

# Jesus Applying Jordan's Death to Us

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**Bible Text:** Hebrews 9:27-28; Jeremiah 50:4-5  
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We turn now to two passages of scripture. I'll be preaching this morning actually from several, not just one or two texts but more but I want to read two passages, first from Luke 13:1-9.

1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? 3 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish. 6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

And the second passage is 1 Thessalonians 4:13 to the end.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

Thus far the reading of sacred scripture.

Dear church family, five weeks after graduating from high school, eight weeks before expecting to make confession of faith publicly, God has taken Jordan Kamp home. It seems as Dr. Kuivenhoven said yesterday at the funeral, so surreal, so confusing, so mysterious, so inscrutable, so shocking. What exactly is God saying to us? In one sense, of course, we just have to pause and say we don't understand. We don't understand. In one sense, we just feel the reality of John 13:7 where Jesus said, "What I do now thou knowest not; but thou shalt know hereafter," and we just want to run away from it. But in another sense, we do know some, not all, but we do know some of the lessons that Jesus wants to teach us in such a difficult time as this and I want to look with you, with God's help, at 10 of those lessons this morning that Jesus wants to teach us by applying Jordan's death to us. Quite frankly, I tried all week to find one text to summarize it all, but it's too complex. When God does something like this, there are so many factors, so many things, so many reasons, so many lessons that it's hard to take it all in. It's hard to get our arms around it. So I'm taking you to many texts this morning. I want to show you that God has much to say to us through dear Jordan's death.

The first thing is this: Jesus understands us. Jesus understands us. He understands our sorrow, our tears, our confusion. We are all touched by tears. They can touch us with great power whether or not we know the story behind them. It's possible to cry when you just see other people crying. Isn't that true? Some of our tears are selfish, some are sinful, and some can be selfless and wonderfully righteous and we need to ask ourselves why, why do we cry? Jesus cried three times in the Bible. John 11:35, which we heard about yesterday. Jesus wept graveside. John 19:41 when he was come near the city of Jerusalem, he wept over it. Hebrews 5:7 referring to Gethsemane, "in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Jesus shed tears, tears in Bethany, tears over Jerusalem, tears in Gethsemane, and the fact that he weeps teaches us three things about Jesus. It proves that he's completely human physically, psychologically. He's as human as you and I are. His sinlessness never detracted one iota from his humanity. His tears show how real, how real his humanity is and that he had, secondly, a reasonable soul. He had not only a human mind and human thoughts but behind his tears are emotions, the affections of the soul. He had reason to weep as well as capacity to weep. And then too, in addition to his humanity and his reasonable soul, his tears teach us that he's the Son of God in human flesh. "He that has seen me has seen the Father, Philip." Jesus' tears are saying, "This is what God is like. This is the kind of being, the divine being that God is." God knows the afflictions. God understands the groanings of his people.

Lazarus had died. We heard about that yesterday. Martha, Mary were grieving. They questioned Jesus. "Jesus wept," says the shortest verse in the Bible. Out of groaning anger, as we heard, over Satan's power over death but also out of just pure sympathy for Martha and Mary. God knows our frame. He remembers we are dust. This is what our God is like. That's the first lesson we have to learn. We have a God to go to who's not

aloof and distant and unconcerned, not like the Islamic god, Allah, but our God is a God full of high priestly sympathy. He's a God who stoops to save. That's why he sent his Son in the first place to this earth. He's a God who's full of mercy.

Someone told me in these past days that one of Jordan's favorite chapters in the Bible was Psalm 136 and you don't have to read it long to know why. Twenty-six times in a row, "His mercy. His mercy. His mercy endureth forever." This is our God. He loves to minister to the afflicted and even though Jesus no longer walks this earth in his human nature, Hebrews 4:15 says he's still touched by our infirmities. He's compassionate and kind, amazingly, tenderly, repeatedly so.

