

The difficulty of the salvation of the righteous, a certain presage of the ruin of the wicked (II).

By Rev. James Webster

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18.

This is the second sermon on this text. It follows on from the third point of the second head in the previous sermon.

It is a question not easily answered, how near unto hell a godly man may go, and yet escape, and how near unto heaven a hypocrite may go and yet be damned? However, our Apostle tells us that they that are saved arrive at heaven with a great deal of difficulty; many teeth-winds in their way, many storms to encounter, many mountains to overcome, and great difficulties to surmount. They must combat them all before they get there. The righteous shall scarcely be saved! Strange enough! Their God is the God of salvation, and the desire that is highest, and has the ascendancy in their soul, is salvation. They seek it first, they prefer it to all things, and their God can give it, and yet they shall scarcely get it. The righteous are scarcely saved. They have an inherent righteousness which qualifies them for possession and which is the seed of salvation, the beginning, the bud of heaven. They have imputed righteousness which gives them a true formal title [to eternal life]. They walk in the ways of righteousness, the direct avenue to salvation. They are chosen to salvation; they are kept by the power of God to it, they are sealed to it, and yet shall scarcely be saved.

I left off here, and I go on to a fourth thing in the second part of the prosecution of the doctrine; which is some of the privileges that these righteous have that infer the certainty of their salvation and their good security; which makes still the doctrine the more alarming and which should awaken the sinner and ungodly. That is the thing I drive at.

4. In the fourth place then consider those privileges of the people of God which are essential to a renewed state and inseparable companions with, and common to, all the righteous. They are regenerate, and by that regeneration they are born unto salvation. Our Apostle tells us this, and he thinks it worthy of a doxology, "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us

unto the inheritance." they are born, they are begotten to salvation, and yet shall scarce ever possess their inheritance. And then they have adoption and ye know the golden chain, all God's servants are His friends, all His friends are His sons, all His sons are His heirs, and "heirs of salvation, and joint heirs with the Son of God;" and yet they shall scarcely get that salvation, though they be the children, and heirs of the kingdom. Then they are justified, and have as true a title unto the salvation as if they had continued in innocence, as if they had an angelical holiness, and as if they had consummate piety. The justification of a sinner gives him such a proper title to salvation, and adjudication unto eternal life, that, in point of justice, God must give him a heaven; and yet he shall scarcely come at it afterward.

5. In the fifth place, Consider the glorious endowments and vouchsafements [gifts given in condescension] the righteous sometimes arrive at.

(1) Some of them come at a plerophory [a certainty, being fully satisfied], a full persuasion, an undoubted and certain faith of their interest in God, and of the salvation that is connected with it. They are assured of salvation as of their present being. Nothing can shake the believer while these triumphal evidences continue and remain, and while this irradiation is upon their soul; "neither death, nor life, nor principalities, nor powers, things present, nor things to come." Angels, men, and devils, are cut-braved [i.e. to cut a brave figure] as unable to "separate them from the love of God." And they are fully confident of it; and yet, as assured as they are, they shall scarcely be saved.

(2) Then again, there is an antepast [a foretaste] of glory, there is a proleptic [anticipated before its time] heaven. If we may speak so, there is a foretaste of salvation. It was the saying of a dying eminent man of this church, "I taste, I feel, I see, I enjoy, I rejoice." Yea but that man even about that same time under a passing cloud had his casting down.

(3) There is a heroic pitch of piety that some arrive at, that they are rather in heaven than on earth, if ye judge of them by the better part. They are rather above than below. They walk with God, they live upon Him, they live in Him, they live to Him, and live with Him and yet they shall scarcely come to His presence above.

This my second thing [proposed in the first sermon on this text], and how awakening this should be to the sinners and the ungodly; that the righteous having that great cluster of advantages, and a manifold security for his heaven, shall yet scarce arrive at it.

III. The reasons why the righteous shall scarcely be saved.

I come now to the third thing which is to inquire a little into the reasons why the righteous shall scarcely be saved. I shall give you six or seven reasons.

