

If there was any justice

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Preacher: John Lowrie

[0 : 0 0] Ecclesiastes chapter 3. Ecclesiastes, it's such an amazing book, especially for non-Christians to read. And we're dealing with big topics in this book, and tonight is a big topic. I'll hardly be able to scratch the surface of this. I'm aware of that even as I'm preaching, because it's one of these topics you can talk, you can just talk about. You'll be able to talk about some of these topics.

And I look up and I go, well, there's a time going by, so I'm going to try and stick to my notes this evening. But we're dealing with another big topic. We're dealing with the topic of justice or injustice in the world. The preacher's now going to lift his eyes off himself and his own happiness and his own meaning. He's going to look at the world now, and he doesn't like what he sees. And he wants this resolved, or he begins to think, who can sort this out? So, it's a big, big topic. So, Ecclesiastes chapter 3, we're reading from verse 16. That's where we finished last time, and we'll read into chapter 4.

And I saw something else under the sun. In the place of judgment, wickedness was there. In the place of justice, wickedness was there. I said to myself, God will bring into judgment both the righteous and the wicked. For there will be a time for every activity, a time to judge every deed. I also said to myself, as for humans, God tests them so that they may see that they are like the animals. Surely the fate of human beings is like that of the animals. The same fate awaits them both. As one dies, so dies the other. All have the same breath. Humans have no advantage over animals. Everything is meaningless.

All go to the same place. All come from dust, and to dust all return. Who knows if the human spirit rises upward, and if the spirit of the animal goes down into the earth? So, I saw that there is nothing better for a person than to enjoy their work, because that is their lot. For who can bring them to see what will happen after them? Again, I looked and saw all the oppression that is taking place under the sun. I saw the tears of the oppressed, and they have no comforter. Power was on the side of their oppressors, and they have no comforter. And I declare that the dead who are already dead are happier than the living who are still alive. But better than both is the one who has never been born, who has never seen the evil that is done under the sun. We'll end our reading at another cheery portion of the book of Ecclesiastes. And hopefully it's not depressed you, just the reading of that. But it's dealing with life and the nitty-gritties, and that's what we'll be looking at. We're going to stand as we read earlier. Let's just ask for the Lord's help to understand His Word this evening.

Our loving Heavenly Father, we thank You for Your Word. It truly is a lamp to our feet and a light to our path. And Father, we pray like Your servant of old, we might say Your Word was found, and I did eat it, and it became unto me the joy and rejoicing of my heart. Lord, help us to understand Your Word.

[3 : 34] Help us to understand what is written here. Lord, to understand, Lord, life under the sun, but life above the sun, picturing heaven and glory. So, Father, be with us, Lord. We ask these things in Jesus' name. Amen. One of the things I miss when I lived in London was I had quite a few routes, circular routes that I would cycle. One was, funny enough, going right into the center of London. I'd go past St. Helens, Liverpool Street, if you know that, but down to London Bridge, right along the Thames, heading the opposite side from the London Eye, past Scotland Yard, around Parliament Square, up towards, past Downing Street. And most times you go past Downing Street, there are people protesting about something. And you're always curious. You go, well, there's a bunch of folk.

Sometimes it can be big. Sometimes it can be 12 folk with a banner. And you look at it, you think, I wonder what they're protesting about. And they want the government to note these things. Here's an image. This is the world in which we live today, a world where there is much to protest about. Maybe you have your particular thing that you would like to see changed. We've been hearing a lot about human trafficking and the work done in Scotland and that, and the two-cap child rules, the recent riots that you had earlier, refugees. And there are many. I mean, I was, I wasn't stuck for images. There were so many. I could have shown you image after image after image of the world that we live in with all its pain, all its sense of injustice, all the things we would like to see put right. And that is the world in which we live in. We live in a world where people suffer. It's as simple as that. It can be war. It can be as big as that. Or it might just be financial suffering, a rule or something that the government come out with, a new thing that they're going to do to deprive the over 60 with more than two children or whatever. They're always, there's always shifting sands.

