

Falling Asleep in Jesus

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 19 June 2016

Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if we could, this evening, with the Lord's help and guidance, if we could turn back to that portion of scripture that we read. First letter of Paul to the Thessalonians in chapter 4.

1 Thessalonians chapter 4. And if we take as our text for consideration the words of verses 13 and 14. 1 Thessalonians chapter 4 at verse 13.

But we do not want you to be uninformed, brothers, about those who are asleep. For you may not grieve as others do who have no hope.

For since we believe that Jesus died and rose again, even so through Jesus, God will bring with him those who have fallen asleep.

If we believe that Jesus died and rose again, even so God will bring with him those who sleep in Jesus.

[1 : 03] Those who sleep in Jesus. There are many people throughout the world who would debate, discuss and even argue over the question whether or not there is life after death.

But it was John Blanchard, the well-known Christian author and apologist who was speaking, consequently, in Carlyway on Thursday evening. He wrote in one of his books that there is no one in the world who has ever debated or discussed or argued over the question, is there death after life?

Many have argued over whether there is life after death. But no one has ever argued over whether there is death after life. Because everyone knows that death is our greatest certainty.

As John Blanchard wrote on another occasion, he said, man can defy gravity, but he cannot defy the grave. My friend, there is nothing surer than death.

And we see it all the time. We are continually reminded of its voice and its presence in our communities. We know that there is nothing in this world that can stop it.

[2 : 25] Not even the best medical science in all the world can stop this great epidemic that we have. Nothing in all the world can stop it.

And we all know it's coming. And that one day it will come to us. Far too often we think that that day is somewhere in the distant future.

But what we forget is that death is no respecter of persons. And sometimes it doesn't ask us how old we are. It doesn't ask if we have sorted out all our finances.

It doesn't ask if we have made a will. It doesn't ask if we have ensured that everyone in our family will be fine. It doesn't even ask if we are ready. Because sometimes death doesn't ask us any questions.

It just comes and it just takes. And is that not what Jesus said about our enemy? That and it's certainly true of our last enemy death.

[3 : 29] That the thief comes only to steal and to kill and to destroy. But Jesus said I have come that they might have life and have it more abundantly.

And that's the promise of the gospel. In fact that is the gospel. Because the bad news is that we are all going to die. Sin has infected and affected everyone in this world.

And we all have this disease of sin and we all carry it. We are all sinners by nature. And sinners by practice. And the cost of being a sinner is death.

The wages of sin says the Bible is death. Not only physical death but spiritual death. And that's the bad news. The really bad news.

The devastating news. But the good news. The gospel. The good news is that the gift of God. Is eternal life. Through Jesus Christ our Lord.

[4 : 33] My friend the hope of the Christian. In the face of death. It isn't what will happen at death. Or when it will happen. Or why it will happen.

Or how it will happen. The hope of the Christian. Is that when it does happen. Death is not the end. Death after life.

Is only a doorway. Into life after death. And this is what Paul is talking about here. In his first letter to the Thessalonians.

He was writing 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 death is not the end.

But 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.

[5 : 32] They have fallen asleep. In Jesus. They have fallen asleep. In Jesus. 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 of chapter 4.

Therefore encourage one another with these words. And so the hope of the Christian at death. And the hope of the Christian at the resurrection. It ought to be a comfort to us.

As Christians. And this is what the Catechism is describing for us. In question 37 and 38. Where question 37. Which we're looking at this evening.

It highlights the hope of the Christian at death. Then question 38. Which we'll look at. God willing. Next Lord's Day. It highlights for us the hope of the Christian at the resurrection.

[6 : 35] It highlights the hope of the Christian at the resurrection. A beautiful thought. But this evening we're focusing our attention upon these verses. Verses 13 and 14.

And we're seeking to understand why there is comfort. And hope for the Christian at death. And I'd like us to consider this topic under four headings.

The four headings. The reality of death. The result of death. The rest in death. And the resurrection after death. The reality of death.

