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# Dealing with Death<sup>1</sup>

GEORGE CURRY

This subject will be examined under the following heads. First, we will remind ourselves of certain *Fundamental Facts*. Second, we shall consider *Dealing with death with the living*, and after that *Dealing with death with the dying*. Finally, the theme of *Dealing with death with the bereaved* will be discussed.

## A. The Fundamental Facts

There are at least three that we should keep in mind.

1. *Death is unnatural* Now this may seem an odd thing to say when death is all around us. After all every day newspapers, both local and national, carry Obituary Columns. The media flash news of disasters, such as those at Zeebrugge, Kings Cross, Armenia, Lockerbie, the M. 1, Clapham, and Hillsborough. Moreover at irregular intervals we hear of, and may even see, friends, neighbours and loved-ones die. Death is a fact of life. It is all about us. As the Psalmist says,

For all can see that wise men die:  
the foolish and the senseless alike perish.<sup>2</sup>

Yet the same Scriptures assert that death is also unnatural. In what sense? In the sense that, as Paul Helm puts it,

it does not represent the true fulfilment of mankind.<sup>3</sup>

Man was created to live. We were made to have life and to enjoy it to the full. Life is the gift of God. But death brings bodily life to an end.

2. *Death is a judgment* Why do we die? As a rule none of us seeks death. The exception to the rule is, of course, the one who commits suicide. But generally speaking we all want to live. And we all want to go on living. So then, why do we die? Death, says the Word of God, is a judgment from God. Man is sinful. Sin pays a wage. Its wage is death. Adam was taught this in the Garden. God said,

You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.<sup>4</sup>

He and his wife ignored this fact. They sinned. They died. Spiritual death was the immediate experience. They lost the love, friendship and fellowship of the Creator. Physical death, the subject before us in

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this paper, came later. But it came. And it came as a judgment from God. For God said,

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.<sup>5</sup>

And that is why the author of Hebrews says in those familiar words, man is destined to die once, and after that to face judgment.<sup>6</sup>

This is the world we live in. A world in which the whole of humanity is under the judgment of God because of man's sin.

3. *Death is inescapable* There is no avoiding it. It is bound to happen. We will all die. Why? Because, as we said just now, death is a judgment. Paul Helm summarizes it well when he says:

Christ's conquering of death does not relieve the Christian of the need to die, with the pain, loss and grief that accompany it. Christ has not taken away the need to die; he has transformed the significance of dying for all those who are 'in him', but the dying remains to be faced.<sup>7</sup>

A little later he goes on to say,

the inevitable end of us all, barring death by accidental or violent means, is death by slow physical degeneration, by processes which are of the physical structure of all animate life. This fact needs to be given greater recognition than it usually is by Christians.<sup>8</sup>

Yes, we are built to die. It is impossible not to die. Job saw this long ago and gave expression to it in these words,

I know that you will bring me down to death,  
to the place appointed for all the living.<sup>9</sup>

And that is why the Psalmist asks,

What man can live and not see death,  
or save himself from the power of the grave?<sup>10</sup>

Indeed we must go further and say, with Scripture, that the day of our death is determined by God. He is sovereign. We are in his hands. As Job says,

Man's days are determined:  
you have decreed the number of his months  
and have set limits he cannot exceed.<sup>11</sup>

These, then, are the fundamental facts we must never forget: Death is unnatural. Death is a judgment. Death is inescapable.

## **B. Dealing with death with the living**

The people I have in mind when I say 'the living' are the fit and healthy. They may be young or old; male or female; rich or poor. The essential feature of them is that they are not, as far as they are aware, facing death at present.

For convenience we consider this theme in relation to unbelievers and believers.

### *1. Unbelievers*

We need to be clear:

(i) *as to what they are like.* Paul Helm makes this helpful statement:

The modern western attitude to dying and death is all too obvious. It is to avoid it, to avoid mentioning it, and where mention of it is unavoidable, to use euphemisms and circumlocutions. Death is crudely dressed-up and sentimentalised in this way because it is so fearful and unpleasant. Because of this, and because death is often associated with deep grief and an acute sense of loss, it is sugar-coated, or even plastic-coated, the perfect vehicle for inducing superstition.<sup>12</sup>

Do you see what he is saying? He says, the unbeliever avoids the subject of death. He tries not to mention it. Why? Because it fills him with fear. It causes him great grief. And it is associated with superstition. What are we to say to those who experience these things and react in these ways? In answer to that question we assert that we need:

