

The Third Day

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[0 : 00] If we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read, Paul's first letter to the Corinthians and chapter 15.

1 Corinthians chapter 15, and if we read again in verse 3. 1 Corinthians 15 and verse 3, where Paul writes, For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures.

And particularly those words of verse 4, he was raised on the third day in accordance with the Scriptures. The Case for Christ, as I mentioned this morning, is a true story.

It's a true story, boys and girls, about a man named Lee Strobel. And The Case for Christ, it's his testimony. And it's a testimony that became a best-selling book in the late 1990s, and it was subsequently made into a film in 2017.

If you've never read the book or watched The Case for Christ, I'd encourage you to do so. As a book, it's available for only a few pounds, and as a film, you can buy it on DVD, you can watch it on Amazon Prime, or you can watch it free on YouTube.

[1 : 36] And as I mentioned this morning, there's a link to watch it on YouTube in this week's intimations. So watch it. Watch the film. Watch The Case for Christ, because I can guarantee you'll not be disappointed.

Because it's Lee Strobel's story of how a self-confessed atheist became a Christian. Now, from a young age, Lee Strobel, he had decided that God does not and cannot exist.

He claimed that God didn't create man. Man created God, because man was worried about dying. Man needed a crutch to cling to. And that was his thought all the way through life. Even after studying law and journalism, Strobel, he became an investigative reporter for an American newspaper.

But it was in 1980 when Lee Strobel's wife, Leslie, she was invited to church by a friend. How important it is to invite your friends to church.

[2 : 39] She was invited to church by a friend, and she later became a Christian. And that's what sparked The Case for Christ. In fact, Strobel was so enraged by his wife's newfound faith that he sought to use all his skills in journalism and in law in order to investigate the historical evidence, to research all the eyewitness accounts, to study the New Testament, and to learn absolutely everything he could in order to disprove the resurrection of Jesus Christ.

Because what this hardened atheist discovered, what it actually discovered is what changed his life forever. Hence the film and the book. Strobel came to see that Jesus Christ not only claimed to be the Son of God, he proved it.

And he proved it by rising again from the dead. And that's what we are called to believe and confess in the Apostles' Creed.

We are called to believe and confess that Jesus Christ, the Son of God, was crucified, dead, and buried. But on the third day, he rose again from the dead.

This is what we are called to believe and confess with our mouth. Believe in our heart and confess with our mouth. So, if you have it in front of you, please say it with me once more. Say the Apostles' Creed with me.

[4 : 08] I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried.

He descended into hell. The third day he rose again from the dead. He ascended into heaven. And sitteth on the right hand of God the Father Almighty.

From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

Amen. As we said, we're considering this evening the statement where it says there, that the third day he rose again from the dead. The third day he rose again from the dead.

And I'd like us to think about this statement this evening under three headings. The claim for the resurrection, the confusion about the resurrection, and the confirmation of the resurrection.

[5 : 22] So the claim for the resurrection, the confusion about the resurrection, and the confirmation of the resurrection.

So first of all, the claim. The claim for the resurrection. We're reading again at verse 1 of chapter 15. Where Paul says, Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you, unless you believed in vain.

For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, and that he was raised on the third day in accordance with the scriptures.

Now Paul's first letter to the church in Corinth, it was a letter written to Christians. But the problem was, they weren't living like Christians. They weren't living a Christ-centered life.

They didn't possess and practice a Christ-like character, conduct, and conversation. Rather, the church in Corinth was what you would call a worldly church.

[6 : 38] They were a worldly church that was obsessed with worldly distractions and worldly desires. And that was probably due to their setting and their surroundings.

Because the city of Corinth, it was what you would call the carnal city of the world. It was the carnal capital of the world. Corinth was a wealthy seaport city which had made its fortune as a key trade route between the cities that were east and west of the Mediterranean.

And as a key trade route, there would have been people from all over the world passing through the city of Corinth. So Corinth was not only a carnal city, it was also a cosmopolitan city.

And as a cosmopolitan city, it sought to allure and attract every sort of temptation and taste so that it could provide for every pleasure possible.

Corinth was renowned for its sexual immorality, its homosexuality, its pride, and its idolatry. More than that, there was this huge divide between the classes in Corinth.