1. I shall begin with God Himself, and, with a profound submission to unaccountable sovereignty, let you see He has a hand in this. First then, God may be brought in as a cause of a part of the difficulty. He will give no man a heaven now, without a great trouble and difficult. He will not chalk out a way of roses for them, who slighted and despised happiness when they were put in a capacity to attain and come at it in an easy way. They shall not sleep to heaven on a down-bed. The apples of paradise shall not drop into their mouth. He will have them fight, run, struggle, strive, and they shall have enough ado when all this is done. He thereby tries the sincerity of the righteous, and distinguishes them from hypocrites. For hypocrites cannot combat so much difficulty. They sink and give over. They cry, "This evil is of the Lord." They rather reckon upon damnation, than be at so much trouble every day.

God in His sovereignty keeps the crown behind the veil, so that the poor man is fighting often for what is unseen: 'We look not at the things that are seen, but at the things which are not seen' (2 Co. 4:18). Indeed, if salvation were full in their view at all times, the possession would not be hard, the attainment would be easy; a sight of salvation would give wings to the soul, animate the greatest coward, inspire him with a resolution to surmount the greatest impediments possible. But when you pray, and cry, and strive for what is lying in the womb of a promise, and which the devil suggests to be all imaginary, this makes a difficult business.

2. Consider the natural depravity of man. There is a universal depravation of all the faculties; darkness in the mind, rebellion in the will, disorder and carnality in the lower faculties. And this natural depravity remains in the righteous; the Canaanite is left in the land to

try them, and there is still a prickle in the eye, and a thorn in the side. There is still a company of two armies in the man. There is an intestine war, a battle in the breast, a struggle between the old and new man, that makes the way to salvation difficult. This Paul felt, who was one of the saints of the first magnitude, and of the highest form. He groaned, he reckoned himself wretched and miserable, he thinks death itself would be welcome to give him deliverance.

3. This makes the way to salvation difficult, the armed legions of hell have united their counsels, their forces, their malice, and their diligence, No that, if we may speak so, every righteous man must combat all the devils, and overcome them, before he can be saved.

4. There is a great deal of difficulty arising from the world. Four or five things from the world make the way to heaven difficult.

(1) The prosperity thereof. As it destroys fools, so it entangles and defiles the righteous. Not only a Jeshurun, a visible church, when they are fat "kick against God, and lightly esteem the rock of their salvation," but a David, in all circumstances of prosperity, lolls at full ease upon his bed, and then runs to his adultery. Ye know the fable, what the wind could not do for the traveller, the beating hot sun did, it made him lay aside his garments. Many a man has been proof against persecution, but was melted into compliance by a warm sun of prosperity.

(2) And then as to affliction, as it is not easy to be humble under prosperity, so it is not easy to be submissive under adversity, to be meek under provocation, to be moderate in our desires, to be steady and firm under temptation. It is a great difficulty to have a complex frame, answering the chequered work of dispensations.

(3) Tribulation makes the way difficult. I confess there are some periods and ages of the church wherein the way is rougher. I believe everyone has not the faith of an apostle, to be prepared for martyrdom. But I differ from those who think that the tribulation foretold by Christ was confined unto the primitive church. I think our Lord had a more general view, and that through tribulation every man that is godly shall enter into the kingdom of heaven. I do not say that all go to heaven as those in Hebrews 11 who "suffered cruel mockings, and imprisonment, and sawing asunder, and stoning to death, and wandering in sheep-skins and goat-

skins." But all have trouble and hardship enough, and we have seen saints brought to a very dangerous pass. And that is one cause of the difficulty of salvation, the tribulation that is from the world.

(4) There is worldly interest. Man is not born clothed and armed. His house does not grow to him an easy habitation as trees do for fruit. We have not our meat as the beasts, ready at hand prepared for us. No, we must apply industry, and there is no industry without care. There is no care without some love to the thing cared for. And how difficult is all this, to spend a great deal of our time in earning our daily bread, and yet not to be careful for anything? Not to love the world, is not that hard work? To walk upon burning coals, and not be burnt? To take pitch into our bosom, and not to be defiled?

(5) The example of the world makes the way to salvation difficult. Man is naturally apish and monkish [ready to imitate others]. We are more apt to go by imitation than obedience, and to do what others do than do what they and we should do. Now; when we open our window; we see the whole world lying in wickedness. What meets our eyes, but envy, filthiness, intemperance, injustice, covetousness, sensuality, pride, and so on. Example is infectious, and we are susceptible of any infection, and that makes the way to salvation difficult. A Lot in Sodom, and yet chaste, is a miracle.

