

# A State of Supreme Happiness

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[ 0 : 00 ] We're going to turn to Revelation chapter 14, the book of Revelation and chapter 14. And we'll read at verse 13, page 1245, and it's Revelation chapter 14 and verse 13.

And I heard a voice from heaven saying, write this, blessed are the dead who die in the Lord from now on.

Blessed indeed, says the Spirit, that they may rest from their labors for their deeds follow them. Amen. Those of you who have been following our series in Revelation and who have followed what we've been saying in this chapter will know that this passage, I've said before, is about three sermons given by three angels.

And we've spoken about the first and the second sermon. And you'll notice that I've skipped the third sermon. That's not because I'm afraid of it, even although it contains some very uncomfortable and frightening words.

[ 1 : 36 ] I'm not afraid of it and I'm not ashamed of it. And I have every intention of coming back to it at some point soon. There are two reasons this evening why I've decided why we want to skip that third sermon.

There are two reasons. One of them is simply because our series on the Pilgrim's Progress seems to just fit. It seems to weave its way into this verse 13.

But more importantly, as you know, we have had our own bereavement as a family. And we have lost someone who was very close to us as a family.

And it's very important that a minister, if he's going to at all feel the pain that his congregation feel at time of bereavement, should know himself in his own experience what that pain is.

Very important. Because we can use all the right words. It's easy enough to go into a home which is devastated by death and to use the right words.

[ 2 : 47 ] But, you know, that's sometimes the opposite from what we should be doing whenever we're trying to help someone. Sometimes the less words you say, the better. Because no words can describe or can really help the pain that a person feels when he is in the situation where someone has been taken.

And only the word of God can come to us in the power of God and can open up our hearts to give perspective to the reality of death.

Which either in the death of someone who's been taken from us and in ourselves. Because the Bible tells us, and we all know, that it's going to come knocking at our door one day.

We have to face, it is appointed unto man once to die. But tonight, I want us to concentrate on this great promise. This promise is so meaningful.

Because it's God's promise of what happens to his children when they die. And whilst this verse hardly gives us any detail whatsoever as to the exact experience of someone who dies, these words give enough information for us to be confident in them.

[ 4 : 14 ] In fact, there are two elements in this verse which are entirely concerned with this very thing. The confidence in the promise of God.

And it's not just that God makes a promise. He wants us to be absolutely confident about it. And he says this. First of all, he says, write this.

Now, why does he do that? He says, and this is the Spirit. Notice how, let me read the verse again. Just let's read it slowly but surely. So that we'll allow this promise to absorb by the power of God's Spirit into our hearts.

And so that we will know for sure what this promise means. Because it affects every single one of us. I heard a voice from heaven. Whose voice is it?

It's the voice of the Spirit. The Holy Spirit. It's the voice of God himself. This is God speaking directly to John. And the first thing he says is, before I say anything else, get your paper out.

[ 5 : 17 ] And write this. And what he means is, I want this to go everywhere. I want people to know that this is my promise. This is my purpose.

This is my doing. This is what I'm able to do. And I have the authority to do it. And I am the only one in the whole universe that has the authority to do what I'm just about to say I'm going to do.

Write this. Blessed are the dead who die in the Lord from now on.

Blessed indeed, says the Spirit, that they may rest from their labors for their deeds follow them.

Now I've already told you what the first element that is here to give us confidence in what God is saying. Make sure you write this down and make sure it gets sent to everyone.

[ 6 : 14 ] But the other one is blessed indeed, says the Spirit. Blessed indeed. And it's almost as if he anticipates the question rising up as to the apparent gross contradiction that is in this statement.

And the contradiction is this. Blessed are the dead. Now when I tell you in a few moments time what the word blessed mean, the verse becomes all the more intriguing.

And that's why as he anticipates a gasp arising as to how this possibly could be, God says once again, yes indeed.

I mean what I say. I know how impossible it sounds. I know how impossible it is. And I'm telling you and I'm asking you to believe it and I'm commanding you to believe it because I say so.