If your thoughts of God don't run along these channels, your thoughts of God are wrong. He delights in mercy. Jesus wept. He wept, touched with the feelings of our infirmities. He's gone through it himself. His own Father was silent to him on the cross when he cried out, "My God, my God, why hast thou forsaken me?" He faced the unanswerable. He faced the temptation of confusion, the silence of God, the forsakenness of God, the mystery.

He felt our very sin, our every sin on Golgotha's hill and now he feels our every affliction at the Father's right hand. Afflicted in our afflictions, says Isaiah, and that's a mystery but it can only be understood if we understand how it connects, it connects with human nature. His human nature, he's bone of our bone, he's flesh of our flesh. He's our brother born in adversity, our companion in sorrow, our friend in affliction, our strength in weakness, you see, because Jesus carries our names and our cause on his high priestly heart, his high priestly shoulders, in his high priestly hands, and engraves us in those high priestly hands, and keeps us in his high priestly eyes, and will never forsake the work of his own hands. Therefore God will uphold Eric and Brenda, God will uphold the children, God will uphold the grandparents because he understands and he's exactly the kind of Savior we need for a time like this. Almighty, transcendent, powerful Son of God, near at hand, understanding, intercessory Son of man.

And dear congregation, that's true, that's true for every one of us for every trial we will ever have to go through. There's a compassionate high priest who never gets tired of hearing about our cares, our questions, our confusion, our concerns, and he's full of kindness and full of mercy. This is the first lesson from Jordan's death. He understands. Understands every need, every sorrow, every tear, every confusion.

Lesson number 2: Jesus binds us. He binds us together as a church family through the tragedy of Jordan's death. Jordan's death does not just impact his immediate family and relatives, the beauty of the Christian faith is that when you belong to a church family, the whole family is taken in, and love abounds especially in times of sorrow. God binds us not only to Jesus as our more than sufficient comforter and our elder brother born for adversity but through Jesus binds us to one another. Paul says in 2 Corinthians 1:3 that God uses his large family, church family, as the God of all comfort, he says, the God of all comfort as a means to comfort his afflicted people.

It's just a beautiful testimony that Paul gives there and Thursday night Dr. Kelderman referred to that in the prayer meeting for the church, a special prayer meeting called for relationship to the death of Jordan. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation," all our tribulation, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Now how does God do that? How does God bring this mysterious church family comfort into interconnecting ways so that we comfort one another out of the comforts with which God comforts us, so that even people in profound grief like the Kamp family can tangibly feel the love of God in the love of his people? Well, three ways. One is in prayer. Love is communicated in prayer powerfully, whether it's formally like through the Thursday evening prayer gathering that was spontaneously called or whether it's informally as we pray in our homes, Eric and Brenda can feel that. They can feel that spirit of prayer and that's a beautiful thing, that's a tremendous comfort when you're in great trouble when you can say, "I know the church family is lifting me up to the throne of God where the greatest of all intercessors, the Lord Jesus Christ, is pouring out by his Spirit the spirit of prayer and supplication." That's worth more than all the money in the world. John Newton said, "My best friends, my best friends in this world are those who take my worthless name and whisper it in the ears of the Lord Sabaoth." When someone is praying for you, you've got a great friend. And when a whole church is praying for you, you've got a gift that is beyond words.

I was just saying to the elders and deacons that one of the funeral directors actually said to a few of us yesterday that the love they saw from this church family surrounding Eric and Brenda in this time of tragedy and their children, he actually said this, this is not to make us proud, this is to make us humble, he said that 1% of funerals, tragic funerals that he does, that 1% of the families have the love support that they experienced this week. Thank you, dear church family, for reaching out and loving and praying for this mourning family in the midst of our mourning larger family.

It is a beautiful thing when the people of God pray together and weep together but it's not only words in prayer, it's also words, Christ-centered words of genuine Christian sympathy that show that God's people are bound together. Let your thoughts, your hearts, your words continue to go with the Kamp family. This is not over. This is just beginning for them and for us. So be careful not to add anything to their sorrow with your words. Don't talk to them about closure, things like that. There is no closure in this life, no ultimate closure to losing a child. It's not something you just get over.

