

# Rising in Christ

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[ 0 : 00 ] Well if you would turn with me this evening to Paul's first letter to the Thessalonians, chapter 4. 1 Thessalonians chapter 4, page 1189, if you're using the Pew Bible.

1 Thessalonians chapter 4, and we'll read from verse 13 to the end of the chapter.

1 Thessalonians 4, verse 13.

I'm sure that we're all aware of the parables of Jesus.

We've heard them often, we've encountered them many times and they're very familiar to us. But none more so than the parable of the sheep and the goats, which Jesus told in Matthew chapter 25.

[ 1 : 59 ] Because in that parable Jesus explains what will happen at the second coming. And he says, Then the king will say to those on his right, Come, you who are blessed by my father, inherit the kingdom prepared for you from before the foundation of the world.

And the king will then say to those on his left, Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.

And these, says Jesus, will go away into eternal punishment, but the righteous into eternal life. But what I never realized is that the parable of the sheep and the goats, it isn't actually a parable.

Because a parable is simply an illustrative story with a deeper meaning. But when Jesus warned about his second coming, it wasn't an illustration with a deeper meaning.

Or this imaginary event. No, it was a promised reality. It was a promised reality. And so, my friend, the second coming of Jesus Christ, To judge the world and separate those who are in Christ and those who are out of Christ, It's a promised reality.

[ 3 : 52 ] And it will take place, Whether we are alive to see it or not. Jesus Christ will return. Jesus Christ will return.

And these are the very words which the Apostle Paul is affirming to the Thessalonians. Because, as we mentioned last Lord's Day, Paul is writing his first letter to the Thessalonians In order to remind them of the hope which they have as Christians.

And that they should take comfort in the fact that they have hope in death And they have hope at the resurrection. Because for the Christian, death is not the end.

For death after life is only a doorway into life after death. And as we saw last week, Paul describes the darkness and the pain of death.

He describes it to the Thessalonians in such a beautiful way. Because he says that those who have died, they have fallen asleep in Jesus. They have fallen asleep in Jesus.

[ 4 : 59 ] But in these closing verses in chapter 4, Paul not only speaks about the hope of the Christian at death, He also speaks about the hope of the Christian at the resurrection.

And he does so in order to comfort the Thessalonians. Which is what he says in the last verse, in verse 18. Therefore, encourage or comfort one another with these words.

And the hope of the Christian at death and the hope at the resurrection. It ought to be a comfort to us as Christians. And this is what the Catechism is describing to us in questions 37 and 38.

With question 37, which we were looking at last week. It highlights the hope of the Christian at death. And when we looked at that question from the perspective of verses 13 and 14.

We noted in those words that we see the reality of death, the result of death, the rest in death, and the resurrection after death. But now as we come to question 38 in the Catechism.

[ 6 : 05 ] We can see that from the following verses, from verse 15 onwards. We can see that Paul is highlighting for us the hope of the Christian at the resurrection.

And Paul does so by drawing our attention to four elements of the resurrection. The return of Christ. Rising in Christ.

Righteous before Christ. And rejoicing with Christ. Return of Christ. Rising in Christ. Righteous before Christ.

And rejoicing with Christ. That's what I'd like us to look at this evening. So first of all, the return or return of Christ. Return of Christ.

Look again at verse 15. Paul says, This is what we declare to you by a word from the Lord. That we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

[ 7 : 09 ] For the Lord himself will descend from heaven with a cry of command. With the voice of an archangel. And with the sound of the trumpet of God. And the dead in Christ will rise first.

As we mentioned last week. When the apostle Paul wrote to the Thessalonians. He was writing to a very young church.

And this young church was in the heart of an industrial and a commercial city. And it had only been established for a few years. Therefore the Thessalonians were not only a young church.

But they were also a young church with young Christians. And as young Christians they needed to grow in their faith. And in their understanding of the scriptures. But the reason Paul wrote to them was because of a misunderstanding.

That they had about the second coming of Christ. Because they thought that Jesus Christ would return immediately. Or fairly soon after his ascension into heaven.

