

Resurrection Day 2022 • The life that is truly life

Teacher: Pastor Paul LeBoutillier
Life Bible Ministry

You can be ready to open it up to Luke chapter 24. We'll take a minute before we get there.

Interestingly enough, my favorite thing about Resurrection Sunday isn't necessarily the fact of the resurrection. I mean, I love that, of course, but what I really like is what the resurrection produced, which I can sum up, by the way, in one single word: life.

I don't know about you, but I'm into life. And as human beings living on this side of heaven, we tend to think that we know what life is. But we don't. Not really. The fact—the more I study the Word of God, the more I'm convinced that the life that we experience on this earth bears little or no resemblance to what God refers to in the Bible as life.

And part of what got me thinking about this whole thing was a couple of passages that Paul, the apostle, wrote in different sections of the Bible when he made reference to life. The first one is in 1 Corinthians. I'll put it up on the screen for you: 1 Corinthians 15. Goes like this:

1 Corinthians 15:22-23 (ESV)

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

I want you to take note of the fact that the apostle Paul says that we will be made alive. Those are two very important words. And on the surface of it, it sounds like we're just going to be brought to life. We tend to think of it as, we're alive now, and then we're going to die, and then we're going to be made alive. And that's the way we think about it in our brain.

But it's so much more than that. It's referring— it's not just talking about being alive, like you are right now. It's talking about a quality of life that we've never experienced before. It's a quality of life that the Bible refers to as eternal life.

And even that title immediately conjures up things in people's mind. Eternal life. What is eternal life? Well, it means you're going to live and never die. No, it's way more than that. It's not just being alive. You can be alive and be miserable. In fact, many people are. It's talking about a quality of living that, again, we have not yet experienced.

But the second statement that brought all this into my brain is a statement that Paul made to Timothy. Let me put this one here from 1st Timothy:6. He writes to Timothy, and he says—just listen: I want you to

1 Timothy 6:17-19 (NIV)

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. (Look at this last sentence) In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

And that's really the part I wanted you to focus on, that last sentence—in fact, even that last phrase, “...*the life that is truly life.*”

That's an interesting phrase, isn't it? You read it, but first thing you wonder yourself: Well, what did Paul mean? Well, he's obviously talking about something that, fundamentally, we don't yet have because he tells Timothy there to tell the people to do what they ought to do so that they can take hold of this life that is truly life.

But I find it very interesting that he is addressing this particular exhortation to people who have a lot of money. And what's interesting about that is that we

tend to think of people that have a lot of money as having really the best that life can offer. Yeah, you got a lot of money. You can live your best life. And yet, even these people who had a lot of money— they were wealthy— Paul tells Timothy to exhort them to use their wealth and to bless others and to be generous so that they can take hold of a different life – a life that is truly life.

And that's such an interesting statement because it immediately brings up a question: If there's a life that Paul calls truly life, then what are we living? What are we living right now? If that to come is truly life, then what are we living right now?

Well, fact of the matter is, what we're living right now is all we know. It's just— this is just— this is life. This is living, breathing, working, playing. This is what we do. This is what we are.

But our version of life comes— have you ever noticed—with so much toil? I'm living, we're living life, and yet there's just so much toil. We're consumed all of our days with toiling for the things that we don't have, or the things that we really want or want more of.

We spend our lives striving for wealth, or at least to get by. We long for love; we ache for acceptance; we desire pleasure; we look for beauty; and we search desperately for peace.

It's exhausting. I mean, when you think about it, living life on earth is exhausting. No wonder we have to sleep every night. It's funny, Sue and I crawl into bed sometime, and I'll look at her and say: Didn't we just leave this party? We have to do this every day. It's exhausting.