[7 : 47] There were those who were rich and educated and those who were poor and uneducated. And sadly, like we see in our own day, all the carnality of Corinth, it had influenced and it had infected the church of Jesus Christ.

And you know, the worldliness in Corinth, you know, when you read through the letter, it should be a warning to us. The worldliness of Corinth should always be a warning to us.

Because the church in Corinth was not only dealing with the sinful desires of immorality and idolatry, it was also dealing with division. Not only division among the classes, but also division among the clergy.

Because some Christians in Corinth, you read in chapter 1, they said, well, I follow Paul. I follow Apollos. I follow Cephas. No, I follow Christ.

And as you know, my friend, division in the church, it's never a good witness in a community. But the division in Corinth had brought dilution.

[8 : 50] It had weakened down and it had weakened and watered down the Word of God. Because there were all these misunderstandings about the Bible, misunderstandings about immorality and idolatry, misunderstandings about marriage and church membership, misunderstandings about the Lord's Supper and spiritual gifts.

And yet, from the outset of his letter, Paul reminds and reaffirms to the church in Corinth what the church is all about. He says, we preach Christ crucified.

That's our ministry. That's our message. That's our motivation. We preach Christ crucified. But you know, as Paul comes to the conclusion of his first letter, he draws attention to the resurrection of Jesus Christ.

And he expresses and he explains to the Corinthians that the whole of Christianity, it stands or falls on the resurrection of Jesus Christ. The whole of Christianity stands or falls on the resurrection of Jesus Christ.

He says in verse 3, I deliver to you as of first importance, what I also received. That Christ died for our sins in accordance with the Scriptures.

[10:05] That he was buried and that he was raised on the third day in accordance with the Scriptures. So Paul asserts and he affirms that the death and resurrection of Jesus Christ, it's not a legend or a myth.

It's not a fable or a fairy tale. No, it's the confession and the creed of the church of Jesus Christ. The death and resurrection of Jesus is the confession and the creed of the church of Jesus Christ. In fact, some theologians, they explain that what Paul says here in verses 3 and 4, they think that this was the first Christian creed in the early church.

We said a number of weeks ago that we think the first creed was the statement Jesus is Lord because many Christians were put to death for making that statement Jesus is Lord.

But there are some theologians who think that verses 3 and 4 is the real apostles' creed, you could say. The first real apostles' creed. And it's the creed that Paul was taught to believe and the creed that Paul was taught to confess after he was dramatically converted on the road to Damascus.

[11:21] And it's the creed that they say was what all the early Christians were taught to believe and confess. As it says there in verses 3 and 4 that Jesus Christ died for our sins according to the Scriptures.

That he was buried according to the Scriptures. And he was raised on the third day according to the Scriptures. It said that this creed, the first apostles' creed, it was believed and confessed by many early Christians maybe only months after the death and resurrection of Jesus Christ.

That Jesus Christ died for our sins according to the Scriptures, he was buried according to the Scriptures, and he was raised on the third day according to the Scriptures. And you know, Paul, he reminded and reaffirmed this to the Corinthians because there were many Corinthians who doubted and even denied the resurrection.

As we said, Corinth, it was a cosmopolitan city. It was full of people from all walks of life. There were the rich and the poor, there were those who were educated and uneducated, the religious and the irreligious, there was the agnostic and the atheist.

Corinth was a carnal and cosmopolitan city. You could say it's just like our community today. It's got everybody in it, the rich and the poor, the educated, the uneducated, the religious, the irreligious, the agnostic and the atheist.

[12:51] We have a cosmopolitan community just like Corinth, a cosmopolitan and carnal city. And so when it came to the resurrection of Jesus Christ, the Corinthians, boys and girls, they were confused.

When it came to the resurrection of Jesus Christ, the Corinthians were confused. And they were confused because the Jews said to them, this is a stumbling block. And the Gentiles considered it complete folly.

They considered not only the cross folly, but also the resurrection to be folly. But Paul says the claim of the resurrection is a scriptural claim. The claim of the resurrection is a scriptural claim because Jesus Christ claimed that he was the Son of God and the Savior of sinners and that he would die and that he would rise again.

