

The “God of all comfort” comforts us so we can comfort others with the comfort we ourselves receive from Him. God created us to have interdependence; God wants no one to bear his burdens alone but rather to bear “one another’s burdens, and so fulfil the law of Christ.” (Galatians 6:2).

Wherefore comfort yourselves together, and edify one another, even as also ye do. (I Thessalonians 5:11).

God wants us to be assured that “All scripture is given by inspiration of God.” (II Timothy 3:16). The Bible came to us “not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” (II Peter 1:21). The Apostle Peter spent the latter part of his life telling as many people as would listen that “we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.” (II Peter 1:16). Peter is now in Heaven, but God saw to it that his words, and the words of all the prophets would be preserved for us living in the Twenty-First Century so we would have comfort in the knowledge of the Resurrection.

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. <sup>[7]</sup> Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever. (Psalm 12:6-7).

God gave us the Bible. He caused the Bible to be written and He had His hand of protection over the Bible’s preservation. We can be sure that His Word, The Holy Bible, is Truth.

As each of the apostles died one by one some of their final words were recorded by God for our admonition and comfort.

The Apostle Paul, knowing that his time on Earth was coming to a close, looked back on his life as a competition:

For I am now ready to be offered, and the time of my departure is at hand. <sup>[7]</sup> I have fought a good fight, I have finished my course, I have kept the faith: <sup>[8]</sup> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. (II Timothy 4:6-8).

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Now, the soul and the spirit are not the same thing. They are distinct:

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12).

God tells us that the “Word of God,” the Bible, can pierce “even to the dividing asunder of soul and spirit.” The two are distinguishable.

The soul is our consciousness, our mind; yet the spirit is that part of us that worships God:

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:24).

The Holy Spirit of God communes with our spirit:

The Spirit itself beareth witness with our spirit, that we are the children of God (Romans 8:16).

God, the Heavenly Father, has no body; He is what is called non-corporeal. Yet Jesus tells us that His Heavenly Father has shape:

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. (John 5:37).

Moses found grace in God’s sight and was given the opportunity to see a small glimpse of God, but not His face (Exodus 33:17-23) so we know that a spirit can be seen with our eyes, while the soul cannot be seen visually.

When Jesus left the glory of Heaven to born human in Bethlehem He subjected Himself to all things human: hunger, thirst, pain, and even death:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. <sup>[15]</sup> For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. (Hebrews 4:14-15).

Jesus became a mortal human so he would experience death “that through death he might destroy him that had the power of death, that is, the devil.” (Hebrews 2:14).

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God, through the Apostle Paul, tells us that the “dead will be raised incorruptible” and those who are yet alive “shall not all sleep, but we shall all be changed.” The “corruptible must put on incorruption” and “mortal must put on immortality,” and he tells us that this all takes place “in the twinkling of an eye.”

Hence, it matters not whether our bodies are in the cemetery, or on the bottom of the ocean, or obliterated into billions of pieces among the remains of the World Trade Center, or as cremated ashes scattered to the Four Winds those molecules that were once our bodies will be recomposed and raised “incorruptible” to “meet the Lord in the air: and so shall we ever be with the Lord.” (I Thessalonians 4:17). Moreover God commands us to “comfort one another with these words.”

Jesus, in His great Divinity Discourse, tells of the “Resurrection of Life:”

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live . . . <sup>[28]</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, <sup>[29]</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:25, 28-29).

Jesus says that “all that are in the graves shall hear his voice, and shall come forth” and that they “that hear shall live.” Again we are to “comfort one another with these words.”

There is never a time where people are more needful of comfort than when we lose someone to eternity. There is no greater pain known to the human race. We fear the death of a loved one more than we fear the death of ourselves. Nothing is more devastating than this. Because of our fear of death we allow our very lives to be owned by it. All humanity “through fear of death were all their lifetime subject to bondage.” (Hebrews 2:15).

Jesus Himself knew well the pain of death. We find Jesus weeping over the death of Lazarus, the brother of Martha and Mary Magdalene, immediately before raising him from the dead:

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At the time Jesus spoke those words He was soon to be crucified, resurrected, and would then ascended into Heaven; and He would be gone for a long time, but would be busy during His physical absence:

Let not your heart be troubled: ye believe in God, believe also in me. <sup>[2]</sup> In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. <sup>[3]</sup> 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. (John 14:1-3).

Jesus wanted His disciples (and us) to know about the place of eternity called Heaven that He would prepare after His ascension. Jesus promised to return, but in the meantime the Holy Spirit, the “Comforter,” would dwell inside of us as a reminder of God’s promise of eternal life in Heaven:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, <sup>[14]</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Ephesians 1:13-14).

Who hath also sealed us, and given the earnest of the Spirit in our hearts. (II Corinthians 1:22).

Just as someone pays “earnest” money as a promise to buy a house, God gives us the “earnest” of the Holy Spirit to indwell within us as a promise that Jesus would return and take us to a place of eternal life called Heaven.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. (Romans 8:9).

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (I Corinthians 3:16).

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (I Corinthians 6:19).

Now God tells us that our bodies are “the temple of the Holy Ghost;” a dwelling place the houses the Comforter. But we are more than merely a body. We are actually three components; body, soul, and spirit, each

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