5. There is a fifth cause of the difficulty; the corrupt affections. They give a great deal of trouble to the man. They are like a troubled sea after a great wind; the waves dash one upon another. So, the passions and corrupt affections rise one against another, and all against reason and religion. The soul is choked and stifled with their noise, and confounded with their disorder, and racked with their violence'. Sometimes a passion mounts us up to a pinnacle, and another passion, like the devil, bids us throw ourselves down in despair. Sometimes we are foaming with envy, a second time swelling with rage, a third time burning with lusts. Is it easy to resist that strong enemy, to subdue that turbulent rebel, to turn the tyrant to be our obedient servant? Is that easy work?

6. The way itself gives a great deal of difficulty. There is first the avenue, secondly the gate, and thirdly the way. All is full of difficulty.

(1) The avenue to the way. It is conviction, contrition, humiliation; a work that has kept many for some years, an avenue that from the beginning folk entered

into it, ere they came at conversion, have been some years at work, and hard work. Some that have gone through that avenue, would not make a second journey to make them universal monarchs.

(2) And then the gate of conversion, the day of closing [in with Christ as offered in the Gospel]. Though there be a power upon the soul, yet the thing itself is hard. The soul indeed is conquered, and all the faculties moulded unto obedience, and there are discoveries of Christ that make the act of faith very easy, pleasant, and ravishing. But the thing itself is difficult, and to a person unassisted, impossible. It is a creation, and who can make themselves? It is a regeneration, and who can beget themselves? It is a resurrection, and who can give life to their own corpses? Great is the difficulty, strait is the gate. Many a man has made a faint effort and attempt to enter, and did not succeed, and gave it over forever. They, without success, spend many days for closing [attempting to close in with Christ as offered in the gospel]. They know written covenants will not do without a day of power, and they strive, and strive again, and yet to no purpose. "Many will seek to enter in, and will not be able." (Luke 13:24).

(3) Then there is the way itself. The whole of the way is difficult. It is ill contrary to nature's inclinations. There is a great extent of duties, a vast cluster of duties, and some duties are very hard to perform. The mortifying of corruption, the exercise of repentance, constant watchfulness, and constant tenderness. To go and roar for a wandering thought, more than another man will do for murder and adultery; is not easy work, think ye? And the manner of performing speaks it; the whole soul is to be employed in every piece of work; all the powers are to go out upon God in every performance.

IV. Why God hath chalked out such a difficult path to heaven and happiness.

Now I proceed to the fourth particular, to inquire into the reasons why God hath chalked out such a difficult path to heaven and happiness.

1. It is an astonishment that it should be so which way soever we turn our eyes. God loves our happiness, and (as Peter saith) is "not willing that any should perish, but that all should come to repentance" (2 Pt. 3:9). There is infinite virtue and sufficiency in Christ's death: "He is able to save to the uttermost." There is an unexhausted storehouse of influences with the blessed Spirit. The principles of the gospel have the greatest of certainty, the precepts thereof are

unexceptionably just and righteous, its promises are great, precious, and excellent. The rewards are a superlative glory, transcending our most exalted conceptions, and veiled from the faith and hope of the most advanced Christian. The terror of the gospel-threatenings stuns and confounds us. Yet after all, that it should be so hard and difficult a thing to attain unto salvation, is astonishing and strange. But should we say no more for our satisfaction than "even so, Father: for so it seemed good in thy sight" (Mt. 11:26), it were enough. For absolute sovereignty must not be brought down to the creature's bar to be controlled.

2. This mysterious providence serves to illustrate the Divine perfections. His wisdom is here manifested: "The Lord knoweth how to deliver His people out of temptations." His faithfulness appears in His "not suffering them to be tempted above what they can bear." His goodness shines in "His staying His rough wind, in the day of His east wind." His power, in making His people to be able to "break the bow of steel" and to "leap over a wall," and "to break through a troop;" and in preserving the small spark alive in the midst of the ocean, in keeping a burning bush from being consumed, and in bearing up the tossed ark above all the waves.