And that's the scriptural claim. We see it time and time again in the Gospels. Three times in Mark's Gospel, we read almost the same verse.

In Mark chapter 8, 9, and 10, Jesus says, the Son of man, he says, must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed and after three days rise again.

[14:09] In Matthew's account, Jesus said, just as Jonah was three days and three nights in the belly of the great fish, so will the Son of man be three days and three nights in the heart of the earth.

Luke, another Gospel writer, he affirmed in his Gospel, it is written that the Christ should suffer and on the third day rise from the dead. And John, as you know, John recorded that great I am statement where Jesus said, I am the resurrection and the life.

He that believes in me, though he were dead, yet shall he live. And whosoever lives and believes in me shall never die. And you remember, Jesus asked Martha that all-important question.

Do you believe this? Do you believe this? Do you believe that Jesus Christ is the Son of God and he is the power of the resurrection? And Paul says here, the claim of the resurrection, it's a

scriptural claim.

It's a scriptural claim. But the Corinthians, they were confused. They were confused because the Jews saw it as a stumbling block. And the Gentiles considered it to be absolute folly.

[15:26] And that's why Paul goes on secondly to address the confusion about the resurrection. So we see the claim of the resurrection. It was a scriptural claim. But then secondly, the confusion about the resurrection.

The confusion about the resurrection. Now look at verse 12. Paul says, Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead?

But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain.

Now when it comes to the topic of resurrection, most world religions believe in a general resurrection at the last day.

And we'll look at that when we come to the second last statement in the Apostles' Creed where it says the resurrection of the body. Most world religions believe in a general resurrection at the last day.

[16:34] That on the day of judgment, God will open every grave. The sea will give up its dead and they will all rise and stand before him at the judgment seat.

We will be there to be judged. Of course, there was that Jewish sect though in the first century called the Sadducees. And the Sadducees, they were that ultra-conservative group.

They were more conservative than the Pharisees. And they were often defined not by what they were for, but actually what they were against. And what they were against was almost everything including a belief in the resurrection.

Like many atheists today, the Sadducees believe that when you die, you die. And that's it. At death, your soul, if you had a soul, it perishes along with your body.

In fact, the Sadducees asserted that there's no soul. There's no life after death. There's no resurrection of the dead. There's no final judgment. There's no angels.

[17:42] There's no demons. There's no devil. There's no heaven. And there's certainly no hell.

And although on paper the Sadducees believed in God, to an extent you could probably say that in practice the Sadducees were like first century atheists.

they didn't believe in the resurrection. Lee Strobel was a 20th century atheist. And when his wife became a committed and confessing Christian, he became a committed and confessing atheist.

And as we said, he set out to discredit and disprove what he called the cult of Christianity.

Christianity. He called it the cult of Christianity. And when Lee Strobel began his investigation to invalidate Christianity, he thought that he could do it over the weekend.

He thought, well, Friday, Saturday, I'll disprove it on Sunday. But his investigation, it continued for two years. But the question Lee Strobel wrestled with was, if Jesus Christ claimed to be the Son of God, he had to prove it.

Because anyone can claim to be the Son of God. You could claim to be the Son of God. I could claim to be the Son of God. But as you know, there's no proof.

[19:08] There's no evidence that you or I are the Son of God. But Jesus said that he was the Son of God and that he would prove that he's the Son of God by rising from the dead.

Therefore, in Strobel's mind, the resurrection of Jesus Christ was the linchpin of the Christian faith.

The whole of Christianity, he realized, the whole of Christianity stands or falls on the resurrection of Jesus Christ.

And that's exactly what Paul is saying here to the Corinthians. Because as we saw, Paul said that the claim of the resurrection is a scriptural claim. Jesus said it. He claimed that he's the Son of God.

He said that he would prove it by his resurrection. And the Corinthians, though, they're confused because of the influence of other people. The Jews are saying to them, well, this is a stumbling block.

It's not really true. In fact, it was the Jewish leaders, you remember, at the end of Matthew's gospel. The Jewish leaders, they conjured up a story, boys and girls. The story of the stolen body.

