

Topic	The Proof of Resurrection
Reference	1 Corinthians 15:1~11
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This chapter is the great resurrection chapter. It first talks about the resurrection of Jesus and also our own future resurrection. This is a very important chapter because it is about our future. It is about what would happen to you and I one day, sooner or later. He looks ahead and describes what would become of us when we depart from this world. The Bible teaches that those who are in Christ will be resurrected and will be given new glorified bodies and hence it would do you lot of good to pay close attention to these chapters, because if you truly understand the wondrous resurrection that awaits us in the future, it will have lifechanging impact on you in the present.

Our text today is in itself not so difficult to digest, half of it is list of eyewitnesses who saw the resurrected Christ with their own eyes. We will go through the text and of course the context behind the text in the usual manner, but what I would like to do is to really venture beyond these verses and to look at resurrection from the standpoint of our present human condition and later at the end of the sermon, I would like to offer you some practical points to make the text more relevant.

I am going to give a longer than usual introduction to this sermon because I would like to prepare your minds, not just for this sermon but for all the three sermons on this chapter.

It took my daughter to our first father-daughter trip in 2005. Our last trip was in July 2019. Time has flown by just like that, between these two moments in time. Often, I have difficulties coming to terms with how fast time, the years pass us by. Indeed time flows like a river and it flows very swiftly. My daughter was just a little girl then, now she is a grownup, a young woman. I was 46 back then, now I am 60. On our trip, we went to a shrine and we saw a lot of prayers hanging there. We read a few of those. What do people wish for, what are the deepest desires of people. Many prayers were about boy-girl relationships and marriage. Some wanted to make rich. Some put their prayers for careers. There was a category of prayers, rather a big category, they had wishes for the wellbeing or the recovery of a loved one who is seriously ill. It was a emotional experience for me as I read these type of prayers.

In a way they were close to my heart, meaning that if I would to write a prayer on one of these wooden plaques, I will write something similar for my mum. She is suffering from medium stage Alzheimer's and I have to place her in a well-run home nearby here where she can receive proper care. Whenever I visit her, sometimes she has trouble remembering my name, she confuses me with my brother and our conversation is very simple. She would ask me three questions over and over and over again. Number one, are your kids working. Number two, are they married. Number three, how many kids do they have. That's all she is concerned about and sometimes I feel like answering her even before she ask this question because I knew what is going to ask. It is painful for me to watch her mental conditions deteriorating over the years. So I were to write a prayer on one of those wooden plaques I will ask God to take away her Alzheimer's. I will ask God to restore her mental faculties. As a matter of act, I would like to ask for two more plaques to write on. Because you see, as I speak now my eldest sister in Penang who is five years older than me, she has just

recently been diagnosed with liver cancer and an operation is scheduled for early next month. Just two weeks ago, my mother-in-law suffered a stroke and now she cannot walk or stand.

The point I am making is this, I am seeing firsthand how rapidly we age and as a result how frail and weak and vulnerable we become. I am confronted by all these stark realities of life. Now I want to expand on this point further before we go into our text. Of course, I want us to read the text not only in its textual context but also to see resurrection in the human context. Many-many years ago I was teaching the Book of John at the SS19 Live Group and six years ago I taught it again at the Sunday Live Group. The Gospel according to John is a bit different from the other three gospels, because John outlined only seven miracles of Jesus out of about 35 or so miracles performed by Jesus as recorded in the gospels. John chose to document only 7 of them. These are the seven miracles of Jesus that you will find in John

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| 1. Changing Water to Wine | John 2:1-11 |
| 2. Healing of Official's Son | John 4:43-54 |
| 3. Healing of the Crippled at the Pool | John 5:1-18 |
| 4. Feeding of 5,000 | John 6:1-15 |
| 5. Walking on Water | John 6:16-24 |
| 6. Healing of Man Born Blind | John 9:1-34 |
| 7. Raising of Lazarus | John 11:1-44 |

If you would scrutinize this list, you will notice that the three of them relate to individuals who are suffering from severe medical conditions. The last miracle, perhaps the most dramatic of the seven deals with the death of a person who succumb to illness. In other words, four out of seven miracles have something to do with the vulnerable human condition. Now as we studied these passages from John, I described to the group what I call the three Ds of life. The three inescapable Ds of life are:

1. Disease
2. Decay
3. Death

You may be very health conscious to try to avoid the first D, but in time to come the second D will get you. You may try to delay the second D, but eventually the third D will get you. There is no escape. Young professionals today like to talk about not the Ds but the Cs of life. The Cs of life that people in the younger generation go after are.