The Bible tells us that David's son, Solomon, was given more wisdom than any other human being on the face of the earth. Solomon was an interesting man in that he looked at life – the kind of life that we're living right now. He called it life under the sun. And that's a term that he used to describe life. He recognized God, but he's not thinking about God right now. He's thinking about the life that we live: this life. And he's actually the one who used the word toil – and I got that from Solomon. When he talked about life under the sun, there's a lot of toiling. Let me show you here what he says. Ecclesiastes chapter 2. He says:

Ecclesiastes 2:22-23 (ESV)

What has a man from all the toil and striving of heart with which he toils beneath the sun? For all his days are full of sorrow, and his work is a vexation. Even in the night his heart does not rest. This also is vanity.

What has a man from all the toil and striving of heart with which he toils beneath the sun? (or under the sun) For all his days are full of sorrow, and his work is a vexation. Even in the night his heart does not rest. This also is vanity.

Isn't that interesting? This is his observation. Now, just remember, guys, the wisest man to ever walk the earth—until, of course, Jesus came along—but the wisest man, the most wisdom given to any human being on the face of the earth observed life under the sun, and he said, it's toil, and vexation, and vanity. That word vanity means emptiness. Emptiness.

You notice that we started the service here today with a quick little video showing what it's like to go through life empty. I loved that first image of the guy riding on his scooter. It dies on him right there, and he looks down at the gauge, and it's empty. It's such a picture.

But Solomon saw that same emptiness. He looked at life, and it was empty. So, he eventually turned to the one constant that he saw in this world – and that is dying. Isn't that a lovely topic?

So, he goes on in Ecclesiastes— you get to chapter 9, and you read this stuff. He says:

Ecclesiastes 9:3-5 (NIV)

This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of people, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead. Anyone who is among the living has hope—even a live dog is better off than a dead lion! For the living know that they will die,

This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of people, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead. (He says:) Anyone who is among the living has hope—even a live dog is better off than a dead lion! (I just— I love that. We should put that on a bumper sticker. Isn't that good? Even a live dog is better off than a dead lion. But look what he goes on to finish it by saying:) For the living know that they will die,

Now, here's this man who's been given more wisdom than any other human being on the face of the earth and insight to look at life and observe. And what does he see? He sees vanity and vexation and death. And that is what you and I call life.

So, it is in any wonder we start looking at passages in the Bible that talk about this life that is to come and we don't have a clue what it means. We read about it. We see that it's called eternal life. We're all just going, duh, because what do we know?

We know what Solomon saw, what he observed: toil and frustration and ultimate death. In fact, we've become so accustomed to death that there's a good number of Christians out there who think that death is something God created.

It's not uncommon for me to get an email from somebody asking me: Pastor Paul, if God is good, then why did He create death? And I write him back every time, and say: He didn't; God didn't create death. Sin brought death. God didn't intend death to be a part of His creation. He didn't factor death in. What kind of a God would factor death? He's a God of life. We brought death. This is our business, not His.

And that's so, so important to remember. But it's also important to remember that one day God plans on eliminating death because He wants to get back to the way it was before sin screwed everything up.

There's a wonderful prophecy in the Book of Revelation. Let me show you. John says:

Revelation 21:3-4 (ESV)

And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

Now, that's obviously speaking prophetically of a time that is yet to come. But you need to understand that's the way God feels about this business that we call life, which is mostly made up of dying. We start dying the minute we're born. God's going to overturn it.

And it's interesting, isn't it? When Solomon looked out and observed life under the sun, he saw death. And what did he call it? He said it was a great evil. There's a great evil that comes upon all mankind. Doesn't matter whether they're high born or low born wealthy or poor as dirt, they're all going to die. He said, it's a great evil.

You know what the apostle Paul called it? Let me show you:

1 Corinthians 15:26 (ESV)

The last enemy to be destroyed is death.

The last enemy to be destroyed is death.

He says death is an enemy. Don't let anybody tell you death is your friend. God calls it an enemy and a great evil. He calls it a shroud of shame that covers all of mankind. And he's going to overturn it. It began with the resurrection and the life that comes from that.

Here's what's crazy about it. Knowing what we know about this life, we still cling to it with all of our strength. I mean, we know that life under the sun or life on this planet is literally dominated by death. And yet we hold onto it with all we're worth. I'm not letting go of this thing.