(ii) *to know what they need to know.* There are, it seems to me, at least five facts that the unbeliever needs to be told. Quite how we convey these truths is an important question in itself. We must be sensitive. We must be caring. But we must also take the opportunities given by the Lord. We must be bold. For, the non-Christian needs to be reminded:

[a] *that he is going to die.* Thomas Boston says:

Death carries off some in the bud of childhood, others in the blossom of youth, and others when they are come to their fruit; few are left standing, till, like ripe corn, they forsake the ground; *all die one time or other.* (my italics)<sup>13</sup>

As Dr. Martyn Lloyd-Jones used to say, 'Death is the great leveller'. Thomas Boston puts it more colourfully when he says:

Death will put all men on a level. The king and the beggar must dwell in one house, when they come to their journey's end; though their entertainment by the way be very different.<sup>14</sup>

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[b] *that he doesn't know when he will die.* Paul Helm puts it this way:

Put paradoxically, death is certain, and yet it is uncertain. Death will certainly come, but the time and manner of its coming is rarely known to anyone before the event.<sup>15</sup>

We may die young or when we are old. We may die quickly or slowly; in great pain or relatively quietly; and even suddenly and unexpectedly. The time and circumstances of our death are shrouded in mystery.

[c] *that death is final.* As the Preacher says:

Whatever your hands find to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning.<sup>16</sup>

In other words, to pick up some words of Paul Helm:

Death is final because it brings to an end all earthly plans and the fulfilling of all earthly hopes. Whatever may follow death there is no continuity of those matters which have preoccupied us before we die . . . What was unfinished at death must remain forever unfinished. But death is final in a deeper way, for it heralds judgment.<sup>17</sup>

[d] *that there is no hope if we die without faith.* Thomas Boston faithfully summarizes the teaching of Scripture in these words:

Your eternal state will be according to the state in which you die: death will open the doors of heaven or hell to you . . . if one die out of Christ in an unregenerate state, there is no hope for him forever.<sup>18</sup>

He also warns:

If you are not in Christ, whatever your afflictions be now, 'troubles a thousand times worse are abiding you in another world.' Death will turn your crosses into unmixed curses.<sup>19</sup>

As a consequence, it is our responsibility to tell the unbeliever,

[e] *that now is the time to prepare for death.* Life, as the Scriptures teach us in many places, is short.<sup>20</sup> Indeed there is something stark and challenging about that well-known statement of the Preacher in Ecclesiastes chapter three: 'There is a time . . . to be born and a time to die.'<sup>21</sup> He says nothing about either life or living.

Only two things are certain in life: we are born and we die. We have no control over either. But we ought to prepare for the latter. The way to prepare for death, according to the Bible, is by preparing for eternity. It is only the man who is ready to meet his Maker and Judge that is ready to die.

## 2. *Believers*

The faithful pastor will wish to challenge and inform the believer of the following:

(i) *Be realistic.* We are not to be those who give the impression that the only death that matters is 'spiritual' death (that is separation from God). That spiritual death is a reality of utmost significance I do not doubt. But to give the impression that death, physical death (the death of the body) is unimportant is neither realistic nor biblical. As we have already said, death is a judgment. It is also a reality. It brings about an abrupt change both for the dead as well as the living. Moreover dying may be painful and distressing both for the one who is dying as well as for those who see their loved one breathing his last here on earth. There is a need therefore for honesty and realism.

(ii) *You may find your faith sorely tested.* Job's was. He may not have been the equivalent of a twentieth-century *yuppie* but he may well have resided in the equivalent of the 'gin and Jag.' belt around London. Certainly he was very wealthy. He was also a godly man. Yet he lost almost everything—his wealth and his family. He became ill and was left with a nagging wife and some friends who did not understand what God was doing. Job's faith was tested. Our's may be too. Listen to Paul Helm again:

An elderly or physically weak Christian, especially, can be overcome by doubt. His faith may be stifled almost to vanishing point as he sees friends and relations die and as he himself awaits death. He sees godly people grow weaker, lose their faculties, and become pathetic wrecks, scarcely recognisable as the people they once were. He recognises the signs of decay in the decline of his own physical and mental powers. Is this the fulness that Christ promised? Is this the way to overcome the world? Is it surprising if, under such circumstances, a Christian's faith is sorely tested?<sup>22</sup>