1. Cash
2. Car
3. Credit card
4. Condominium
5. Country Club Membership.

Recently someone came up with the 6 Fs of life:

1. Family
2. Finance
3. Fashion
4. Friendship

5. Fun
6. Food

Seriously, whether you live by the 5 Cs or the 6 Fs, sooner or later you will be confronted by one or more of the three Ds of life. Like it or not, ready or not as you age, they will creep into your life and into the lives of those you love and cherish. These are not the kind of things that we like to think about especially when we are young when our muscles were stronger, our minds were sharper. Even when we are older we don't like to talk about these things. I have to bring them up today because these are the harsh realities of life. It is a reality that we are vulnerable to diseases, we are not immune to decay and sooner or later death is inevitable. Do not live under the illusion that life is always a bed of roses.

I myself wish that life was a bed of roses from beginning to end, but the fact is that it is not. Just so that you are occasionally reminded of this, I urge you to try to do more hospital visits and to try to attend funerals as much as you can because these are occasions for reality checks. They can have a very sobering effect on you, they bring down to the ground. Let us be reminded that life does come with challenges, especially of the medical kind and as years roll by one or more of these three Ds will loom larger and larger in your lives. None of us is spared and when it hits us or members of our family we react with distress, despair and even desperation. Our hearts become discouraged, dismayed and distort and we notice that words associated with negative emotions often tend to start with letter D.

One question that you may be itching to ask is why doesn't God simply take away all these dreadfulness from life, why can't our lives be smooth sailing on the sea minus the storms, why must my mum suffer from Alzheimer, my elder sister from cancer and my mother-in-law from stroke. These are pertinent questions and let me assure you that they are very good answers to these questions, but it will take a separate sermon to address them adequately and perhaps we can do this in another season.

In the meantime, it is an unwelcome and unavoidable fact of life that we have to navigate the increasingly tortuous path of life with growing frailty and weakness as our bodies degenerate physically. It is precisely because of this reason that we as believers ought to read 1-Corinthians 15 with much eagerness, seriousness and anticipation. This is the chapter that offers us the comforting thought and blessed assurance that one day when our days are done, when we give up this wretched body, God will grant us in the future a new body that will not be susceptible to these three Ds of life. There will be no tears, no pain and death will be vanquished. This has been a rather lengthy built up to the sermon because I wanted to contrast the harsh realities of life, our vulnerable human condition and to contrast them with the wondrous resurrection that awaits us with a blessed hope that belongs to us. 1-Corinthian 15 points us to the glorious future that God has promised us.

CONTEXT:

Why did Paul suddenly discuss this topic of resurrection? Hardly a mention of resurrection from chapters 1 to 14, I believe there is a brief mention in 1-Corinthian 6 but not much mention of resurrection in all these chapters and suddenly he addresses this issue. Why? Now all throughout this series of 1-Corinthians we see Paul tackling issue after issue that the church was struggling with. If you survey the whole book of 1-Corinthians until chapter 6 he had been dealing with problems faced by the church, problems that he

became aware of because people came to visit him and they reported to him all these problems, such as divisions within the church and other disorders within the church.

From chapter 7 onwards Paul begins to deal with questions that the Corinthian church members brought to him, through a letter that they have sent to Paul. Now we know that they had sent Paul a letter because chapter 7 begins with, Paul wrote, now for the matters that you wrote about. So they wrote him a letter. Unfortunately, this letter has not been preserved for us to peruse, but anyway from chapter 7, Paul started to answer them all these questions that they wrote in their letter. For matters such as food offered to idols, to spiritual gifts as we have seen in all these previous sermons. Now one of the issues they raise was the issue of resurrection. This is where chapter 15 comes in. Paul was responding to this query on resurrection, on this matter that they are seem confused about. Now to be sure, they were not denying the resurrection of Christ, the trouble is that they didn't believe in their own future resurrection and we know this from verse 12 which is just outside our text

1 Corinthians 15:12

...how can some of you say that there is no resurrection of the dead?