It's funny. I was talking one time to a man in his 90s. It was a number of years ago. I just asked him how he was doing, and his response to me was really interesting. He said: Well, it's getting harder and harder to stay alive. I thought: Yeah, you darn tooting it is. I thought: Man, that's insightful.

And yet we hang on to it with all we're worth, even though we've got the testimony of others in the Bible to tell us that there is a life to come that we haven't begun to experience yet, and is completely different. It is a life that is truly life. I want you to listen once again to the words of the apostle Paul. When he wrote to the Philippians, he said this. He said:

Philippians 1:20-23 (ESV)

... it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If I am to live in the flesh, that means fruitful labor for me. Yet which I shall choose I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, for that is far better.

...it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always Christ will be honored in my body, whether by life or by death. For to me to live is Christ, and to die is gain. If I am to live in the flesh (meaning, in this body), that means fruitful labor for me. Yet which I shall choose (between living and dying) I cannot tell. I am hard pressed between the two. My desire is to depart and be with Christ, (and he says) for that is far better.

Did you catch that? He called it gain and far better. You know why? Because he got a glimpse. The apostle Paul is the same man who was taken up to the third heaven. Don't ask me what that is. I don't know. He doesn't explain. But what we know is, he says, I know a man—he wrote about in 2 Corinthians—who was taken up to the third heaven.

He got a glimpse of the life that is truly life, and now he's here living his life on this earth, writing to the Philippians, and he's saying: You know what? If I stick around, it just means I'm going to serve you guys. But I'll tell you one thing. If I had my druthers, I'd go be with the Lord right now, because that's far better. You know why? Because that's real life. There is a life that is coming for believers in Jesus that is truly life and so much different than what we live on a day-to-day basis.

Now, you might be wondering here what all this has to do with the resurrection. As I've already intimated, it has everything to do with the resurrection because it was through the death of Jesus that He earned for us this better life that we're talking about, this life that is to come.

But guys, it was the resurrection that proved that He had the power to make good on His promise. Okay? So that resurrection was like that stamp of approval for the sacrifice that He made on the cross, but that proved positive that I'm going to bring about what I said I'm going to bring about. And that is life – life that is truly life.

So, what are some of these promises? I love this promise. John 10: 10. He says:

John 10:10 (ESV)

The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

The thief comes only to steal and kill and destroy. I came that they may have life

But He doesn't stop there because life is what we think we have right now. I mean, I know that I'm alive, but the life that I have isn't anything close to what He's talking about. That's why He goes on to say: “...and have it abundantly.” And that word, abundantly in the Greek, it means and more so or all the more. He says: I've come that they might have life all the more than what they have.

You know what's really interesting about all this? We've taken just a little brief tour through some various passages in the Old and New Testament talking about life on earth and how it's really, predominantly dominated by death, and yet we call it life. We're literally dying as we sit here. You came to hear good news, didn't you? Here we are. But— and yet we call it life.

For the followers of Jesus, those who followed Him, listened to Him, lived with Him as He— during His public ministry, they heard Him talking about life. In fact, they heard Him talking about the resurrection and the life that would overcome death.

And what's interesting is, when they went to the tomb that first morning, they expected to find death. Isn't that something? The women who came to the tomb on that Sunday morning, they expected to find a body. Jesus had told them He was going to rise, but they expected to find a body.

And that's why— this is what they were doing. Jesus was crucified late in the day on Friday when, by the time Joseph of Arimathea took Him down off the cross, the women did what they could to prepare the body. But it was nowhere near what they typically would do traditionally for somebody who died to prepare them for burial, and so, they had to do a really a quick slap-together job.

So, they had to wait, at sundown. The Sabbath began. You can't work on the Sabbath, so they had to wait. They had to wait during the entire Sabbath. Well, so Sunday morning they get up and think: Okay, well, we're going to go finish the job. And they're expecting to find death on their way there. They're talking among themselves going: Wait a minute. There's that big rock. What are we going to do about that big rock? I don't know. We'll just see when we get there. So, they're on their way to the tomb and fully expecting to find death there.