[ 8 : 10 ] But as the years went by. Nothing changed. Jesus hadn't returned. And the second coming hadn't taken place. But what had changed was that some people in the church in Thessalonica.

They had died. Probably because of persecution. And this caused the Thessalonians upset and confusion. But they weren't upset and confused.

Because their loved ones had passed away. They were upset and confused. Because they thought that Jesus. Christ would return. Before anyone in the church would die.

And they were questioning why their church members had died before Jesus returned. And what would happen to them when Jesus does return. Because they were worried about those who had died.

They were worried that they wouldn't be saved. But when Paul highlights this misunderstanding. He wants to comfort the Thessalonians. By teaching them that even though Jesus Christ hasn't returned.

[ 9 : 11 ] Death is not the end of the story. Because Paul says. We're not like unbelievers. The Christian is not like an unbeliever. Who sorrows without hope.

Because we have hope. We have hope. We have hope in Jesus Christ. We have the greatest hope he says. In life and in death. Because we believe that Jesus died and rose again.

And that he will bring to glory all who fall asleep in Jesus. That's our hope says Paul. That's where our hope lies. It's based upon the finished work of Jesus Christ.

Because in the death and in the resurrection of Jesus. We have the death of death. Where death is defeated. And the grave is conquered. And the victory is won.

And that's what Paul was reminding us in 1 Corinthians 15. He was reminding the Corinthians then. That the hope of the Christian.

[ 10 : 13 ] It's in the resurrection of Jesus Christ. The empty tomb. Is the hope of the Christian. Because he says. As Paul says in 1 Corinthians.

I deliver to you. As of first importance. What I also received. That Christ died for our sins. In accordance to the scriptures. And that he was buried.

And that he was raised again on the third day. In accordance with the scriptures. And then Paul went on to say. If there is no resurrection from the dead.

Then not even Christ has been raised. And if Christ has not been raised. Then our preaching. It's in vain. And our faith he says.

It's in vain. And we are to be found. Misrepresenting God. We're preaching lies. For if the dead are not raised. Not even Christ has been raised. And if Christ has not been raised.

[ 11 : 10 ] Then your faith is futile. It's empty. And you're still in your sins. And those who have fallen asleep in Christ. He says have perished. And that was the great worry for the Thessalonians.

That those who have fallen asleep in Jesus. Had perished. But Paul reminded the Thessalonians. That God will bring with him.

Those who sleep in Jesus. But what caused the Thessalonians to question. And even to doubt the second coming. Was the delay.

And that's what causes many people. Today to question. And to doubt. Whether or not the second coming of Christ. Will take place. Because the delay between.

The resurrection of Jesus Christ. Christ. And now. Nearly 2000 years later. And inevitably such. A long wait.

[12:10] It causes people. Many people. Not only to question. When it will happen. But also. If it will ever happen. But if scripture has said.

That it will happen. Then it will happen. Because if scripture affirms to us. That God made the world. That Jesus. Was born of a virgin.

And that Jesus rose again. On the third day. Then we must believe. That Jesus will come a second time. To judge the world. But the delay. In the return of Jesus Christ.

It does cause. A lot of doubt. And even disbelief. About the whole thing. Which is why the Thessalonians. Were concerned. For those in their families.

Who had fallen asleep in Jesus. And yet Paul affirms to them. God. Will bring with him. Those. Who have fallen asleep.

[13:05] In Jesus. But I want to suggest to you. That that delay. Between the death of a Christian. And. The resurrection.

At the last day. That delay. Is almost immediate. The time frame. Between the death of a person. To their resurrection.

Is like falling asleep. And waking up again. Because when we think about. What sleep. Is. On average.

We sleep for about. Eight hours a night. If we're very lucky. But when we sleep. The time between. Falling asleep. And waking up.

It's almost immediate. It. We don't feel. The time long. And I believe. That that's what it's. It's like. When we sleep. The sleep of death. The time frame.

[14:00] Between. The death of a person. To their resurrection. At the last day. Is almost. Instantaneous. It's like. Falling asleep. And waking up again. But for those.

