

Resurrection Bodies

(1 Corinthians 15:35-49)

Introduction

➤ Like any great doctrine, the topic of the resurrection is one that has the potential to be divisive. In fact, the study of end times – known as “eschatology” – is one doctrine that seems to divide most believers into two extreme and opposing views: 1) “eschatomania,” and 2) “eschatophobia.” Eschatomania is the name given to those who have an obsessive preoccupation with the study of the last days. This describes those who spend an excessive amount of time thinking, reading, and talking (arguing/fighting) about the end times. On the other hand, eschatophobia is the name given to those who have a fear or aversion to studying or discussing the end times. Those suffering from eschatophobia often find the doctrine of eschatology frightening, confusing, divisive, or simply not important.

Somewhere in between these two extremes should we take our stand. Eschatology (study of end times) is far from trivial or insignificant, and it is mentioned repeatedly in Scripture. So, we should not ignore such a great doctrine, but we also should not be overly preoccupied with it. We must have a biblical understanding of “life after death” (the resurrection of the dead), the Second Coming of Christ, and how we must live in light of Christ’s resurrection.

➤ There is a lot of confusion, and misinformation, about what happens after a person dies. Most of this comes from people’s ignorance, or outright rejection, of what the Bible teaches.

✓ Illust: “The prevailing notion of justification in Western culture today is justification by death. It’s assumed that all one has to do to be received into the everlasting arms of God is to die” (R.C. Sproul, *The Truth of the Cross*, p.10).

✓ Illust: “Our neighbor’s cat was run over by a car, and the mother quickly disposed of the remains before her four-year-old son Billy found out about it. After a few days, though, Billy finally asked about the cat. ‘Billy, the cat died,’ his mother explained. ‘But it’s all right. He’s up in heaven with God.’ The boy asked, ‘What in the world would God want with a dead cat?’”

➤ The Bible is abundantly clear that only those who are alive when Christ returns will escape physical death (1Thess.4:16-17). Everyone else will die, and in death will begin their eternal state – either eternal life or eternal death – based solely upon if they have received Jesus Christ as their personal Lord and precious Savior (Jn.3:16-18; 1Jn.5:11-12). Unbelievers (non-Christians) will begin their eternal death (Hades/hell), while believers (Christians) will begin their eternal life (paradise/heaven) [see Lk.16:22-23; 23:32; 2Cor.5:6-10].

Heb 9:27 ~ “And just as it is appointed for man to die once, and after that comes judgment” (see Gen.3:19; Ps.89:48; Rom.5:12)

John 5:28-29 ~ “Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice ²⁹and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.”

➤ As we have seen, Jesus is the only person who was resurrected never to die again (see 1Cor.15:20, 23). Lazarus, and all the others who were miraculously raised to life, died a second time.

✓ Illust: Accounts of People Raised from the Dead:

1. Elijah raised the son of the Zarephath widow from the dead (1 Kings 17:17-24);
2. Elisha raised the son of the Shunammite woman from the dead (2 Kings 4:32-37);
3. A man was raised from the dead when his body touched Elisha’s bones (2 Kings 13:20-21);
4. Many saints rose from the dead at the resurrection of Jesus (Matt. 27:50-54);
5. Jesus rose from the dead (Matt. 28:5-8; Mark 16:6; Luke 24:5, 6);
6. Jesus raised the son of the widow of Nain from the dead (Luke 7:11-16);
7. Jesus raised the daughter of Jairus from the dead (Luke 8:41-42, 49-56);
8. Jesus raised Lazarus from the dead (John 11:38-45);
9. Peter raised Dorcas from the dead (Acts 9:36-42).
10. Paul raised Eutychus from the dead (Acts 20:9-12).

➤ The passage before us this morning is unique in all of Scripture. While the fifteenth chapter of 1 Corinthians is the longest and most exhaustive account of the resurrection in the Bible, 1 Corinthians 15:35-49 particularly addresses the eternal resurrection of those who belong to Christ.

As we have seen already in this chapter, the Corinthian Christians were either struggling to believe in the resurrection or outright rejecting it as a doctrinal truth. They simply could not understand how a physical/temporal body – one prone to sickness, death, and decay – could be resurrected to eternal life. It is quite possible that they were being deceived by false teacher or pagan philosophers.

1 Cor 15:12-13 ~ “Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? ¹³But if there is no resurrection of the dead, then not even Christ has been raised.”

