

Chapter 1 : Funeral Sermon by Peter Loughman, 1 Corinthians - www.nxgvision.com

1 Cor If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. 3 If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.

I know what a few of you are going to say. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. As with weddings, I see three possible meta-themes for Scripture readings at funerals. They can be about the deceased or for a wedding, the couple. They can be about the community, mourners or guests. Or they can be about God. Category one, people see something of themselves in the qualities listed or in the story told. For the funeral, do these words about living a life of love ring true for the departed person? Maybe we get into eulogy territory here. But perhaps better in the Scriptures than delivered with sugar after Communion. Category two, mourners loved the deceased. This death, perhaps, has been very hard. Will that quality of love produce the inner strength we might need to survive a great loss? Category three, this reading tells us something of God. God values love above all else. Do you think this reading works for a funeral?

Chapter 2 : Funeral Lectionary: 1 Corinthians | Catholic Sensibility

Corinthians a A reading from the first Letter of Saint Paul to the Corinthians. Brothers and sisters: Strive eagerly or the greatest The Hitzeman Family is proud to provide Five Generations of Dignified Service over the last years.

These three graces form the essential elements of the Christian character. They are principles implanted in the heart of every true Christian by the Holy Spirit, and always exemplified in his outward walk and conversation. Faith, in its general signification, is credit given to testimony. It is a principle upon which we are continually acting in the ordinary concerns of life. Now the faith spoken of in the text is precisely the same principle, only having a different object and resting upon higher testimony. We cannot penetrate the recesses of the Divine counsels. He lives " he walks " he stands " he perseveres " he fights " he conquers and triumphs, by faith. Hope is a lively expectation of obtaining those things which we desire; and when we are led by faith to a knowledge of our real condition, we shall obviously desire nothing so much as deliverance from that condition. The principal object of hope will, therefore, be the attainment of eternal salvation through the redemption that is in Christ Jesus. Hope differs from presumption. When thus grounded upon the everlasting covenant which has been confirmed by the oath of Jehovah, it does afford strong consolation to the true Christian. Charity, like faith and hope, is a stranger to the natural heart. It is more excellent in its nature. Perfect excellency can be found only in God Himself. It is by this grace, then, that the restoration of the Divine image takes place in our hearts. It is more advanced in order. That is, it ranks higher in the scale of attainment. We must possess faith and hope before we can be actuated by the principle of love. They are the means; this is the end. It is the prize itself of which faith and hope must gradually put us in possession. A magnificent edifice cannot be erected without scaffolding; yet the building is greater than the scaffolding, being the sole end for which that is necessary: It is more expansive in its exercise. There is a degree of selfishness in faith and hope. They benefit him only who possesses them. But love, like the sun in the firmament, diffuses its blessings far and wide, and sheds a kindly influence all around. Let us, in conclusion, first, use these graces as a test of our state. Let us seek to abound more in them. Why should hope be placed on a level with faith and charity? We can understand why faith should be so singled out; it is the foundation of religion, the bond between the creature and God. Still more can we understand it of charity, for charity is the likeness of God. But hope is thought of at first sight as a self-regarding quality, and something delusive and treacherous. But it is not really strange that St. Paul should raise hope to a Christian temper of the first order. Paul was a student of Scripture, and what is on the very surface of the Bible is the way in which, from first to last, it is one unbroken, persistent call to hope. Hope, never destroyed however overthrown; hope, never obscured amidst the storm and dust of ruin, is the paramount characteristic of the Old Testament, all leads back to hope; if ever it dies, it revives again larger and more confident than before. This is why it is one of the greatest elements of the religious temper. What gives its moral value to hope, is that, in its higher form, it is a real act and striving of the will and moral nature. Like the highest forms of courage, it is a refusal to be borne down and cowed by evil, a refusal to dwell on the dark side of things. We are saved by hope. All kinds of fortunes befall the Church, befall us all who are going through our trial time, and we often are tempted to be tired, and oppressed, and out of heart. There must often be much to distress and alarm us, evils which seem without remedy, defeats which seem final. To hope seems to us then like deluding ourselves. And yet how often has it happened in the upshot of things that, if in the very darkest times of history any one had been bold enough to hope, he would have been amply justified! We need not blind ourselves to facts; we have our part to do, and we must deal with it as we may, and as we ought. But the God of hope calls to us out of the darkness, and we are unfaithful to Him if in our wilfulness we shut our ears to His voice and dwell despondingly on the future which is in His hands. We may dare to look forward to be sinless. Think of what you know of your own conscience, of your own temptations, of your own fall, of your own struggles for forgiveness and restoration, and then think what it will be to have left all that behind. Then, whatever the function and employment of that perfect state may be, whatever work God may have for us to do, we shall have the will and the power to do it as the angels do. The divided service, the broken purpose, the double mind, the treacheries of the will, the blindness of self-deceit,