Who haven't yet. Falling asleep. That's us. The time. Seems long. The wait. Seems like. It's taking forever. Just like it is. When you can't sleep.

At night. You see every hour. Of the clock. And it's a long night. But at death. We belong. To the time frame. Of eternity. Where there is no time.

And the time frame. Between death. And the resurrection. After death. It's immediate. And this is why. The Bible. Emphasizes. The suddenness. Of the return.

Of Jesus Christ. Because he will. Return. From a realm. Without time. He will return. From eternity. And the time frame.

[14:58] From the resurrection. And the ascension. Of Jesus. To heaven. That time frame. Between the resurrection. To the day of judgment. It's almost immediate.

But when Jesus. Does return. Time will cease. All time. Time will come. To an end. The clock. Will stop.

Time will be no more. But for us. Who live. Within the boundaries. And government. Of time. The return. Of Jesus. Will come. At an hour.

When we least. Expect. And Paul. Reminds the Thessalonians. Of this fact. Because he says. In the following chapter. Into chapter 5.

He goes on to say. Just read it with me. At verse 1. He says. Now concerning the times. And seasons. Brothers. You have no need. To have anything. Written to you.

[15:53] For you yourselves. Are fully aware. That the day of the Lord. Will come like a thief. In the night. While people are saying. There is peace. And security. Then sudden destruction. Will come upon them.

As labor pains. Come upon. Upon a pregnant woman. And they will not escape. But you're not in darkness. Brothers. For that day. To surprise you. Like a thief.

For you're all. You are all children of light. Children of the day. We're not of the night. Or of darkness. So then let us not sleep. As others do. But let us keep awake.

And be sober. We're to watch. He says. And be ready. Because the return of Jesus Christ. Will be. Like a thief. In the night. It will be completely.

Unexpected. And Paul's warning. It's the same warning. As what Jesus gave us. You'll remember. That Jesus issued. The warning. That.

[16:48] As in the days of Noah. So will it be. For the coming. Of the son of man. In those days. Before the flood. They were eating. And drinking.

Marrying. And giving. And marriage. Until the day. That Noah entered the ark. And they were. Unaware. That the flood. Until the flood. Came. And they were swept away. And Jesus says. So will it be. With the coming. Of the son of man. But know this. That if the master. Of the house. Had known. In what hour. Of the night. The thief was coming. He would have stayed awake. And he would have not. Had his house broken into. Therefore you also. Must be ready. For the son of man. Is coming. At an hour. When you think not. And even the last words. About Bible. The last words. The last thing.

[17:42] Jesus. Jesus. Once to say to us. It ought to stress to us. The suddenness. Of Christ's coming. But also the urgency. Which we must have.

With the gospel. And our desire. As a church. And as a congregation. To reach people. Who are still lost. In their sins. Because Jesus says. In Revelation 22.

He. Who testifies. To these things. Says. Surely. I am coming. Quickly. Amen. Come. Lord. Jesus. And you know.

That was the way. In which Andrew Boner. Lived his life. He had an urgency. With the gospel. The Scottish minister. Of the 19th century.

He's reported. To have said. Every morning. He went to open. His curtains. Is it today. Lord. And when he would. Close his curtains. Again at night. He would say.

[18:40] Will it be tonight. Lord. And that's the way. We ought to live our lives. We should live our lives. In light. Of the second coming. And we should ask ourselves.

Would I like. Christ. To find me here. Doing this. Or in this. Spiritual condition. If he were to return. Today.

My friend. We need to be ready. And we need to prepare. For the return of Christ. Because when he returns. There will be many. Who rise. In Christ.

And you have to ensure. That you're one of them. That you will rise. In Christ. Which brings us. To consider secondly. Rising. In Christ.

We've looked at the return of Christ. But secondly. Rising. In Christ. Christ. He says in verse 16. For the Lord himself. Will descend from heaven.

[19:37] With a cry of command. With the voice of an archangel. With the sound of the trumpet of God. And the dead in Christ. Will rise. First. Paul moves on to this verse.