Thirty-four years ago when I visited every family in this church when I first came, I asked every single family the same question when I came into their home, among other questions was how many children do you have? And what struck me powerfully was that anyone who had ever lost a child mentioned it right away. A family has six children, you say, "How many children do you have?" "We lost one." That was the first thing, "We lost one." You see, it just doesn't go away.

So that's the beauty of a church family. In your words to one another, you know each other's crosses, you know each other's burdens, so minister to each other under the understanding that though God gives grace to carry the burdens, the burdens just don't disappear. Let your words be the fruit of the Spirit words, words of love and joy and peace and longsuffering and gentleness and goodness and faith in meekness. Those words can be powerful especially when they're from the word of God. There's a healing balm about the words of God in the book of God coming from the fruit of the Spirit.

But also this love is felt not only in prayers and in words but in actions. When believers reach out in concrete ways to each other in the furnace of affliction, they can powerfully bind each other together. A real friend, you know that, a real friend is someone who sticks with you in times of trouble and mourning in the furnace of affliction. I love the way the Lord's Supper form says that, don't you, so beautifully that we are to show our love one to another not only in word but also in very deed towards one another. And I believe we're experiencing that right now. It's a beautiful, it's a beautiful God-glorifying thing.

You know, yesterday after the committal message, it just struck me. There were some older people, including grandparents, just hugging each other in grief, and then there were young people hugging each other in grief, weeping over each other. Love was flowing in a mega way, and it wasn't just one generation. It was young and old. It was a beautiful thing when God's people weep together, mourn with those that mourn, and even as we mourn. And Eric and Brenda don't expect that. We can't possibly mourn to the degree that they mourn so it's not good to say, "Well, I know how you feel," because they feel beyond what you feel. You see, but though we don't feel as they feel in the depths of what they feel and we can't feel exactly what they feel, some can who have lost children themselves, at least to a greater extent, but we feel for them because they feel. And so we should be able to feel with them the sympathy of the people of God, the support of the people of God, the tears of the people of God, and in that way we uphold them, and in that way God commands his blessing. Psalm 133:3 says when love abounds among the people of God, even life forevermore. John Owen put it so well when he was expounding this Psalm. He said where God's people love each other and the Holy Spirit is the author of that love, the spirit of love abounds among them. He says that's where God delights to work. That's where God delights to save souls. That's where God delights to glorify his name. It's a beautiful thing, I believe, in the communion of saints.

So that's the second lesson. Jesus binds us together through Jordan's death. The third reason is that Jesus answers us. The third lesson, Jesus answers our deepest questions even through Jordan's death. We heard a lot about that yesterday so I'll be short on this point but I just want to stress one thing which is capitalized in what Dr. Kuivenhoven said. The answer is himself. The answer is God himself. As was said yesterday, it's not Brenda and Eric, it's not us, it's not our weeping, it's not anything that we could perform that is the answer that can resolve the mystery, the answer is that God doesn't give an answer other than himself. And that's the message of the whole book of Job. When Job lost all 10 children and Job asked question after question, doesn't he, for 37 chapters really, and then in chapter 38, God comes along, doesn't he, and says, "Job, now you

listen to me. Can you make a leviathan in the sea? Can you by searching understand me?" And for 129 verses God says to Job, "Who is this that...? Who is this that...? Canst thou...? Canst thou...?" In other words, "I am God. I am God. Trust me, Job. Your answer to all the loss of all your children, all your property, all your diseases, all your mysteries is me. I'm going to form you and mature you and make you more useful than you've ever been before, Job, just because of my character and who I am. I am your answer in the Messiah to come."