That's what faith is. It boils all the way down to whether you're prepared to believe the Bible or not. It's there's nothing more to it than that.

[ 7 : 26 ] God doesn't explain to us how he's going to do things. He doesn't expect us to understand the technology behind it, if I can use that word.

He expects us to listen to his word. And because it's his word and his word alone, he expects us to believe it. And tonight, faith is when you say, yes, I believe.

I know that my belief is not perfect. I know that I'm coming like the man to Jesus and saying, Lord, I believe. Help my unbelief. I feel in my own heart my questions.

My reason asks and demands how this is all going to be. I don't quite understand. In fact, I don't understand the half of what God is saying. And because I don't understand it, I'm tempted not to believe it.

And yet, even that way, I still come back to the person who's making the statement. And if it was anyone else, I couldn't believe it.

[ 8 : 32 ] But because it's God who is saying it, God who has ultimate sovereign authority over all things, and the God who, by the word of his power, created the universe, brought the whole universe into being.

You see, if you don't believe that God created the universe, then you have no hope when it comes to the rest of the Bible, and you have no hope when it comes to life after death. No hope whatsoever. God who created the universe, the God who entered into our world in the person of Jesus Christ, and the God who became dead in the person of the Lord Jesus Christ, the God who rose again and who has authority to take and to give.

Because it's him that says this, that makes this promise, he demands that we believe it. That's what faith is. Now, I'm saying this tonight.

It's either one or the other. You either believe it, in which case you say to the Lord, Lord, I believe, even when we have to say, help my unbelief.

Or we don't. It's one or the other. And God is saying, hear me out in this. Blessed indeed.

[ 9 : 48 ] Indeed. Sometimes we miss these little words, don't we? We think they're just there as incidentals. We don't quite know why they're put in there. But they're put there to reinforce. It's what you call an emphatic word.

It's an important word. I remember being in Italy once before I went into the ministry. And I remember getting to know this, a very pleasant fellow called Fabio Golandres. He was a doctor, an engineering doctor in a factory in Italy.

And we began talking. We got to know each other really, really well indeed. And he began to say, you know, he says, Ivor, he says, you know, I'm learning the intricacies of the English language.

And he was really good.

The English was brilliant. And he says, is this this word that I don't quite understand? Maybe you could explain it to me. I just find it such an amazing word. Indeed.

And I couldn't understand. I couldn't really explain it to him. It was one of these English words, isn't it? It's just so necessary, isn't it? There are times when it's just the perfect word, isn't it?

[10:47] Yes, indeed. God is saying, I know how difficult it is for you to believe this. But I'm saying, indeed. AV says, yea.

That's not good enough. The Bible says shag. That's not good enough either. It is far more emphatic than that in the original language. Yes, blessed indeed.

I haven't made a mistake, says God. I mean what I say, blessed. Now, why am I making such a vote? Because of how utterly incongruous this promise is.

Why do I say that? Because let's look at it again. Blessed are the dead. Blessed are the dead. Now, that's not just some kind of nice way.

You know, we use the word blessed so glibly. We don't really know what we're saying sometimes when we say, oh, bless him. Oh, bless her. Oh, bless you. You don't even know what you're saying when you say that.

[11:43] But when we come to the Bible, the word blessed is all the way through. It's a word that describes the condition that God brings to us in salvation.

He says, when you come to trust in Jesus, that's what you will be. You will be blessed. But it also means the condition. I looked it up on the internet when I was preparing for this.

And one of the best definitions I found was this. Blessed means this. A state of supreme happiness. I love that.

That's what it means. A state of supreme. Not the kind of happiness that we find in this world. Not the kind of happiness you feel when it's your birthday.

Or the kind of happiness you feel when it's Christmas. Or the kind of happiness you feel when you're opening a present. Or when you're on holiday. Or when you're quad biking. Or when you're fishing. All these happinesses.

[12:46] They're well and good. But that's not the kind of happiness that's blessed. The blessedness means a state of supreme happiness. None of us have ever known that before.

