

The Book of 1Thessalonians

[Sun. Jan.11, 2015] 1Thessalonians Series, 1Thes. 4.13-18 - Craig A. Thurman

In our last session we saw the chapter open with the word *furthermore*. In other words, there were a few more thoughts needing to be shared to close out the points made earlier. So he *beseches* and *exhorts* them, as if to call them to gather all around him, as a father would the children he loves, to listen closely to the things he is about to write. (Pr.2.1-5) Know these things:

God's will is that we are to live holy lives; be sanctified.

In the negative: abstain from fornication and defrauding others in any matter. It involves keeping ourselves pure in body and in our motivations (fornication and defrauding others.)

In the positive: live quietly and industriously in all honesty, providing for the things that we need with the work of our own hands.

Now we enter into the next subject. The Thessalonians had either misunderstood something that Paul had said when he was with them, or else the information that they had received was insufficient to keep them from serious error. They had begun to despair over the deaths of their brethren, or of saints generally that had died before Jesus had returned. Even some of the Corinthians, where Paul is likely to have been when he wrote this Epistle (but the postscript indicates Athens), after Paul leaves them, fell into serious error related along the same lines, concerning the resurrection.

1Co 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

In the minds of the Thessalonians at this moment, it was extremely important that they be alive when Jesus came. But as we shall learn today, being alive has no advantage over those who have died in the Lord at His coming.

Now, we should notice that the word *resurrection* is not used in a good number of N.T. books, including both letters to the Thessalonians, but they might deal with various aspects of the resurrection nonetheless. John's first epistle refers to his *appearance* and our *seeing* Him. Ephesians and Colossians speaks of having an

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inheritance in the kingdom. Jude writes of his *coming ten thousands of His saints.* Titus speaks of the *hope of eternal life* and the *blessed hope* of His appearing. 2Corinthians teaches of our coming *house from heaven.* 1Timothy of the nature of the *last days* which precede the coming of Christ. The very Scriptures themselves, all of them, should be understood as given to keep the saints in hope of the second coming of Jesus Christ. The very core of Christianity is the resurrection: that Jesus Christ raised from the dead. Why did our Lord raise from the dead? Was it for Himself or for us? Perhaps we need to remember why He ever came? He was sent from the Father for us. He came for us, to save us from our sins. He raised to give us immediate power from the dominion of sin to walk in holiness. But beyond that, to deliver us ultimately from the very presence of sin:

Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

We're going to receive a change in our bodies, new bodies. The purpose of this portion of Scripture is to comfort the saints of Thessalonica that those who have died in the Lord shall enjoy the coming of Christ as much as the living at that time. Let's begin.

13 ¶ *But I would θέλω not have you **to** be ignorant,*

ἀγνοεῖν; pres **infin** act of ἀγνοέω; ἀ privative + γνο of γίνωσκω to know; KJV *understand not, knew not, ignorant, unknown.*

I don't want you to continue not knowing ...

brethren, concerning περὶ them which are asleep,

κεκοιμημένων; gen pl, part, perf, pass κοιμάω; KJV translates this all but once with the English word *sleep* (17); *dead* (1)(1Co.7.39);

κεκοιμημένων is used in 3 places in the New Testament:

*Mt 27:52 And the graves were opened; and many **bodies** of the saints which **slept** κεκοιμημένων arose ...*

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1Co 15:20 ¶ *But now is Christ risen from the dead, and become the firstfruits of them that slept* κεκοιμημένων.

Other places where the Greek root κοιμάω, for *sleep*, is used:

Joh 11:11 *These things said he: and after that he saith unto them, Our friend Lazarus **sleepeth** κεκοίμηται; but I go, that I may awake ἐξυπνίσω him [out of sleep.]*

12 *Then said his disciples, Lord, if he sleep εἰ κεκοίμηται, he shall do well.*

13 *Howbeit Jesus spake of περὶ his death θανάτου: but they thought that he had spoken of περὶ taking of rest κοιμήσεως in **sleep**. (τοῦ ὕπνου, of slumber)*

14 *Then said Jesus unto them plainly, Lazarus is **dead** ἀπέθανε. (Or, to stress the compound Greek word, is since deceased.)*