(iii) *Live for God.* In his commentary on 1 Peter, Calvin says these words by way of explaining the statement: 'The end of all things is near':

Though the faithful hear that their blessedness is elsewhere than in the world, yet because they think that they will live long, this false thought makes them lazy, and even careless, so that they do not direct their thoughts to the kingdom of God. Hence in order to rouse them from the drowsiness of the flesh, the apostle reminds them that the end of all things is nigh, by which he means we ought not to become rooted in this world, from which we must soon remove.<sup>23</sup>

Preparation for death entails, for the believer, living for God now. Those who keep close to Christ in this life are those who are made by

him to look forward to life in all its fulness with him for ever. Andrew Bonar sums it up in this way:

Preparation for death is almost an imagination. A believer does not prepare for death at all. Christ does it for him. The believer prepares for life.<sup>24</sup>

### **C. Dealing with death with the dying**

Again I group my comments under two heads. I do so for the simple reason that, as ministers, we are called to minister to both dying believers and dying unbelievers. We look at these in reverse order. However before we do so let me sound a note of caution.

No matter who the dying person is, we need to show the utmost care, respect and sensitivity. The death-bed is no place for glibness or superficiality. The dying, be they Christian or non-Christian, rich or poor, or whatever, are on the brink of eternity. The day of opportunity is fading fast. They are on the verge of entering their eternal state. Moreover, they may not be able to listen for long. They may tire very quickly. They may be in pain, both physical and emotional. The leaving of loved ones behind is never easy. Indeed it can be extremely painful. And, to cap it all, they may be acutely aware, or think, that they are a burden to their loved ones. What is called for, then, is sanctified common-sense and tact. This we must endeavour to show at all times.

Listen to these words of warning from the lips of the dying Stephen Olyott:

On Tuesday two visitors came, one at a quarter to five, the other at half past five. When do these people have their own meals? Do they not realise that Fona does not have a full-time occupation looking after me, but that I am additional to all her other tasks? It is a little thoughtless for Christian folk. Another thing, while I can show visitors out after a few minutes they shouldn't then expect to spend 20 speaking to Fona. They should go!<sup>25</sup>

With these thoughts in mind we consider:

#### *1. Dying unbelievers*

How are we to minister to them?

(i) *We must be on the look-out for those tell-tale signs that reveal their inner concerns.* Generally speaking there are at least three.

[a] *They struggle to come to terms with death.* I have seen this so many times. Although invariably, in my experience, great effort is made to cover this up. One way in which this is done is by refusing to face the facts. But such a refusal is not limited, we hasten to add, to

non-Christians. Geoffrey Thomas, Stephen Olyott's pastor, tells us that:

One of the problems in those early weeks after the operation was to persuade Stephen just how serious things were. Although the doctors had hinted at it, Stephen did not want to believe it, for the sake of the family.<sup>26</sup>

But how much more this is true of unbelievers who spend years suppressing all thoughts of death and who live as though they will never die? Certainly this was the case with a relative of mine. He found it extremely difficult to come to terms with the fact that he was ill and dying. That in turn caused much heartache for both his wife and other relatives.

[b] *They die against their will.* People want to hold on to life. Whilst there is breath in the body there is, so it is thought, hope. Hope that the situation may yet change for the better. But such hope is not Christian hope. It is not the hope of which the Bible speaks. It is the wishful yearning of those who are not ready to face their Maker; of those who just do not want to die.

[c] *They die without hope.* As Christians we know this is the case. But when you see it writ large on the face of, and verbally expressed by, a dying unbeliever you cannot be anything except deeply moved. One of the saddest days of my life was the final conversation I had with a dear relative of mine. As he lay dying he insisted that death is nothing more than 'a dead end.' It hurt him to say it. But say it he had to because that is what he believed. I tried to persuade him otherwise. That only angered him and left him protesting all the more that when you die that's it. He died, as far as I am aware, without hope.

Sadly, there are far too many unbelievers who die apparently ignorant of the fact that they are devoid of true hope. Many have a smattering of religion. They may, perhaps, have a little knowledge of the Scriptures. But they do not know Christ. They do not trust in him or believe that he is the only one who can save them from the wrath that is to come. We can see this. They cannot, or will not.

Having mentioned, albeit briefly, the tell-tale signs that point to the inner concerns of the dying unbeliever we must now highlight those truths that we, as Christian pastors, ought to endeavour to convey to them.