3. The difficulty doth in the issue contribute to the honour, pleasure, and advantage of the wrestling and militant saints. How satisfying and honourable is it, when the believer is wafted over the Red Sea, when he marches through Jordan, when he attacks, fights, and overcomes all the Canaanites, and comes to be possessed of the promised land? It is pleasant to set our feet on the necks of our enemies, to beat down the waves even when they roar, and threaten to be our graves, and to enter the haven after a long and dangerous voyage?

4. The price and value of heaven is enhanced by the difficulty of coming at it. An easy and cheap purchase is commonly despised and under-rated. We reckon most of what we get with toil and labour.

5. By our attaining of heaven with so much difficulty, we have a sweet conformity with our blessed Lord and Head Christ Jesus, who swam to glory in a river of His own blood. He uttered strong cries with tears, groans, and fears. He died under a black cloud of desertion, and His last breath was spent in roaring on a cross, Psalm 22:1. "He was made perfect through sufferings." A strange expression! As though our Lord wanted [needed] difficulties and sufferings to make Him a complete and

perfect Redeemer. There accrued to His personal perfection, an additional perfection, by His extreme sufferings, and His overcoming all difficulties.

V. The difficulty of the righteous man's attaining of salvation, is a certain proof and uncontested evidence of the ruin of the wicked.

I come now to the fifth thing, and that is to prove, that the difficulty of the righteous man's attaining of salvation, is a certain proof and uncontested evidence of the ruin of the wicked. And what I drave in the second part, is a great proof of this. I cannot run over it, but shall give you two or three arguments.

I. The wicked, the sinner, and ungodly man, wants [lacks] all the advantages I spoke of. The five clusters of advantages the righteous man has for his securing heaven, the wicked wants them all. And so he cannot but perish. He wants righteousness; and there is not only a moral, but a physical impossibility, for an unrighteous man to get heaven, though there were no decree of reprobation, though there were no sanction nor threatening of a law, though there were no angel to keep the ports of heaven. Let the unrighteous have his liberty and choice, he would abhor heaven. The holiness of the house, and of the God of the house, and of the work of the house, all is aversion unto him. Now, "except a man be born again, he cannot see the kingdom of God" (John 3:3). And we know of no middle state. If salvation is impossible, the ruin must be sure.

2. Not only is he deprived of all those advantages, and of righteousness itself, but he has contrary qualities; wickedness and ungodliness, which include these three, unbelief, impenitency, and profanity. Now, unbelief is certain ruin to any man. Unbelief condemns the man, and keeps the old sentence above his head uncanceled. Unbelief binds all a man's sins over upon himself, and makes every sin mortal and damnable. Unbelief rejects the remedy, despises a salvation, and so he must have a damnation. And then there is his profaneness. The whole Scripture tells us that profaneness is the direct path unto hell. Thereof we get sometimes a black catalogue and roll in Scripture, and the Apostle saith "of such is not the kingdom of heaven," and "they that do so, cannot inherit eternal life." They must be ruined; they must be damned. And then for final impenitency, they that declare not so much for punitive justice as others, yet assert a twofold justice to be essential to God. One is that justice we may call the rectitude of His nature, whereby He can do no unjust thing. The second, a justice in Him, whereby He

cannot but punish final impenitency. So that final impenitency certainly ruins the ungodly, and sinners then must necessarily perish.

3. Take the very words of the text, and consider the force of the argument, and look how firm in is. I told you it is a quotation from Solomon, Pro. 11:31. according to the Septuagint translation, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." What is that, "the righteous shall be recompensed in the earth?" Is it with a gracious reward? No, no, he shall be punished, he shall be chastised, he shall have judgments inflicted upon him. I do not doubt but Solomon speaks here by sad experience. He knew his father had two sins which were recompensed in the earth with a lasting sword attending his family. He knew what was threatened to himself for idolatry, and he ushers it in with a "behold!" "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." That is to say, if God will not let His own people pass unpunished, far less His enemies. If a child's disobedience will be severely animadverted [criticized/ censured] upon, what will come of a traitor? "Much more the wicked."

