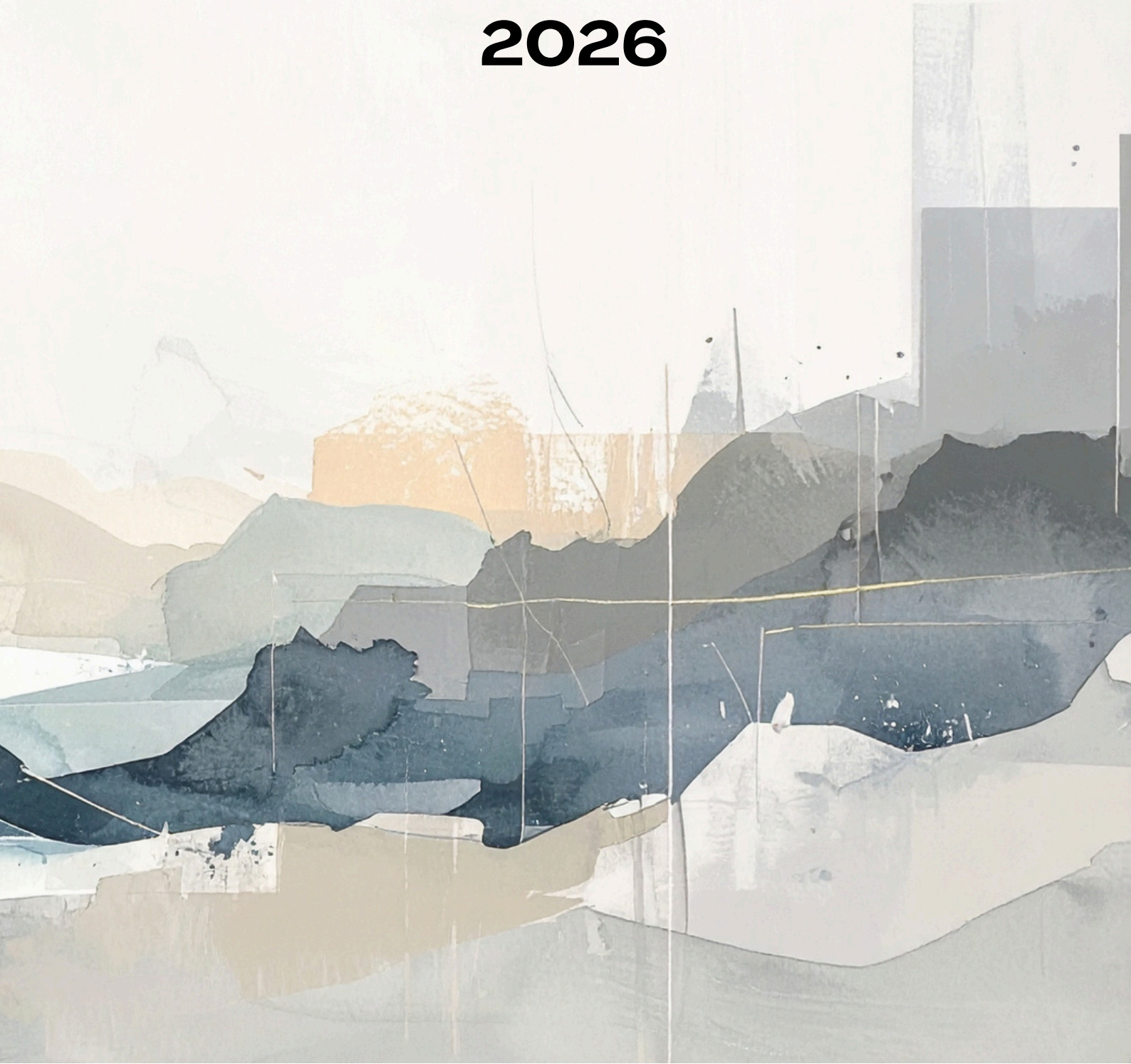


# cultivate

## 2026



**Week 3**

1 Corinthians

Brighton Community Church

# Overview

A 20-Day Devotional Reading By Rev Dr William Wan



Week 3 Day 1

**For the Sake of Others: Worship as a Body**

16 Mar 2026

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## For the Sake of Others: Worship as a Body