Supreme happiness. Now you see what the difficulty is. You see how incredible this verse is. It's incongruous. It's a contradiction apparently. Blessed happiness belongs to the dead.

You understand? You see? Contradiction. How can someone who is dead be supreme? How can he be anything but dead?

Let alone in a state of supreme happiness. How is that possible? Well God understands the difficulty that you have.

He understands what I'm saying. He understands. And he's written it directly. This is all. There's so many things in the Bible that are put there. And they're so blunt. If your hand causes you to sin.

[13:44] Cut it off. And all of a sudden everybody's listening to that. They're waking up. And they wonder what is Jesus talking about? That's the whole point. And it's the same here. Blessed are the dead.

In other words. What God is saying to us tonight is this. Yes indeed. Write this. Blessed are the dead. Who die in the Lord.

They are in a state. Of supreme happiness. Yes. That's my promise. And that's what comforts me. When someone is taken away from me. Who's loved the Lord. And lived in him. And died in him. I go back to this promise. And I lay hold upon it.

And it gives me everything. That I could possibly look for. Blessed are the dead.

[14:47] Now. How can we explain. How can we possibly. Explain. How the dead are blessed. Well let's just. Be sure that we understand.

That this verse doesn't apply to all. The dead. It doesn't say. Every single person. Who has died. It says. Those who have died. In.

The Lord. And we'll come back to that later on. Because. That separates the dead. It means that there are some. Who die in the Lord. Now I know that there are various ways. In which a person meets death. Some people die in illness.

Or an old age. Or an accident. Or something happens. Or whatever. There are various ways. In which. There are various ages. At which a person can die. There's no such thing. As a person who's too young to die.

We're reminded of that so often. And yet. As far as the Bible is concerned. However. We die. There are only two ways. In which we can die. And that is.

[15:42] Either we die. In the Lord. As here. Or else. Opposite to that. Outside. Of the Lord. We'll talk about that. Hopefully. If we've got time. Later on.

Let's talk about those. Who die. In the Lord. I want to say. Just two things. About what the Bible tells us. As to why. They are blessed.

First of all. They are blessed. Because they enter. Into the personal. Company. Of Jesus. They enter.

Into the personal. Company. Of Jesus. You know. There's no. Whilst the Bible doesn't give. A huge amount of detailed information. About where heaven is.

Or what it looks like. And all of that. That kind of thing. The Bible doesn't leave us. With a kind of vagueness. That you hear. So much of. In this world. Ah well.

[16:38] He's. Gone to the beyond. The Bible doesn't tell us. That at all. The Bible doesn't. The Bible says. Exactly. Where that person is. And if that person.

Has lived. And died. In Jesus. Then that person. Has gone. First and foremost. Into the personal. Company. Of Jesus. Us. What does the Bible say?

The moment. A person dies. God. Brings about. A separation. Between. Our spirit. And our body. That's what the Bible tells us. There is. A separation. Takes place. Between. Our. You know. You can call it. Your spirit. Or your soul. It doesn't matter. Either your soul. Or your. It doesn't matter. One and the same thing. A separation. Takes place. A rending. Takes place. In which. The body. Our bodies. Will be. Ordinarily. Placed.

[17:34] In the ground. And by the way. We must never despise. What happens. At a funeral. Every time. You see. A body. Being placed. In the ground. As an act. Of faith. And it's almost.

As if we're saying. We're doing this. Temporarily. Believing. That one day. That body. Will rise again. And be reunited. With the spirit. But. So the body is placed.

In the ground. The spirit. Or the soul. Leaves this dimension. That's all I can say. And goes. Behind the curtain. That divides.

Heaven and earth. And I don't believe. Those who say. That heaven. Is far away. I don't believe. Heaven is far away. At all. I don't believe. Jesus is far away. I believe.

That Jesus is here. In this. But there's a. He's in another dimension. It's a dimension. That's. That's simply stated. In the Bible. Like this. That when Jesus. We don't have time.

[18:27] To read it. But when Jesus. Ascended. Forty days. After he rose. From the dead. He ascended. He rose up. To heaven. And he went. The Bible tells us. He went. To sit.