Further down in verse 35

1 Corinthians 15:35

*But someone will ask, "How are the dead raised?
With what kind of body will they come?"*

So they were struggling with the idea of their own resurrection. To them when you are dead, you are dead. There can be no resurrection beyond this earthly life. Now here when I say resurrection, I am referring to the spirit of the dead believer being joined to a physically resurrected body, an incorruptible and perfect body. The full term in the Bible is bodily resurrection.

The fact that some if not most of the Corinthian church didn't believe in bodily resurrection, this may come as a surprise to you because the lord Jesus taught about our resurrection on more than one occasion during his earthly ministry. So if Jesus taught it, why didn't they believe it. For example, we have a verse in John 14

John 14:2

*My Father's house has many rooms;
if that were not so, would I have told you
that I am going there to prepare a place for you?*

Now if it was just your disembodied spirit floating about in heaven, why would you need a room to stay. So when Jesus said he was going to prepare a room for you, he meant it, you would be physically resurrected. But there is a good reason why some if not most in the Corinthian church, they didn't believe in their own future resurrection. Here we kind of go deeper into some kind of a cultural context behind the text. Now earlier when I preached on 1-Corinthians 10, I mentioned that the Corinthian church was a mix congregation of Jews and gentiles. Now since Corinth was located in Greece, you can expect that the gentile

members of the church to be Greek. And generally, this is a bit deep but in Greek philosophy they subscribe to immortality but not physical immortality. They believe that when you die you cannot transition into a shadowy spiritual existence. Also the Greek had great disdain for their physical body, which they consider to be corruptible and prone to all sorts of illnesses and because they had a proverb in those days, the body is a tomb and hence the thought of being united with the physical body after death to them, it wasn't such a good idea and to them resurrection was a No-No.

Now as for the members of the church who were Jewish, of course they are thinking on afterlife is a lot of them based on the Old Testament; however, in the Old Testament the idea of resurrection isn't as clearly defined as in the New Testament. Old Testament teaching on the resurrection is kind of fuzzy so to speak. Although there are few Old Testament verses that point to the idea of our resurrection. For example, in Psalm 16,

Psalm 16:9~11

*Therefore my heart is glad and my tongue rejoices;
my body also will rest secure,
because You will not abandon me to the realm of the dead,
nor will You let Your faithful one see decay.
You make known to me the path of life;
You will fill me with joy in Your presence,
with eternal pleasures at Your right hand.*

It is a wonderful verse. When you read this, you kind of understand the teaching about our resurrection. There are about two more such verses, but there are many more Old Testament verses that paint the rather grim picture of the afterlife and generally speaking in the prevalent Jewish thinking in ancient times, after you die your spirit goes to the realm of the dead, which is mentioned in this verse. This realm of the dead is known by the Hebrew word 'Sheol'. In 'sheol' you live kind of a shadowy spiritual existence, much like what the ancient Greek thought. So the Jews in the congregation like the Greek brethren, they also didn't believe in their own resurrection and this is why the members of the Corinthian church have trouble understanding resurrection theology that Paul was trying to teach them, because they were too entrenched in the beliefs that they held before they became Christians. It also explains why Paul had to expand 58 verses to deal with this issue and this is the background to our text and let us now examine our 11 verses.

As I mentioned at the beginning, our text is rather straightforward and so this will not take long. I have divided it into three segments to make it easier for you to further study these verses later

The Structure of 1 Corinthians 15:1~11

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| 1. Essentiality of Christ's Resurrection | verses 1~4 |
| 2. Eyewitnesses to Christ's Resurrection | verses 5~8 |
| 3. Effects of Christ's Resurrection | verses 9~10 |

ESSENTIALITY OF CHRIST'S RESURRECTION

VERSES 1~4

For what I received I passed on to you

Now who or where did Paul receive it from his resurrection theology. Now there is a similar verse in 1-Corinthians 11, the passage on the Lord's Supper. Paul wrote,

1 Corinthians 11:23

*For I received **from the Lord** what I also passed on to you:
The Lord Jesus, on the night He was betrayed, took bread,...*

And hence with regard to what Paul was about to explain in this chapter, he received it from the Lord. It was based on direct revelation from God, which means that this chapter is not only divinely inspired, it also carries divine authority. He then proceeded to give summary of the gospel that Jesus died for our sins according to the scriptures. He was buried and raised on the third day according to the scriptures. In other words, if you dissect these verses, crucifixion and resurrection, these are the two main pillars of the gospel, which we believe. So no surprise that Paul describe them as of first importance. The resurrection of Jesus as part of the gospel is foundational and essential to our faith. The Corinthian Christians were supposed to take their stand on this gospel and to hold firmly to this gospel.