➤ So, in great detail, the apostle Paul explained just how the “*dead in Christ*” (1Thess.4:16) – i.e., true Christians who have died – are raised to eternal life.

1 Cor 15:35-49 ~ “But someone will ask, ‘How are the dead raised? With what kind of body do they come?’ ³⁶You foolish person! What you sow does not come to life unless it dies. ³⁷And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. ³⁸But God gives it a body as he has chosen, and to each kind of seed its own body. ³⁹For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. ⁴⁰There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. ⁴¹There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

⁴²So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.

⁴³It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ⁴⁴It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

⁴⁵Thus it is written, ‘The first man Adam became a living being’; the last Adam became a life-giving spirit. ⁴⁶But it is not the spiritual that is first but the natural, and then the spiritual. ⁴⁷The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.”

➤ To help us grasp this difficult passage, I have divided it into four major sections. Each section gives us a unique glimpse into the resurrection of the dead in Christ.

1. [Questioning the resurrection of the dead \(vs.35\)](#)

➤ As a teaching tactic – especially, it seems, when correcting or rebuking – the apostle Paul asked rhetorical questions to compel his audience to think (see vs.12, 29^{2x}, 30, 32). The nature of a rhetorical question is to expose an answer that is self-evident or to expose an erroneous idea.

The questions in verse thirty-five, however, appear to be either actual questions from the Corinthians (perhaps posed by those who were heretically teaching there was no resurrection), or questions that the apostle presumed such skeptics would ask. “*But someone will ask, ‘How are the dead raised? With what kind of body do they come?’*” (vs.35). In either case, Paul was neither pleased nor patient with such questions: “*You foolish person!*” (vs.36; *sy aphrōn*; lit. “you fool” [unwise, without understanding]). Clearly, we must neither doubt nor disbelieve the doctrine of the resurrection!

➤ The Corinthian believers were continuously being infiltrated by false teachers and bombarded with false doctrines. The same is true for Christians today. Most of the time, attacks against the (precious and essential) doctrines of Christianity come from within the church (i.e., false teachers, false believers) and not from outside the church (i.e., atheists, agnostics). Christians cannot afford to be naive or undiscerning with regard to the existence and tactics of false believers or teachers.

Jesus:

Matt 7:15 ~ “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves.”

Paul:

Gal 2:4 ~ “Yet because of false brothers secretly brought in – who slipped in to spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery”

Peter:

2 Peter 2:1-3 ~ “But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. ²And many will follow their sensuality, and because of them the way of truth will be blasphemed. ³And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep.”

Jude:

Jude 4 ~ “For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ.”

- For the Corinthians, one of the greatest attacks against the Gospel came in the form of denying the importance and reality of the resurrection of the dead. Many Gnostic and liberal teachers considered the doctrine of the resurrection of the dead both repulsive and ridiculous. They even mocked (Acts 17:32) and persecuted the Apostle Paul (Acts 23:6; 24:11-15) for his belief in and preaching of the resurrection of the dead.

This is the same reaction of many today, confusion and doubt keep them from believing in a bodily resurrection. They say, “If there is a resurrection of the dead, what happens to those who have been cremated, lost at sea, blown up in an explosion, or eaten by cannibals?”

- It seems to me that the questions Paul asked represent skepticism or derision on behalf of the false teachers (and beguiled Corinthians). They represent objections to the doctrine of the resurrection, and are intended to undermine its veracity.

A. “How are the dead raised?” (vs.35a)

- In other words, “How could a dead body – a decayed/decomposed skeleton – be brought back to physical life?” What about those who have been dead for centuries or millennia? What about those whose bodies were never found, or those who were the victims of an explosion, or those who have been cremated?

B. “With what kind of body will they come?” (vs.35b)

- This question naturally follows the previous one? “If it is possible that those who have died can be resurrected to life, what will their bodies look like and what from what materials will they be made?”
- Again, from the context of these verses, we can see that the motive behind these questions was not innocent, and the questions themselves did not arise from ignorance.

1 Cor 15:34 ~ “Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.”

1 Cor 15:36 ~ “You foolish person! ...”

- The Corinthians were deceived, or charmed, by false doctrine. Whether this came from the Sadducees (who denied the resurrection; Lk.20:27), or from the pagan philosophy of dualism or first century Gnostics (i.e., that which is physical/material is evil and that which is spiritual/immaterial is good), these Christians were all-too-easily swayed to disbelieve the doctrine of Scripture.