That's the answer and Job knew it. Job knew it, didn't he? It's amazing after those 129 verses where God confronts Job and basically says, "It's me, Job, and I'm not going to give you any earthly concrete answers because they aren't the answers. The answer is you're going to know me. You're going to know me better than ever before. The answer is me, Job." Job responds, "I have heard of thee," 42:5-6, "by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." It's the most beautiful place on the whole earth to be. This is the place to end with Jordan's death for all of us, to bow in the dust, to bow under the sovereignty of God, to worship the living God in and through Jesus Christ who takes reasons out of himself to do all that he does and to not do all that he does not do. And we end in him, worshipping him, the resurrection and the life as we heard yesterday.

The fourth lesson Jesus wants to teach us is that he's calling us, he's calling us to consider our own impending Jordan of death in our day of judgment. That's why a funeral message needs to be focusing more on the living than being a eulogy of the deceased. Jesus puts it this way in Hebrews 9:27, "it is appointed to men once to die, and after that the judgment." Death is calling us. Every death calls every single person to consider their death and a young person's death is a megaphone call to teach us again that though the old must die, the young can die, to ask us the question again, "Am I ready to meet God today?"

Young people, your tears, your brokenness over Jordan's death spoke volumes to me and to many other people. It touched our hearts deeply and I'm so grateful that you feel the reality and the magnitude of death. It's a wonderful thing. We live in a world that just wants to run away from death and when all of you just stayed by the grave yesterday and you wouldn't go away, and you wouldn't go away, and you wouldn't go away, and you just kept crying and hugging, and crying and hugging, and praying, it was a beautiful testimony not just to your love for Jordan but also it was a beautiful testimony that the truth and the reality of death was sinking into your young souls. Yes, you too must die and all of us must die, and whether we live to be 99 or 18, life is short. Terribly short. Eternity is infinitely long. It's appointed. God has your day, he has my day. We don't know the day. We can't postpone the day. But our day of death is written on his calendar. That's what the word "appointed" here means in Hebrews 9. It's an irreversible appointment and it's unto all men, every race, every class, every human being. Death takes no bribes, no denials, no delays.

Everyone dies before they think they're going to die. Did you ever think about that? There's no one so old who thinks he doesn't have one more year to live but we need to be

ready to die. It is appointed unto all men to die and we need to be ready to meet God's unilateral appointment because it's not an appointment we agree to. It's not like an appointment with a doctor or dentist you can postpone or you can change or you agree to it. No, no, we have to be ready because after that, Hebrews 9:27 says, is the judgment. The judgment. That's incredible.

What Jesus is saying is, "As certainly as you die, so certainly you will enter into judgment," and then we have to tell everything to God, every sin in thought, word and deed we've ever committed, and if we don't have the blood of Jesus, if we're not made to be a looker for Jesus, the text goes on to say, we will perish. There is a place called hell and that place is filled with everyone who does not know the Lord Jesus Christ in a saving way. That's a solemn thought. It's not a make-believe place like the world says. After this the judgment. God will judge us. He'll judge the whole man. He'll judge our body and soul. It will be a public declaration regarding the state of our soul at the time of our death. It will be a judgment according to our works, the Bible says four times, because when you're saved your works will show the fruit of your spiritual life. And it will be a judgment of public assignment of your soul and your body to either eternal life or eternal death.

Death is a serious thing. Life is a serious thing. You've got to be ready, so the text goes on and says, "So Christ was once offered to bear the sins of many," Hebrews 9:28, "and unto them that look for him shall he appear the second time without sin unto salvation." That is such a glorious text. The only way to be saved is that if Jesus bears your sins, takes them on his shoulders, suffers for them, dies for them, and obeys the law for you. You've heard me say it to you so many times, the double obedience of Jesus is what you need for your soul, obeying the law perfectly for you so you have a right to eternal life and wiping away your every sin by suffering and dying for those sins. His active and passive obedience, when you by the grace of God put all your trust in him and that double obedience of Jesus, you see, by the grace of the Holy Spirit then his righteousness is imputed to you as if you had never sinned, as your sins are imputed to him and he bears them even to the death of the cross. And you are made a looker for him, that's what the Holy Spirit does when he converts us. He makes us lookers for Jesus.