We can look at, or internationally, there are things that we look in the world, and it should affect us. We should, people are broken. It doesn't work the way that it should. And in many ways, like the world, it should upset us. It should make us want to write to an MP, or at the very least, to pray about these things that God will do something. That is what we're looking at this evening. It's a massive topic. Ecclesiastes throws up some big topics. How can you possibly sort out every wrong in the world in one sermon, or any sermon, really? How do we make sense of the problems, especially with regard to justice and injustice? And that's what we're looking at. We're looking at the book of Ecclesiastes. For those of you who haven't been here, the word just means, it's basically, he's the preacher. That's what it means. He's the official speaker in the assembly, the professor, the teacher, the preacher, as we relate to him. He's looking at life under the sun, life this side of the grave, and he's analyzing everything. He's looking at everything, and he's trying to make sense of these things. He tries to make sense of it from two perspectives, you remember, from somebody who doesn't know God. How do you make sense when there is no God? What does life mean when there is no God? And also from the side of somebody who does know God, who does believe in God, how does life make sense? And that's what he's doing throughout the book.

He's been looking at himself over the past number of weeks up to these chapters. He's tried to make sense of his own life, to make meaning and purpose for himself. What's my life all about, he said.

What can bring me happiness and fulfillment? He's looked at money. He's looked at maybe if I gain more money or I become more important than other folk round about me. He's even looked at laughter, as if he was here, he'd be up at the fringe going to every comedy show, thinking maybe that will cheer me up, and realizes that these things never last. Wine, women, song, every one of these things, everything that everybody tries, he has tried, and it's left him empty. He said, what's the point?

[8 : 02] And then last time you remember, he looked at the topic of time. He looked at everything that we do between the cradle and the grave. There's a time for this. There's a time to do that. He doesn't give us a comprehensive list, but he rhymes off loads of different things. And he says, well, we're alive.

We try that. Something positive, something negative. And he tries to make sense of these things as well. Now he's in this passage that we read. He's stepping back from his own world and what impinges upon him, and he's looking at the wider world. People basically do one or other of those. They're interested in their own wee world, making money, getting happiness. And then there are others who look at the world.

They don't like the world. Some folk don't look at the world. Some folk do. So they'll chain themselves to the M25, just stop oil, or whatever it is, the environment. Something that in the world really annoys them, and they act on this. Others don't care. Others don't really bother. So he's stepping back from his world and looking at the wider world, especially things like injustice and oppression, tears. He mentions it. Discrimination, people not getting justice and so forth. He doesn't like what he sees, and this is what he speaks about here. So let's consider his thoughts together. I want us to look at this in two ways. His view of life under the sun, and then I want us to look at the wider Bible in life above the sun, or life under the sun, S-O-N, not S-U-N. So first of all, life under the sun, life in this world. He notices basically two things that he doesn't like. There is no judgment in the world, or no sound judgment. He mentions this in verse 316, Ecclesiastes 316, and I saw something else under the sun. In the place of judgment, wickedness was there. In other words, in the law courts, in the place of judgment, the place where judgment should be exercised, where you expect judgment, the old bailey, or even in the government, and as they weigh things up, where they should make decisions, basically things are not happening the way they should. There is poor judgment being made, and you know this about sometimes our own government, local and otherwise.

You think, what were you thinking about coming up with a rule like that? Do you know to speak to people? And even when they come out, when the government comes out with a new rule, they sometimes float it past the people, and if you have any objections, you fill in the stuff, give them your opinion, they gather all this together and try and steer some kind of middle ground. But you know the importance of sound laws. Where the laws of the land are corrupt, then people will suffer. Whether it's the old bailey and poor sentencing, I was amazed that the sentencing that some people get, they murder somebody, and they might get two years, you embezzle half a million, and you get 10 years that money seems to be more valuable than people's lives, and you just raise your hands in horror.

In the place of judgment, there is poor judgment. But not only that, link closely to that, there's also no justice as a result. In the place of judgment, wickedness was there. In the place of justice, wickedness was there. When you get poor judgment, poor justice will always follow. Poor judgment has to do with poor thinking and wrong standards or rules and standards. But justice, poor justice means people suffer. It's not just about numbers. It's not about wording anymore.

[11 : 56] Where there is no justice, people actually suffer. The innocent don't get what they deserve, and the guilty don't get what they deserve. The crime, the punishment doesn't fit the crime.

Innocent people suffer, and the guilty can sometimes go free. And you notice this at so many levels. You notice some governments in some countries, you think, wow, the rules that they're making, the people under their rule are really suffering because of the rules that they make in some of the big nations throughout the world. We see this. We cry out, Lord, don't you see what's happening in these lands?