The result of death. The rest in death. And the resurrection after death. So we look firstly at the reality of death. The reality of death.

The Westminster Larger Catechism. Which is similar to a shorter catechism. It's printed out on your sheet. That you have in the intimations. The Larger Catechism.

[7 : 35] It's pretty much the same as the shorter one. But only with more questions. And question 84. It asks. Shall all men die? In other words.

Does everyone die? And the Larger Catechism gives the following answer. It says. Death being threatened as the wages of sin. It is appointed unto all men once to die.

For all have sinned. And that's what's highlighted for us in scripture. That the wages of sin is death. And that it's appointed unto man once to die. And after that.

The judgment. And you know. It was Solomon. Solomon. The wisest man who ever lived. He emphasized in his sermon. In the book of Ecclesiastes.

That everything in this life. He said. It will have a beginning. And if it has a beginning. Then it will have an end point. If it has an alpha point. It will have an omega point.

[8 : 29] And he said. To everything. There is a season. And a time for every purpose. Under heaven. A time to be born. And a time to die.

But it wasn't only Solomon. Who wrote about the reality of death. Moses. The man of God. He also mentioned it. When he was praying about it. In Psalm 90. The psalm we were just singing.

And Psalm 90. It's the oldest psalm in the Psalter. It's over three and a half thousand years old. And way back then. Moses was aware.

Of the fact. That life is short. Death is sure. Sin is the cause. And Christ is the cure. Because having described God.

As this eternal dwelling place. In the beginning of his prayer. The eternal dwelling place. He says. That will never change. Or be removed. Moses said about us. He came to us.

[9 : 27] And he said. That our years in this life. They're like a tale that is told. Where they all pass by. So quickly. In fact. Moses said.

That the length of our days. In this world. Will reach its limit. At about 70 years. Three score and ten. Which isn't many. But if the Lord is gracious. He says.

If we're kept. In good health. Moses said. That if we reach. We will reach 80 years. Or more. But he affirms. That the outcome. Will still be the same.

Regardless of our age. He says. That our life. He says. It is soon cut off. And we are removed. We are removed. From this world. And from the scene of time.

But Moses. He didn't just. Speak about the reality of death. In order to. To point out the facts. And highlight all the. The figures for us. He spoke about the reality of death. In order that we.

[10:22] Would take it seriously. He spoke about the reality of death. In order that we. Wouldn't waste our life. He spoke about the reality of death. In order that we would. Consider eternity.

And the God of eternity. Moses. Spoke about death. In order. To point us. To the hope. Which is found in Psalm 90.

The hope. Of keeping our end. In mind. And to count our days. And to apply our hearts. To God's wisdom. And to God's truth.

That we may live. Accordingly. Because far too often. We think that it won't be us. And we think that it won't happen to us.

And that's the greatest lie. Which the devil tells us. That our death. Is a distant. Event. In the distant future. And we have.

[11:20] Plenty of time. Plenty of time. But. All we have to do. All we have to do. Is look around our community.

And consider some of the homes. And some of the families. And see the devastation. Which death has brought. Upon them. And that's what Moses says. In Psalm 90.

He says. The wisest thing. We could ever do. Is to count our days. And to apply our hearts to wisdom. By seeking the Lord. But you know.

It's not only Solomon and Moses. These great men of the Old Testament. It's not only them. Who spoke about the reality of death. David did too. In Psalm 103.

We were singing it as well. And David said that God. He doesn't forget that we are dust. We forget that we are dust. We think that we are invincible.

[12:15] And unstoppable. But God remembers that we are dust. Because he made us from the dust. And the curse that is upon us. Is that from the dust we came.

And to the dust we shall return. But more than that. Says David. We are not only like dust. He says. We are like the grass. The grass which.

Grows like the flowers in a field. Where the field is in bloom. Only for a season. And when the harvest comes. And it's soon cut down.

Then the wind passes over it. The wind passes over it. And the place. Which once knew us. And was familiar with us. And accustomed to us. It will know us no more.