Read 1 Corinthians 11:17-34;14:26-40

### 1 Corinthians 11:17-34

<sup>17</sup> In the following directives I have no praise for you, for your meetings do more harm than good. <sup>18</sup> In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it. <sup>19</sup> No doubt there have to be differences among you to show which of you have God's approval. <sup>20</sup> So then, when you come together, it is not the Lord's Supper you eat, <sup>21</sup> for when you are eating, some of you go ahead with your own private suppers. As a result, one person remains hungry and another gets drunk. <sup>22</sup> Don't you have homes to eat and drink in? Or do you despise the church of God by humiliating those who have nothing? What shall I say to you? Shall I praise you? Certainly not in this matter!

<sup>23</sup> For I received from the Lord what I also passed on to you: the Lord Jesus, on the night he was betrayed, took bread, <sup>24</sup> and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' <sup>25</sup> In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' <sup>26</sup> For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.



<sup>27</sup> So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. <sup>28</sup> Everyone ought to examine themselves before they eat of the bread and drink from the cup. <sup>29</sup> For those who eat and drink without discerning the body of Christ eat and drink judgment on themselves. <sup>30</sup> That is why many among you are weak and ill, and a number of you have fallen asleep. <sup>31</sup> But if we were more discerning with regard to ourselves, we would not come under such judgment. <sup>32</sup> Nevertheless, when we are judged in this way by the Lord, we are being disciplined so that we will not be finally condemned with the world.

<sup>33</sup> So then, my brothers and sisters, when you gather to eat, you should all eat together. <sup>34</sup> Anyone who is hungry should eat something at home, so that when you meet together it may not result in judgment.

And when I come I will give further instructions.

### **1 Corinthians 14:26-40**

<sup>26</sup> What then shall we say, brothers and sisters? When you come together, each of you has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. Everything must be done so that the church may be built up. <sup>27</sup> If anyone speaks in a tongue, two — or at the most three — should speak, one at a time, and someone must interpret. <sup>28</sup> If there is no interpreter, the speaker should keep quiet in the church and speak to himself and to God.



<sup>29</sup> Two or three prophets should speak, and the others should weigh carefully what is said. <sup>30</sup> And if a revelation comes to someone who is sitting down, the first speaker should stop. <sup>31</sup> For you can all prophesy in turn so that everyone may be instructed and encouraged. <sup>32</sup> The spirits of prophets are subject to the control of prophets. <sup>33</sup> For God is not a God of disorder but of peace — as in all the congregations of the Lord’s people.

<sup>34</sup> Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. <sup>35</sup> If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.

<sup>36</sup> Or did the word of God originate with you? Or are you the only people it has reached? <sup>37</sup> If anyone thinks they are a prophet or otherwise gifted by the Spirit, let them acknowledge that what I am writing to you is the Lord’s command. <sup>38</sup> But if anyone ignores this, they will themselves be ignored.

<sup>39</sup> Therefore, my brothers and sisters, be eager to prophesy, and do not forbid speaking in tongues. <sup>40</sup> But everything should be done in a fitting and orderly way.



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## DEVOTION

**For the Sake of Others: Worship as a Body**

Imagine walking into a church in Corinth where chaos reigns. The Lord's Supper was a spectacle of gluttony, where the wealthy gorged and the poor went hungry (1 Cor 11:21-22). Their services were full of noise from a totally undisciplined exercise of spiritual gifts, creating a cacophony where no one could be heard, and no one could be built up (1 Cor 14:26-33). Their worship gatherings were doing "more harm than good" (1 Cor 11:17). In this harmful environment, where individual ecstasy was prized over communal edification, Paul issues a radical call to order. The principle is clear: "Everything must be done so that the church may be built up" (1 Cor 14:26) and "God is not a God of disorder but of peace" (1 Cor 14:33).

Paul is not mandating a rigid, joyless liturgy. He is fighting for two core values that chaos destroys — love for the body of Christ and reverence for God:



1. **Worship is corporate, not individualistic.** The Corinthians' approach was self-centred. They turned the communal meal into a private party and used spiritual gifts for personal prestige and self-glorification. Paul refocuses worship on the "other". The question is not "What do I get out of this?" but "How does this build up others?" (1 Cor 14:12, 17, 26). Love demands that we limit our freedom for the sake of the community's understanding and peace.

