ.
- But we are told a fair bit about the change that will take place in the body of all those who are in Jesus Christ when He comes.
  - Both the dead who are said to be sleeping in Him when He comes as well as those who are alive and remain until His appearing.

B. In short, we are told that our bodies will be made perfect in that the curse and its effects will be taken away!

1. This is brought out especially in 1 Cor 15:42-44 where it says:
  - 1 Cor 15:42-44: So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.
  - Consider each of these changes...
    - a. First, we will be raised from corruption to incorruption.
      - That seems to refer to the fact that our bodies are dying bodies—they deteriorate and at last they return to dust...
        - But the resurrected body will not be subject to such corruption.
        - It is immortal so that death (so much a part of us now) is no longer a part of us.
      - b. Second, we will be raised from dishonour to glory.
        - Because we have fallen into sin, our bodies are bodies of shame.
          - Adam and Eve properly began to wear clothes after they had sinned because now their reproductive organs which would have brought forth children after God's own image bring forth children of sin.
        - And besides this, we bear the shame of sin in our defects.
          - We have club feet and blindness and deafness and bones twisted by arthritis or damaged by injuries.
            - These things will all be restored to their proper order.
      - c. Third, from weakness to power.
        - Our bodies are weak in that they are easily injured and overtaken with disease.
          - If our bodies were strong, they would be able to instantly heal themselves as they now do more slowly.
          - We also tire and are unable to do as much service as we might because of our weakness.
            - We will always be creatures and it does not appear that we will ever be given infinite power...
              - But we will be given the power to do all that God calls us to do and all that we desire to do—
                - we will not be hindered by weakness as we are now.
        - d. Fourth, from natural to spiritual.

- It is important to understand that this does not mean that we will become spirits—that is not what it says...
  - If that were the case, there would be no resurrection of the body.
  - *Spiritual* is an adjective, not a noun!
    - It is a spiritual **body** with which we are raised.
- Jesus makes it clear in Luke 24:39 that He had not become a bodiless spirit when He was raised with a spiritual body...
  - In proof that His body has been raised, He says:
    - Luke 24:39: “Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”
  - Jesus is here demonstrating to them that He is not a spirit.
    - I have often heard people conjecture that in our resurrected bodies we will be able to go through walls because Jesus appeared to His disciples when they had the doors closed...
      - But we are not told that He walked through the wall—rather that He appeared in the midst of them.
      - In other words, this was not the result of a change in his body, but a transportment of His body by a miracle.
  - Don’t forget that He sometimes did this before He was resurrected as well...
    - Remember when He sent His disciples out in the boat at night and Himself stayed back on shore...
      - And then a storm came up and they were terrified...
        - and they saw Him walking on the water?
        - This had nothing to do with the resurrection.
        - He was transported by a miracle.
    - And He is not the only one who did this in His natural body.
      - Philip the evangelist was transported out in the desert to preach to the Ethiopian Eunuch as recorded in Acts 8.
- The meaning of the spiritual body seems to be that our bodies,
  - which are now so often attuned to our bodily needs and appetites which are often sinful lusts...
    - will be attuned rather to God’s Spirit so that we will be spiritually minded.

- Since the fall, we are naturally minded—our affections are set on the things of the world rather than on the glory of God.
  - We have a worm’s eye view of things and we do not see His glory and live in the light of it as we will when our bodies are raised.
- Do not be confused by 1 Cor 15:50 either where it says,
  - Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.
  - Unless Paul is denying everything he has been saying (that our bodies will be raised),
    - he is does not mean that we will not have flesh and blood.
      - He is rather using “flesh and blood” to refer to our present state of weakness and corruption—
        - what has become our natural state.
      - He is stressing that we must be changed—in the ways he has just been talking about—to be fit for heaven.
        - Our redemption is not complete apart from the changes that the resurrection will bring.
        - Without them, we are without hope.

2. Consider our Lord Jesus who made this resurrection hope possible!

- a. When He was among us, He continually healed all who were brought to him and even raised the dead and gave sight to the blind.
  - He also commanded wind and wave and multiplied bread for our hunger.
  - He did this to show us that He is the One who came to reverse the curse for us.
    - When we are His, He promises that He will raise us up at the last day with bodies that are indeed incorruptible, immortal, glorious, powerful and spiritual!
  - He will make all things new.
    - There will be no more death, no more pain, no more sickness, no more weakness, no more carnality...
      - We will be free to serve God with body and spirit forever, and we will!
- b. Matthew reminds us in His gospel how our Lord Jesus was able to do all of this for us judicially...
  - In Matthew 8:16-17, he says:



- Matt 8:16-17: When evening had come, they brought to Him many who were demon–possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses."
- Here, Matthew is reminding us that our healing comes about at great cost to the Lord Jesus Himself...
  - That in order to remove the curse from us, He had to take the full weight of upon Himself!
    - Every time He healed someone, there was a price for Him to pay.
  - And this He did when He went to the cross!
    - All the infirmities that He delivers us from are infirmities that He had to bear for us.
  - Yes my brothers and sisters...
    - He not only takes away that of the curse which you now experience,
      - but He takes away all that you **would have had** to bear in eternity apart from His redemption.
      - If anyone wishes to complain about the injustice of Hell,
        - let that person know that our redeemer does not inflict upon the unrighteous anything that He has not borne for those He redeems!
      - He frees us from the curse at the resurrection only because He bore the curse for us on the cross.
  - And I say, if you have not come to Jesus Christ and bowed to Him...
    - You would do well to think about this!
    - What do you expect to gain by your anger and rejection toward this gracious Saviour who took the full extent of His own curse for His people?
      - How can you continue to reject such a gracious Saviour?
      - Come to Him and you will be able to rejoice in the hope of the resurrection instead of dreading it!