And as the wind passes over. And another season comes. And another generation emerges. As everyone will forget. That we were once there. We will only be a distant memory.

[13:16] And you know my friend. The Bible is repeatedly stressing to us. That this life is not permanent. This is not our long home. This is not our final resting place.

Because we are only passing through. But before you begin to think. That this is just a morbid. Sunday night sermon. I want you to see.

That this is reality. This is reality. There is nothing more real to us. Than the subject of death. There is nothing more relevant to us.

Than the subject of death. This is not an old fashioned. Outdated phenomenon. No. Death is still claiming its victims. And death is still with us.

And we are all involved in it. And no one. No one is excluded. And I don't need to tell you. Oh I don't need to tell you.

[14:20] That death. It's one of the most painful experiences in life. I don't need to describe to you. The pain. And the heartache. And the brokenness. That death leaves in families.

And brings to family homes. I don't need to explain. The loneliness. And the silence. And the void. That is left. In people's lives. And that when death does take place.

We are but poor comforters. Because there are no words. Which can be said. Or no expressions of condolence. That can never be enough.

That can never mend. The broken hearts of those. Who are mourning. And you know. That's why we come together. As a community. At times of death. And gather in God's house.

And seek the comfort. And consolation. And help of the God. Who made us. And the God. Who understands us. Even in times of sorrow. Because he is the God of all comfort.

[15:18] He is the. The father of mercies. And his son. Jesus Christ. He is the victor over death. And he has got the power over the grave. And that is where we ought to find comfort.

That is what Paul is reminding us here. That we do not sorrow. As those without hope. Because our hope. He says.

It's sure. And steadfast. It's found. In Jesus Christ. The anchor. Of our soul. But you know. You know what saddens me.

And what I find so hard. To understand. Is that. People don't view death. As the enemy. And what I find.

Difficult. Is that they try to make light. Of death. And they try to soften the blow. Not by looking to Christ. And exalting his name. But. By looking to self.

[16:17] And exalting man. My friend. Let me say this clearly. A funeral. Is not about exalting man. It's not about telling everyone.

How good. A person was. Or what they did. In their life. Or how nice they were. A funeral. Is not about. Reading. Eulogies. Or making tributes. Or giving homages.

It's not about sending people. To heaven. Who were graceless. And godless. A funeral. Is an act of worship. Therefore. It ought to be all about God.

Yes. Of course. A funeral. Is to give thanks. To the God. Who. Who gave that precious life. And to give thanks. For the person who died. And all that they were.

To their family. And to their community. And to their friends. Is. But a funeral. It's not about. Exalting the dead. It's about. Seeking comfort. For the living.

[17:14] By looking. To a risen. And exalted Christ. Because that's. Where true. Comfort. Is to be found. That's. Where lasting hope.

And assurance. Can be located. By trusting. In a Christ. Who entered into death. A Christ. Who died. Our death. A Christ. Who gives to us. The hope.

Of eternal life. And you know. This is what Paul. Is talking about. That's what he's emphasizing. To the Thessalonians. He's writing about. The hope. And the comfort.

Of the Christian. At death. And so we've looked. At the reality of death. But secondly. Let's consider. The result of death. The result of death.

Read again with me. Verse 13. But we do not want you. To be uninformed brothers. About those who are asleep. That you may not grieve. As others do.

[18:11] Who have no hope. And when Paul wrote. To these Thessalonians. He was writing. To a very young church. Thessalonica. Was an industrial.

And commercial. City. In Greece. And by the time. Paul wrote this letter. They had only been established. As a church. For only about. A few years. And so.

The Thessalonians. Were not only a young church. But they were also a young church. Full of 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. They had. About the second coming. Of Christ. They thought. That Jesus Christ.

Would return. Immediately. Or. Fairly soon. After his. Ascension. To heaven. But as the years. Went by. Nothing changed.

[19:06] Jesus. Hadn't returned. And the second coming. Hadn't taken place. But what had. Changed. Was that. Some people. In the congregation. Of the church. In Thessalonica. They had died.