2. **Reverence reflects God's character.** The flippant, disorderly conduct during the Lord's Supper showed a profound disregard for Christ's sacrifice (1 Cor 11:27-29). It treated the holy as common. God's nature is fundamentally orderly (1 Cor 14:33). Therefore, worship that honours him should reflect that order, not the chaotic spirit of the age. It should be conducted with a profound awareness of his holy presence (1 Cor 11:29).

The challenges of worship today:

1. Emotionalism and the pursuit of experiential highs can create unstable, unpredictable worship environments where feeling trumps truth.

2. The line between Spirit-led freedom and human-generated emotional chaotic roller-coaster is often blurred. "Authenticity" and "self-expression" can become idols, overriding the call to consider others.



God is not honoured by chaos; he is honoured by faith, love, and a reverence that prioritises the good of his people and the clarity of his gospel. The goal of worship is not self-fulfilment, but the glory of God and the edification of the church. Come to give, not just to get. Come to build up, not just to break free. Come in reverence, not in recklessness. In doing so, you reflect the God of peace and participate in creating a space where he is truly glorified, and his people are truly strengthened.



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### Reflect

Do you approach worship with a self-focused mindset rather than a desire to build others up? How can you contribute to orderly, Christ-centred worship that reflects God’s character?



### Journal



**PRAY**



# Pray

## Personal

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Pray for clarity in your communication, that your words build up, encourage, and strengthen others.

Pray for discernment, valuing truth over emotional hype and substance over style.

## Corporate

## Leadership of the Church

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Pray that leaders will communicate God's truth with clarity, courage, and compassion, building up the body.

Pray that leaders will resist the pressure for showmanship and remain committed to substance, scripture, and Spirit-led teaching.



## The Only Thing That Will Stand

Read 1 Corinthians 13

### 1 Corinthians 13

<sup>1</sup> 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. <sup>2</sup> 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. <sup>3</sup> If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.

<sup>4</sup> Love is patient, love is kind. It does not envy, it does not boast, it is not proud. <sup>5</sup> It does not dishonour others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. <sup>6</sup> Love does not delight in evil but rejoices with the truth. <sup>7</sup> It always protects, always trusts, always hopes, always perseveres.



<sup>8</sup> Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. <sup>9</sup> For we know in part and we prophesy in part, <sup>10</sup> but when completeness comes, what is in part disappears. <sup>11</sup> When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put the ways of childhood behind me. <sup>12</sup> For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.

<sup>13</sup> And now these three remain: faith, hope and love. But the greatest of these is love.



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## DEVOTION

**The Only Thing That Will Stand**

In a corporate culture, we cling to our competencies, knowledge, accomplishments, or strategic plans. The Corinthians did the same, boasting in dramatic gifts like tongues and prophecy, as accomplishments. But Paul brings everything to a halt with a single, stunning declaration: without love, it is all nothing (1 Cor 13:1-3).

This lovely chapter is not a sentimental poem for weddings, but a spiritual manifesto for survival and impact in a paradoxical, achievement-driven corporate culture intermingled with self-centred chaos. Paul argues that agape love is the non-negotiable core of all true spirituality.

Why is agape love the antidote to our paradoxical culture today?

1. **Agape love is supreme.** Spiritual gifts, knowledge, and sacrifice are temporary and partial (1 Cor 13:8-9, 11). They are tools for the present age. However, agape love never fails (1 Cor 13:8). It is eternal. When every other structure, strategy, and system crumbles, love shall remain.



2. **Agape love is defining.** Paul does not just command love; he defines it with shocking practicality. Agape love is not a feeling but a choice — a series of concrete actions and attitudes that spell commitment:

a. Patient (long-suffering under provocation)

b. Kind (others-centred, actively seeking the good of others)

c. Not envious, not boastful, not proud, not dishonouring, not self-seeking, not easily angered, and keeping no record of wrongs (1 Cor 13:4-5)

d. Rejoices with truth, protects, trusts, hopes, perseveres (1 Cor 13:6-7)

This is a radically counter-cultural picture of stability. In volatile situations, love is patient. Faced with ambiguous motives, love trusts and hopes. Amidst complexity, love seeks truth. It is the very character of Christ himself.