Here a question quickly arises. If the problem in the church is their lack of belief in their own future resurrection, why did Paul start this chapter by focusing on the resurrection of Jesus, which takes up the bulk of our text. It is not that they didn't believe in the resurrection of Jesus, they had no problem believing the resurrection of Jesus, the problem was that they rejected the idea that they too would one day be resurrected. The answer is further down from our text. I don't want to go too much into that because David Adams will preach on that passage next week, but very briefly in verse 16 Paul wrote

1 Corinthians 15:16

*For if the dead are not raised,
then Christ has not been raised either.*

Now to paraphrase this, Paul was like saying. Now if you don't believe in your own future resurrection then you might as well say that Jesus was not resurrected. It is a kind of a reverse argument, using double negative. So it is kind of complicated to try to sort out of this verse. So this is a reverse way of saying, because Jesus was resurrected, you can be 100% sure that you will likewise be resurrected. The resurrection of Jesus pave the way for our own resurrection. It guarantees our own resurrection, it gives us hope for our own resurrection. Quoting Jesus from John 14:19

John 14:19

Because I live, you will live also

That's why Paul started this resurrection chapter by focusing solely on the resurrection of Jesus, before he gets on to explain about their resurrection and that's why I title this first segment as the essentiality of Christ

resurrection. Essential not only in the gospel message but also in our understanding of our own resurrection.

EYEWITNESSES TO CHRIST'S RESURRECTION

VERSES 5~8

Paul then provided a list of eyewitnesses of people who saw the risen Lord with their very eyes. These are people who could testify that he rose from the dead. And here another question begs to be asked. From the resurrection account, John wrote a very detailed account in John chapter 20 of the resurrection of Jesus. We know that the first person who came in contact with the risen Lord was actually Mary Magdalene. Why did Paul omit her name from his list of eyewitnesses. Why wasn't she mentioned in Paul's list of eyewitnesses. I hope it is not because Paul had something against women. It is because the Corinthian Christians didn't know Mary Magdalene but they knew Peter and James, the other witnesses. Perhaps it is related to somehow the male dominated culture they had at the time, so the ladies names are not so important, they live in a different culture but the more crucial question is why in the first place do we have this list of eyewitnesses. Why did Paul stress the fact that numerous people saw Jesus in person after his resurrection.

Partly, it is to push back claims that Jesus was never raised from the dead, that his body was somehow stolen and hidden by some zealous followers who try to sell the idea of his resurrection. And they were also those who said, sure he was resurrected but resurrected as a spiritual being, not physical being and so Paul had to counter these contrarian views by offering proofs. But the bigger reason for this list of eyewitnesses has more to do with our faith than anything and let me explain this is going to get a little bit deep. Now although Hebrews 11 defines faith as confidence in what we hope for and assurance about what we do not see, and yet our faith is not blind faith. It is not a faith without basis. Ours is a faith based on solid facts and sound reasoning. Sure, anyone can claim that he is a son of God, Jesus makes that claim that he was a son of God and he backed it up by performing amazing miracles to show that he is God.

It is like if you say you say, you are son of God prove it and so when Paul wrote in verse 4, he was raised on the third day, Paul is offering proofs and hence the sermon title, The Proof of Resurrection. It is akin to a court of law. If you want to prove the innocence or guilt of the accused, you must produce witnesses and to submit proofs. In providing all the evidence in these few verses in the second segment, Paul was saying that the resurrection of Jesus is a historical fact and irrefutable reality. You can bet your last ringgit that it actually happened and hence our belief in the resurrection of Jesus is based on solid facts. That Christ was indeed raised from the dead is fact and not fiction and because of this he gives rise to our confidence and hope and assurance that our own future resurrection is a sure thing. This is the faith described in Hebrews 11.