the laggard indolence, all that now mars and cripples our sincerest obedience, will then have been purged away, and in all the fulness of truth we shall know how to serve Him with our whole heart. There, in infinite measure, will be all that calls for human affection, and there human affections will be raised to new powers and strength, transfigured, purified, glorified; and there, in ways we cannot dream of now, we shall be brought near to Christ, and be like unto Him, for we shall see Him as He is. The root of the word in Anglo-Saxon means, to open the eyes wide and watch for what is to come, as we have seen children do when they expect to see some wonder or receive some gift. Indeed, there is another word closely akin to the word expect, watching for what is to come, the obverse of inspect, looking at what has come. These meanings are the delicate dividing line between Faith and Hope. While Hope expects, Faith inspects; while Hope is like Mary, looking up-ward, Faith is like Martha, looking at-ward; while the light in the eyes of Hope is high, the light in the eyes of Faith is strong; while Hope trembles in expectation, Faith is quiet in possession. Hope leaps out toward what will be, Faith holds on to what is; Hope idealises, Faith realises; Faith sees, Hope foresees. And so it comes that in religion faith is conservative, while hope is progressive. Passing on the Rhine through the fog and mist of Holland as through a stagnant sea, you stretch upward league after league; and as you go the country gradually changes, the air grows clearer, the prospect finer. But the higher you go, the harder is your going. So at last you come into Switzerland, where all about you is a vaster vision, and within you an intenser inspiration than can ever be felt on the foggy flats below. It is the difference between faith alone and faith and hope together. Consider hope, however, as a positive matter. Why, you say, hope is the most intangible thing a man can entertain. He makes our life a battle, and every man a soldier, and it is not enough that the heart be protected by the shield of faith, the head must be guarded also by the helmet of hope: And a brief glance at the life about us will soon convince you that the man is right, that as Dr. Johnson said, our powers owe very much of their energy to our hope; and whatever enlarges hope exalts courage; and, where there is no hope, there is no endeavour. Here is Cyrus Field conceiving the idea of binding the Atlantic with a cord. In carrying out his idea, the man has two servants to help him to the faith that it can be done, and the hope that he shall do it. With these aids he goes to work. Faith steadies him; hope inspires him. Faith works; hope flies. Faith deliberates; hope anticipates. Faith lets the cable go, and it breaks, and is lost. Here is Garibaldi conceiving the idea of a new Italy. He has faith and hope. Austria, Naples, and Rome are against him. But no man knows, or can know, what faith and hope together can do in a man of the pattern of Garibaldi. What they have done for Italy will go ringing down the ages. Very curiously, if you will again, you can see the power of faith without hope illustrated in China. When our ancestors were savages they had advanced about where they are now. But who shall say that China, with the noble qualities no doubt she has, might not have had a peerless place in the world, had she held herself hopeful and expectant, continually, toward every new idea and discovery? And this fact of hope and its influence has some important applications. It is entirely essential "to remember that, when this man tells his friends to take for a helmet the hope of salvation, he meant the hope he himself was rushing through the world to proclaim. In the England of John Wesley numbers of men were his peers in faith. But Wesley had more hopefulness in his little finger than any other man of them had in his whole body. And so wherever Wesley went men caught the contagion of his great hope, and then ran tirelessly as long as they lived, kindling over all the world. Young men and women, with this life mainly before you, get this hope. Men and women in middle life, with the bloom gone from some things that seemed very beautiful as they lay glistening in the dew of the morning, whatever you do, never let a painful inspection rob you of a great expectation. If, as you live, you try to live faithfully, then, as the Lord liveth, try to live hopefully, or you will miss the better half of your living. In the text the word is translated charity. In Wickliffes time, however, love and charity were as nearly related as charity and benevolence are now. This can be understood if we will remember that charity and dear, in the sense of precious, belong to the one root. They spring from what was common enough when they were born to dearth or scarcity. Food was then precious, much esteemed, much loved. Then good bread was dear, not as it is now to us in money value merely, but in this primitive value of something to love, a small piece being given to the children sometimes on a Sunday, as a very precious thing. What, then, is this love? It is a word traceable to many different roots. That could not be otherwise. Love would naturally be one of the very first things the most abject savages must find a name for, after getting a

word to express each of the bare needs of life. The first time the man of the forest tried to win a maiden in some higher way than by carrying her off by force, he would need the word.