Probably because. Of persecution. And this. Caused the Thessalonians. Great 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 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. Did return. And this confusion. Of the Thessalonians.

It was because. They had taken. Literally. The words of Jesus. When Jesus. Said. To his disciples. He said. To them. There are some. Standing here. Who will not.

[20:01] Taste death. Until they see. The kingdom of God. After it has come. In power. But in that statement. Jesus wasn't talking. About the second coming. He was talking about.

The transfiguration. And the revelation. Of his glory. To the disciples. And the young Thessalonians. They had. Misunderstood. The teaching of Jesus. And they had. Concluded.

That something. Must be wrong. And they were worried. That those who had died. Weren't actually saved. But when Paul highlights. This misunderstanding. He wants.

To comfort the Thessalonians. By teaching them. That even though. Jesus Christ. Hasn't returned. Death is not the end. Of the story. And Paul says.

We are not like. Unbelievers. Who have no hope. Because we have hope. He says. We have hope. In Jesus Christ. That even though.

[20 : 56] There is. Death. After life. There is also. Life. After death. We are not to sorrow. As those who have no hope. He's saying. Because we have the greatest.

Hope in life. And. The greatest hope. Even in the face of death. Because we believe. He says. 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. Because in the death. Of Jesus Christ. We have the death of death.

It's all based upon. The finished work of Christ. Where death is defeated. And the grave is conquered. And the victory is won. But there's more than that.

And this is what Paul is drawing our attention to. Because the hope of the Christian. At death. Is that they are made perfect. In holiness. Which means that the result of death.

[21 : 59] It completes the work. Of redemption. In the heart of a believer. Where the work is finished. There is a result. And this is what we've been looking at.

Over the past few weeks. In the catechism. Where we've been looking at. The application of. The work of Christ. In the heart. Of a believer. And time and time again.

We've said that the death of Jesus. On the cross. And the resurrection. It is applied to us. By the Holy Spirit. For the Holy Spirit. He works. Faith in us.

By revealing Jesus to us. He illuminates to us. Jesus. And he exalts Jesus. Before us. In the gospel. And we said that the Holy Spirit. Does this.

By regeneration. By making us. Alive again. He does it by our. Union with Christ. Where we are. Inseparably. United. To him.

[22 : 53] He does it by our. Effectual calling. Where we. Hear the gospel. We hear the call. To come to Christ. Pressing upon our heart. And because we respond.

To that call. We are. We receive the benefits. Of it. And our status. As a sinner. Changes. Because. As we've learned. We are declared.

Righteous in God's sight. By our justification. We are declared. A son. Or a daughter. Of our heavenly father. By our adoption. And in our sanctification.

We are changed. From being a sinner. To a saint. By being molded. And reshaped. Into the likeness. Of Jesus. And this. Change in our lives.

It's a remarkable change. And it's all of grace. From beginning. To end. But. In addition. To this. We saw last time. That there are many.

[23 : 47] Spiritual blessings. Which accompany. And flow. From this transformation. Of a believer. Because in Christ. Says Paul. To the Ephesians.

We have every. Spiritual blessing. In heavenly places. In Christ. And we can say. With full confidence. And assurance. That God loves me. Jesus died for me.

The Holy Spirit. Lives in me. The Lord is good to me. And my Savior. Is keeping me. And as Christians. Our Savior.

Is keeping us. Until we leave. This. World. And so my friend. The moment a believer. Dies. Salvation. In their heart.

Is complete. Sanctification. Is complete. Which means. That the result. Of death. Is that they're freed. From all sin. And all sinful tendencies.

[24 : 44] They're freed. From the war. Between the world. The flesh. And the devil. They are free. Indeed. Free in Christ. And they're made. Perfect. In holiness.

And you know. I love the way. In which the larger catechism. Explains. What happens. When a Christian dies. And even. Why a Christian dies. Because.