(ii) *We should make known to them the truth.* In particular there are three truths that we should pray the Lord will give us opportunity to declare.

[a] *That any hopes of heaven or eternal bliss that the unbeliever entertains are groundless.* The sad but stark truth is that there is no hope of heaven for those who are outside Christ; for those who do



not call upon God for mercy. Like the doctrine of Hell and eternal punishment this truth is not popular today. That does not mean it is not true. Our yardstick is not popularity but the Word of God. It pains me a great deal to see people living and dying in a world of delusion and make-believe. As those who care, we are called to proclaim as lovingly, and yet as clearly as we possibly can, that the 'hopes' of the unbeliever are built on sand.

[b] *That the unbeliever's pressing need is to forsake wickedness.* Unbelief is a sin. A heinous sin. The unforgiveable sin. Yes, unbelievers may be only too well aware that they have done much wrong. They may even laugh it off. Yet despite this they are more than capable of imagining that God somehow or other will still accept them. What they need to see is that they are deluding themselves. They also need to come to repentance and faith in Christ.

[c] *That the unbeliever should call upon God for mercy in the name of Christ before it is too late.* As King David says, 'God is compassionate and gracious, slow to anger, abounding in love.'<sup>27</sup> Moreover, those who fear him find that, 'he does not treat us as our sins deserve or repay us according to our iniquities.'<sup>28</sup> For the Lord himself has promised, 'Let the wicked forsake his way and the evil man his thoughts. Let him turn to the Lord, and he will have mercy on him, and to our God, for he will freely pardon.'<sup>29</sup>

## 2. *The Dying Believer*

How are we to minister to them?

(i) *We should be on the look-out for signs that they are troubled.* A dying believer may be troubled for at least one of two reasons.

[a] *Fears can temporarily overcome him.* None of us wants to die. That is true of the believer as well as the unbeliever. Moreover, as Paul Helm puts it, there is a sense in which death is 'that deep abyss that awaits us all.'<sup>30</sup> He also asserts that 'Each of us, Christian and non-Christian alike, faces that prospect [*i.e.* judgment], and the black unknown that follows.'<sup>31</sup> We are human. The prospect of death can fill us with fear. As Stuart Olyott said in a letter to his brother Stephen, 'if it is His will to take you, you will find that the only terrifying thing about death is the prospect of it.'<sup>32</sup>

Furthermore death can be especially distressing to those believers who are conscious of some unrepented sin(s). Or because they have temporarily lost sight of their saving interest in Christ. Or even because they have back-slidden to such an extent that they, like the foolish virgins of the parable, are caught both asleep and without any oil in their lamps.<sup>33</sup>

[b] *He takes the reality of judgment seriously.* The Spirit witnesses with our spirits not just what we are, through faith in Christ, children of the living God. He also leads us into all truth. He teaches us the Word of God. He writes it upon his hearts. The Word, that is, that

declares, as the Apostle Paul proclaimed before a meeting of the Areopagus in Athens so long ago, that God 'has set a day when he will judge the world with justice by the man he has appointed'.<sup>34</sup> The same Apostle also informs us that: 'we must all appear before the judgment seat of Christ, that each one may receive what is due to him for the things done while in the body, whether good or bad.'<sup>35</sup>

The believer takes all this seriously. He cannot be flippant about such weighty truths. What is more, they press in upon him because he knows what he is like at heart, namely deceitful and disobedient. And then he has to do with an enemy who does his utmost to rob us of peace and assurance. Listen again to Stuart Olyott speaking to his brother:

I just do not know how to express my sadness that you are so ill, Stephen. Some people abuse their bodies and deserve what comes. This is not the case with you and it seems so unjust. But this is precisely the thrust of the book of Job and the Lord is calling you to walk the same road. The deepest message of that book is that the devil insinuates that people can only love and serve the Lord for what they can get out of Him. Job proved the devil wrong—and may your way of enduring affliction prove him wrong again.<sup>36</sup>

(ii) *We should seek to remind believers of certain precious truths.* I mention just four.