Chapter 3 : Funeral homily, Accidental Death, Clare Kelley

1 Corinthians Bible Funeral Reading. So will it be with the resurrection of the dead. The body that is sown is perishable; it is raised imperishable; It is sown in dishonour, it is raised in glory; It is sown in weakness, it is raised in power; It is sown a natural body, it is raised a spiritual body.

It does not envy, it does not boast, it is not proud. These words are often heard at weddings, not at funerals. But they are just as appropriate. In marriage we see the romantic side of love, the love of one for another. But in reflecting back over an entire life we can see how that love flowed out to others, to see the hard work that it did in tough times, and to see that love is not merely something that is felt but something that one does. When Paul wrote to the Corinthian church, he was writing to a church divided. There were rival groups fighting for attention and power while more serious issues were being ignored. They were boasting about their wisdom and knowledge, but Paul was pointing out that their wisdom was futile. Paul responds to a number of their questions about the order of the service and so on, points out where he sees them in error. Paul has just finished speaking about spiritual gifts – the foundation of the body of Christ. He appeals to the gospel as the one thing that binds them all together. But then he goes on in chapter 13 to speak of how love the most important spiritual gift of all. I chose this passage because when speaking with Tom, one of the things he mentioned that characterized his father was his love. He practiced it and taught it. He taught patience, kindness, respect, and perseverance. It is not just a feeling or emotion, but it is something that one does. In the New Testament, the word Agape – the word for love used here – is used times as a verb and times as a noun. It is therefore at least as important to be loving as it is to feel love, if not more so. But love is not cheap, it costs something. We need more time, more resources, more energy. When I have enough then I can be generous, but when will I have enough? It may be easy to be lulled into thinking that those things are what matters. He measures our lives by how we love. Do it today, because one thing every funeral reminds us of is that time is short. Every funeral makes us stop and pause and hopefully re-evaluate things.

Chapter 4 : Bible Reading - 1 Corinthians 13

The text after the break, verses 12 and 13 have always struck me as the crux of this whole passage, including 1 Corinthians If this passage is really about the application of love in a community, it does seem appropriate for a funeral.

A day, the period from sunrise to sunset. I, the first-person pronoun. A primary pronoun of the first person I. Lord, master, sir; the Lord. From kuros; supreme in authority, i. Of Hebrew origin; Jesus, the name of our Lord and two other Israelites. Anointed One; the Messiah, the Christ. From chrio; Anointed One, i. The Messiah, an epithet of Jesus. This by itself would scarcely be so, for there are examples elsewhere of St. The general sense of the passage, however, and especially of the following verse, shows that the antecedent to "who" is not "Christ," in 1Corinthians 1: Three distinct periods are referred to in these verses-- 1 the time when the grace of God was given them 1Corinthians 1: Pulpit Commentary Verse 8. Shall also confirm you. Unto the end; namely, to the end of "this age," and to the coming of Christ Matthew That ye be unreprouvable; rather, unimpeached anenkletous , as in Colossians 1: It is not the word rendered "blameless" amemptos in Philippians 2: A Christian can only be "blameless," not as being sinless, but as having been forgiven, renewed, sanctified 1 Corinthians 6: In the day of our Lord Jesus Christ. This is the same as the apokalypsis or parousia. It is sometimes called simply "the day" comp. Matthew Henry Commentary 1: But in the true church of God are all who are sanctified in Christ Jesus, called to be saints, and who call upon him as God manifest in the flesh, for all the blessings of salvation; who acknowledge and obey him as their Lord, and as Lord of all; it includes no other persons. Christians are distinguished from the profane and atheists, that they dare not live without prayer; and they are distinguished from Jews and pagans, that they call on the name of Christ. Observe how often in these verses the apostle repeats the words, Our Lord Jesus Christ. He feared not to make too frequent or too honourable mention of him. To all who called upon Christ, the apostle gave his usual salutation, desiring, in their behalf, the pardoning mercy, sanctifying grace, and comforting peace of God, through Jesus Christ. Sinners can have no peace with God, nor any from him, but through Christ. He gives thanks for their conversion to the faith of Christ; that grace was given them by Jesus Christ. They had been enriched by him with all spiritual gifts. He speaks of utterance and knowledge. And where God has given these two gifts, he has given great power for usefulness. These were gifts of the Holy Ghost, by which God bore witness to the apostles. Those that wait for the coming of our Lord Jesus Christ, will be kept by him to the end; and those that are so, will be blameless in the day of Christ, made so by rich and free grace.