[20:13] It was the stolen body story where they paid all the Roman soldiers who guarded the tomb of Jesus to spread the stolen body story. And it was the disciples who came during the hours of darkness while everyone was sleeping and they stole the body of Jesus.

And the stolen body story, it was spread among the Jews. And that's what created the stumbling block to the gospel. And yet, while the Jews and the Romans tried to pin the blame on the disciples outside, trying to break into the tomb, not one of them, not one of them ever thought that the one on the inside would ever break out.

And you know, Paul knows that this is the issue. He knows that the whole of Christianity, it stands or falls on the resurrection of Jesus Christ. He knows that it all stands or falls on this empty tomb. But having experienced personally and encountered personally the risen Savior for himself, Paul puts it all on the line here. That's what I love about the way Paul writes.

He puts it all on the line. He just puts it out there. And he says, if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection from the dead?

[21 : 37] And if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, he says, then our preaching is in vain and your faith is in vain.

You know, Paul, he actually invites the Corinthians. He invites us to investigate the resurrection of Jesus Christ logically. because, you know, Christianity, in comparison to all other religions, Christianity is a faith that can be investigated.

It's not a story you're looking into. These are actual facts of what took place. It's a faith that can be investigated. And that's what Lee Strobel did. He investigated Christianity.

He investigated the evidence because there is ample evidence to strengthen and support the claims of Jesus and all the disciples. There's evidence to prove that the resurrection of Jesus Christ is true.

It's a true historical event. And you know, Paul here, he is so sure and he is so certain that the resurrection of Jesus Christ is true that he boldly states to the Corinthians, he says to them, if it's not true and if it's not a historical event, if Christ has not been raised, then he says, I am a liar.

[23 : 08] I am a deceiver and I am misrepresenting God himself. If the resurrection is not true, then Jesus is a phony.

The gospel is a fake. And the church, well, that's completely false. If the resurrection is not true, he says, then following Jesus for you has been futile.

Your faith is in vain, you're still in your sins. If the resurrection of Jesus Christ is not true, then those Christians, those followers of Jesus whom you knew and loved, those Christians who died, they did so clinging to something that wasn't real.

because if Christ has not been raised, there's nothing after death. And if there's nothing after death, he says, then we might all as well be Sadducees and live our lives like atheists because when you die, you die.

And that's it. That's it. My friend, Paul knew that the whole of Christianity stands or falls on this truth, the truth of the resurrection.

[24 : 15] because he says, if Christ is not raised, then you don't have a living Savior and you don't have a living salvation. But if it is true, if Christ has been raised and if the tomb is empty and if he is not here but he is risen, then Paul is saying, well, you need to submit and surrender your life to this risen Lord and Savior Jesus Christ.

If Christ has been raised, then you have the greatest hope in life and in death been held out to you. If Christ has been raised, then you have the promise and the assurance of eternal life through faith in Jesus Christ. And that's what Paul goes on to talk about in the rest of the chapter.

He talks about the hope that we have through the power of the resurrection. But as Paul confirms in verse 20, he states it very clearly, Christ has been raised from the dead.

Christ has been raised from the dead. but you know, the best confirmation for the resurrection of Jesus Christ, the best confirmation are the eyewitnesses that saw the resurrection or the resurrected Jesus Christ, which is what I'd like us to consider lastly, the confirmation of the resurrection.

[25 : 53] So the claim for the resurrection, it's a scriptural claim. The confusion about the resurrection, they didn't think he was raised. And lastly, the confirmation of the resurrection.

The confirmation of the resurrection. If you go back to verse 3, Paul says, for I delivered to you as of first importance when I also received that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve, then he appeared to more than 500 brothers at one time, most of whom are still alive, though some have fallen asleep.

Then he appeared to James, then to all the apostles, last of all, as to one untimely born, he appeared also to me.

Paul says that the best confirmation of the resurrection of Jesus Christ are all the eyewitness testimonies who saw the risen Savior. And Paul names many of these eyewitnesses.

He names Peter or Cephas. He names James. John is included there. He's along with all the other disciples, including Thomas, who was the doubting disciple. And Paul even confirms that the resurrected Savior appeared to him.

[27 : 19] Jesus appeared to him on the road to Damascus, which means that the tomb of Jesus was not only empty, but that over a period of time, Jesus appeared alive to men and to women.