To explain what will happen. When Jesus Christ returns. And he says that. When the Lord descends. From heaven. It will not be an act of. Humiliation.

Like it was. With the incarnation. The birth of Jesus. He will descend. From his throne in heaven. As the Lord of hosts. And the King of kings.

And he will come in his glory. With all. The holy angels with him. And Paul tells us. That there will be. Three unique sounds. Which will be heard.

By everyone. Paul says. That Jesus. Will descend. From heaven. With a cry of command. With the voice. Of an archangel.

[20:36] And with the trumpet. Of God. Now the trumpet. Was a familiar feature. For the Jews. Because. Trumpets. Were either used.

To declare war. Or to announce. The arrival of a king. Or to gather people together. For a journey. And it seems that. All of these.

Thoughts. Are emphasized here. In the return of Christ. Because. The sound of a trumpet. It will announce. The final war.

Of the destruction. Of sin. Satan. And death. But the sound of the trumpet. Will also declare. That King Jesus. Has come. Come. And that he's come to.

Gather all his people together. To take them home. To be with himself. But Paul's mention. Of the voice of an archangel. What he says there.

[21:32] It's unclear. Michael is the only archangel. Mentioned in the Bible. But it's unclear. What his role will be. We'll just have to wait.

To find that one out. But what's noteworthy. And to some extent. Extents. So. Beautiful. Is the fact.

That when the Lord of glory. Descends from heaven. He will descend. With a cry of command. Where those. Who have fallen asleep. In Jesus. Will be called. Out of their sleep. They will be called. From their beds. And awoken. From their sleep. And you know. When I think. About the second coming.

I always. Imagine. Or I always think. About. Jairus' daughter. You remember. Jairus' daughter. Jairus was the synagogue ruler. Who went to Jesus.

[ 22 : 26 ] Because. His daughter was dying. She was sick. And at the point of death. But by the time. Jesus reached. Jairus' house. Everyone was coming out. Weeping. And wailing.

And crying. And saying that she's dead. There's no point. And you remember. What Jesus said. About Jairus' daughter. He said. The child is not dead. But only sleeping.

And Jesus went in. To where the child was. And he took her by her hand. And he said to her. Talitha chumi. Which means. Little girl. It's time.

To get up. It's time. To get up. And I believe. That that's what it would be like. For the Christian. Who has fallen asleep.

In Jesus. Jesus will stand. Over our grave. And he will say. It's time. To get up.

[ 23 : 22 ] It's time. To get up. It's a beautiful thought. But you know. I also think. There's an element. Of what happened. With Lazarus. That will also happen.

At the last day. Because when Jesus. Raised Lazarus. From the dead. He stood over his grave. Or in front of his grave. And he said. Lazarus.

Come forth. And it's interesting. The power that Jesus. Has over death. Is that. If he had just said. Come forth. All the graves. Would have opened.

But Jesus. Was specific. And Jesus. Called him. By name. Lazarus. Come forth. And I believe. That that's how. The dead in Christ. Will be raised first. Because Jesus. Because Jesus. Will call. All who are his. To come forth. And he will call them.

[ 24 : 18 ] All individually. By name. And say. It's time. To get up. But we also have to note. The language.

Which Paul is using here. To encourage. The Thessalonians. Jesus. Because Paul says. That at death. The Christian. Will fall asleep.

In Jesus. And it's a beautiful image. Of the death of a Christian. Which they. Just fall asleep.

Leaning. Leaning. Upon the bosom of Jesus. They fall asleep. In Jesus.

But at the resurrection. On the last day. Paul says. That the dead in Christ. Will rise first. The dead in Christ. Will rise. First.

And so Paul says. That the great hope. For the Christian. Is that they not only. Fall asleep. In Jesus. But they also rise. From their sleep. In Christ.

[ 25 : 12 ] And of course. The key word. For Paul. Is the word. In. The word. In. Because for Paul. Everything the Christian is. And everything the Christian has.

And everything. The Christian does. It's all because. They are in Christ. They are in him. They are united. To him. And they are in union. With him. In which. They are inseparably.