Take but an instance or two. Moses, the darling of heaven, the favourite of God, one that had more communion with God, than any mere man; this Moses, in a little fit of passion, begins to suspect the power of God for bringing water out of a rock. That sin was never pardoned as to temporal judgements. Though it did not damn him, God never forgot it. And though it be the observation of an ancient writer, that this sin was reckoned so little by Moses, that we never read he once confessed it, or sought a pardon for it, yet God so punished him for that rash anger, and that unbelief, that He would not suffer him to go to the promised land. Then, secondly, look at David's numbering the people. You would think that a very venial sin; yet, for that, God brought a dreadful plague upon his people, cut off many thousands of them, and gave him his choice of three terrible judgments, for that one sin of numbering the people. And Hezekiah did but what some would call discretion in opening his treasures to the ambassadors of the King of Babylon, yet says God, "Hast thou done so? the King of Babylon shall take all thy substance, all thy riches, to his land, and make eunuchs of thy sons." You see then how severe God is upon His own people. What will He then do to open enemies? Where shall the sinner and the ungodly appear?

VI. Application.

I come now to some application. It serves, first, for information.

1. It lets us see what is our natural state. We are lost. Salvation insinuates and pre-supposes this. We are lost by the sentence of the law, we are lost by nature, we are lost originally, and lost irrecoverably, without a daysman. The loss is voluntary. We have destroyed ourselves; we are all *felo de se* and our loss is universal. We have lost God and Christ, and the soul. We have lost all we have to lose.

2. It informs us that all easy ways to heaven are false ways, and that folk are much mistaken about religion; for the righteous are scarcely saved. The way is superlatively hard. Folk may think religion to be a prayer or two, a tear or two, and some little attrition [i.e. reduction of sin], and a running again after sinful pleasures. Deceive not yourselves. Scarcely one of a hundred that lives ill, shall die well. Great is the necessity of a lively and powerful ministry, to lend their hand and give concurrence to the righteous.

Secondly, It serves for caution.

1. Let not the godly be discouraged by all we have been saying.

Though ye shall be scarcely saved, ye shall be saved. What is scarcely done, is always done; and what is almost done, is never done. Ye shall then be saved. I remember that Bacon, in his history, says of Henry VII of England, that he had a threefold title to the crown; by birth, by marriage, and by victory. The believer has these, and many more. He is born to an inheritance, he is matched to the heir, to the eternal Son, and he overcomes his enemies; "To him that overcometh, will I give to eat of the tree of life" (Rev. 2:7). And he has got a gift, a donation of heaven, from the Father and Elder Brother. Ye must not be discouraged.

Christ Jesus is the author of salvation, and the Captain of salvation. He is the author by price. Will He lose the price of blood? No, no. He is the author by power. God the Father has invested Him with all authority, and He is enthroned to give you salvation, to give you eternal life. And He has given you a glorious instance in His own Person, of the possibility and certainty of attaining it. He went that way Himself, and smoothed the way, made a patent path to the holiest of all. As sure as Christ is in heaven, believers, ye shall get heaven and salvation. Do not

fear. He is able to save sinners; He is able to save to the uttermost, able to save to perfection. What is God's perfection, do ye know, or His uttermost? If there were a hell upon your back, He can save you. He is able to save you, He is willing to save. Never doubt of Christ's love any more, I say, let not the difficulty discourage you, Christians. The kingdom of heaven is represented in Scripture as a fortified city, and God brought in as keeping it out against us. Yet we must not raise the siege, nor give over all attempts. No! New difficulties must embolden to new assaults. We are allowed and commanded to take it by violence, to take it by storm and force. Let me warn you against despondency of spirit. Go forward, and God shall roll away the stone. Do not halt, nor recoil, nor shrink, nor fall back.

(1) Consider however much difficulty there is in the way to salvation, yet compared with other ways it is easy. Christ's yoke is lined with love, not like the yoke of Moses, insupportable to a person; none were able to bear it. The way to life is easier than the vassalage of Satan, and the slavery of our lusts. Many persons do sweat hard in the devil's team, and work more for damnation than many elect for salvation.

(2) There is much to qualify this difficulty. Believers have got a saving knowledge of the command, and they descry [perceive] an intrinsic goodness in it. They have strength infused into them; "they can do all things through Christ strengthening them." They have a copy and transcript of the law, yea of the way, in their heart: The way is in their hearts, Ps. 84:5. As there may be a wicked way in us, of which David is afraid, Ps. 139:24, so there can be a good way in us.