So Jesus invites us to be a looker. He invites us to come to him. That's the fifth great lesson of Jordan's death. He's saying, "Come now. Look to me now. Find life in me now." Don't go your own way. Seek the Lord while he is to be found. Call upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts. Let him return unto the Lord for he will abundantly pardon.

You could die next week. You know, you know that those of you who are at camp, you know that I actually said those words at the end of that Q&A session by the fire. I said, "You could die next week," and Jordan did. No one probably thought, took it too seriously when I said that, right? Thought, "Well, yeah, that could be but we're young, we're strong." It could be you next. It could be me. You've got to be in Christ. You've got to be in Christ and he invites you to come to him just as you are with all your sin, with all

your confusion, with all your need, with all your questions. That's a lesson from Jordan's death. He invites you not tomorrow but today to come just as you are.

Then sixth, Jesus explains to us, he explains to us how we should respond to this invitation and I want to go to Jeremiah 50 for this, just these words, "In those days, and in that time, saith the LORD, the children of Judah shall come together, going and weeping: they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten." There are three things here in these words that are very important to understand. You see, inviting you to come to Jesus doesn't mean you can just do that on your own strength. It doesn't mean you can just do that, "Oh well, I'm gonna believe in Jesus now. Everything's fine." It's a work of the Holy Spirit in the soul and what does the Holy Spirit do in the soul when you come to Jesus? Well, three things says Jeremiah 50. He makes you a mourner. He makes you a mourner. You go to God weeping because of your sin, because you must mourn over how you trespassed against the Lord. Then he makes you an inquirer, "They shall ask the way to Zion." When the Holy Spirit begins to work in people, they begin to ask questions, "How can I be saved? How can I be delivered from my sin? How can I find God?"

They shall ask the way to Zion. Zion is actually a symbolic word of where God dwells among his people. I want to be where God dwells among his people. I want to be one of those true worshipers of God. How can I find my way to God? How can I find my way to Zion, true Zion? It's a word of surrender. Finding the way to Zion means to surrender wholly to God, to his terms of salvation, to his mysterious providences as we've seen this week.

So when we're made mourners and we're made inquirers, you see, then we experience in our soul that Jesus is the way, Jesus is the way to Zion. He's the way, the truth and the life and there's no other way. And when you come to Jesus like that, the Spirit working in you showing you the way, and you come to see that there is nothing that I can do to save myself. I am just a total total rebel before God by nature. I deserve to perish. I have no righteousness to present to him. Everything is in Jesus. You see, then the third thing is you're not only made a mourner and an inquirer but you're also made a covenanter. Don't you love it the way it says this, "Then they shall say, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten." Let us join ourselves.

That's what happens when the Lord works and the Lord invites and the Lord draws and the Lord sends troubles, terrible things like death, then we want, we want the Lord. We want to be near to him. We want to be in covenant with him and we can't live without him. You know, there's something worse than suffering, something worse than suffering, and that something is not being in covenant with God, not being in communion with God. To face trouble without the Lord is absolutely unbearable. To face trouble and death and eternity and not know that there's a covenant bond between my soul and my Savior is something I don't want to face if you gave me all the money in the world. To face eternity without Christ or trouble without the Savior, to know nothing of God having bound himself to me for my sake and for his Father's sake in a covenant promise and giving his



life for me, to face things without that knowledge would itself be the greatest trouble ever.

So by the Spirit's grace, a poor sinner says, "O God, I want to join myself in a perpetual covenant. I want to covenant myself back to thee, Lord Jesus, would covenant thyself to me, to be my God and Savior." It is that mutual covenanting, that giving back of self to him who has given himself to me that is a bonding covenant that is precious beyond measure. You see, then we receive Christ. Then we take him. Then we're commanded to take him and commit ourselves to him, to be his children, to be his disciples, to be his servants, to surrender ourselves wholly and solely to him.