He appeared to groups and to individuals. And these people, they met with him and they talked with him. They touched him and some ate with him. Of course, when you read this, there are those who tried to dispute and disprove the resurrection by claiming that those who saw Jesus alive, well, they were all hallucinating.

They wanted to see Jesus alive. That's why they saw him. They were all hallucinating. But the hallucination theory of the resurrection, it was very quickly rejected and refuted.

Because even atheistic scientists, the atheists even confirm that 500 people hallucinating at exactly the same time and seeing exactly the same person is completely impossible.

Usually, when you hallucinate, you see lots of different things. But you know, when it comes to ancient history, and proving ancient history, historians, they're fortunate to find one or two sources that confirm a fact.

[28 : 44] But when it comes to the resurrection of Jesus Christ, there are not only more than 500 eyewitness testimonies. There are also nine ancient sources which confirm and corroborate the testimony of these.

500 witnesses. As you know, there are four gospel accounts. We have Matthew, Mark, Luke, and John. But they are also supported by five extra biblical historical sources from people who weren't professing Christians.

Christians. But they verified and they validated that the resurrection of Jesus Christ was actually true. My friend, the evidence is undeniable.

So you meet an unconverted friend or an unconvinced friend, you tell them the evidence. It's undeniable. The evidence for the resurrection of Jesus Christ, it's undeniable.

But you know, it was when the disciples encountered the risen Christ. That's what changed their attitude. That's what changed their approach to the gospel. Because you remember around the death of Jesus, all the disciples, they all deserted Jesus, some denied him, others disappeared from following Jesus.

[30 : 03] They all went into hiding when Jesus was crucified, apart from John. But they all went into hiding. But after they encountered the risen Christ, the disciples, you see a change in them.

You see a change in their attitude and a change in their approach to the gospel. Because they return to the same city that Jesus was crucified in.

And they return boldly. And they return with a bold message. Because you remember in Acts chapter 2, Peter stands up on the day of Pentecost. And he preaches that Jesus Christ not only claimed to be the Son of God, but he backed up that claim by his resurrection from the dead.

And when preaching at Pentecost, Peter said about Psalm 16, which we'll be singing in a moment, Peter said, Brothers, I can say with confidence that David, who wrote Psalm 16, both died and was buried.

And his tomb is with us to this very day. But in Psalm 16, says David, he prophesied about the resurrection. of Jesus Christ, that he would not be abandoned to hell, nor his flesh see corruption.

[31 : 16] And Peter says, this Jesus is the one whom God raised up, and of that we are all witnesses. This Jesus is the one whom God raised up, and of that we are all witnesses.

Jesus. But you know what's amazing? Is that those same disciples, who were once afraid to be associated with Jesus, the disciples who ran and hid when Jesus was crucified, they were now willing, the very beginning of the early church, they were now willing to suffer and die for the sake of boldly preaching and proclaiming the resurrection of Jesus Christ.

And we might, well, we have to ask the question, well, why were the disciples willing to suffer? Why were they willing to die for the sake of preaching a message about an empty tomb?

Why were they willing to suffer and die for the sake of preaching about Jesus and the resurrection? resurrection? And my friend, it's all because they didn't see it on the news.

They didn't hear it on the radio. They didn't read it in the newspaper. They were willing to suffer and die because they saw it for themselves. They knew it to be true.

[32 : 37] They knew that the resurrection of Jesus Christ was the truth, and a truth worth dying for. My friend, the evidence of the resurrection is there.

You tell your unconverted friend, the evidence is there. It's there to be seen and to be believed. But, of course, despite all the evidence presented to them, people will deny it.

People will discount the evidence. They will ignore the evidence. They will insult the evidence. And yet the Bible, it's a wonderful thing about the Bible. It invites us. The Bible invites us to investigate the resurrection for ourselves.

The Bible invites us to investigate the resurrection of Jesus Christ for ourselves. And that's what Lee Strobel did in the case for Christ.

He spent, as we said, two years of his life investigating the resurrection of Jesus Christ. Until one Sunday afternoon, it came to the point where he had to reach a verdict.