Chapter 5 : Funeral homily, 1 Corinthians 15, All the Room of Eternity, Charles Hoffacker

This past Saturday in ABQ at least two sermons were preached on I Corinthians 13, the glorious love chapter Paul writes to the squabbling Corinthians. The first was a funeral sermon at St. Mark's, by the Rev. Pat Green, for a beloved former parishioner.*

The first was a funeral sermon at St. Pat Green, for a beloved former parishioner. I hear it was an excellent sermon! It can certainly be used for that, but the full context, the messiness, needs to be made known, which I tried to do: You know the type of picture: We often do the same thing with Scripture. By the way, just an aside, many of us have come to think of St. Paul as a curmudgeon, someone who always wants to spoil our fun. Here is a man who gets beauty, who gets love. The immediate setting of I Corinthians 13, in other words, is ugliness, not harmony. Paul writes the chapter to remind the in-fighting Corinthians of the glorious reality they are part of in Jesus Christ. In the meantime, he has also sent the Holy Spirit, the third Person of the Trinity, to be among us, to teach us, to encourage us, to empower us to be able to live that love that Jesus Christ has shown and offers to us. That-love-that-is the greatest of all things, the one thing that will last beyond time, because God Himself, in three Persons, is a relationship, a dance if you will, of love, who invites us "us! That in the midst of their squabbling and messiness, there is a deeper reality of love that calls them. That in the midst of all of our squabbling, and scrambling for significance, and general state of messiness as human beings, there is a deeper reality of love that calls us. This is not a guide to good manners. It is a call to the life-changing power of the Holy Spirit in our lives. Better yet, though, remember that the only one who has fully lived this as a human being is Jesus Christ! He is ever-patient with us; ever-kind; not envious or boastful or arrogant or rude. And he is the one who is to be our model, our brother, our friend, our head " we are his body. And so this passage reminds us to continue to pray for the communities in which we live, that we would be more and more shaped by and to this kind of love. When you come up short, which will be often, continue to pray for the Spirit to mould and form you into that love with which God created the universe and us, remembering that God fully knows us and loves us. What a wonder, what a relief! We do this with marriage, making it sound so romantic, and yet when the brokenness of everyday human interactions comes to the fore again, as it will, on this day and every day, we need to have more than the pretty covers. We need to have more than the gorgeous thoughts of I Corinthians 13 " we need to know the broken state of affairs that calls these holy words out of St. Paul in the first place. But under God, that means that each of you is not self-sufficient; you are vulnerable to each other " which means you are also able, through Jesus Christ, who was vulnerable himself, to grow in love for each other and for him, and even for your own selves. Love never gives up. Love cares more for others than for self. Inspired speech will be over some day; praying in tongues will end; understanding will reach its limit. We know only a portion of the truth, and what we say about God is always incomplete. But when the Complete arrives, our incompletes will be canceled. When I grew up, I left those infant ways for good. Trust steadily in God, hope unswervingly, love extravagantly. And the best of the three is love. This entry was posted in Uncategorized.

Chapter 6 : 1 Corinthians - If I speak in the tongues of men or of - Bible Gateway

1 Corinthians , , , By The Rev. Charles Hoffacker I would like us this afternoon to take a trip through time and also enjoy a taste of eternity.

GENERALities a clergyman may be apparently as useless as a cat, but he is also as fascinating, for there must be some strange reason for his existence GK Chesterton: She was always immaculately turned out. She was always with Jack. And when I think of Jack and Marg, I think music. Lively music they always seemed to think they needed to warn me about that, me who not so many years ago had a grand time at the Rolling Stones concert in Regina. Music that gave them joy from the good old days. Many folk have lost their ear for it. Full of joy and hope and the rich melodies, chords and harmonies which sing and ring between earth and heaven that the living God Himself composedâ€”the original Melody of Love which Val Brower just played so well. One of the main works God, the Father of our Lord Jesus Christ, composed is the resurrection of the dead that St Paul wrote about in that reading we just heard. That is a huge and defining chord in his symphony of lifeâ€”a symphony in which Marg, and all of us if we so choose, play a partâ€”with varying degrees of tunefulnessâ€”sweet notes and sour ones. Most orchestras need a conductor. Someone to decide what tunes they are to play, who knows what they play best together and how to make them sound good. Jesus, the Son of God, who came to play in our band on earth for a time. He taught us all the best tunes and how to live in true harmony. He was the keynote in that great mysterious resurrection chord God played. Behold, wrote St Paul, I show you a mystery. Jesus is a mystery. The Resurrection is a mystery. Life is a mystery. Yet, out of all the tones and tunes in universe, Jack and Marg came together, a chord was struck which has continued to resonate through the 65 years and one month of their marriage, and here we all are listening to it ring still.