1Co 7:39 *The wife is bound by the law as long as her husband liveth; but if her husband be dead (κοιμηθῆ, aor, **subj**, pass, Or, **should** sleep, Or, as the example could be interpreted, 'say, were to sleep'), she is at liberty to be married to whom she will; only in the Lord.*

1Co 11:30 *For this cause many are weak and sickly among you, and many **sleep** κοιμῶνται.*

1Co 15:6 *After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep ἐκοιμήθησαν.*

Sleeping always refers to either a body taking rest at the end of the day's activities, or to the body resting in the grave at the end of life's day. In the N.T. sleep refers only of believers, but the LXX uses it to refer to all men. [Job 3.13, 14) So, not too much can be made of this distinction. All shall eventually be raised from the dead. Some to everlasting life, and others to everlasting shame and contempt. (Dan.12.2)

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Let us pay close attention to the fact that it is the body, not the soul, that rests or sleeps in the grave:

Ps.16.8 ¶ I have set the LORD always before me: because he is at my right hand, I shall not be moved.

*9 Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest** in hope.*

10 For thou wilt not leave my soul in hell (is not sleep, but a place where the deceased went in the O.T., that was beyond the grave where the body lay); neither wilt thou suffer thine Holy One to see corruption (in the grave where the body rests).

Acts Ac 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (where the invisible part of man went), neither his flesh did see corruption. (where the visible part of man went)

Ac 13:35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. (In His body in the grave.)

*36 For David, after he had served his own generation by the will of God, fell on **sleep** ἐκοιμήθη, and was laid unto his fathers, and saw corruption:*

37 But he, whom God raised again, saw no corruption.

Jobs said,

Job 14.8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea (that is, there comes a time when the waves cease, and the surface of the waters rest, lay flat. This is parallel with that which is said of man in the next verse, of lying down and rising not.), and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. (Meaning not that there is one, general resurrection, but that the grave continues to be the end of man on earth, until heaven and earth themselves cease to exist.)

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13 O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!

14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

that ye sorrow (**should** [not] be sorrowing, grieving)

λυπησθε; 2nd p pl, pres, **subj**, pass of λυπέω; KJV *sorry, sorrowful, grieved, heaviness.*

In relation to the Spirit of God, grieving is doing what we should not: *Eph 4:30 And **grieve** λυπέιτε not the holy Spirit of God, whereby ye are sealed unto the day of redemption.* [This should not be thought to mean that the Spirit of God is affected by us. Rather, it must be understood that we shut up ourselves from being able to receive the things appointed for us when we would not walk faithfully.

Grieving is a part of life as it relates to coping with the disappointments of life, and especially the departure of those we love in death. But the extent of grief has become aggravated because they did not know the truth of the Word of God better than they did. As a result of this *ignorance* their grieving process was on the same level as those that were without Christ, which is very contradictory to the faith of Christ. If our consolation in Christ doesn't take us beyond the grave, Christianity really has nothing to offer that any other moral, social club does.

This church was not being told that grieving was wrong. Rather, that the hope in Christ should temper the depths to which they grieve. That is, if they believe the truth of the Word of God. All grieve, but the degrees and reasons should be noticeably different for the saints of God.

Paul grieved:

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2Co 6:10 As **sorrowful** λυπούμενοι, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

It is not unspiritual to suffer sorrow or grief. Denying the grief can be harmful.

These are grievous things that should rightly affect us:

Pr 17:5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

Pr.24.17 ¶ Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.

Paul grieved for the nation of Israel after the flesh.

Ro 9:2 That I have great heaviness λύπη μοί ἐστι μεγάλη and continual sorrow in my heart.

Our Lord sorrowed in his flesh at the prospect of the death that lay ahead of him.

Mt 26:37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful λυπεῖσθαι and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful περιλυπός, even unto death: tarry ye here, and watch with me.

Joh 11:35 Jesus wept.

And exceeding in grief is harmful as well. It marks in us our unbelief in the Word of God. Paul brings out very clearly in our text.