United. To Jesus Christ. Both in death. And in life. And this is the beauty. Of what Paul is saying. That even death.

The great separator. The great divider. The great enemy. The last enemy. It has no power. To separate. The Christian. From their savior. And even at the resurrection.

The Christian. Cannot. Be separated. From Jesus Christ. Cannot. It is impossible. But as we mentioned last week.

[ 26 : 08 ] The point of death. There is of course. The separation. Of the soul. And the body. Where the soul. Is made perfect. In holiness. Immediately. Passes into glory.

And the body. Is laid to rest. In the grave. Until the resurrection. But what I think. Is so wonderful. Is that. Even though. The remains. Are laid to rest. In the dust.

Of the earth. Those remains. Belong to Jesus. They are owned. By Jesus. Because they have been. Bought. By Jesus. And.

When. When a Christian. Dies. It is not only. Their soul. That is in union. With Christ. Their body. Is in union. With him too. Which means. That. When Jesus. Accomplished.

Our redemption. By his precious blood. He not only. Redeemed. Our soul. From hell. He also. Redeemed. Our body. From the corruption. And the destruction. Of the grave.

[ 27 : 03 ] And this is why. The Christian. Will receive. A new body. At the resurrection. They will receive. A glorious body. He says. That's what Paul said.

To the Philippians. Our citizenship. It's in heaven. And from it. We await a saviour. The Lord Jesus Christ. Who will transform.

Our lowly body. To be like his. Glorious body. But what will that. Glorious resurrection body. Look like.

As one commentator put it. The resurrection. Is not reconstruction. The resurrection. Is not reconstruction. It's not a. Reconstruction.

Of the body of sin. And decay. And disability. And death. It's a completely. New body. And this is also. What we were reading about. In 1 Corinthians 15.

[ 27 : 58 ] Where Paul. Is trying to describe. To the Corinthians. What a resurrected body. Will look like. And all he could say. Was that. It will look. And feel.

Nothing. Like the one. You now have. And Paul. Used the best. Earthly illustration. He could think of. Because he says. About the seed.

The seed. What you. He says about the seed. What you put into the ground. Is not what comes out of the ground. What you sow. Is not what you reap.

And Paul is saying. That that's the same. When the Christian dies. Because what is sown. Is perishable. But what is raised. Is imperishable. The body is sown.

He says. In dishonor. But it's raised in glory. Sown in weakness. Raised in power. Sown. A natural body. But raised. A spiritual body.

[ 28 : 56 ] And what Paul is saying. Is that. The body. Which goes into the ground. Is not the body. That will come out of it. Because the body. With all its sin. And ailments.

And disabilities. And pain. And decay. It will be raised. In Christ. Like Christ. Perfect.

In holiness. It will be raised. Up. In glory. The seed. Which was sown. In the ground. It will be raised.

Like a beautiful flower. But as Paul. Paul concluded. That chapter. About the resurrection. In 1 Corinthians 15.

He said something important. He said. Behold. I tell you. A mystery. We shall not all sleep. But we shall all be changed.

[ 29 : 53 ] In a moment. In the twinkling of an eye. At the last trumpet. For the trumpet. Will sound. And the dead. Will be raised. Imperishable. And we shall be changed. For this perishable body.

Must put on the imperishable. And this mortal body. Must put on immortality. But listen to what Paul says. When the perishable. Puts on the imperishable.

And the mortal. Puts on immortality. Then shall come to pass. The saying that is written. Death. Is swallowed up. In victory. O death.

Where is your sting? O grave. Where is your victory? The sting of sin. Is death. And the power of sin. Is the law. But thanks be to God. Who gives us. Gives us the victory.

Through our Lord. Jesus Christ. My friend. This is the victory. Of salvation. That when the Christian. Is raised. In Christ.

[ 30 : 51 ] They are righteous. Before Christ. And this is what I'd like us. To consider thirdly. We've considered the return of Christ. The rising in Christ.

But thirdly. Righteous before Christ. Righteous before Christ. Look again at verse 16. It says. For the Lord himself. Will descend from heaven.