Alright, this is where I want you to join me here in Luke chapter 24. So, if you have your Bible open, Luke chapter 24. This is where we're picking up after Good Friday.

We— for those of you who are here for Good Friday, we went through several passages in Luke leading up to this point, but now we're in the 24th chapter, and

beginning in verse 1, look with me in your Bible. It says: *“But on the first day of the week, at early dawn, they (and this is talking about the women) went to the tomb, taking the spices they had prepared. ² And they found the stone rolled away from the tomb, ³ but when they went in they did not find the body of the Lord Jesus. (Again, they had every expectation they would.) ⁴ While they were perplexed about this, behold, two men stood by them in dazzling apparel. ⁵ And as they were frightened and bowed their faces to the ground, the men said to them, “Why do you seek the living among the dead? ⁶ He is not here, but has risen. Remember how he told you, while he was still in Galilee, ⁷ that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise.” (ESV)*

I want you to stop there for just a little bit because what jumped out at me when I read through this passage initially was this question that the angels posed to the women. And it's a great question. It's a very simple one. He says— they said: *“Why do you seek the living among the dead?”*

I mean, you really need to think about that for a while. Why do you seek the living among the dead? Because you see, we've already gone through a bunch of scripture passages to establish the fact that the life we live in this world is more about death than about life, and when we take that into consideration, this statement by the angels has actually a little more meaning.

It's almost like the angels are saying to these women at the time: You guys need to start learning or getting used to looking for life in different places, and you need to stop looking for it in places where there's only death.

Because you see, I've come to realize that's exactly what we do. Even as believers, we know that Jesus came to bring life. We know that the world we live in is predominantly about death, and really can never truly satisfy our longings and desires in any sort of a meaningful way. And yet we desperately seek to have those longings and desires met here on this earth anyway. Even though this world is a world of death, we still go to the world, and we still seek the things of the world.

That makes about as much sense as looking for the living savior in a graveyard. That's what the women were doing. And that's what the angels told them. They were like: Ladies, He's alive. Why are you looking for somebody who's living in a place of the dead? And yet that's, again, what we do in a lot of different ways, actually. There's an incredible Old Testament passage in Isaiah. Let me show you this, Isaiah 8:19. The Lord is speaking to Israel and He says:

Isaiah 8:19 (NIV)

When someone tells you to consult mediums and spiritists, who whisper and mutter, should not a people inquire of their God? Why consult the dead on behalf of the living?

When someone tells you to consult mediums and spiritists (these are people that supposedly communicate with departed people) who whisper and mutter, should not a people inquire of their God? (And here's the great question:) Why consult the dead on behalf of the living?

It's like—that really sounds stupid. Why would you go talk to somebody who's dead to try to find out information for you who are alive? Well, it's an extreme example. I don't know if you've ever been a part of something like that, like a seance or one of those—maybe when you were a kid just being dumb, but it's similar to the way we look to this world for purpose and satisfaction or information, insight into life, happiness, whatever.

We forget that we're trying to draw something worthwhile out of a contaminated source, out of a dead and dying source. In essence, we're making the same mistake as the women who came to the tomb on resurrection morning. We're looking for the living among the dead because, you see, running after satisfaction in the things of the world is like chasing the wind. It's not going to—it's not going to satisfy.

In that opening video that we showed you, there was that gal sitting on the sofa, just texting somebody and saying: I guess I just feel empty. That's what you get when you live in this world. The world is empty. And if you're drawing from the world, you're going to be empty on the inside. It's as simple as that.

And it's really what the apostle Paul was saying when he wrote what he did in Romans. I'm going to show you a passage here in Romans that we looked at last week, as it related to our study in 1 Peter, but we're drawing a different sense from it today. He says:

Romans 6:1-4 (ESV)

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

What shall we say then? Are we to continue in sin that grace may abound?