Death is only a temporary separation from the living saints. We, the living and the sleeping saints, shall be reunited. And for those who die in the Lord what is death but to be immediately ushered into His glorious

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presence, where He is at this present time, until He come from glory to earth again.

*Php 1:23 For I am in a strait betwixt two, having a desire **to depart, and to be with Christ**; which is far better ...*

*2Co 5:6 Therefore we are always **confident**, knowing that, whilst we are at home in the body, we are absent from the Lord:*

7 (For we walk by faith, not by sight:)

*8 We are confident, I say, and willing rather **to be absent from the body, and to be present with the Lord.***

not, even as others λοιποὶ which have ἔχοντες no hope ἐλπίδα.

1Co 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

We can understand the great sorrow that those without Christ will experience. There is no comfort for them about life after death. For them it is all darkness. But Christians have been given particulars about what they are to expect even though they die. Death is no obstacle to receiving the promises of God.

14 For

Now, this indicates that we are about to receive vital information which explains why it is that they were not to sorrow as those who have no hope.

if we believe that Jesus died and rose again, even so them also which sleep in διὰ Jesus will God bring (ἄξει, fut, ind, act of ἄγω) with σὺν him.

Barnes' Notes, vol. 12, p.45, 'That is, if we believe this, we ought also to believe that those who have died in the faith of Jesus will be raised from the dead.'

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Brethren, we cannot have the one without the other! Otherwise, what purpose is the resurrection of Christ, as powerful and wonderful as it was, if those who have believed in Him and died if they do not enjoy the same? Frankly, from the Scriptures we cannot have one without the other. Either Christ raised from the dead, and His people shall as well, or He did not and neither do any others. But notice how vitally connected are Christ and His people:

1Co.15.13 But if there be no resurrection of the dead, then is Christ not risen: [How profound! To deny the resurrection of those who have died in Christ is to deny that Jesus Christ Himself has not truly raised from the dead.]

14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. (All of Christianity is a lie if Christ raised not from the dead.)

*15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, **if so be that the dead rise not.** [... again, Paul reiterates vs. 13 ...]*

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

This marks the logical conclusion of a denial of the resurrection of our Lord Jesus Christ.

What is the resurrection of Christ to us? Is it not the very basis of our having received eternal life?

Joh 10:10 ... I am come that they might have life, and that they might have it more abundantly.

Jn.3.14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life. (It isn't enough to believe in a dead, crucified man. He

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must have been raised to life again, and therefore able to impart the benefits of eternal life to as many as believe.)

And now to have the power over sin to walk with our Lord?

*Php 3:10 That I may know him, and the **power** of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

11 If by any means I might attain unto the resurrection of the dead. (That is, is a life lived for Christ, not a part of a life. A life lived unto Christ whether that be to the grave or to His coming. [cf. vs.16])

Jn.14.3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 ¶ And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

*18 ¶ I will not leave you comfortless: **I will come to you.***

*19 Yet a little while, and the world seeth θεωρέϊτε me no more; but ye see θεωρέϊτε me: because I live, **ye shall live also.***

Lu 24:39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see θεωρέϊτε me have.

And finally, to be raised to be with the living Lord in a body that cannot die? Is this not the ultimate purpose of the resurrection?

*Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, **though he were dead, yet shall he live:***

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

...even so them also which sleep in (διὰ, meaning, because of, through Him, by Him) **Jesus**

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... *sleep in* (Gr. prep. dia, through, by)

Perhaps we forget that not a child of God can be brought to sleep in death without the Lord's will for it to be so. We arrive at the appointed day of death at the love and care of our Lord Jesus Christ. But this also brings to mind this sense, that those who have lived their lives, spent themselves for the work of Christ, these deaths are said to be *because of Christ*. Stephen, in his death in or because of Christ saw Jesus standing at the right hand of the Father welcoming him into his temporary resting place in glory. (Acts 7.55) **But everything considered, this simply says that those who are of the faith of Christ, should they die, should soul and body be separated, shall sleep in Christ.**

Ro 6:5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection ...

1Co.15.22 For as in Adam all die, even so in Christ shall all be made alive. [These are absolutes. This is either the truth or it is a lie. There is no middle ground or gray area.]

... will God bring with σὺν him.