Chapter 7 : 1 Corinthians 13 funeral sermon | Rev Alli's Blog

1 Corinthians Bible Funeral Reading. And now I will show you the most excellent way. If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal.

GENERALities a clergyman may be apparently as useless as a cat, but he is also as fascinating, for there must be some strange reason for his existence GK Chesterton: What do I mean by that? Over time those viruses can conflict with the most important things in our lives to the point where our priorities get corrupted and we lose our way in our relationships and our spirituality. Think about our relationships, for example. Belinda, Brent, Debbie and Darrell and their families are all here because of the relationship between Tom and Pat. Times like this and I experience many of them because of my job always remind me that my relationships are the most important things in my life. Sometimes, probably more often than I like to admit, times like this remind me that I need to push the reset button on this or that relationship, to reboot it and get it back on track. That first reading is about what keeps relationships healthy and alive. Love is what does itâ€™not sweet talking, prophetic powers, cleverness, faith, or sacrificeâ€™but love. And this is not the warm-fuzzy kind of love, the romantic kind people fall into, it is the stronger than death kind, an act of the will, the John 3. That does not envy, boast, is not arrogant or rude, does not insist on its own way, is not irritable or resentful. The kind that never ends and is far, far greater than faith and hope. Your relationship with Tom has come to an end. How are your remaining relationships doing? Tomorrow may be too late. This one has to do with our spiritual lives. The second reading had to do with that. And he says we know the way to that place. Has life swept us away to the point where we, too, have lost our way? Jesus reminds us of what it is. Believe in God, he says, believe also in me. I am the way, he says. Do we believe that? Do we need to hit our faith reset button today? Thanks be to God.

Chapter 8 : 1 Corinthians 8, King James Version (KJV) | The Bible App

Basic Funeral for a devoted Christian. Runs about 20 minutes. full service along with short message.

Charles Hoffacker I would like us this afternoon to take a trip through time and also enjoy a taste of eternity. In the name of God: Father, Son, and Holy Spirit. Sit back please, and if you can, relax. Let your imagination be your guide. Go back in time to a day too long ago for any of us to remember. The scene is the little community of Amadore, Michigan. Elizabeth and Franklin have a new baby. They name him Ronald. He comes into the world the way all of us do. He looks tiny when his mother holds him. His parents, their families, their friends are joyous at the birth of this tiny one, a special gift who arrives during the Twelve Days of Christmas. This happened before so much else happened. This happened before Ronald grew to boyhood, then to manhood. Before he met Nora and married her in Before a son and two daughters. Before descendants to the third and fourth generations. Before seventy-two years, seventy-two years, of marriage to Nora, each day ending with conversation, the pair of them sitting together on the bed. Before a few final years as a widower. Ronald Fuller seems to us now like some patriarch from the Old Testament. Ninety-three years of life, seventy-two years of marriage, children whose children are grandparents. But let me tell you something. I was not there to see it, but I believe it with all my heart: Ronald Fuller started out as a child, a baby, someone small and new, with an entire life ahead of him. And he drank the glass of his life down to the bottom, like a hardworking roofer drinks lemonade on a hot summer evening. His life stretched like some bright banner from one end of this century to the other. The grand old man seems far more frail now than he was then back when he was a small bundle. We would be excused, I suppose, for taking this evidence and deciding that Ronald, the old railroad foreman, had only a one-way ticket: We would be excused for believing this, I suppose. So much leads us to see a human life like a map unfolded, with movement from eastern sunrise to western sunset. East is one thing, west is another, and as is often said, never the twain shall meet. Notice what happens when you do this. Wrapping your arms around the globe, you find that east and west, two opposite edges of the map, are forced to touch. They are not so far apart. Ronald traveled widely through this great and beautiful nation. He loved to travel. Some of us here were on those trips as he navigated his way through one state after another. On a smaller scale, Ronald led each successive generation of his offspring from home to the school bus. That too was important travel, and he was a good guide. Let him teach us one thing more about travel: Death seems to sever life, but in reality it opens the way to new life, something more wondrous than we can imagine. That new life is given to us through Jesus Christ. Its fullness awaits us after death, but we can begin to taste it now, through faith, in a hundred ways. Jesus was born for us, he died for us, now he lives forever; and whether we live or die, we can find true life in him. The love of God for us is visible in the cross. It runs as bright threads through the days of life on earth. Yet it is a love too much for this life alone. It needs all the room of eternity. I have spoken these words to you in the name of the God who makes our death a birth into glory: Copyright , Charles Hoffacker. Hoffacker is the author of A Matter of Life and Death: Preaching at Funerals Cowley Publications , a book devoted to helping busy clergy prepare funeral homilies that are faithful, pastoral, and personal.