[a] *God's Word is utterly reliable.* When we are down the Devil makes a particular attempt to get us to doubt God's Word of promise. We are to resist him. We have every reason to do so. As Stuart said to Stephen and Fona Olyott:

Whatever you may feel subjectively, you may cast yourselves entirely and without reserve on what the Scriptures say. He promises to be with you in every circumstance, so that you may be sure that He will be there before, during and after the operation. He promises that His grace is sufficient, and that His strength is made perfect in weakness. And who knows when any of us will die? It may be before we might otherwise have expected it, at around about seventy years, or long afterwards. Whichever way it is, His infallible Word assures us that we will go into the immediate presence of Christ and that our bodies will be raised again at the last day. Whatever awaits the believer in this life, there is nothing that ultimately awaits him but holiness, happiness, joy and glory. There is no doubt at all of the truth of these things. Their truth does not depend on our grasp of them, or how we feel about them. They are objectively true. They remain constant, whatever our oscillations there may be in our appreciation of them. So just lie back and put all your weight upon them. You will find them as solid as can be.<sup>37</sup>

[b] *God will be with us as we pass through the valley of the shadow of death.* That is his promise. The Psalmist David,<sup>38</sup> the Apostle Paul,<sup>39</sup> Jude<sup>40</sup> and the author of Hebrews<sup>41</sup> all testify to this.

[c] *Death cannot harm us.* On the one hand, the visit of death may serve as a bridle to curb our lusts; to purge us of earthly-mindedness; to prepare us for death; and to teach us to cleave to Christ. But on the other, the Scriptures teach that, though death is the separation of body and soul, nothing can separate us from Christ.<sup>42</sup> At death we sleep in him.<sup>43</sup> And on the last day we shall be raised in glory.<sup>44</sup> Incidentally, in passing, notice what Paul says a little later in the same chapter, 'For the perishable *must* clothe itself with the imperishable, and the mortal with immortality [*my italics*]'<sup>45</sup> Thomas Boston says, 'If you are in Christ, you may well bear your cross. Death will put an end to all your troubles.'<sup>46</sup> And in answer to Question 37 of the Shorter Catechism of 1648, What do believers receive from Christ at death? we are told, 'The souls of believers are at their death made perfect in holiness, and immediately pass into glory; and their bodies, being still united to Christ, rest in the grave, till the resurrection.'<sup>47</sup>

[d] *We shall receive a great reward.* I can think of no better way of illustrating this than by turning to those amazing words of the great Apostle Paul:

For I am already being poured out like a drink offering, and the time has come for my departure. I have fought the good fight. I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award me on that day—and not only me, but also all who have longed for his appearing.<sup>48</sup>

## D. Dealing with death with the bereaved

Again what we do and say is dependent upon who the bereaved are.

If they are *unbelievers* we may well find ourselves as the one on whom they take it out. Some are gripped with grief. Others are stunned and go around, as it were, on automatic pilot not aware of either what has or is happening. Some, sadly, descend into a world of unreality. Though their loved one was far from perfect, they start to think and speak of him in exalted tones. Yet others are filled with anger. Anger that God has taken away the one they loved; the one upon whom they depended; the one without whom, they feel, they cannot live. They can vent their anger on the man of God who visits and endeavours to help.

Most unbelievers cannot bear to think that death is 'a dead end.' As a result they want reassuring that their loved one lives on in another world; that their loved one is in heaven.

What should the Christian minister do in these situations?

[1] *He must be careful not to say too much.* I do not just mean that his words should be few. They should be that, for so often the bereaved are unable to take much in. But I also mean that they should be well chosen. We must not give false assurances. We have no right to say that the *unbelieving* departed are in heaven. We do, however, have Scriptural warrant to inform people that God is just; that he will do that which is right and fair; and that he is merciful.

[2] *He should point people to Christ.* It has become my standard practice to say to the bereaved, as I endeavour to help them prepare for the funeral and the future, that the best thing they can do is to focus on and call upon God. Family and friends can, and sadly do so often, fail. The Lord Jesus Christ never will. His promise is sure. He says, 'Come to me all, all you who are weary and burdened, and I will give you rest.'<sup>49</sup>

Inevitably this means that we must take every opportunity to inform people who God is and what he is like. We live in a day of ignorance. We cannot and must not take anything for granted. We must courteously assume that people know nothing. After all, even if the bereaved do have some Bible knowledge, there is no guarantee that they understand it aright. Error abounds on every side, both within and without the churches.