So let me ask you this question. If you knew that 24 hours from now someone would be announcing funeral arrangements for you, what changes would you make? What would you do? Would you say, "I am ready to go because I'm in covenant with God. I am in the Lord Jesus Christ." Or would you have to say, "I've never become a mourner over sin. I've never become a real inquirer after God. I've never entered into perpetual covenant with God." Are you ready, ready to die?

Well, that leads us to the seventh lesson: there's only one way to live. Jesus summons us to the only way to live. I spoke about it at graveside so I can be short here too. "For me to live is Christ. For me to live is Christ." When you enter into covenant with Christ, he's your life. He's your link with God in justification. He's the way you live because in sanctification you want to live Christ. And he's the one you love more than anyone else. You love Christ and you want to grow in likeness to Christ, and you want to long for Christ more fully than ever before so that to die will be gain. When you live Christ, you will die gain. To die gain means to be always ready because I'm in Christ, ready to leave behind all that is sinful, ready to receive all that is glorious and perfect in that perfect world of love.

Jesus summons us to that life. He says, "I'm not only the way and the truth but I'm also the life." You can't really live. Dear young people, you can't really live without Jesus. Do you believe that? You could be the best friend of so many people, you can get straight A's on your report card, you can be great at sports, you can be handsome, you can be beautiful, you can be a guy that could maybe attract almost any girl you want, or a girl that could attract almost any guy you want, you could have a great future in terms of a career, you can have all kinds of things going for you but do you know what Charles Spurgeon said? If you don't have Jesus, all you've got is a coffin on your back and you'll soon have grave dust in your mouth. Everything is empty, everything is empty without Jesus. There's only one way to live and one way to die. That's Jesus. "For me to live is Christ, to die is gain."

Someone once asked Martin Luther this question, "If you were to die today, what would you do?" If you were to die this afternoon, what would you do? And Luther gave a very strange answer. He said, "I'd go out and plant an apple tree." I puzzled over that and I thought, "Why would he say that?" But you see, the point he was saying was, "I'm so ready to die every day that there would be nothing special for me to do. I really have

listened to what Jesus said, be always ready." As the old forefathers used to say, we should live every day like it's our last day because it may well be. It may well be. Make haste for your life's sake. Flee to Christ now. Flee to Christ now.

Number 8: Jesus gives us, gives us hope through Jordan's death for Jordan himself. For Jordan himself. With the gospel, yes, but also with what he did in Jordan's life with that gospel. You know, Jesus said that the stones would cry out, the stones would cry out when he works in someone if it doesn't come out somehow. Now there are people of reserved nature. My wife is actually a Kamp, maiden name, and we sometimes say to each other, "Well, it's the Kamp nature," not to speak very freely about spiritual things. Some of the Kamps are quiet. That's perfectly alright. Jordan, it wasn't easy for him to talk to a whole lot of people about his spiritual struggles but the beautiful thing is this week things came out here and things came out over there and there and there, and I got to hear more and more things and so did Dr. Kuivenhoven and so did Eric and Brenda, for that matter. I had the privilege myself of 2 ½ years ago having a hospital visit with him alone where he told me he believed that the Lord was working in his soul. And interestingly, young people, he told me at that time that one of the greatest things that helped him was your friendship and those of you who were close friends with him and spoke to him about the Lord, that was a great help. It was a great help. And we heard it also from a few of the friends, that, "Oh yes, Jordan. Oh yes, he was spiritually minded." Despite his infirmity, despite some areas, maybe lack of maturity yet but he wrestled with these things.

Yesterday, the man who he worked for told me when he was working painting, he would always be having either classic Christian hymns or sermons on while he worked. Why would you do that if you didn't care about your soul, playing sermons? One time the man walked in and he said he had a sermon of one of our pastors on and he said, "Oh, that's one of your pastors." And he said, "Yeah, he preached it last night but I need to hear it again." Why would you do that if the Spirit is not working in you? No, it's not a fool-proof guarantee but these things give hope, you see.