With a cry of command. With the voice of an archangel. With the sound of the trumpet of God. And the dead in Christ. Will rise first. Then we who are alive. Who are left.

Will be caught up together. With them in the clouds. To meet the Lord in the air. And so we will always be. With the Lord. And what Paul draws our attention to here.

With these words. Is that. At the resurrection. We will see death swallowed up in victory. And those who. Rise in Christ.

[ 31 : 45 ] Because. Of his victory over death. They will stand as. Righteous before Christ. Christ. Because on that. Glorious day. When. All the graves of.

The Lord's people are opened. The bodies which are still. United. To Christ. And the souls which are still. In union with Christ. They will be. Reunited.

Reunited. Body and soul. Will be reunited. In which the whole person. Is reunited. While still united. To Jesus Christ.

And that union. It will be completed. When they stand. Before the judgment seat of Christ. At the last day. And they will stand.

Before. Their substitute. And they will not be condemned. But they will be. Openly. Acknowledged. [ 32 : 42 ] By Jesus. To the father. Because they will have an advocate. With the father. Someone. Someone who stands. On their behalf. They will have Jesus. Christ the righteous.

And he will. Stand. On behalf. Of the Christian. And say. This is a child of God. This is one. For whom I died. This is one.

Whom I love. And because of the Christians. Righteous standing. With God. Because of their. Justification. They will be acquitted.

And blameless. For all their sin. Blameless. They will stand. In Christ. Like Christ. Completely righteous.

In God's sight. My friend. If you are a Christian. There is no need. To fear. The day of judgment. Because if you are a Christian.

[ 33 : 39 ] If you love the Lord. If you love. Jesus. For all that he's done. And if you love. Following him. Then you are as righteous.

Listen to this. You are as righteous. Before him. Today. As you will be. On the day of judgment. But. And there has to be a but. But if you are not. A Christian. If you do not. Love the Lord. If you do not. Follow Jesus. If you don't want. To follow Jesus. Then you ought. To fear. The day of judgment. Because if the Christian.

Already knows. The outcome. Of the day of judgment. They are. Justified. If they know. Their outcome. Then you must also know.

[ 34 : 35 ] What your verdict. Will be too. I don't need to tell you. What your verdict. Will be. Because the position. You are in today. As someone. Who is out of Christ. Is the position.

You will be in. On the day of judgment. Unless. Unless. You do something. About it. My friend. You already know. Your verdict. On the day of judgment. Unless. Unless you close in. With Christ. And make him. Your Lord and Savior. But if you will not.

Bow the knee. In this world. Then you will. Bow it in the next. Because the promise. Of scripture. Is that. At the name of Jesus. Every knee. Will bow.

In heaven. And on earth. And in hell. And every tongue. Will confess. That Jesus Christ. Is Lord. To the glory.

[ 35 : 32 ] Of God. The father. Last week. We were considering. Some of the questions. In the larger catechism. In relation.

To what happens. At death. Well. The larger catechism. Goes on to explain. What happens. At the day of judgment. Question. 89. Asks.

What shall be done. To the wicked. At the day of judgment. And it says. I'll just read it to you. At the day of judgment. The wicked shall be set. On Christ's left hand.

And upon clear evidence. And full conviction. Of their own consciences. They shall have the fearful. But just. Sentence of condemnation. Pronounced against them. And thereupon.

Shall be cast out. From the favorable. Presence of God. God. And the glorious. Fellowship with Christ. His saints. And all his holy angels. Into hell. To be punished.

[ 36 : 27 ] With unspeakable. Torments. Both of body and soul. With the devil. And his angels. Forever. But question 90.

In the larger catechism. Asks. What shall be done. To the righteous. On the day of judgment. And the larger catechism. States. At the day of judgment.

The righteous. Being caught up. To Christ. In the clouds. Shall be set. On his right hand. And there. Openly acknowledged. And acquitted. Shall join with him. In the judging.

Of the reprobate. Angels and men. Shall be received. Into heaven. Where they shall be fully. And forever. Freed. From all sin. And misery. Filled with. Inconceivable.