At the father's. Right hand. But before he went. He said this. He prayed. In John chapter 17.

And anything. That Jesus. Prays for. We can be. Absolutely. Sure. He prays. According to God's will. So he will receive. What he prays for. That's what's so important.

About John 17. That's why we go through. John 17. And we. We believe that. John 17. Is for me. Jesus. Prayer for me. Do you know what Jesus. Prayed for? He prayed.

Father. I will. That those. Who you. Have given. To me. He. Will be with me. Where. I am.

[19:23] That's. His. Desire. And when he says. Father. I will. It's an. Earnest. Longing. That is the. Earnest. Longing.

Of the Lord Jesus. And that prayer. Has not stopped. Jesus. Who continually. We continually.

Praise to the father. He prays. Continually. That his people.

He longs. For the day. That his people. The people. That he loves. You know. I said in my prayer. Something that struck me. Earlier on today. The biggest challenge.

That I have. In my life. You may find this difficult. To believe. Is that God. Loves me. I'm just being perfectly honest. With you. The bigger.

I have to come back to it. Time and time again. And I have to say. Does he really love me? Does he really love me? With an unshakable love. How can he love me? How can it be possible?

[20:16] When I look at my own life. And when I assess my own failures. How can he love me? And if he loves me. Then it must be a qualified love. And that's what we do.

Isn't it? When we think about God's love for us. We think about. We start adding things to it. We have no right to add anything. To the love of God in Christ.

Christ. Every single day. If you're a Christian. Today. Start the day. By saying this. God.

Loves. Me. And then say it again. And then say it again. God. Loves me. And remember. That that love. Is not the kind of love.

That comes and goes. Within human beings. It's a love. That cannot be better. And it cannot. God will never lessen that love. At any point.

[ 21 : 09 ] It never shakes. And never wavers. And never alters. God's love. Is intense. He treasures you. He. Relishes you.

He looks upon you. He thinks about you. It's hard to believe. Isn't it? And he longs for the day. Longs. For the day.

When you. Will be brought. Into his presence. Now. How do I know this? How. What do the scriptures. Have to tell us. About how. How do. How can I be so sure? Well. You go to the apostle Paul.

For example. Who says. In these great words. In Philippians chapter one. He says. I am hard pressed. This is him writing. Not knowing what's going to happen to him. Whether he's going to remain alive.

Or whether he's going to. On balance. He believes that he'll remain alive. But there's a big cloud. Hanging over him. He doesn't know. What another day is going to bring. Neither do we. He says. I'm hard pressed.

[ 22 : 04 ] Between the two. My desire. He says. I wonder how many of us could follow him. In this desire. My desire is to depart. And be with Christ.

For that is far better. But. To. Verse 24. To remain in the flesh. Is more necessary. On your account. You see what he's wrestling with. He's wrestling with.

The two. Possibilities. Either. Life or death. If it's life. That means. Remaining. In the body. But if it's death. It means.

For him. Being. With Christ. Which is. Better. By far. So there's only the two things. There's no state of limbo. As far as. There's no uncertainty.

As far as the apostle is concerned. It's the same. In. Second Corinthians. And chapter five. Again. When he's reflecting. On the future. Again. When he's reflecting. What's going to happen to him.

[ 22 : 57 ] When. When he dies. He says this. He tells us. In. In chapter five. Our heavenly dwelling. We are always. Of good courage. This is what gave him.

Confidence and courage. We know. That while we are at home. In the body. We are away. From the Lord. Exactly the same thing. As he said. In Philippians chapter one. Either he was at home. In the body.

Here in this world. Or. He was away. In the Lord. Now you say. Well. How in the world. Can it be possible. For us to. For a separation. To be between. Our spirit.

And. Our body. How is that possible? I don't know. But I know this.

That when Stephen. Was being stoned. Just before he died. There was two things. First of all. He looked.

[ 23 : 54 ] He saw heaven open. And Jesus. Standing. Why was Jesus. Standing. He was standing. I believe.