Chapter 9 : Bible Reading - 1 Corinthians

1 Corinthians New International Version (NIV). 13 If I speak in the tongues [] of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. 2 If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. 3 If I give all I possess to the poor and give over.

Reflections on a Funeral Service by Wayne S. Walker Several years ago I had the unpleasant task of attending and participating in the funeral service of a relative. It was not difficult from the standpoint that the deceased was an evil person, for such was not the case. Rather, the distressing aspect was due simply to the sorrow of loss that pervaded the atmosphere. As I saw the effect that the departure of a loved one had on the family feeling myself the bereavement as part of the family and meditated upon what the Bible says about death, some thoughts came to mind that I would like to share. First of all, a funeral is certainly a time of sadness. As the wise man Solomon wrote, "To every thing there is a season, and a time to every purpose under heaven A time to weep, and a time to laugh; a time to mourn, and a time to dance There is nothing unbecoming or disorderly with weeping when a loved one departs. It is a very natural and acceptable part of our acceptance of such a loss as that. Even Jesus wept at a funeral John But our Lord also knew "him that had the power of death, that is, the devil," and could therefore sympathize with "them who through fear of death were all their lifetime subject to bondage" Hebrews 2: Our Lord wept because He felt all the pain of grief that came when He "was made flesh" John 1: Why do we thus sorrow? It is because of the finality of death. Think about what the death of a child means to its parents whose love conceived it, who reared it and provided its physical and spiritual needs II Samuel Think about what the death of parents means to a child who was brought into the world through them, was tended by them when he was sick, and has been under their guidance Genesis Think of what the death of a sister or brother means to those who have grown up with that person, dwelt in the same house together, and shared the same childhood experiences John But most of all, think of what the death of a spouse means to one who has lived with, loved, and cared for him or her Genesis Death is our enemy because it brings separation 1 Corinthians Yet, in spite of this sadness, a funeral can, secondly, be a time for joy. Many of the diseases or accidents that ultimately cause death produce a lot of anguish and agony in the process. And this, in turn, creates grief and heartache for those who must watch it. But a funeral indicates a release from physical suffering for those who have been in pain Philippians 1: In addition, for those who die in the Lord, a funeral reminds us of the hope of resurrection. Those who are children of God want, like Paul, to "attain unto the resurrection of the dead" Philippians 3: That is, we desire the resurrection of eternal life and hope for our fellow Christians to do likewise. So while death brings separation, resurrection means reunion. However, the only basis for this hope is found in the gospel of Jesus Christ Romans 1: This gospel has been revealed 1 Corinthians Then based upon this greatest fact of all history, we are promised ultimate victory over Satan and all spiritual enemies, including death 1 Corinthians What great spiritual blessing for those in Christ Ephesians 1: But, in the third place, a funeral should always be a time of thinking. Solomon wrote, "It is better to go into the house of mourning, than to go to the house of feasting: Sorrow is better than laughter: The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth" Ecclesiastes 7: The reason why the house of mourning is better is that a funeral makes us consider our own lives. One thing it will teach us is to prepare for death ourselves. We know death is coming. It is soon cut off, and we fly away" Psalm But we have no idea exactly when it shall happen, for "ye know not what shall be on the morrow" James 4: If we want to "die the death of the righteous," we must first live the life of the righteous Numbers Jesus told us what to do to prepare for death and eternity in Mark Peter reiterated it in Acts 2: In conclusion, please read 1 Thessalonians 4: When the death of a child of God occurs, Christians sorrow, but not as others, those in the world, who have no hope. Jesus is coming again, the dead shall be raised, and the living will be changed. Those who are in Christ will then rise to meet the Lord in the air, "and so shall we ever be with the Lord. Send mail to minister lavistachurchofchrist. Permission is given in advance to use the material and pictures on this site for non-commercial purposes. We only ask that you give credit to the original creators. A

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