These same ones sleeping in Christ shall God bring with Him. Notice, will God bring (future, indicative, active) ... **Jesus Christ is God,**

Ro 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

and He shall bring those with Him, that have come to him through death, whose bodies have been sleeping in the ground, when He comes again. None excepted!

First, Christ raised; then all that are His when He comes shall be raised:

1Co.15.23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. παρουσία ... vs. 25 for he must reign ... [His coming with His people has a purpose. He is going to reign over the earth. And His faithful are promised to rule and reign with Him for a thousand years.]

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*Jude 1:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, **the Lord cometh with ten thousands of his saints ...***

*Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and **the LORD my God shall come, and all the saints with thee.***

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

8 ¶ And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

*9 And the **LORD shall be king over all the earth:** in that day shall there be one LORD, and his name one.*

This is a sure hope. This is the blessed hope that every saint of God can sleep on. All of us can face dying with this this sure hope before us.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ...

15 For this we say unto you by ἐν the word of the Lord,

... by the word of the Lord is strong wording. This is not an opinion or lofty thought of a man or men. This is God's revealed will concerning His people, even though they die, and the return of His Son in time to come to this earth one day.

that we which are alive and remain

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περιλειπόμενοι; nom pl, masc, part, pres of περιλείπω; περί + λείπω
lack, destitute, want; only other place that this Greek is used in the N.T. is vs. 17.

Mt.16.27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

*28 Verily I say unto you, There be **some standing here, which shall not taste of death**, till they see the Son of man coming in his kingdom.*

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed ... [When? ...]

unto εἰς the coming

παρουσίαν; acc sing of παρουσία; KJV *coming* 22, *presence* 2,

Seventeen times this refers to the coming of the Lord. This is the number for victory.

Twenty-four times it is used in the New Testament: number for the priesthood.

Of which coming the Thessalonians were told to wait for his Son from ἐκ heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. *1Thes.1.10*

Then they were reminded by the apostle Paul that they were anticipated as being his *crown of rejoicing ... in the presence* (ἐμπροσθεν, before) of our Lord Jesus Christ at his coming (Or, παρουσία) ...

Again, that they may stablish their hearts unblameable in holiness before God, even their Father, at the coming παρουσία of the Lord Jesus Christ with all his saints.

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And finally, that they would *be preserved blameless* in spirit, soul, and body *unto the coming παρουσία* of their Lord Jesus Christ. *1Thes.5.23*

of the Lord **shall** not prevent (should not precede, as in *arrive ahead*)

φθάσωμεν; 1st p pl aor 1, **subj** of φθάνω; KJV *Mt. 12.28 is come; Lk. 11.20 is come; Ro.9.31 hath ... attained; 2Co.10.14 are come; Phl.3.16 have already attained; 1Thes.2.16 is come; 4.15 shall ... prevent.*

Prevent; archaic

Job complains about his birth.

Job 3.11 ¶ Why died I not from the womb? why did I not give up the ghost when I came out of the belly?

*12 Why did the knees **prevent** me? (one of the LXX readings; Brenton's reads support) or why the breasts that I should suck?*

13 For now should I have lain still and been quiet, I should have slept: then had I been at rest,

14 With kings and counsellors of the earth, which built desolate places for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an hidden untimely birth I had not been; as infants which never saw light.

*Ps 79:8 O remember not against us former iniquities: let thy tender mercies speedily **prevent** us: for we are brought very low.*

Quoted in the O.E.D. of Miles Coverdale citation of Ps. 119.148:

Prevent, 1, ... to act before, in anticipation of. Or in preparation for (a future event, or a point of time, , esp. the time fixed for the act); top act as if the time or event had already come: *Ps 119:148 Mine eyes **prevent** the night watches, that I might meditate in thy word.*

Quoted in the O.E.D. of N.T. Geneva version (1557) with reference to both Wycliffe (1380) and Tyndale (1534):

3: to come, arrive, or appear before, to precede; to outrun. to outstrip. Now *rare* and *arch*. *1Thes.4.15 We which live .. shall not*

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prevent them [Wycliffe 'shall not come before them; Tindale **shall not come yerre (? Probably meaning, before) they**] which sleep.