3. **Agape love provides clarity.** When we are confused by complex decisions or ambiguous relationships, the question “What is the most loving thing to do?” cuts through the noise. It provides a clear, Christ-centred filter for our choices, from family dynamics to business ethics to online interactions.



In the end, only three things remain: faith, hope, and agape love. “But the greatest of these is agape love” (1 Cor 13:13). Faith will become sight. Hope will be fulfilled. But agape love — the very nature of God himself — will continue for all eternity. Therefore, build your life, your relationships, and your ministry on the one foundation that cannot be shaken. Choose agape love. It is the only thing that will stand.



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## Reflect

Are you prioritising gifts, knowledge, or achievements over Christ-like love? How can agape love be the central motivation in your relationships and ministry?



## Journal



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# Pray

## Personal

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Pray for agape love to saturate your motives, decisions, and interactions.

Pray for the grace to live out the love described in 1 Corinthians 13:4-7, especially when it is costly.

## Corporate

## Church Staff and Service Teams

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Pray that every staff member and ministry team will be rooted in Christ-like love as their motivation for service.

Pray that love — not performance, stress, or expectation — will define the culture of all ministries.



## No One is an Island: Find Strength in the Body

Read 1 Corinthians 12:12-27

### 1 Corinthians 12:12-27

<sup>12</sup> Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. <sup>13</sup> For we were all baptised by one Spirit so as to form one body — whether Jews or Gentiles, slave or free — and we were all given the one Spirit to drink. <sup>14</sup> And so the body is not made up of one part but of many.

<sup>15</sup> Now if the foot should say, ‘Because I am not a hand, I do not belong to the body,’ it would not for that reason stop being part of the body. <sup>16</sup> And if the ear should say, ‘Because I am not an eye, I do not belong to the body,’ it would not for that reason stop being part of the body. <sup>17</sup> If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? <sup>18</sup> But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. <sup>19</sup> If they were all one part, where would the body be? <sup>20</sup> As it is, there are many parts, but one body.



<sup>21</sup> The eye cannot say to the hand, ‘I don’t need you!’ And the head cannot say to the feet, ‘I don’t need you!’ <sup>22</sup> On the contrary, those parts of the body that seem to be weaker are indispensable, <sup>23</sup> and the parts that we think are less honourable we treat with special honour. And the parts that are unpresentable are treated with special modesty, <sup>24</sup> while our presentable parts need no special treatment. But God has put the body together, giving greater honour to the parts that lacked it, <sup>25</sup> so that there should be no division in the body, but that its parts should have equal concern for each other. <sup>26</sup> If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it.

<sup>27</sup> Now you are the body of Christ, and each one of you is a part of it.



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## DEVOTION

**No One is an Island: Find Strength in the Body**

Our society is increasingly westernised. We are losing some key Asian values like communalism and respect for seniors. We embrace individualism, believing in self-promotion and self-sufficiency. We isolate, curate our digital tribes, and hide our weaknesses behind the safety of the keyboard. This mindset had infected the Corinthian church, creating hierarchy and division based on spiritual gifts. Paul dismantles this with one of the most powerful metaphors in scripture: the church as the body of Christ (1 Cor 12:12, 27).

Paul's teaching is a radical antidote to the isolation and anxiety of our age. He presents three truths about our identity:

1. **We are designed for diversity-in-unity (1 Cor 12:12-20).** The body is not a collection of identical clones. It has feet, hands, ears, and eyes (1 Cor 12:15-17). This diversity is not a problem to be tolerated but a reality, just as God wanted it to be (1 Cor 12:18). Our different gifts, backgrounds, personalities, and functions are a divine design, each part essential for the whole to function properly. The eye cannot say to the hand, "I don't need you!" (1 Cor 12:21).



2. **We are made for interdependence (1 Cor 12:21-26).** The seemingly “weaker” or “less honourable” parts are indispensable (1 Cor 12:22). In fact, they receive greater honour and modesty to ensure the health of the whole body. This turns worldly notions of importance upside down. There should be no division in the body, but that its parts should have equal concern for each other (1 Cor 12:25). When one part suffers, every part suffers; when one part is honoured, every part rejoices (1 Cor 12:26). Our pains and pleasures are inextricably linked.

3. **We belong to each other (1 Cor 12:27).** This is the ultimate truth. Our primary identity in Christ is not that of an independent believer, but member of the body. We are fundamentally connected. This identity counters the deep loneliness and uncertainty of our time with a tangible, spiritual family.