Joys. Made perfectly. Holy. And happy. Both in body. And soul. In the company. Of innumerable. Saints. And holy angels. But especially.

[ 37 : 21 ] In the immediate vision. And fruition. Of God the Father. Of our Lord Jesus Christ. And of the Holy Spirit. To all. Eternity. And the catechism says.

And this. Is the perfect. And full. Communion. Which the members. Of the invisible church. Enjoy with Christ. In glory.

At the resurrection. And the day of judgment. It's a wonderful statement. I mean.

As we can see. There are. The contrasts. Are stark. And looking at it. I know. Which camp. I want to be in. But do you? Do you know. Which camp. You want to be in? And you know.

[ 38 : 17 ] When the apostle Paul. Spoke about. The day of judgment. He reminded them. All must appear. Before the judgment seat. Of Christ. And give an account.

Of the things done. In the body. Whether good or evil. But when. Paul spoke. About the day of judgment. He did so. With fear. And trembling. Because in the same breath. He went on to say. Knowing the terror. Of the Lord. We persuade men. Knowing the terror. Of the Lord. We persuade men.

And my friend. That's why. I tell you. About the day of judgment. Not to scare you. Not to manipulate you. But to emphasize. That this. Message. In the Bible.

Is a serious message. And one. Which must be taken. Seriously. Because it's being. Preached to you. With love. And a longing. To see you saved.

[ 39 : 15 ] And to come out. On the side of Christ. That's why. It's preached to you. My friend. I want you to know. Jesus Christ. And I want you to die.

Knowing. That when. He returns. At the last day. You will be rising. In Christ. And you will be righteous. Before Christ. And you will be going in.

To rejoice. With Christ. That's what I want you. To die knowing. But will you die.

Knowing that. That's the hope. Promise to us. In the gospel. But it's up to you. To respond to it. But what I'd like us.

To consider. In conclusion. Is. The rejoicing. With Christ. We've looked at. The return of Christ. Rising in Christ. Righteous before Christ. But rejoicing.

[ 40 : 13 ] With Christ. Rejoicing. With Christ. Then we. Who are alive. Who are left. Will be caught up. Together. With them. In the clouds.

To meet the Lord. In the air. And so. We will always be. With the Lord. Therefore. Encourage. One another. With these. Words. Paul knew.

How to comfort. The Thessalonians. Because he reminds them. Of the hope. The Christian. Has at death. And the hope. The Christian. Has. At the resurrection. The Christian.

But when Paul says. We shall always be. With the Lord. He's. Emphasizing. The security. Salvation. Promises. To the believer. Because salvation. Is not only about.

Being saved. From sin. It's also about. Being saved. To the Savior. And this is what. Jesus promised. He said. In my father's house.

[ 41 : 09 ] Are many mansions. If it were not so. I would have told you. I go. To prepare. A place for you. And if I go. I will come again. And receive you. Unto myself.

But where I am. There. You may be also. My friend. That's the hope. Of the Christian. That this Jesus. Who began. A good work. In you. Will bring it all.

On to completion. At the day. Of Jesus Christ. And it will be completed. When the Christian. Is glorified. In heaven. And as we've seen.

Over the past. Couple of months. We've been. Looking at all these questions. In the catechism. And seeing. The application. Of the work of Christ. In the heart.

Of the believer. And we've seen. How it is applied. To us. By the Holy Spirit. Where it began. At the very beginning. With our regeneration. By making us alive again.

[ 42 : 04 ] And our union. With Christ. Uniting us to Jesus. In our effectual calling. And all the benefits. That we receive. From it. Are that we are. Declared righteous.

In God's sight. We're justified. We're declared. A son or a daughter. Of our heavenly father. We're adopted. We're changed. Into the likeness. Of Jesus. We're being sanctified.

But we are promised. Every spiritual blessing. In heavenly places. Where we can say. With full confidence. And assurance. God loves me. Jesus died for me. The Holy Spirit.

Lives in me. The Lord is good to me. My saviour is keeping me. And as Christians. Our saviour is keeping us. Until that work. Is complete.