Let me explain why he's even asking that question. The apostle Paul had been teaching that where sin abounds, grace much more abounds. And do you know that he was really criticized for teaching that? People told him—they said: Paul, you can't teach that message. You can't tell people where sin abounds, grace much more abounds. Because you know what? You're basically going to give them a license to go out and sin. And they would challenge Paul, and they say: Are you telling people that they should go ahead and just sin so that grace may abound?

Well, that's what he's asking here. So, are we to sin so that grace may abound? He says: No, by no means. That's not what I'm saying. He says— and then he says:

How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead (the resurrection) by the glory of the Father, we too might walk in newness of life.

See, he's saying: Yes, Jesus was raised, and yes, you're going to be raised, too, one day, but that's for later. There's something about the resurrection for you today, and that is to walk in the newness of life, the newness of His life. Not this life; not this worldly life. The newness of life that He brings, this life that is truly life, this eternal life.

Here's the point, guys. I don't have eternal life yet. Do you know that? My salvation is coming—the Bible talks about us being saved, and Jesus is going to come with salvation, and He's going to bring that salvation to those who are waiting for Him. I don't have it right now. I can still say I'm saved and I say it in the past tense, but I say it by faith. I believe that I am saved from that standpoint, but all I've received is a down payment, and so have you. We've just— we've received just a down payment of our salvation. The rest is coming, right?

Here's the point though: You don't have to wait for the rest of what He's going to bring to live today in the newness of life. You can live today.

And that's what Paul is saying here in Romans. Just as Christ was raised from the dead, so also you have been called to a different way of living – and it's different because, you see, everybody in this world is looking to the world for satisfaction and hope and meaning and purpose.

That's not you. That's not us. We're believers in Jesus. We know this world is bankrupt, so we're not going— we're not dipping into the world to find our meaning or purpose or joy or happiness or anything like that, because it's a broken world that is dominated by death. The newness of life that we've been called to is to draw all of those things from Him, from Jesus, to live in a new attitude, a new heart. And now our lives and our future are supposed to be focused on that true life.

I love what Paul said to the Colossians when he said:

Colossians 3:1-3 (ESV)

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God.

If then you have been raised with Christ (you already have been raised with Christ; he says, then), seek the things that are above (stop looking for hope and life and truth in this world; seek the things that are above), where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. (The earth is bankrupt) For you have died, (and what he means by that – if you've died to this world and your life is not found here, it's) hidden with Christ in God.

That's where your life is. That's where real life is. That's where the life that's truly life is located. It's with Him. It's not here. Your life is not here. It's with Him. That's the point of what he's saying.

And as I said, there are two main reasons why God wants us to focus on the life that comes from Jesus and not whatever this is from this world, this broken life, this tainted life, this contaminated life.

The first is because, as I've already said, we're called to live that life. Even now, I'm called to live the new life, not the old life. Paul used to live the old life, and every so often it still creeps into my heart and mind and my actions. But that's not the way I'm supposed to live. It's not the way you're supposed to live. We're supposed to live the new life, the life that is truly life. We're to live it out, walk it out. And what that means is we live our lives hopeful in Christ.

You live in this world, you watch the news, you see what's going on in the world. There's no way you're going to be hopeful. You're going to be discouraged. You're going to be depressed. You put your expectations in this

world and in people who are going to let you down. You're always going to be depressed.

Why am I so depressed? Gee, I wonder. Maybe it's because your focus is on a broken, bankrupt world system. This world has been broken by sin, you guys, and it will never satisfy you ever. Jesus is the only one who can ever satisfy you. And that's why we're told to do that.

But we're also to focus on things above because there's a day coming when God's going to make good on His promise to put death away completely. We already read that passage from Revelation, which speaks of that prophetic ending of death.

But I like what Paul says in 2 Corinthians. He says:

2 Corinthians 5:4 (NIV)

For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life.