People are oppressed. People are suffering. People are even killed by rules and by regulations. I don't need to tell you this. You already know this. This should hopefully incite you about things, rules, and regulations. But the worst thing for the preacher is this. There is no comforter.

Not only no judgment, no justice, no comforter. Look at what he says in chapter 4, verse 1. Again, I looked and saw all the oppression that is taking place under the sun. I saw the tears of the oppressed, and they have no comforter. Power was on the side of their oppressors, and they have no comforter. He mentions this twice. Martin Luther says this. He's not complaining because there is wickedness in the place of justice, but because the wickedness that is in the place of justice cannot be corrected. That's what saddens them the most. It's not just the fact that these things are happening. Nothing seems to be happening about them, and the wickedness seems to increase, and people constantly suffer, and the news comes up, and it's the same thing all the time.

And that is our world today. Councils, governments, often it's the most powerful that oppress others. And like each of us, we look out at the world, and we see injustice, and we see poor judgment being made, and we long for these things to change. We long for a comforter to comfort the oppressed, to understand their situation, to help change their situation, someone to help them, to comfort them.

[14 : 17] And the preacher looks, and he doesn't find anyone to do this. And it's very serious, and it's the very wise observations by the preacher. He notices injustice, oppression. He sees the tears.

If it was today, he'd be sitting, writing. He'd be standing up here saying, you need to write to your MP. You need to do this. You need to pray. You need to become aware of what's happening in the government, in the world. He would very much be saying this. He's seeing this. He'd be writing letters. He'd be protesting outside Downing Street. He'd have placards or whatever. It's how he feels. He's disheartened by what he sees, especially because nothing's happening. So, he speaks out against these things.

Also, he notices something else. No judgment. He feels that there is no judgment for anyone. He comes to this very dramatic conclusion that, basically, if there's no afterlife, and we just go, to dust we come from, to dust we return. And that's how he's feeling. Surely, verse 19 of chapter 3, surely the fate of human beings is like that, of the animals. The same fate awaits them both. As one dies, the other dies. All have the same breath. Humans have no advantage, over animals. Wow, if this was the only verse in the Bible you read, wow, that would be pretty, pretty depressing. You'd be going, whoa, whoa, wait a minute, there's other verses, and we'll be looking at them in a minute or two. But death is the same, he feels. He goes, there's nobody to help.

There's maybe, why, if there's a God, why doesn't he do something, as you hear this many times? Why doesn't he do something about this? And he just says, if there's no afterlife, we're just the same as the animals. They die. And that's what he says in verse 20.

All go to the same place. All come from the dust, and to dust they return. And he's basically using the language in Genesis. From the dust we came, to the dust we return. You hear it in many prayers of committal, as it's pleased Almighty God to take to himself the soul of the departed. We commit him or her to the earth, to earth, ashes to dust, ashes to dust. We say this often. The psalmist feels this at times. In Psalm 49 it says this, but man, despite of his riches, does not endure.

[16 : 49] He is like the beasts that perish. Their destination is the same. And that's how he feels. Look at verse 21. Who knows if the human spirit rises upward, and if the spirit of the animal goes down to the earth?

And therefore he asks the agnostic question, who knows? Can we really be sure there is a God? He doesn't see evidence that that might be the case. And yet, out of all of this, there's a part of him that still believes, that still knows there's a God. And he concludes before that, though, that we just do our own thing. Look at verse 22. There's nothing better. And that's true. If that's your philosophy, there is no God. We're just like the animals. Verse 22 is how you live your life.

Nothing better for a person than to enjoy their work, because that's their lot. Who can bring them to see what will happen after them? There's nothing going to happen afterwards. You might as well enjoy Monday, Tuesday, Wednesday, Thursday. Look forward to next weekend, whatever it is on the Saturday.

Endure Monday to Friday, and just make the best of it. And basically, when we take God out of the equation, that's all you're left with. Just enjoy life here and now. It's a bit like the book of Judges, and everyone did that which is right in their own eyes. Whenever you get rid of God, you just do your own thing. There's no consequences. If there's no afterlife, you do your own thing. Somerset Maugham, the English writer, says this, If one puts aside the existence of God and the survival after life as too doubtful, one has to make up one's mind as to the use of life. If death ends all, if I have neither to hope for good nor to fear evil, I must ask myself, what am I here for?

And how in these circumstances I must conduct myself? Now, the answer is plain, but so unpalatable that most of us will not face it. There is no meaning for life, and thus life has no meaning.