Question 85. In the larger catechism. It asks. Death being the wages of sin. Then it says. Why are not. The righteous. Delivered from death. Seeing all their sins.

Are forgiven in Christ. And what the catechism. Is asking. It says. That if Jesus died. Our death. Why does a Christian. Have to experience. Suffering and death. And the catechism. Gives this answer. It says. The righteous. Shall be delivered. From death itself. At the last day. And even in death. Are delivered. From the sting. And the curse of it. So that although they die.

[25 : 41] Yet it is out of God's love. To free them. Perfectly. From sin and misery. And to make them. Capable. Of further communion. With Christ. In glory.

Which they then. Enter upon. And it's an amazing way. To put it. That death. For a Christian. Is an act. Of God's love.

In which he frees them. From the sin. And misery. Of this life. And he brings them. Into glory. Where they are. Made perfect.

In holiness. And they do. Immediately. Pass. Into glory. And was that not the experience. Of the thief on the cross. Someone.

You probably wouldn't think. Who was made perfect. In holiness. But you remember. That when Jesus. Was crucified. He was crucified. Between two criminals. And where one of the criminals.

[26 : 38] At the side of Christ. He. He cursed Christ. All the way. To hell. But the other. Said to Jesus. Lord. Remember me. When you come into your kingdom.

And Jesus. Responded. To that thief. Today. Today. You will be with me. In paradise. Having spent his life.

As a criminal. Chasing after. The world. Lord. He met with Jesus. At the eleventh hour. And when he closed his eyes. On this world. For the last time. He opened them.

In paradise. He didn't enter purgatory. Or into an immediate. Intermediate state. He opened his eyes. In paradise. With Jesus. Jesus. Because at death.

The thief on the cross. Was made perfect. In holiness. Salvation's work. Was done. Although it was a short work. It was done. And he immediately. Passed into glory.

[27 : 36] And he didn't pass into glory. Because of his baptism. Because he was never baptized. He didn't pass into glory. Because of his good works. Or his church attendance. Or his bible reading.

Or anything else. Because he never did anything. Any of that. No the thief on the cross. Was made perfect. In holiness. And immediately. Immediately. Passed into glory. Because of his faith.

In Jesus Christ. And Jesus Christ. Alone. And I find that's. How you will pass into glory too. Faith. In Jesus Christ. And Jesus Christ. Alone. Not by anything you've done. But just by faith in Jesus.

Because the result of death.

Is that salvation's work. In the heart. Is complete. And so we've considered. The reality of death. The result of death. But thirdly. I'd like us to consider.

[28 : 32] The rest. In death. The rest. In death. You look at verse 14. It says. For since we believe. That Jesus died. And rose again.

Even so. Through Jesus. God will bring with him. Those who have fallen. Asleep. And as we've said already. Paul sought to comfort. The Thessalonians.

By these words. And there's no doubt. They are great words. Of comfort. Because Paul affirms. That the reason. Why Christians. Should not.

Despair. In the face of death. And sorrow. As those who have no hope. It's all based upon. The fundamental. Confession. Of the church. Of Jesus Christ. He says. We believe.

That Jesus died. And rose again. We believe. That Jesus died. And rose again. And then. Built upon that. Confession. Is the hope.

[29 : 26] Of the resurrection. Of the dead. Because what Paul is saying. Is that. As Jesus died. And was rose again. So God. Will also raise those. Who have fallen.

Asleep. In Jesus. And you know. I think. That Paul. What Paul says here. Is that. It's one of the most. Beautiful ways. To describe death.

Because death. It's an awful thing. An awful experience. It's the great separator. The great divider. It tears apart. Homes and. And families.

But. For us personally. As those who are still. Living. It is the great unknown. We've never been through it before.

We don't know. What it's like. And when we will face it. We have to face it alone. We can't bring our family into it. We can't bring our friends into it.

[30 : 25] We can't bring the elders into it. We can't bring our minister into it. We have to face death. On our own. But here Paul reminds us. That that's not.