In a world fracturing along every conceivable line, the church is called to be a stunning display of unity-in-diversity and mutual care. We are not a collection of isolated individuals navigating the storm of life alone. We are a single body, bound together by the Spirit, with Christ as our head. Our stability in volatile times is found in our connection to the body. Our certainty in uncertain times is found in our commitment to its care. I must choose interdependence over isolation. I must honour those different from me. I must share one another’s burdens. For in doing so, I will not only find strength for myself, I will truly become the visible body of Christ to a broken and lonely world.





### Reflect

Do you undervalue the gifts and contributions of others in the body of Christ? How can you actively foster interdependence and care within your church community?



### Journal



**PRAY**



# Pray

## Personal

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Pray for a heart that embraces interdependence, rejecting self-sufficiency and isolation.

Pray for eyes to honour others' gifts, especially those who seem weaker or different.

## Corporate

## Missions

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Pray that missions teams will embody the unity and diversity of the body of Christ, valuing each person's unique role.

Pray for strong partnerships across cultures, grounded in interdependence and humility.



## Building Up, Not Just Speaking Out

Read 1 Corinthians 14:1-5, 12, 24-25

### 1 Corinthians 14:1-5

<sup>1</sup> Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy. <sup>2</sup> For anyone who speaks in a tongue does not speak to people but to God. Indeed, no one understands them; they utter mysteries by the Spirit. <sup>3</sup> But the one who prophesies speaks to people for their strengthening, encouraging and comfort. <sup>4</sup> Anyone who speaks in a tongue edifies themselves, but the one who prophesies edifies the church. <sup>5</sup> I would like every one of you to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be edified.

### 1 Corinthians 14:12

<sup>12</sup> So it is with you. Since you are eager for gifts of the Spirit, try to excel in those that build up the church.



## 1 Corinthians 14:24-25

<sup>24</sup> But if an unbeliever or an enquirer comes in while everyone is prophesying, they are convicted of sin and are brought under judgment by all, <sup>25</sup> as the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, ‘God is really among you!’



**DEVOTION**



## DEVOTION

**Building Up, Not Just Speaking Out**

We live in an age of overwhelming desire for dramatic signs of the Spirit's movement in our midst. A million voices offer conflicting advice, endless opinions, and shallow inspiration. In the middle of this cacophony, we are easily confused. The Corinthian church was obsessed with the dramatic gift of tongues, but obsession was creating chaos and misunderstanding. Paul redirects their passion toward a higher goal: "Follow the way of love and eagerly desire gifts of the Spirit, especially prophecy... But the one who prophesies speaks to people for their strengthening, encouraging, and comfort." (1 Cor 14:1, 3)

Prophecy in this passage is more about speaking forth the truth than about predicting the future. It is edifying speech that can easily be understood so that the hearers are strengthened, encouraged and comforted. It is proclamation or preaching the word of God in season and out of season.

Paul is not banning tongues, but he is establishing a crucial principle for our life in community. The supreme value is not personal spiritual experience, but corporate spiritual edification. The question is not "Is this gift spectacular?" but "Does this gift build up?"



Why is prophecy (proclamation, edifying speech) essential?

1. **It builds up the church (1 Cor 14:3-4,12).** The purpose of spiritual gifts is the “strengthening of the church” (1 Cor 14:12). Prophecy — which in its broadest sense means speaking God’s truth into a situation — directly accomplishes this through:

- a. Strengthening believers in their faith, helping them stand firm.
- b. Encouraging by coming alongside others to motivate them to persevere.
- c. Comforting by bringing the healing balm of God’s presence and promises to the hurting.

2. **It brings clarity to unbelievers (1 Cor 14:24-25).** While unintelligible tongues might confuse an outsider, clear and truth-filled prophecy has a stunning effect. It reveals the “secrets of their hearts” leading to conviction, worship, and the powerful declaration that “God is really among you!” (1 Cor 14:25). In a world of relativity, the clear proclamation of God’s truth brings profound clarity and points directly to Christ.

This is why prophecy is indispensable: in a world clouded by relativity and confusion, God calls his church to be a source of clarity, strength, and truth. Our post-modern world is rapidly sliding into relativity where there is no absolute truth. Many feel lost and uncertain. It also creates a craving for clear, authoritative truth. Yet, we are often offered spiritual showmanship, emotional hype, or vague inspiration that fails to provide a solid foundation for ongoing life.