[19 : 00] If there's no God, and this life is all there is, you might just eat, drink, and be merry. In many ways, we are just like the animals. There is nothing different for us. And that's the conclusion he's coming to. And that's where he says life is not worth living. Verse 2 and 3, those, they're scary verses, aren't they? I declare that the dead who are already dead are happier than the living who are still alive, but better than both is the one who's never been born.

When I read this this week, I just kept thinking, the Reverend I.M. Jolly, remember him? You can just imagine him preaching a funeral service and just going, he's better off than the rest of us. And the better than him is the person who's never been born. You don't get any lower than the preacher is at this time. He's looking at life, and he's asking the right questions. But you know, even at this time, as you're getting a glimpse into his mind, you're becoming aware that he doesn't have all the answers.

We know more than he knows at this time. There are many things he still doesn't understand, and he poses problems, but he doesn't always come up with the right answer. He's been thinking about injustice in the world, about his longing for God to address it at the final judgment, and he's wondering, is there a great day of judgment? Are things really going to happen?

He's asking the right questions, and he's probably asking the right questions better than anyone in history has asked these questions. The book of Ecclesiastes is a great book to give to a non-Christian and to create discussion. I'm sure there could be, I think this is the last weekend of the Fringe, and they like to go to certain things, and if you brought them here tonight, they would all have an opinion on this. They would say, yes, if there's a God, I don't believe there's a God. It's up to us to sort things out. It's as good as we will make them. We are the only solution to the world to stop the oil, to do whatever, to stop the wars. It's all down to us. For the next generation, we will die.

There's nothing more. That is basically the world. But he, the preacher is accurately identifying the problems of human life. I like the book of Ecclesiastes, it asks the right questions, and that's what he's done. So that's life for him under the sun. If there's no God, we're just the same as the animals, and there's no justice, and what is the point of it all? What is the point of going through such a, and to witness this? I'm glad I'm 64. My daughter's pregnant, and we're a wee boy, and he'll be born, God willing, in December. We were saying this, just Lucille and I, I wouldn't want to be a young person bringing up kids. But this is their generation. They can probably cope with it, maybe a wee bit better. They're used to it now. I just kind of cope with some of the music, never mind anything else.

[22 : 08] You're a child of your generation, and maybe they will be able to cope with some of these things that a wee boy will grow up with. Scary, though. Scary, scary, scary. You want your kids to be saved the minute they come out of the womb. You just want a future for them. Apart from that, they have no future and no hope. So let's, secondly, look at life under the sun. S-O-N, I've called this. Life under Jesus.

He makes all the difference. He's facing up to our fears. He's asking the hardest questions, the meaning of the universe. Life today is problems of injustice, judgment, oppression, tears in the world. What does the Bible have to say in a fuller picture? First of all, we are different from the animals. We are not the same as the animals. When God created the animals, he said in Genesis 1.26, he says, let us make mankind in our image, in our likeness, so that they may rule over the fish of the sea, the birds of the sky, over the livestock, all the wild animals, and over all the creatures that move along the ground. We are created in the image of God. We are not a monkey. We did not descend from monkeys. We have dignity. And we are created in the image of God. And we are to rule the creation that God made. And he formed man of the dust, Genesis 2, breathed into his nostrils the breath of life, and man became a living being. So, God created mankind in his own image. In image of God, he created them. Male and female, he created them. And we are to rule the animals. God brings the animals to man, to Adam, to see what he will call them. The thing that you name is the thing that you have authority over. So, we have greater dignity. We are created in the image of God. But once we exclude God as our creator, we are no different from the animals. Despite the fact that we have morality, we can figure things out, we can do great creative things, and so forth. We are not the same. Even if you weren't religious, they must know that we are different, we are not the same as the animals. And the sad thing is, when God created us, we failed the test of walking with God. You know this. We are sinners. And from a loving, stable relationship that God created for us, we chose to rebel. You know this, Adam and Eve, you may eat of all the trees, but you may not eat of this tree. Did God really say? And we actively rebelled against him. As a result, we are excluded from God. Work becomes toil, becomes effort. God banished the man and the woman from the garden to work the ground. He drove man out of the garden of

Eden and placed a cherubim with a flaming sword. And the world today is a testimony to the sinfulness of humankind. The world is a mess because of mankind. And whenever we say, I think it was C.K.