Five weeks ago, he picks out for himself one text in the whole Bible for your graduation. What are you going to pick out? I asked his parents, "Did you help him?" They said, "No." This is the text he picked out, Psalm 70:5, "But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying." Is that the choice of an unconverted person?

A few weeks ago, his mother asked him if he felt he was saved and he said yes, so we get hope. We get hope through these things that God was indeed at work in him. We grieve how quickly he's taken away but, you see, God said, "I want him with me. With me."

Number 9: Jesus teaches us, teaches us that the greatest tragedy, the greatest tragedy of all is postponed faith. Postponed faith. Oh, just think of all those things I just mentioned, if all those things hadn't happened, if Jordan just would have pushed them all away, let's say, humanly speaking, divinely it can't be but humanly, and there was no evidence whatsoever of his spiritual life, I'm saying to you this morning this sorrow would be

multiplied a hundredfold. A hundredfold. Don't you, don't you be one of those people that postpone faith. Don't be a Felix, young people. Don't be a Felix. Don't say to Paul as Felix did, or really he said it to God, "Go thy way, Paul. When I have a convenient season I will call for thee." Don't postpone, don't say later on I'll seek the Lord. First I need to finish high school. First I need to finish college. First I need to... No. No. No. First you need God, the living Triune God now today. Harden not your heart. Behold, now is the day of salvation. Tomorrow's faith is simply today's unbelief.

We heard a sermon a few weeks ago, no middle ground. You're either on God's side or you're on Satan's side and you can't be on Satan's side, you can't go to eternity on Satan's side. You must be born again. Not maybe. Not hope so. Not hope that one day I may hope so. No. No. No middle ground.

You know, when I was young, my dad was often my Catechism teacher and he would write on the chalkboard, "You must be born again." I can still see it vividly right now in my mind. He would underline that word "must" three times. Three times. And he would put the chalk on that word "must" and he'd bang the chalkboard 2, 3 or 4 times and say, "You must, young people, you must, you must be born again." And that was one year before I was born again. I was 13 and I had the audacity, I can't believe I did this, but I came home and I said, "Dad, you said must but logically that doesn't make sense because if God hasn't elected me, I won't be born again and therefore it's not really a must." I'm ashamed of that now but do you know what my dad answered? He said, "Oh, son, if the Lord begins with you, you'll understand that word 'must' because your salvation will become a holy necessity and you won't be able to go on one more day without the Lord."

Felix didn't see it. He came close. Some of you are close. You're close. You have impressions this week. Don't let those impressions go. Don't step on those impressions. Don't trample the blood of Christ underfoot. That blood is spread out again this morning in the preaching of the gospel. He's willing to be your Savior, young people. Come to him just as you are. Don't wait. Oh, don't wait. When you push away impressions again and again, you get more and more hardened through life. Don't overstep those impressions. There's an open door right now. There's an open door right now and God says to you, "This is a faithful saying and worthy to be accepted of all that Christ Jesus came into the world to seek and to save sinners of whom I am chief."

You know, a lot of people don't come to Jesus because of the word "yesterday." They say, "I've sinned too much yesterday. He'll never receive me." But even more people don't come because of the word "tomorrow." "I'll come tomorrow. I'll seek him tomorrow." The word "yesterday" has slain its thousands who are in hell today, and the word "tomorrow" has slain its tens of thousands who are in hell today. Don't be one of them. Please, I beseech you for your own soul! Why would you stay away from the one thing you need? From the one joy, the one purpose? Why would you stay away from the one way, Jesus, that can bring you to the purpose for which you were put here on earth, to glorify God?

Jordan's death teaches us the great danger of postponing faith. Don't do it. Don't do it. Be like Christian in "Pilgrim's Progress." Remember what Christian did? The neighbors came around and they tried to when he felt the burden on his back, when he became a mourner and an inquirer and he was seeking after God, and he wanted to find God, he had to go and find God and the neighbor said, "No, no, stay with us. Stay with the world." And finally he just put his fingers in his ears, didn't he? And he had a book in his hand, the Bible, of course, and he just ran and he shouted out, "Life! Life! I need eternal life!" You see, he couldn't wait anymore. That's what you need too. You need eternal life. You need Jesus now.