I trust you can see the connection between fact and faith, how one leads to another. Anyway, in short, ours is a reasonable faith, not blind faith and back to Paul's list of eyewitnesses in the second segment. The first to be mentioned is Cephas in verse 5. Cephas is none other than Peter who denied Jesus three times. His full name is Simon Peter. Now Peter is actually a Greek name, in those days people have Greek names, because Greek was like English today, the predominant language in the area. So Peter is Greek. While Cephas is the Aramaic equivalent of Peter. Remember, Jesus and his disciples spoke Aramaic and so Peter

and Cephas refer to the same person. Here we find that after his resurrection Jesus had a one to one encounter with Peter and this is supported by Luke 24

Luke 24:34

*“...The Lord has risen and has appeared to **Simon.**”*

But there is unfortunately no further detail in the gospels regarding this meeting. The other individual name in this list is James in verse 7. He was the brother of Jesus and he is the James who later became a prominent leader of the Jerusalem church. Now it is interesting to note, here I must tell you something that is not obvious from the text. In the earlier years of Jesus's ministry, James and his other brothers were skeptical of Jesus claim to be Messiah. Based on John 7,

John 7:5

*For even His **own brothers** did not believe in Him.*

In fact, they thought that Jesus was crazy according to Mark 3:21. So it is rather remarkable to note that the two individuals whom Jesus appeared to after his resurrection were Peter and James. Because the first one denied him, the second one doubted him. In this we see an act of amazing grace on the part of Jesus. You can imagine how Peter and James were both feeling troubled and regretful because they had wrong Jesus earlier. At that point in time, Jesus reach out to them one by one to sooth their agonizing spirit, amazing grace. As for the others in the list Jesus also appeared to his disciples, so called the 12 in verse 5 and this most likely took place in the upper room in Jerusalem. Curiously, we know that evening, Judas of course was no longer with them, he already hung himself. We also know that Thomas wasn't there and so there were only 10 disciples present. So why did Paul say the 12. Did Paul failed his mathematics. The answer is very simple. The term the 12 is actually a collective noun to describe this group of disciples. The biggest group that Jesus appeared to was this multitude of, it says here more than 500 of his followers in verse 6. This most likely happened up north in Galilee based on Matthew 28 where the angel told the woman at the empty tomb

Matthew 28:7

Then go quickly and tell His disciples: ‘

*He has risen from the dead and is going ahead of you into **Galilee.***

There you will see Him.’

Now coming to the end of the second segment. The last to meet the risen Lord was Paul himself from verse 8. He was the last to see the risen savior. This happened on the famous road to Damascus which we can read about in Acts chapter 9. Here I need to explain this curious phrase, to one abnormally born and some translation say, to one untimely born. Why did Paul describe himself as abnormally born or untimely born? Was he born prematurely and this is not so easy to explain because it can only be understood metaphorically. It means that his calling into apostleship, it was unlike that of the other apostles. It was kind of abnormal or out of time compared to the other apostles. The other apostles, they walk and talk with Jesus for three years, they saw Jesus after his resurrection on more than one occasion. They also witness his ascension but Paul never had a privilege of experiencing any of that. He first met Jesus only after Jesus ascension few years after. So he considers himself, the lowliest of the apostles and not only that when Jesus met him, he was at

the height of his campaign of persecuting and terrorizing the church. So in describing himself as abnormally born, he was actually saying that he was the lowliest and the most unqualified among the apostles and so abnormally here is therefore a statement of humility.

EFFECTS OF CHRIST'S RESURRECTION

VERSES 9~10

We are talking about the effects on Paul after he met the resurrection of Jesus. Paul saw himself as totally unfit or unworthy of his office of apostleship. Why would God be even inclined to choose him, why should God even consider calling him, it was beyond Paul's comprehension because he was an unyielding antichristian zealot that was destroying the church. Many believers in fact suffered because of him. He was an enemy of God whom God should have destroyed and yet God called him and such is the nature of our God, His grace is amazing as we saw earlier in the case of Peter and James.

As a result, Paul's response to his calling was a deep sense of humility. It is like when God spares you from certain death from a deadly disease, you are totally humble. After he met the resurrection in Christ on the road to Damascus, it completely changed him and hence verse 9,

⁹ For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God.

Besides humility, the other effect Christ's resurrection had on Paul is diligence from verse 10

¹⁰ ... No, I worked harder than all of them—

So what propelled him to do more than his peers. What drove him to be more committed to the cause. It was the amazing grace of God that he had tasted. In verse 10 he mentioned the grace of God not once but three times. So the two effects of Christ's resurrection on Paul are therefore humility and diligence. A servant of God who has truly tasted God's grace becomes humble and hardworking. Now perhaps there is lesson for all of us. This concludes our examination of the text for today in three segments.