Entirely the case. For the Christian. Because the Christian doesn't face death. On their own. He says they have. They have to face death. With Jesus by their side.

And is that not what David said. He said about the shepherd. In Psalm 23. That he was able to. Confess. That the Lord is his shepherd.

And that as his shepherd. The Lord will. Lead him to. Feed in the green pastures. And. To drink beside the still waters. And David says. Yea. Even though I walk.

Through the valley of the shadow of death. I will fear no evil. Why? For you are with me. And your rod. And your staff. They comfort me.

[31 : 22] And that's a comfort. Which Paul is seeking. To give the Thessalonians. By explaining to them. That when a Christian dies. And when they sleep. The sleep of death. It's as if they are only falling asleep.

They are falling asleep. In Jesus. And Paul is giving to us. This beautiful image. Of the death of a Christian. As one of which.

They just fall asleep. Leaning upon the bosom of Jesus. They fall asleep in Jesus. And of course. The key word for Paul. Is the word. In. In. 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. They are in union. With Christ.

[32 : 18] 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 saviour. That even in death.

The Christian. Cannot be separated. From Christ. Is that not what Paul asked. The Romans. In chapter 8. Who shall separate us. From the love of Christ.

Shall tribulation. No. Shall greatness. Distress. No. No persecution. No famine. No. Nakedness. No peril. No sword. No. No.

And all these things. He says. We are more than conquerors. Through him that loved us. For I am persuaded. Says Paul. That neither death. Nor life. Nor angels. Nor principalities.

[33 : 10] Nor powers. Nor things present. Nor things to come. Nor any other creature. It's. Nothing. He says. Is able to separate us. From the love of God.

Which is in Christ Jesus. Our Lord. Nothing in all the world. He says. Or in the world to come. Is able to separate us.

From this Christ. And so my Christian friend. When we lie down. To sleep. The sleep of death. Doesn't matter how we fall asleep.

In this world. Whether peacefully. Or painfully. We are falling asleep. In the arms of Christ. And that's the image.

We were given of Stephen's death. In Acts chapter 7. You remember Stephen. The first Christian martyr. Of the New Testament.

[34 : 06] Where he was stoned. To death. For preaching about the Christ he loved. And yet the book of Acts. It doesn't highlight the stoning of Stephen. Instead it highlights the peace.

And the comfort. And the hope. That Stephen had at death. Because the last two verses. Of Acts chapter 7. They read it says. And as they were stoning Stephen.

He called out. Lord Jesus. Receive my spirit. And falling to his knees. He cried out with a loud voice. Lord. Do not hold this sin against them.

And when he had said this. He fell. Asleep. Although Stephen was stoned to death. He's portrayed as falling asleep.

In the arms of Jesus. He was comforted. In his death. By the Christ. He was in union with. But at the point of death.

[35 : 02] There is of course. A separation. Separation of soul and body. Where the soul. Made perfect in holiness. It immediately passes into glory.

And the body. It's laid in a 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. Still belong to Jesus. They're still owned. By Jesus. They have been.

Bought by Jesus. Because when a Christian. Dies. It's not only their soul. That's in union with Christ. Their body is too.

Which means that when Jesus. Accomplished. Our redemption. By his precious blood. He not only redeemed. Our soul from hell. He also redeemed.

[35 : 58] Our body. From the destruction. And the corruption. Of the grave. And this is why the Christian. Will receive a new body. At the resurrection. They will receive.

A glorious body. 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. My Christian friend.

We are being reminded. This evening. That one day. We will have to put off. This. Outer garment. That is slowly. Fading away.

But our hope. Is that. One day. In the future. We will be clothed. With a glorious body. That will be incorruptible.

[36 : 53] Undeified. And that does not. Fade away. But until then. We must keep. Trusting. That God has. Promised. To bring with him.

Those. Who have fallen asleep. In Jesus. Because there is a delay. Between now. And that glorious day. When all the graves.

Will be opened. And the dead in Christ. Will rise. To meet their saviour. Who loved them. And gave himself. For them. Which brings us.