What will it be, what would it be on the day of judgment to stand before God? Just imagine God's going to bring everything back to remembrance, also this past week, and God will say to you, "Dear young person, I took Jordan from you and you still didn't repent? You still didn't repent? You still didn't come to me? When you were with him at camp one week and I removed him the next and you didn't hear my voice and you didn't really hear the funeral message that I am the resurrection and the life, and you didn't hear that message on the following Sunday morning, don't postpone your faith?" And Jesus will say, "Away with you into the flames of hell forever for you would not repent, you would not believe, you would not come unto me, and ye would not." And you will destroy yourself forever.

Number 10: Jesus points us through Jordan's death to the utopian world of love to come, the utopian marriage, you can read about it in Revelation 19:6-9. The utopian perfect family, you can read about it in Revelation 21. The perfect world of love. You see, the point of Jordan's death is not, as painful as it is, is not just the sorrow of his family. The important point of Jordan's death is that we may believe, we may trust that he has been folded into the greater family of the Triune God in glory forever and ever.

I'll never forget Sinclair Ferguson preaching about that one time. He said, "You know, we all have our little nuclear families and they're precious and we love them and so we should, but the goal in life is that our children will be folded into a greater family with millions and millions of brothers and sisters that no man can number, and that they'll belong to that family, that church, that living church family, that everlasting family in heavenly places, the church militant here, the church triumphant there, that family that shall never die because that family will be united around the throne of the Lamb forever in completion. And there will be no missing members, no empty chairs, no one in heaven will have to say, 'One of this family is missing.' This is the ultimate family that the family God has designed to bring to glory."

God himself is like a family, Father, Son and Holy Spirit, and he brings a family to himself out of every tribe and race and number and people. But oh, dear friend, whether you're 99 years old, whether you're 10 years old, you need to belong to this family. You need to belong to this family. You need to know something of the joys of belonging to it here on earth and be prepared for heaven. Happy day when we shall come into that family, our eternal home, our real home. Perfect salvation. Saved from sin, from the world, from my old nature. No more tears. No more pain. No more sorrow. No more

night. Saved to do perfect activities in heaven worshiping God, serving God, exercising authority with God, communing with God and with the saints and the angels. Oh, what a glorious eternal abode that shall be in a perfect place, perfect mansions, perfect God, perfect light, perfect goal, perfect feasting, perfect holiness. No more sin. No more sin. Martin Luther said, "I would not give one moment of heaven for all the joy and riches of the world even if it lasted for thousands and thousands of years."

Dear young and old, don't rest, don't rest until you too can say, "I am a looker for Christ, a mourner over sin, an inquirer after Jesus, a covenanter with God. For me to live is Christ and to die is gain." Amen.

*Our loving God and our dear Father in heaven, we thank thee for the word of thy truth. We thank thee for the way of salvation. We thank thee for thy Son. We thank thee for the lessons thou art teaching us through Jordan Kamp's death. We pray, Lord, write these lessons with an iron pen on every heart of every young person, every older person, in this audience this morning or listening online. We ask thee, O Lord God, make us mourners with those who mourn, make us mourners over our own sin, makes us inquirers, make us covenanters with thee to enter into a perpetual covenant with the Most High God. O Lord, minister great grace, great peace to the troubled hearts of mourners among us and speak to their souls, "Let not your heart be troubled," not because the circumstances are easy, not because life is a bed of roses, not because trouble stays away but, "Let not your heart be troubled because you believe in God, believe also in me." O God, give us genuine faith in Jesus Christ. Fill us with holy jealousy for those who have gone before us and lead us, lead us to thyself for thou art the answer, thou art the salvation. Lord Jesus, thou art all and in all so we plead in thy name, save us for thy mercy's sake. O God, be merciful to us sinners. In Jesus' name we pray. Amen.*