Thus it is that at the funeral itself, and in the follow-up visit(s), I make it a rule to say as little about the deceased as possible. I try to meet the people where they are—bruised, shocked, numbed, lost, tired, and in need of comfort. I try to show how the Scriptures are relevant to them. And then, having done that, I call upon them, in as tender a way as possible, to put their trust in the one who says, 'whoever comes to me I will never drive away.'<sup>50</sup>

If the bereaved are *Christians* then the situation is usually entirely different. Although their experience of grief may outwardly appear to be very similar to that of unbelievers—they too can feel numb, lost, tired and in need of comfort—their view of death is very different. Instinctively they will call upon the Lord. They need to be encouraged to do this more and more. They need also to be encouraged not to live off past blessings; to see things from a Scriptural perspective; and to rejoice that their departed believing loved one is asleep in Christ.

At the funeral one will feel greater liberty to speak of the deceased and to do so in confident terms. But even then we need to be careful that we do not become man-centred. It is of utmost importance that we focus on Christ. He is the one in whom we are called to trust. He is the Saviour. It is he who is to be our refuge and strength.<sup>51</sup>

## Conclusion

What shall we say by way of conclusion? This. Because, as Paul Helm puts it, 'facing death is central both to the character of Christian

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experience and Christian witness.<sup>52</sup>

It is necessary that we encourage individual Christians,

[1] to keep their conscience clear.

[2] to be watchful, waiting for the coming of the Lord.

[3] to remain detached from the things of this world.

[4] to strive to keep close to the Lord.

[5] to prove faithful.

As we said earlier, our responsibility is to prepare for life; for life eternal in all its fulness with the Lord. If we do that, we shall not only die well. We shall also live well.

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## NOTES

- 1 This article was first given as a paper at the North East Pastoral Studies Group on 23 June 1989.
- 2 Psalm 49.10.
- 3 Paul Helm, *The Last Things* (Edinburgh, The Banner of Truth Trust, 1989) p. 34.
- 4 Genesis 2.16f.
- 5 Genesis 3.19.
- 6 Hebrews 9.27.
- 7 *Op. cit.* p. 36.
- 8 *Ibid.* p. 38.
- 9 Job 30, 23.
- 10 Psalm 89, 48.
- 11 Job 14, 5.
- 12 *Op. cit.* p. 35.
- 13 Thomas Boston, *Human Nature in its Fourfold State* (Edinburgh, The Banner of Truth Trust, 1989) p. 327.
- 14 *Ibid.* p. 333.
- 15 *Op. cit.* p. 40.
- 16 Ecclesiastes 9, 10.
- 17 *Op. cit.* p. 43.
- 18 *Op. cit.* p. 338.
- 19 *Ibid.* p. 333.
- 20 See Job 14, 11f.; Isaiah 40.6; James 4.14.
- 21 Ecclesiastes 3.2.
- 22 *Op. cit.* p. 47.
- 23 Calvin's Commentaries, *The Epistle of Paul to the Hebrews, The Epistles of Peter*, (Edinburgh, The St. Andrew Press, 1963) p. 302f.
- 24 Andrew Bonar, *Heavenly Springs* (Edinburgh, The Banner of Truth Trust, 1986) p. 31.
- 25 Geoffrey Thomas, 'Stephen Olyott, 1940-47. Brother Beloved,' article in *The Banner of Truth*, Issue 301, October 1988, p. 15.
- 26 *Ibid.* p. 13.
- 27 Psalm 103.8.
- 28 Psalm 103.10.
- 29 Isaiah 55.7.
- 30 *Op. cit.* p. 35.

- 31 *Ibid.* p. 45.
- 32 *Op. cit.* p. 13.
- 33 Matthew 25,1ff.
- 34 Acts 20,31.
- 35 2 Corinthians 5,10.
- 36 *Op. cit.* p. 13.
- 37 *Ibid.* p. 12.
- 38 Psalm 23.
- 39 2 Corinthians 4,10.
- 40 Jude 24.
- 41 Hebrews 13,6.
- 42 Romans 8,38.
- 43 1 Thessalonians 4,14; Acts 7,60.
- 44 1 Corinthians 15,42.
- 45 1 Corinthians 15,53.
- 46 *Op. cit.* p. 334.
- 47 Ed. Thomas Torrance. *The School of Faith*. (London. James Clark & Co., 1959)  
p. 267f.
- 48 2 Timothy 4,6ff.
- 49 Matthew 11,28.
- 50 John 6,37.
- 51 Psalm 46,1.
- 52 *Op. cit.* p. 55.