In a world that is so lost in relativity, God calls his people to be a source of stunning clarity and solid strength. He desires our communication — both from the pulpit and in the parking lot — to be a life-giving force that builds up believers and convinces seekers that he is truly present. Do not just seek a spiritual high; seek to build up. Do not just speak; strive to make God’s truth clear. Let our greatest desire be to use our voice, in whatever way God enables, to strengthen, encourage, and comfort the people around us. For when we do, we do not just hold a meeting; we build the body of Christ and reveal the very presence of God — Emmanuel: God with us.



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## Reflect

Do your words and actions build up others or simply draw attention to yourself? How can you use your gifts to bring clarity, encouragement, and conviction to those around you?



## Journal



**PRAY**

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# Pray

## Personal

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Pray for God to make you a vessel of encouragement, strengthening the faith of those around you.

Pray for boldness to speak God's truth in ways that help unbelievers see that God is truly among his people.

## Corporate

## Brighton Connection

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Pray that members will speak and act in ways that truly build up those they serve at Brighton Connection.

Pray that the programmes run by Brighton Connection will bring genuine transformation and help families experience God's presence.



## The Unshakeable Yes

Read 1 Corinthians 15

### 1 Corinthians 15

<sup>1</sup> Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. <sup>2</sup> By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

<sup>3</sup> For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day according to the Scriptures, <sup>5</sup> and that he appeared to Cephas, and then to the Twelve. <sup>6</sup> After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. <sup>7</sup> Then he appeared to James, then to all the apostles, <sup>8</sup> and last of all he appeared to me also, as to one abnormally born.

<sup>9</sup> For I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. <sup>10</sup> But by the grace of God I am what I am, and his grace to me was not without effect. No, I worked harder than all of them – yet not I, but the grace of God that was with me. <sup>11</sup> Whether, then, it is I or they, this is what we preach, and this is what you believed.



<sup>12</sup> But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> If there is no resurrection of the dead, then not even Christ has been raised. <sup>14</sup> And if Christ has not been raised, our preaching is useless and so is your faith. <sup>15</sup> More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised. <sup>16</sup> For if the dead are not raised, then Christ has not been raised either. <sup>17</sup> And if Christ has not been raised, your faith is futile; you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ are lost. <sup>19</sup> If only for this life we have hope in Christ, we are of all people most to be pitied.

<sup>20</sup> But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup> For since death came through a man, the resurrection of the dead comes also through a man. <sup>22</sup> For as in Adam all die, so in Christ all will be made alive. <sup>23</sup> But each in turn: Christ, the firstfruits; then, when he comes, those who belong to him. <sup>24</sup> Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death. <sup>27</sup> For he 'has put everything under his feet'. Now when it says that 'everything' has been put under him, it is clear that this does not include God himself, who put everything under Christ.



<sup>28</sup> When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

<sup>29</sup> Now if there is no resurrection, what will those do who are baptised for the dead? If the dead are not raised at all, why are people baptised for them? <sup>30</sup> And as for us, why do we endanger ourselves every hour? <sup>31</sup> I face death every day – yes, just as surely as I boast about you in Christ Jesus our Lord. <sup>32</sup> If I fought wild beasts in Ephesus with no more than human hopes, what have I gained? If the dead are not raised,

‘Let us eat and drink,  
for tomorrow we die.’

<sup>33</sup> Do not be misled: ‘Bad company corrupts good character.’ <sup>34</sup> Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God – I say this to your shame.

<sup>35</sup> But someone will ask, ‘How are the dead raised? With what kind of body will they come?’ <sup>36</sup> How foolish! What you sow does not come to life unless it dies. <sup>37</sup> When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. <sup>38</sup> But God gives it a body as he has determined, and to each kind of seed he gives its own body.



<sup>39</sup> Not all flesh is the same: people have one kind of flesh, animals have another, birds another and fish another. <sup>40</sup> There are also heavenly bodies and there are earthly bodies; but the splendour of the heavenly bodies is one kind, and the splendour of the earthly bodies is another. <sup>41</sup> The sun has one kind of splendour, the moon another and the stars another; and star differs from star in splendour.