This is similar to Christians who believe in the resurrection of Christ, but refuse to believe that Jonah was in the belly of a fish for three days; or to believe that God created everything, but refuse to believe that Jesus was born of a virgin; or to believe that God is self-existing, but to refuse to believe that He exists in three persons. Here is the truth that we must believe: God is the only true, eternal, self-existing, and sovereign God – the Creator of all things – who created Adam from the dust (Gen.2:7) and Eve from a rib (Gen.2:21), and created things out of nothing (Gen.1:1; “ex nihilo”).

Mark 10:27 ~ “... For all things are possible with God.”

2. [Illustrating the resurrection of the dead \(vs.36-42a\)](#)

➤ Since their disbelief in the resurrection of the dead was based in their doubt of God’s Word and God’s power, Paul rebukes the Corinthians for their lack of understanding and how easily they had been deceived: their lack of knowledge: *“You foolish person!”* (vs.36).

➤ Jesus rebuked the Sadducees, for their denial of the resurrection, in a very similar way:

Matt 22:29 ~ “But Jesus answered them, ‘You are wrong, because you know neither the Scriptures nor the power of God.’”

➤ In order to help them in their understanding, Paul uses two illustrations: one from nature, and one from creation.

A. [Illustration from nature \(vs.36-38\)](#)

➤ It was well understood that in order for a seed to come to life it must first die in the ground. *“What you sow does not come to life unless it dies”* (vs.36). In other words, it must die as a seed in order to become a living plant. Jesus used this same illustration when He spoke about His imminent death and resurrection:

John 12:24-25 ~ “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ²⁵Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.”

➤ This is the imagery Paul used in explaining the resurrection of the dead to the Corinthians. As with planting crops, a seed must die in order for new life to begin. When a farmer plants for a wheat harvest, he does not plant wheat but the seed of wheat. Then, after that seed has died in the ground it yields wheat, and all the seeds collectively produce a harvest of wheat. *“And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain”* (vs.37). That which dies (the seed) looks nothing like what is produced (the wheat).

In the same way, God will not plant a physical body (or use a dead body) in order to reap (resurrect) the same body. Rather, He will plant a seed of a physical body (in death) so that a new body may be raised. *“But God gives it a body as he has chosen, and to each kind of seed its own body”* (vs.38). The seed represents the body to come, but is not what the body will become (i.e., the seed is not producing more seeds). The death of our physical body is just the seed that God uses to produce a new body in our resurrection.

B. [Illustration from creation \(vs.39-42a\)](#)

➤ The second illustration Paul uses to help the Corinthians understand the bodily resurrection at the return of Christ comes from creation. As we observe creation, we can clearly see that not all creation (*“flesh”; sarx*, vs.39) is the same: *“but there is one kind for humans, another for animals, another for birds, and another for fish”* (vs.39). As we look at the vast, unique, and magnificent creation we should not doubt that God has the ability to create unique and magnificent resurrection bodies.

In fact, Paul adds, even the created universe displays God's powerful ability to create and the great differences within all His creation. For example, there is a great difference between the "heavenly bodies" (vs.40) and the "earthly bodies" (vs.40), as "the glory of the heavenly is of one kind, and the glory of the earthly is of another" (vs.40). The same is true of all of creation: "one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory" (vs.42). All of these were created by the same God, but all of them differ in their function, purpose, and splendor.

✓ Illust: "... there are some six hundred octodecillion different combinations of amino acids. An octodecillion is 10 to the 108th power, or 1 followed by 108 zeros. Amino acids are the building blocks of all life. Not only does each type of plant and animal life have a distinct pattern of amino acids, but each individual plant, animal, and human being has its own unique grouping of them. No two flowers, snowflakes, seeds, blades of grass, or human beings – even identical twins – are exactly alike. Yet each is completely identified with its own species or kind" (John MacArthur; *The MacArthur New Testament Commentary: 1 Corinthians*; 15:39-42a).