Chesterton, people used to write to him, and in his wisdom he would send answers to them. And one question was simply this, what is the problem with the world today? And he just wrote back and said, I am. I am. That was as simple as that. What is the problem with the world today?

I am. What is the problem with the world today? People are the problem with the world today. It's as simple as that. God's verdict, there is no one righteous, not even one. No one who understands, no one who seeks God. All have turned away, together become worthless. There is no one who does good, not even one. That is the verdict of the world today. It's behind every judge, behind every government, behind every war, are people. People make these decisions. And that is the problem with the world today. It is people. And God is a God of justice. The preacher knew if there was one thing that could make a difference, it was God. And deep down he knows God. I mentioned this in verse 17, I said to myself, God will bring into judgment both the righteous and the wicked. For there will be a time. Remember the other passages, there's a time for this, a time for that. He's now saying there is a time for judgment. There is a time for judgment, an activity, a time to judge every deed. And if God should judge the world today, who could stand? Opened up with Ephesians 2, but God. We're all deserving of wrath.

[27 : 14] But God. We want justice. People want this. People want justice for the oppressed, and so forth. There's a God to sort these things out. But what they do not want is God to sort them out. Because I'm okay, Jack. The problem's with the world. It's President Putin. It's this thing. It's that thing. It's just stop oil. It's whatever it is. That is the problem. God, you need to sort that out. But I'm okay. I don't need to be sorted out. And until people come to realize that we have all rebelled against God, we will never take these things seriously. Lord, sort that out. So, usually if I'm speaking to folk and say, well, what about this? If there's a God, why doesn't He do this? And I'd say, are you prepared for God to work in areas of your life that are not right, to judge you?

And quite often they're not ready for this. They do not want this. And yet God wants to sort out the world. That's His desire, to sort out the world. He is a God of justice, and He's a God of grace.

The coming of Jesus. You will call His name Jesus, for He shall save His people from their sins. Our sins are what's causing the world to be what it is. And He comes, and Jesus comes, and He comes to die, comes to die in our place, comes to take our sin, and God punishes our sin. And Jesus, God made him who had no sin to be sin for us. Why? That we might become the righteousness of God. God presented him as a sacrifice of atonement. Romans 3, through faith in His blood, He did this to demonstrate what?

His justice. He came. See, He doesn't, God doesn't look at sin and say, it doesn't matter. Your sin matters. My sin matters. And He's a God of justice, but He doesn't punish it in you. He punishes it in the second person of the Godhead. He becomes the sin bearer. So, God doesn't say sin doesn't matter, and it'll all just be okay. He's demonstrated in history, He's a God of justice. He's done this in sending His Son. If we claim to be without sin, we deceive ourself, and the truth is not in us.

If we confess our sin, He's faithful and just to forgive us our Son. How is He just to forgive us? Because God, Jesus has already died in our place. That is the gospel. That is our message. That is the good news. And Jesus died and He rose again. He came back to life. There is a resurrection.

[29 : 59] Christmas is coming. Easter will be upon us next year. The resurrection is such a game changer. This passage, the preacher, whether it's Solomon or whoever, wrote this. Boy, if he knew about the resurrection, if he was there on that morning, that Sunday morning, and when this happened, his words would be very different. It's very powerful. There is a resurrection, and because there's a resurrection, there is also a judgment. Justice will be meted out. Ecclesiastes, says, God will bring into judgment both the righteous and the wicked. And Jesus said this, didn't He, about He will gather all the nations. He will separate people from one another. As He judges, He will separate them. You on my right, you on my left. Do not be amazed at this, for a time is coming when all who are in the graves will hear His voice, and come out. Those who have done good will rise to life. Those who have done evil will rise to be condemned. There is a time coming when God will indeed judge the world. He intervenes in this world, but if He had to sort everything out, He'd need to sort every single one of us out. But everything is heading towards that day of judgment. Man is destined to die once, but after that to face judgment. That was the verse. I had two main verses in my repertoire as a young Christian. I was only saved about 20 minutes, and these were the two verses. John 3, 16,

Hebrews 9, 27. There's coming out. It's destined to you to die once. Everybody agrees this. I've never been to a funeral service and somebody come up and say, I don't think I'm going to die, Pastor.

Pastor, destined to die once, but after this to face judgment. Judgment is coming, and that is why people need Christ. They need Him. Go into all the world and preach the good news. We live in a world of injustice and so forth, and these things will be dealt with. God will wipe away every tear from every eye. He has said today, remember that great sermon in Acts 17, my favorite chapter in the book of Acts, Acts 17, in the past God overlooked such ignorance. Now He commands all people everywhere. Scotland.