In his anticipation. Of welcoming. Stephen. Into. His presence. And then Stephen said this.

Lord Jesus. Receive. My. Spirit. That's what he said. In other words. If we believe tonight. That these words.

Were inspired. Even in his dying breath. That the Holy Spirit. Was still. Inspiring. Stephen. To say these words.

Then we believe. That these words. Are words of truth. And words that were fulfilled. Moments later. When in death. His. His spirit. Passed away. Just simply went.

[ 24 : 49 ] Behind the curtain. That's all. In a moment of time. Spirit. Spirit. Stephen's spirit. Was taken. Whisked away. From his body. And it was taken.

Into the presence. Of Jesus. Now you say. Well I just. I really don't. Don't know. You know. Here again. It's a challenge.

Of whether we believe. Or not. Isn't it? It's a challenge. Of whether we prepare. To take God. At his word. Or not. And you're. With a challenge. Of how much. We are prepared. To believe.

Without understanding. And there's a challenge. Particularly. In the kind of world. We live. Where. Everything. Everything. That anyone. Says to us.

We always say. Don't we. Oh well. Give me a few. Days to think about it. Now. If that's what you're saying. Tonight. Give me a few. Days to think about it. And if what you mean. By that.

[ 25 : 42 ] Is I'm really. Earnestly. Trying to understand. What God is saying. To me. In this. So be it. But if what you mean. By that. All too often. What that means is.

In this day and age. This day of post-modernism. And uncertainty. Where. The best way to live. Is to be uncertain. If what we mean by that. Is to say.

Well give me a few days. To think about it. In other words. I will subject. This to my. Judgment. Then what we're doing. Is we're. We're an affront.

To God. And we're. Slapping him. In the face. And we're saying. To God. I don't want you. Because I don't. Understand. You know.

You think of all the. This is. This whole business. Of understanding. It's really. A red herring. It's a complete. Red herring. Because we live. Our life.

[ 26 : 36 ] If we were going to. Understand. The way that. Life. Was carried out. From day to day. We would never. Do anything. This week. For example.

I had a meeting. In Edinburgh. With a fellow. Called Jonathan Stephen. Who works for. An association. Called Affinity. Association of. Evangelical churches. And myself. And another minister. From the Presbytery. Where we're going down. And the arrangement. Was. The arrangement. Was. That because his flight. Was coming from. Cardiff. Ten minutes. Before our flight. Was coming from. Stornoway. We would meet together. In the airport. Now. When I got that text. I could have said.

It's impossible. For anybody to fly. From Cardiff. In an hour. We can't fly. We haven't got wings. It's a complete.

[ 27 : 30 ] Impossibility. And if I had. Arranged my day. On the basis. Of whether or not. I could understand.

I don't know the first thing. About aerodynamics. I don't know the first thing. About jet engines. Or how you design. Or build a plane. I haven't a clue. But when he sent that text.

He'll be there. Why? Because he gave his word. And he was. Bang on time. Just. As he had said. So I'm telling you tonight.

I hope you're not waiting. For a scientific explanation. About how God. In death. Is going to separate. The body. And the soul. Because if you're waiting. For that. You'll be in a lost eternity. But if you listen to God. And take God. At his word. That is what faith. Is all about. Into.

[ 28 : 28 ] The presence. Of. Jesus. But the second thing. And again. I'm very conscious of the time passing. They're blessed. The second thing. I want to say about this. Supreme happiness.

Is the way in which God. Is going to. Instantly. Make. Us. Perfect. The catechism. I so. Love the catechism. That says the souls of believers.

Are at their death. Made. Perfect. In holiness. And again. One. And again. It's such a comfort to me. To know. That whatever I wrestle with.

You know. There isn't a day. In my whole life. That I don't have to confess. Something. Before the Lord. And for everything. For every actual sin. I have to confess. To the Lord.

Every day. There are a million others. That I don't even know about. Isn't that tragic. For a minister. To have to confess that. And yet. In a moment of time.

[ 29 : 25 ] The moment. That God brings me. To that point of death. He will do something. That will. Blitz. My whole being. And purge.