(3) The difficulties which remain are left to be a spur to our greater deliverance, to quicken our endeavours, and to inspire more resolution into us. We should strive to enter in at the strait gate, because it is strait. Imitate our Lord Jesus, the Captain of salvation. Christ found greater difficulty in His way than the elect, but "for the joy set before Him, He endured the cross, and despised the shame." We may compare our Lord to the ship of Adramyttium, Acts. 27:2, of which in verse 41 it is said that "falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves." Christ's eternal purpose and decree for the salvation of the elect, like the forepart of the ship, stuck fast, and remained unmoveable, though the hinder part was broken with two seas. All He

suffered from heaven, earth, and hell, could not alter His blessed design of making His people happy, and of bringing many sons unto glory. The cowardice, ingratitude, and unbelief of His apostles and people, did not change His gracious intention. It remained firm and steadfast, like a mountain of brass, though the hinder part, His human nature was dashed with and broken between the contrary seas of His Father's just and holy vengeance, and the devil's fury.

(4) Consider the nature and excellency of this salvation. It is life, and eternal life. Eternity is necessary to a perfect happiness. For were it not well secured to us, our glorified minds would be ever on the rack with anxiety and fear of losing so great possessions. This salvation is a kingdom. All riches, honours, and pleasures are amassed here. All the inhabitants of the higher house are kings; they carry their gold sceptre in their hands, their crown of life, of glory, of joy, of righteousness, on their heads, and sit on a throne with Christ (Rev. 3:21). There is glory; all perfections and excellencies shine in their greatest brightness, splendour, and lustre; an objective and subjective glory, a glory material and intellectual, a glory of body and soul. In this salvation there is a clear, intuitive, comprehensive, steady, appropriating, transforming, and affectionate sight of God. In a word, it is a salvation, and a complete one too; a salvation from tears, fears, sin, Satan, desertion, death, and hell. Now, will not this, though a most imperfect and lame description of heaven, give wings to the bird, oil to the wheels, an auspicious and indulgent gale to the ship?

(5) Consider other qualities of the way to salvation to balance the difficulty thereof. It is the ancient way to heaven. Adam, and the patriarchs, and the prophets, and the apostles, and martyrs, and all the glorified, walked in this way, in this path of life. And our Lord hath smoothed it, and made it passable, by His own walking in it. He hath! consecrated it by His flesh, and made it a new and living way. His humanity is a gold bridge over the impassable gulf. Further, it is a way so hedged in, that wayfaring men, though fools, cannot err therein. It is the way of peace, the way of God, and the way of truth; a pleasant path. Many things make it pleasant, and to sum up all, it is the way to the kingdom.

2. Do not aggravate the difficulties.

Though the way is full of difficulties, yet, as if it were not strait and narrow enough, many with their errors, ignorance, mistakes, and scruples, make the way

to heaven more difficult than ever God made it. The Romish church enjoins cruel penances, unnecessary fastings, the frequent repetition of superstitious forms, a violent celibacy, abstinence from the lawful comforts of life. And many who are not Papists do circumscribe and limit, without necessity, their holy Christian liberty. Others plant goodness and religion in many indifferent actions.

Conclusion.

I conclude with a few directions.

(1) Derive strength from Christ who is the way: "Be strong in the Lord, and in the power of his might" (Eph. 6:10). His might will make the greatest difficulties easy, and will level the highest mountain into a plain. Great is the allowance of the new covenant; take, and improve it.

(2) Take up with qualified gospel-resolutions. Seek from God a present, positive, peremptory, deliberate, fixed, universal purpose of holding out: "Only be of good courage and the Lord shall be with you." The way itself shall be strength unto you. Thou shalt creep at first, ye shall quickly run, and then fly, and then mount up as eagles, and at length be carried in the Mediator's arms and bosom.

(3) A word of terror unto the wicked; terror to you: If the godly can hardly come to heaven, what will you do, think ye? I shall propose the words of my text to you, Where shall the sinner and ungodly appear? The righteous shall appear, encircling a mercy-seat; but where shall the sinner and ungodly appear? Ye shall appear as criminals before a flaming throne of justice, destitute of all friends, none to own you. The righteous shall appear in Christ's bosom; the ungodly and sinners amongst His feet, trampled by His feet of brass. The righteous shall appear at Christ's right hand, the righteous shall appear in glory in heaven; the wicked, the ungodly, and the sinner, in the lowest hell; there will be the place of your appearance.