Coming to the final part of the sermon, I am going to leave you with some application points to take home. Just as there were two effects, the resurrection had on Paul, let me now share with you two ways Christ's resurrection can impact our lives. Now I must clarify that this is not part of the text, these are some practical thoughts I felt led to share with you inspired by the text. Two ways, the resurrection of Jesus can impact our lives.

If you truly embrace the resurrection of Jesus, you will attach yourself less to this material world. How is that so? You see, if you truly embrace the resurrection of Jesus it follows that you must necessarily believe that God can also raise you from the dead one day to an eternal glorious future and if you believe that your own resurrection is possible, you would want it earnestly. For it is not only for yourself, but also for your loved ones. If that is the case, it will cause you to adopt a radically difference attitude towards your life on earth. As I mentioned in the beginning, it would even have a life changing impact on you. On the other hand, those who are not inclined to think about such matters about where they are going, those who are disinterested in their eternal destiny, they tend to be very preoccupied with their earthly physical existence.

They often live by the mantra, eat, dream and be married. There are often very rooted to this material world, but as Christians we have a much longer view of what is to come. We set our sights on the glorious future awaiting us and Paul exalts us in Colossians

Colossians 3:2

*Set your minds on things above, **not on earthly things.***

As a result, the 4 Cs will cease to excite us because we already have the one big C, Christ and similarly the 6 Fs will no longer attract us because we live by the one important F, which is Faith. Now please don't get me wrong, I am not suggesting that none of the five Cs or six Fs is important. Certainly, for example your career is important, you need to put food on the table. You have to fulfil your responsibility towards your family. What I am saying is that, if you truly embrace the resurrection of Jesus, your priorities will start to change. If you recall the words of this song and the things of earth will grow strangely dim in the light of his glory of grace. It means it is not important. In other words, we will attach ourselves less and less to this temporary material world. Things that were important to me have become less important and things that were not important to me have become more important and to put this across in another way. If you are on a journey to an exciting destination, you would busy yourself with preparing for the trip. Recall the words of another song, this world is not my home I am just a passing through. If you are heaven bound, you would do well to invest your time and energy, preparing for where you are going.

Similarly, before me and my daughter left for Japan recently, I spent months to prepare for the trip, so that when we get there everything will be smooth and enjoyable, everything was planned meticulously from hotel to food, to transport. I knew exactly what to do. In the same way, before you get to eternal home, you would better be prepared. For example, if you are going to live in the kingdom of God, do you know the king well. Have you gotten to know the king well or are you too fixated on your earthly existence.

The second impact of Christ's resurrection on our lives is that, If you truly internalize the resurrection of Jesus, you will see your pain and sufferings differently.

Sure, we will be confronted by one or more of the three Ds, sooner or later in life and when it happens we will experience pain and sufferings. It is not easy on anyone, but if we have a clear vision of our future resurrection with a glorified body that is perfect in every way, if we hold fast to this vision of the future, it will change our attitude towards pain and sufferings. 2-Corinthians 4, Paul encourages us

2 Corinthians 4:17~18

*For our **light and momentary troubles** are
achieving for us an **eternal glory** that far outweighs them all.
So we fix our eyes not on what is seen, but on what is unseen,
since what is seen is temporary, but what is unseen is eternal.*

We can say that my troubles are not light, you might be struggling with deep pain and I am not trying to downplay your pain, but when our sufferings are compared to the sheer magnitude of the glory that God has installed for us, Paul considered them as light. To him our eternal glory far outweighs whatever tough experience that we may be going through. Without hope pain is somewhat amplified because there is nothing to look forward to but if we brief the hope of resurrection and the anticipation of new glorified

body, we see our pain and suffering in a different light. Of course, it pains me to see my mum wasting away through the ravaging passage of time. Whenever she cannot remember my name I feel sad but my soul can rest in the comforting thought that one day her body and mind will be renewed and regenerated and I can look forward to a really good and meaningful conversation with her.

Put it this way, if we have the hope of resurrection everything will be okay in the end. If it's not okay, it's not the end. Because the God who keeps his promises has promised us a glorious future at the end of the age.

PRAYER:

Our father in heaven, may the truth and reality of the resurrection of your son resonate powerfully in our hearts and minds, so that we can have a clearer bigger glimpse of our own future resurrection. May this living hope permeate every fiber of our being, so that we can always say it is well with my soul. For we ask this in Jesus name. Amen

End of Sermon