<sup>42</sup> So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; <sup>43</sup> it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; <sup>44</sup> it is sown a natural body, it is raised a spiritual body.

If there is a natural body, there is also a spiritual body. <sup>45</sup> So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit. <sup>46</sup> The spiritual did not come first, but the natural, and after that the spiritual. <sup>47</sup> The first man was of the dust of the earth; the second man is of heaven. <sup>48</sup> As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. <sup>49</sup> And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.



<sup>50</sup> I declare to you, brothers and sisters, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. <sup>51</sup> Listen, I tell you a mystery: we will not all sleep, but we will all be changed – <sup>52</sup> in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. <sup>53</sup> For the perishable must clothe itself with the imperishable, and the mortal with immortality. <sup>54</sup> When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: ‘Death has been swallowed up in victory.’

<sup>55</sup> ‘Where, O death, is your victory?  
Where, O death, is your sting?’

<sup>56</sup> The sting of death is sin, and the power of sin is the law. <sup>57</sup> But thanks be to God! He gives us the victory through our Lord Jesus Christ.

<sup>58</sup> Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain.



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## DEVOTION

**The Unshakeable Yes**

Every day, millions die, mostly quietly and unremarkably. Our world is built on the fragile premise of our mortality. Every ambition, struggle, and love story is shadowed by the relentless tick of time and the inevitable reality of death. This is the ultimate source of meaninglessness. Without an answer to our inevitable demise, the cynic's despairing question 'What's the point?' awaits an answer. The apostle Paul confronts this despair head-on with the single most important fact in human history: "But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep." (1 Cor 15:20)

The entire Christian faith hinges on this historical, physical event. Paul is blunt: "And if Christ has not been raised, our preaching is useless and so is your faith... we are of all people most to be pitied" (1 Cor 15:14, 19). Without the resurrection, our faith is a meaningless, tragic delusion. Yet with it, everything changes. The resurrection is God's definitive 'YES' shouted over the silence of the grave.



Why is the resurrection our ultimate anchor in the inevitable storm of life?

1. **It defeats our final enemy (1 Cor 15:26, 54-57).** Death is not a natural part of life; it is the “last enemy” to be destroyed. The empty tomb proves Christ has disarmed it, stripping it of its ultimate power over us. For the believer, death is no longer a period but a comma — a transition into eternal life, a door to eternity. This truth drains fear of its frightful potency.

2. **It guarantees our secured future (1 Cor 15:20-23).** Christ is the “firstfruits” — the sure promise of the coming harvest. His resurrection is not a singular event but the prototype for ours. Our future is not a vague, disembodied spiritual existence. Instead, it is a physical, resurrected, glorified life in a renewed creation. This hope is certain, not wishful thinking.

3. **It gives meaning to the present struggle (1 Cor 15:58).** This is the breathtaking application. Because the resurrection is true, our present labour and faithfulness are not in vain. Every act of love, every stand for truth, and every moment of endurance — though unseen and unappreciated by the world — has eternal significance. It is an investment in a kingdom that death cannot touch.

The resurrection speaks directly to one of humanity’s deepest struggles — the problem of mortality. The inevitability of death drives home the fear of loss and the pointlessness of effort. The resurrection declares that the worst the world can do is to kill the body but not the soul. Eternal death has been overcome, and no effort in the Lord is ever wasted.



The resurrection is the anchor thrown into the future that steadies our boat in the present storms of uncertainty. It is the divine guarantee that transforms every moment of obedience into a meaningful step toward an unshakeable kingdom. I shall live today in the bold, courageous, purposeful light of that certain tomorrow. Because he lives, I too shall live. And that changes everything about today.



**REFLECT**

2026

**cultivate**



### Reflect

Does the certainty of resurrection shape how you face struggles and fears today? How can you live with greater courage and hope because of Christ's victory over death?



### Journal



**PRAY**



# Pray

## Personal

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Pray for unwavering hope in the resurrection, especially in seasons of grief, fear, or uncertainty.

Pray for courage to live in light of eternity, letting future hope reshape today's choices.

## Corporate

## Cell Groups and Members

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Pray that members will embrace the hope and victory of the resurrection, finding strength to persevere through hardship.

Pray that Cell Groups will encourage one another to live with courage and purpose in light of eternity.