For while we are in this tent (and he's talking about our physical bodies), *we groan and are burdened*, (and more so as we get older, right? You get out—I used to bounce out of bed in the morning when I was a teenager, in my early twenties, like, yeah, jump out of bed. Now, it's oh. He says, we groan and we're burdened) *because we do not wish to be unclothed, but to be clothed with our heavenly dwelling* (we're longing for that life, that eternal life, even in that physical body that we've been promised; but look what he says here at the end of that:) *so that what is mortal may be swallowed up by life.*

I love that phrase, “*swallowed up by life.*” Jesus is going to swallow up death with life. Oh, I love that. And it's all because of the death and resurrection of Jesus Christ.

Let me ask you a question: Have you been consumed by the things of this world? Have you been consumed by death and darkness and gloom and discouragement and depression?

If you have, nobody's going to judge you, but it's a good thing for you to know where it comes from. It comes from getting your eyes off the hope that you have in Christ and putting them on this world. Because this world will never satisfy you. You can try to anesthetize the pain, I suppose, with so many things that the

world offers, but you can't make it go away. Because the world is a place of sorrow.

Jesus said: In this world, you will have trouble, but be of good cheer. I've overcome the world. And that's one of the best messages we've ever gotten. He said: Be of good cheer, not because of this world, but because I've overcome it.

Those— boy, you allow the things of the world to weigh you down—and let me tell you something— before you know it, you're consumed. You're weighed down to the point where you just—you can't even look up anymore.

Let me share the answer to that. Probably my favorite verse in the Bible.

John 14:6 (ESV)

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

Now, this is really interesting. I can't say this and neither can you. I can say, I know the way because He showed me. I can say, I know the truth because He told me. And I can say, I can point you to the life, but I can't say I am the life. But Jesus did. He didn't just say He knew the life. He said, I am the life.

So, if death and darkness and gloom and difficulty and challenge and hurt and pain have overtaken you, you need a good dose of life—and I know right where you can get it. It isn't from the world. It's from Jesus who said: I am the life.

You want life? Come to Me. You want to know the way? I am the way. You want to know truth? Are you seeking truth? Seek Me. I am the truth. You need life? You want to know about real life? The life that is truly life? It's Me. I am that life.

Come to Me, Jesus said, all you who are weary and heavily laden. We get weary and heavily laden with the death and the destruction and the pain of this life—and it just burdens us. And frankly, it'll make us weird. I'm serious.

But the life He gives, it's like nothing else.

Let's stand together.

If you need prayer on this resurrection morning, we'd love to pray with you. But for right now, I just want to—we just want to pray, and just invite the life of Jesus to fill our hearts, and to keep our eyes on that life.

I'm tired—aren't you— of being discouraged. I'm tired of it. I get real tired of it. We ought to be the happiest people on earth because our hope is in Christ. Nothing can take that away. Nothing can change that. Nothing can make it go away.

Heavenly Father, I thank You for the beauty of this day. It's a wonderful day of celebration, but if we don't get it, if we miss the point of what this day is all about, then we've missed You.

And so, Heavenly Father, we come, and we ask Jesus into our heart again, anew, to breathe life. To breathe life.

Lord, how we desperately need Your life, and then we need to live it and walk it out day by day as we look for the day to come, when death itself will be vanquished and all that will remain is life.

Father, forgive us for the times that we have looked to this world to satisfy. It's like leaning on a broken staff or trying to build our house on shifting sands. We can't do it. We have all tried, Lord. We ask you to forgive us. Our hearts long for the life that only Jesus can give.

And I want to pray, Father, for anybody here this morning who has not yet received the life of Jesus Christ through the forgiveness of sins. And I just pray my Father, God, that even as we're closing in prayer today, they would just whisper that simple prayer to you saying: Lord, I accept what You did on the cross for me. I accept the salvation that You made possible for me on the cross. I receive it and I believe. Now fill me with Your life and give me life everlasting.

We look to you, Lord, and not to the world. And we pray all these things in the name of Jesus Christ, our Savior. And all God's people said together, amen.

Happy Resurrection Day. God bless you.