My whole being. Now. You have to be careful here. Because there's a sense. In which. I have. Already been purged. The guilt. Of my sin. And the guilt of your sin.

If you believe in Jesus. Has already been taken away. And yet. There's that. That ongoing. Remaining. Residual sin. The sin. That so easily. Interrupts. Our fellowship.

With God. And that brings. Misery to us. And that's why. If you're a Christian tonight. You'll never be happy. In sin. It always gives you. That sick feeling. That feeling.

Of no fulfillment. That feeling. Of nausea. That feeling. Of awfulness. Because it interrupts. Your fellowship. With God. God. But all that.

[ 30 : 17 ] In a moment in time. Will be made perfect. God will. Remove. The whole thing. And no longer. Will we have to be. Contending. With the same. Old.

Temptation. Day. After day. Do you ever wonder. Why it is. You're struggling. With the same thing. After 20. 30 years. As a Christian. Does it not make you. Miserable. Doesn't it?

Makes you miserable. You know. There's a sense. In which the Christian life. Of course. There is joy. In the Christian life. But there's also. An element of misery. In the Christian life. Quite rightly so.

Because we're miserable.

Because we're having to face ourselves. Continually. And our pride. And our jealousy. And our lust. And the bad feelings. That we have towards others. And we see it in ourselves. And we see it all. Unfortunately. In others as well. And we live with others. Who make our lives misery. And we make other people's lives. A misery. So it's not just us. That suffers from sin.

[ 31 : 12 ] And it is. And it's the same with worship. Have you ever wondered why it is. You go out the door. Sometimes you say. I didn't get anything from that service. You ever wondered.

What is it that interrupts your joy. If this service tonight was perfect. Every one of us would be going home. Awestruck. Full of joy.

And full of elation. At the marvelousness of God. Have you ever wondered why that doesn't happen. It doesn't happen. Because of sin. Sin interrupts. Either sin in you.

Or sin in me. It could be that I haven't. That I've been distracted. Sinfully. I haven't given enough time. I've been lazy. About coming into the pulpit. I haven't come in in the right frame of mind. I haven't prayed.

And sin is very often. When we fail to pray as we ought to. And when I fail sometimes. To really come to the Lord. And say. Say. Do I really believe. In what I'm going to say tonight.

[ 32 : 06 ] That's my sin. Sin. But your sin as well. In not coming prayerfully. To the house of God. And not. Not coming in the right frame of mind.

Your mind is going all kinds of places. And you end up not hearing a thing. And you end up looking at your watch. And it might have something to do with me. Or it might not. But it's sin. What I'm trying to say tonight.

It's sin that interrupts. Our fellowship with God. But the moment we reach the shore. That will all be taken away. And just like I said before.

About the moment that Christian and hopeful. They rose out of the water. And they were able to run up the hill. They could never have done that before. Because everything that held them back.

In this world. They've been completely released from. They look at themselves. And they've got new clothes. Clothes. That are eternal. Blessed.

[ 33 : 02 ] In being. Made. Perfect. How do I know? The Bible tells me. Hebrews chapter 12. And verse 23. When we come. To worship. We are coming.

This is one of the most marvelous verses. In the New Testament. Where the writer tells us. That we come. Into the company. I don't know how it works. Of the spirits. Of right.

Righteous. Made. Made. Perfect. So what that means? That means that right now. As we are singing. All people that on earth do dwell.

Sing to the Lord. With cheerful voice. We are doing so. We are doing so. In. In a mysterious communion. With all those.

Who have gone before us. And who are in disembodied spirits. They are round the throne. And they are singing it. Perfectly. Unblemished.

[ 34 : 01 ] Unhindered. With a melody. With a melody. That we have never ever heard. In this world. Now. Again. Let's just be careful. I am not saying. That those. Who have gone into heaven.

Are able to look down. And see what's going on in the earth. I don't believe they are. And yet. Bible tells us. Hebrews tells us. We have come.