[33 : 42] He had collected and collated all this evidence. But he knew he couldn't keep going. He had to make a decision. And it was as Lee Strobel sat down and went through all the evidence that he had collected, all the evidence he had collated for the resurrection of Jesus Christ.

He confessed himself. These are his words. In light of all the evidence that points so powerfully towards the truth of Christianity, I would need more faith to remain as an atheist than to become a Christian.

That's a statement and a half, isn't it? I would need more faith to remain as an atheist than to become a Christian. And it was actually on that day that Lee Strobel, he submitted and he surrendered his heart and his life to the Lord Jesus Christ.

You know, Strobel, he did as Paul says in Romans 10. Paul says to us in Romans 10, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

It sounds very simple, doesn't it? If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

[35 : 11] And so my unconverted friend, here or at home this evening, that's the call of the gospel. That's what it is to become a Christian. That's what it means to follow Jesus.

That if you openly confess with your mouth, from your lips, that Jesus is Lord over your life and Savior of your soul.

And if you believe in your heart, as Paul says, that God raised him from the dead, then the Bible confirms you will, you will be saved.

Now all that I've told you tonight is nothing new. You probably believe the resurrection. You don't need convincing that the tomb is empty. But you still need to confess it.

You know, Christianity comes with confession. If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, then you will, you will be saved.

[36 : 17] So can you say with the Apostles' Creed tonight, I believe and I confess that on the third day he rose again from the dead.

I believe and confess that on the third day he rose again from the dead. My friend, Christ is risen and he's risen indeed.

And may the Lord bless these thoughts to us. Let us pray. Our Heavenly Father, we give thanks to Thee this evening that as we worship a risen Saviour, that we know that he is seated at Thy right hand, still making intercession for us.

And we thank Thee tonight that the tomb is empty, that sin has been dealt with, that death has been defeated, that the grave has been conquered, that he has brought life and immortality to light through the Gospel.

And Lord, we do pray that we would all believe and confess that Jesus Christ has risen from the dead and that we would be willing to go from this place and to present to those around us and remind them that there is evidence, that there is confirmation, that there is clarity, that this Jesus, he saves to the uttermost and he has proved it.

[37 : 47] He has proved it by rising from the dead. Lord, bless us in the week that lies ahead, a week that goes before us, but yet we do not know what is before us. We ask, Lord, that Thou

wouldst keep us, watch over us and be near to us.

Cleanse us and we pray, take away our iniquity, receive us graciously for Jesus' sake. Amen. We are going to conclude by singing the words of Psalm 16.

Psalm 16 in the Sing Psalms version on page 17. Psalm 16, page 17 in the Sing Psalms version.

We are singing from verse 8 down to the end of the psalm. These verses that we are singing, they are the words that Peter quotes in Acts chapter 2 in relation to the resurrection of Jesus, confirming that this psalm, although it was written by David, it's a prophecy about Jesus.

It's the psalm of the empty tomb. So Psalm 16 from verse 8. Before me constantly I set the Lord alone, because he is at my right hand, I'll not be overthrown.

[39 : 03] Therefore my heart is glad, my tongue with joy will sing, my body too will rest secure in hope unwavering. And we'll sing down to the end of the psalm of Psalm 16 to God's praise.

Let's sing. Before me constantly I set the Lord alone, because he is at my right hand, And not me overflows There far my heart is bad My time which I will stay My body too will rest in you

In all I may release For you will hold my heart My soul will not to stay Nor will you leave your holy one To sing a tootsie name You have been known to me The path of life divine

This shadow I know At you I can Joy from your face will shine The grace of the Lord Jesus Christ The love of God the Father And the fellowship of the Holy Spirit Be with you all Now and

forevermore Amen So young and not so young Question one When it came to the resurrection of Jesus The Corinthians were confused Well done Question two What story did Jesus The Jews not

Jesus What story did the Jews make up About the resurrection What was it The stolen body story That's right Question three What was the name of the man Who investigated the resurrection Lee

Strobel Well done Oh you were listening It's great Hope the adults were listening too Not actually On this one To be damned Big children What yours Besides Gentlemen Whoected Because I was

rings Of essere Of NXT Which Do The AA Pizza Different Pale Wh tyr L Is