Wycliffe (1380) 'should not come before them that are dead.'

them which are asleep κοιμηθέντας.

So the living shall not precede the sleeping saints in coming with Him from glory. A rapture? How can this be. Why bring down saints from their present place in glory just to take them back? It is said that we shall all meet in the air and undertake a change, a receiving of our new, glorified bodies ... as we head back to planet earth powerful at Christ's side.

16 For

For what? What is Paul explaining? Why the sleeping saints shall not be preceded by the living saints in their change at Christ's coming. The logical answer is that they are already there with Him. Therefore when He comes they are already with Him! This is shown in great detail in verses 16, 17.

the Lord himself shall descend from heaven with a shout,

Heaven:

So many talk about and preach about living for ever in heaven. That is not correct. Heaven has always been a temporary place of residence for those who have died in the Lord. I do wish we would practice always trying to speak as clearly as we can. This earth was for made for man created in Adam. The new earth is made for men created in Christ Jesus.

*Re 16:17 And the seventh angel poured out his vial into the air; and there came a **great voice** out of the temple of heaven, from the throne, saying, **It is done.***

with the voice of the archangel,

The only angel that I know of is Michael. (Jude vs. 9)

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and with the trump of God:

1Co.15.51 ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound ...

*Re 11:15 And the seventh angel **sounded** (Sounded what? The seventh trumpet); and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.*

*Re 10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God **should be finished**, as he hath declared to his servants the prophets.*

and the dead in Christ shall rise first:

*1Co.15.52 ... and **the dead** [referring to the sleeping in Christ] shall be raised incorruptible ...*

17 Then we which are alive and remain περιλειπόμενοι shall be caught up together

*1Co.15.52 ... and **we** [referring to the living when Christ comes from glory with them] shall be changed.*

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

2Co 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

1Co.15.42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

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43 *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*

44 *It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.*

ἄμα; adv; *withal*, below, means '**along with the rest**, or in addition; Mt. 13.29 *root up also the wheat **with them***; Mt. 20.1 *which went out **early** (or, **with** the early dawn) in the morning*; Acts 24.26 *He hoped **also** that money should*; 27.40 *unto the sea, **and** loosed the rudder bands*; Ro. 3.12 *they are **together** become unprofitable*; Col.4.3 **Withal** *praying also for us, that God*; 1Thes. 4.17 *shall be caught up **together***; 1Thes. 5.10 *we should live **together** with him*; 1Ti.5.13 **withal** *they learn to be idle*; Phile 22 **withal** *prepare me also a lodging.*

with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

We shall see Him in our new flesh: Job responding to his miserable comforters and persecutors said:

Job 19.23 ¶ Oh that my words were now written! oh that they were printed in a book!

24 That they were graven with an iron pen and lead in the rock for ever!

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

18 *Wherefore comfort one another with these words.*

How comforting it truly is that the Holy Spirit would give such great detail of the coming of Christ and the resurrection of the saints at His coming. Did you notice that he take us only to the place where we are all united, both the dead and the living, *in the air*? Obviously, that is not the end of it all, but that meets the need of the Thessalonians and of us concerning this subject for the moment. Does this mean that we are all *going to heaven*?

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Is that what this means? No, it does not. Heaven has been, since the resurrection of Christ, the temporal abode of those who die in the Lord. It used to be for the O.T. saints the place called *hell*. (Lk.16.23; Eph. 4.8) It is not, and never shall be a place for the people of God to live for eternity. That notion is so easy to dispel. Man, in Adam, is made to dwell on this earth. Man, in Christ, is made to dwell ultimately on the new earth. (Re. 21.1) Nowhere are we ever told that we are *going to heaven* to live forever. That is a fable that I wish preachers of the true church would cease teaching. Singing the song 'When We All Get to Heaven' is not correct. Change it to sing, 'When We All Get to Glory.' Let's apply the truth today and receive the comfort of the Word of God. We're going to live forever. We're gonna die no never! Because Jesus our Lord raised from the dead on the 3rd day after being in the tomb for 3 days and 3 nights, according to the Scriptures. Praise God for the blessed hope in Jesus Christ.