To them. Worshipping with the. Worshipping with the. Entirety. Of the kingdom of God. As we sing. There is a.

A link. I think I have said that before. A link. Between. Those who worship. On earth. And those who worship. In heaven. But there is one more element. And with this I close. One more element.

In this verse. And this is what it says. It says. They shall rest. From their labors. They shall rest.

[ 34 : 55 ] From their labors. The word rest. Is also a very important word. In the Bible. It doesn't just mean.

A good sleep. It means. There is a spiritual meaning. To rest. Remember when God. Was describing. How he was going to.

Bring his people. Out of the wilderness. Across the Jordan. Into the promised land. Remember how he described it. He described it. As entering. Into my. Rest.

Remember how Jesus. Described the gospel. Come to me. All you. Who are weary. And burdened. And I. Will give you.

Rest. So this word rest. It's used here. To describe. The glory. As compared. With the.

[ 35 : 50 ] With the toil. And the. Anxiety. And the. Trouble. And the. Conflict. That has taken place. In this world.

There are a whole. There's a whole variety. Of laboring. In the Christian life. We labor. As we fight. And we struggle. Against temptation. Like I said before.

We labor. As we try. And force. Ourselves. To understand. God's word. We find it. Difficult. To live. The Christian life. In all kinds. Of ways.

We labor. Some of us. Are praying. And have been praying. For loved ones. For the past. 20. 30 years. People in our families. Who haven't. Yet. Come to Jesus.

And we're asking. The Lord. And we're pleading. The Lord. We're laboring. By the. Before the Lord. We're tired. Of being. Consistent.

[ 36 : 52 ] Of waking up. In the morning. And living. The Christian life. As you know. That God. Expects you. To live it. And you know. It's hard. To do so. It's not easy.

When it comes to. When it comes to. Giving. Giving place. To other people. As we live. Amongst other people. And as we're tempted. From day to day.

To lose our temper. And as we force ourselves. To keep. A quiet. Frame. Of mind. And not to lose our temper. Not to lose our patience. And to act.

As Jesus would act. And to do what Jesus. Would have done. That's laboring. And that's. What we're going to have rest from. The continuous.

Toil. Of living for Jesus. In this world. God. Will bring it. To an end. Will rest.

[ 37 : 48 ] From. Their labors. But let me just come back. For two minutes. Blessed. Are the dead.

Who die. In. The Lord. That means. That there are those. Who die.

Not. In the Lord. But it also. Gives us. More than a clue. As to how.

We can make sure. That we. Are ready to die. And to make sure. That when you come to die. That you. Will know. And you will know yourself.

What this. Great. Happiness. Indescribable. Happiness. In the presence of Jesus. Is. And the. The answer. Is quite simple. In.

[ 38 : 45 ] The Lord. That means. A relationship. With. The Lord. It means. It means. A relationship. Which we. Come. In faith.

To. The Lord. It means. That only. The Lord. Can prepare us. For that day. By changing us. And by. Bringing us. To a newness. Of life.

That he promises. When we come. To faith. In him. And when we put away. The past. And everything in the past. That we cling to. So easily. And I hope. Tonight. That.

If nothing else. You've seen. How trivial. Our lives are. In this world. Why are you clinging. To things. That you can't keep. Why? When God.

Is offering us. Eternal realities. Himself. His salvation. Eternal life. Why is it. Tonight. That you will go. Out that door.

[ 39 : 39 ] Not believing. In Jesus. I. Can't. Understand. Can't. Understand. Because. Tonight.

As a Christian. I know. That. Blessedness. Will be mine. One day. I say that. Not because. I'm a minister. Not because.

I've been a Christian. For who knows. How many years. But because. Of one thing. Alone. And that. Is the promise. Of Jesus Christ. And one of the biggest.

Things. One of the things. That grieves. Me. Me. The most. As I know. That some of you. Won't be there. Let's pray.

Lord. Our God. Bring these words. To us. In saving. Power. Father. Only you. Are able to. Open up our hearts.

[ 40 : 47 ] To receive the truth. And to come to Jesus. Amen.