

2 Corinthians V.1 hark my soul

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“Hark, my soul it is the Lord.”

Experience and observation will teach us that the present life is a state of trial and affliction, of mental anguish, and physical suffering.

We shall invite your attention,

I. To the peculiar habitation of the human soul—It is called “an earthly house,” resembling the Jewish “tabernacle.” This word in its literal meaning signifies a hut or moveable abode, but in the old _ it is applied to a building set up by express command of God.

This tabernacle has been employed by St. Paul, to represent the human body, the frail tenement of the earthly spirit, which lives, and grows, and struggles within.

From an examination of the ancient tabernacle we shall discover several particulars, which evince the strong resemblance which it bears to human system.

The tabernacle we learn was built upon the ground without any artificial foundation-----

These facts will show, with what propriety the human body may be called “an earthly house, resembling the Jewish tabernacle-

The human system is fearfully and wonderfully made—clothed with skin and flesh and fenced with bones and sinews, it is nevertheless feeble and frail in its structure—easily injured, and exposed to disease and death from the most trivial accident.

II. We shall notice, the occupant of this “earthly house” which we have described:

Here the apostle, clearly distinguishes, between matters of spirit and places the inward man, above the tabernacle which will presently be dissolved. He speaks of this frail tenement, and though it had no connection with our present state

“We that are *in* this tabernacle”—

IN speaking therefore of the tenant within, we remark

1. in the first place, that it can exist independently of its habitation. This fact is confirmed by the word of God and by the properties of the soul itself.

The scripture testimony, is clear and unequivocal- Moses represents the soul as the principle of life---

That the soul of man does not perish with its outward casement, is evident from its own nature, which is spiritual, immaterial, uncompounded and indescribable.

That the soul does not languish and decay with the body is manifest, from its exulting and urges in the nearest approach to dissolution-

2. In the next place we remark, that this “inward man” will live forever- Being in its own nature immaterial and uncompounded, it can admit of no division or separation---

The moral and intellectual faculties with which the soul is endowed furnish a strong presumptive proof of its immortality---

Such is the character of the trials within- souls immortal – how solemn is the reflection-

III. We shall notice in the last place, the future abode of the finally faithful. They have a building of God-

1. What will be the state and condition of disembodied spirits, until the nations under ground shall be aroused by the triumph of God, we are not prepared to say, but our happiness will not be complete, until the Jairom shall come to make up his jewels. Hence we are told by St. John, when the Lamb has opened the 5th seal, he saw under the altar in heaven, the souls of them that had been slain for the word of God, and the testimony they bore—and they cried with a loud voice-

2. As to the location and employments of our Fathers house in heaven, there are many speculations abroad, but we shall advance but one idea at present, and that is to say, the kingdom of glory, will be a place of the most delightful society. – St. John tells us, he “saw a great multitude and God”—There we shall be associated with Patriarchs and Prophets, martyrs and apostles- there we shall become acquainted with such philosophers as Locke, Newton, and Boyle, there we shall mingle with each reformer, as Luther, Milaughton Calvin and Wesley—and there we shall meet with the loved ones of earth and remain with them forever. Glorious society!

Shall we ever reach that happy place! We surely shall, if we are faithful to God. Fight on then you conquering souls.