To consider lastly. And only in a few words. The resurrection. After death. The resurrection. After death. Read again.

Just once again. Verse 14. For since we believe. That Jesus died. And rose again. Even so. Through Jesus. God will bring. With him. Those.

[37 : 49] Who have fallen. Asleep. We'll consider. The resurrection. After death. More fully. And God willing. Next Lord's day. When we consider. The following verses.

After what Paul. Is saying here. But I just want to look. In conclusion. At question 86. In the larger catechism. Because it sums up.

Everything that Paul. Has been teaching us. This evening. He's been teaching us. About the reality of death. The result of death. The rest in death. And the resurrection.

After death. And this is what the catechism asks. What is the communion. And glory with Christ. Which the members. Of the invisible church. Enjoy immediately. After death.

In other words. What can a Christian. Expect. And hope for. At death. And this is what the catechism says. The communion. And glory with Christ.

[38 : 45] Which the members. Of the invisible church. Enjoy. Immediately. After death. Is that their souls. Are then made. Perfect in holiness. And we are received. Into the highest heavens.

Where they behold. The face of God. And light. And glory. Waiting for the full redemption. Of their bodies. Which even in death. Continue. United to Christ.

And rest in their graves. As in their beds. Till at the last day. They be again united. To their souls. It's a beautiful statement. About the comfort.

And hope. The Christian has. At death. But as you know. The larger catechism. Doesn't stop there. Because it draws our attention. To the reality of death.

The result of death. The rest in death. And the resurrection. After death. It draws our attention. To these things. And to a person. Who dies. Without Christ.

[39 : 44] Because the catechism says. Whereas. The souls of the wicked. Are at their death. Cast into hell. Where they remain. In torments.

And utter darkness. And their bodies. Kept in their graves. As in their prisons. Till the resurrection. And judgment. Of the great.

Day. My friend. There is a stark. Contrast. Between dying. In Christ.

And dying. Out of Christ. And so the only question. I want us to leave with this evening. Is how.

Will we die. How will we die. Will we die in Christ. Or out of Christ.

[40 : 42] I hope. And I pray. I really do. I hope. That we will all. Fall asleep. In the arms of Jesus.

May the Lord bless these thoughts to us. Let us pray. O Lord. Our gracious God. We stand before thee. As a God of eternity.

A God who has no beginning. And who has no end. And we look at ourselves. And we realize. That we are those who have a beginning. And we have an end. Help us Lord.

To bear our end in mind. Help us to be found in Christ. For time. And for eternity. Or to be. Leaning upon him. To be resting in him.

To know that he is the great saviour. Who has defeated death. Who has conquered the grave. Who has triumphed victoriously. Bless us we pray. Bless thy word to our souls.

[41 : 40] Help us Lord. Not to leave it in the pew. But to take it home in our heart. Go before us in the week that lies ahead. O a week that is unknown to us. But a week that has been known to thee.

Since the beginning of time. Do us good then we pray. For Jesus sake. Amen. We shall conclude by singing in Psalm 4.

Psalm 4. That's page 202. In the Scottish Psalter. Psalm 4. Psalm 4.

Singing from verse 6. Down to the end of the psalm. Psalm 4 from verse 6. Oh who will show us any good. Is that which many say. But of thy countenance the light.

Lord lift on us all way. Upon my heart bestowed by thee. More gladness I have found. Than they in then. When corn and wine. Did most with them abound.

[42 : 48] I will both lay me down in peace. And quiet sleep will take. Because thou only me to dwell. In safety. Lord. God. Does make. These marshes of Psalm 4.

To God's praise. Amen. All who will show us any good.

Good. Is that which many say. But of thy countenance the light.

Lord lift on us all way. Upon my heart.

Be stowed by thee. Lord God. Let us. I have found.

[43 : 57] The name in then. When corn and wine. Dead most with them abound.

I will both lay me down in peace.

And quietly sleep will take. Because thou only me to dwell.

In safety Lord. Does make. 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.