And we stand before him. In glory. And when we stand before him. With body and soul. Reunited. We have the promise.

[ 43 : 01 ] That after everything. We've gone through. In this life. And all that we've seen. And all that we may have experienced. And all the pains.

And all the sorrows. And all the heartaches. That this world brought. Into our experience. We have the promise. That God will wipe away. Every tear.

From our eyes. And there will be no more death. Neither sorrow. Nor crying. There will be no more pain. And all the former things. Will have passed away.

And as a glorified people. Who have been gathered. From all the nations. And peoples. And tribes. And languages. Will stand before the throne.

And before the lamb. Clothed in. White robes. Crying with a loud voice. Salvation. Belongs. To our God. And to the one.

[ 43 : 59 ] Who sits on the throne. And to the lamb. And we will fall on our faces. Before the throne. Singing. That new song. To the Lord.

Worthy is the lamb. Who was slain. To receive power. And riches. And wisdom. And strength. And honour. And glory. And blessing.

Forever and ever. Amen. My friend. The best is yet to come. The best is yet to come.

Because at the return of Christ. The Christian will be rising in Christ. Righteous before Christ. And rejoicing with Christ.

And you know. This ought to give to us the greatest comfort. Like it did for the Thessalonians.

Because when we consider the glory to come.

[ 45 : 01 ] We are given a proper perspective on things. That our light affliction. Which is but for a moment. It's working for us.

A far more exceeding. And eternal weight of glory. While we do not look to the things which are seen. But to the things which are not seen.

For the things which are seen. As Paul says they're temporary. But the things which are not seen. Are eternal. And you know.

This is why the young Scottish minister. Robert Murray McShane. He died at 29. That's why he could write.

When this passing world is done. When has he sunk yon glaring sun. When we stand with Christ in glory.

[ 45 : 57 ] Looking o'er life's finished story. Then Lord shall I fully know. Not till then. How much I owe. The best is yet.

To come. May the Lord bless these thoughts to us. Let us pray. O Father in heaven. We thank thee for the wonder of salvation.

That it alone belongs to thee. And Lord we give thanks that thou. In thy grace and thy mercy. O that thou wouldest draw sinners such as we are to thyself.

That we would be those who are changed. In the twinkling of an eye. To look. Like thy beloved son Jesus. Help us Lord to have a mind towards the things of eternity.

Help us to prepare ourselves. For that city which hath foundations. Whose builder and maker is God. Help us Lord to be found in Christ.

[ 47 : 25 ] Christ. And to rise in Christ. To be righteous before him. And to rejoice with him. That we would all be found there. That when we stand in glory.

And when we see his face. That we would also all see one another. We would see one another and say that it is good for us to be here. Lord. All go before us we pray.

Keep us on the narrow path. That leads to life. Do us good for Jesus sake. Amen. We shall conclude by singing in Psalm 149.

Psalm 149. Page 450 in the blue book. Psalm 149.

Singing from the beginning down to the verse marked 5. Praise ye the Lord unto him sing.

[ 48 : 33 ] A new song and his praise. In the assembly of his saints. In sweet sounds do ye raise. That Israel in his maker joy. And to him praises sing. That all of Zion's children are.

Be joyful in their king. Down to the verse marked 5 of Psalm 149. To God's praise. Praise ye the Lord.

Come to him. Gandalf and his praise. Ar Despite the tune. Amen. Be united must do we see. Then the praise.

We say unto him. Is He all now are believes hope. To God's praise. Him are weak. I warning none. But pray to Him. To truly our grace. sweet sons do he raise.

Let his end make her joy to the embraces sing.

[ 49 : 42 ] Let all the Zion's children are, be joyful in their King.

Oh, let them come to his reigning, to praise the sin of the hands.  
Let them with temper and with heart, in songs his praise I pass.  
For God the pleasure taken those that his soul may be.  
And he with salvation that he will beautify.

[ 51 : 04 ] And in his glory excellent let all his sins rejoice.

Let them to him upon their veins about lift up their voice.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit  
be with you all, now and forevermore. Amen. Amen.