I was speaking to the policeman yesterday. I forgot there was a place in Edinburgh called Oxfangs, and I thought, that's a weird name in it, Oxfangs. I forgot about that. People in Oxfangs need to repent.

People in Musselburgh, in Triniton, in Port Seton, Preston Pans, wherever it is, your street, your wee street, even your neighbor, you know your numbers, number 11, number 13, or whatever.

[32 : 53] All people everywhere need to repent. Why? For He has set a day, and He will judge the world with justice. People are crying out for justice. Justice will be seen to be done on that day. By the man He is appointed. He has given proof of this to everyone by raising Him from the dead. How do we know that the animals go down and we go up? Look at Christ's resurrection. He ascended to heaven. There is a heaven, and there is a day of judgment, and it will be a righteous judgment. And this is what we long for, even though it seems slow in coming, it will surely come. When the saints of old, the martyrs of old say, how long, sovereign Lord, Revelation 6, holy and true, until you judge the inhabitants of the earth and avenge our blood. There will come a time when the Lord will say, enough is enough. No more injustice. No more poor judgment. No more oppression. No more tears. The old order of things will pass away.

Jesus will be our judge. But what about this life? And with this, I'm finished. Comfort in this life. When we think about God seeing the world today, and when people think, does God not care?

God feels for suffering. He feels more than you and I will ever feel for suffering. We are sinners, sinners. And when we can look upon sin, and we can be affected. How much more he who is holy, whose eyes are too pure to look upon sin. I was in John Duffy's place during the weekend. He's got an impressive set of books. You might borrow books. John's got tons of them. Good theological stuff. The music stuff was lost on me. But I did spy one by Stephen Charnock. Stephen Charnock's not the easiest to read, but I had a two-volume set. I think I mentioned this before. One on the existence and attributes of God.

I tried to read it. I was only saved about six months, and I thought, I've bitten off more than I can chew here. But one attribute of God I'd never read before, and I thought, I'll read that chapter.

On the long suffering of God. That means more than patience. That means a God who suffers, who suffers long, who suffers long every day, more than you will ever suffer. He doesn't just suffer when his son is crucified on the cross. He looks at this globe, and he sees every house with roof taken off, and husbands shouting at wives and children being disobedient to parents. He sees every sin that happens throughout the world, not just in Soho on a Saturday night or whatever, but he sees every anger, every hatred. He sees all things are laid bare before him. I think you and I couldn't cope with that. We just incensed at one wee thing. One wee rule that the government comes out and we're ready to march. He sees these every day, every second, every millisecond of the day. I keep thinking, if he wasn't long suffering, he would just end all just now. But he suffers long that people might repent, and come to know the gospel. And he knows what it means. He saw his son suffer on the cross.

[36 : 27] This is my beloved son in whom I am well pleased. And on the cross, he turns his back on him. Why? Because he dies in our place. He takes the punishment that we deserve out of love and out of love for you and me. And we have a great Savior who suffered. Jesus, when he walked on this earth, he suffered.

The things he would have witnessed, pure arise to look upon evil, the things that he would have seen with his own eyes, Jesus can sympathize. We have a great high priest who's seated at the Father's right hand who can sympathize with the sins of this world and the things that he sees.

Revelation 21, I heard a loud voice from the throne saying, Now the dwelling of God is with men. He will live with them. They will be his people, and God himself will be with them and be their God.

He will wipe every tear from their eyes. There will be no more death, mourning, or crying, or pain. The old order of things has passed away. I like what one of the commentators said. As a Christian, we don't go from dust to dust. We go from dust to glory. I like that. If I do a funeral from dust, dust to glory. That's where we are. We return to the dust, but we return to glory. And that is the greatest thing. So, the preacher's looking at life, asking the right questions, notices injustice, oppression of the weak. He has this intensely emotional response. If there's no God, we're just the same as the animals. We might as well just get on with it. But there is a God. There is a God who loves us. A God who knows what suffering is all about. A God who will one day end all suffering, all injustice. And one day he will take us to be with him. And he will judge the world in righteousness.

And the resurrection makes all the difference. We're going to stand, and we're going to sing. In fact, will we stand, I don't know. We're going to sing a song that, I don't know if you know this, as if you were not there.