✓ Illust: "By studying the creation, one can gain a glimpse of the power, knowledge, and wisdom of the Creator. The sheer size of the universe is staggering. The sun, for example, has a diameter of 864,000 miles (one hundred times that of earth's) and could hold 1.3 million planets the size of earth inside it. The star Betelgeuse ["Beetlejuice"], however, has a diameter of 100 million miles, which is larger than the earth's orbit around the sun. It takes sunlight, traveling at 186,000 miles per second, about 8.5 minutes to reach earth. Yet that same light would take more than four years to reach the nearest star, Alpha Centauri, some 24 trillion miles from earth. The galaxy to which our sun belongs, the Milky Way, contains hundreds of billions of stars. And astronomers estimate there are millions, or even billions of galaxies. What they can see leads them to estimate the number of stars in the universe at 10²⁵. That is roughly the number of all the grains of sand on all the world's beaches" (John MacArthur; *The MacArthur New Testament Commentary: Colossians*; 1:16-17).

✓ Illust: "A change in the rate of Earth's rotation around the sun or on its axis would be catastrophic. The Earth would become either too hot or too cold to support life. If the moon were much nearer to the Earth, huge tides would inundate the continents. A change in the composition of the gases that make up our atmosphere would also be fatal to life. A slight change in the mass of the proton would result in the dissolution of hydrogen atoms. That would result in the destruction of the universe, because hydrogen is its dominant element" (John MacArthur; *The MacArthur New Testament Commentary: Colossians*; 1:16-17).

➤ Not only has God (specifically, the Son of God) created all things, He is the One who holds all creation together. Nothing in creation exists that God did not create, and all creation is subject to God's sovereign will and commands. The complexities, enormity (mysteries), precision, consistency, and stability of the universe (also the human body) reveals the Creator God (i.e., divine design) and exposes Evolution as a false (idiotic) religion.

John 1:1-3 ~ "In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not any thing made that was made."

Col 1:15-17 ~ "He is the image of the invisible God, the firstborn of all creation. ¹⁶For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through him and for him. ¹⁷And he is before all things, and in him all things hold together."

Heb 1:1-2 ~ "Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ²but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. ³He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. ..."

➤ The application of these illustrations is clear: *“So is it with the resurrection of the dead”* (vs.42a). Not only does God have the power to create resurrection bodies, He has the ability to create them with a splendor of their own – unique to all His creation – and different from our earthly bodies. In the same way that the various parts of creation are different in kind and glory, so too the resurrected body will be differing in kind and glory from that of the earthly body.

3. Describing the resurrection of the dead (vs.42b-44)

➤ The question remains, “What will resurrected bodies look like?” While the Bible does not give us specific details as to the appearance of resurrected bodies (i.e., short, fat, bald, old, etc.), it does give us tremendous detail as to what are bodies are like. One thing is for sure, our resurrection bodies are vastly different from that of our earthly bodies. Paul gives us four ways in which our resurrection bodies will be different from our earthly bodies.

“sown is perishable ...raised is imperishable” (vs.42b)

➤ The first thing we notice is that our resurrection bodies will be indestructible (i.e., immortal). *“What is sown is perishable; what is raised is imperishable”* (vs.42b). In other words, once we receive our resurrection bodies we will never die, deteriorate, or decompose. In the reign of Christ, death is completely destroyed (vs.26), and unlike our earthly bodies diseases, mortality, and age will not afflict our new resurrection bodies. It was through sin that death reigned, but through the death and resurrection of Christ death has been conquered and life eternal is all that remains (vs.54).

“sown in dishonor ...raised in glory” (vs.43a)

➤ The second difference found in our resurrection bodies will be honorable or glorious: *“It is sown in dishonor; it is raised in glory”* (vs.43a). Sin stained and disfigured the image of God in which we were created. Although we were originally created perfect, in the likeness of God, in the Fall of Adam and Eve all mankind was subject to the dishonoring influence of sin. That sin has brought shame and reproach to mankind before God ever since. However, in the resurrection of the dead, our bodies will not be defiled by sin. They will be, once again, raised in the glory of God our Redeemer and Creator. Far from being stained with sin, our glorified resurrected bodies will once again be perfectly pleasing and honorable to the God who saved us.

“sown in weakness ...raised in power” (vs.43b)

➤ Not only will our resurrected bodies be indestructible and honorable, but they will also be powerful – *“It is sown in weakness; it is raised in power”* (vs.43b; *astheneia ... dynamis*). While we are not specifically told what this means, we can be assured that it is nothing less than amazing. As every believer is too painfully aware, our physical earthly bodies are full of weakness due to the ravaging effects of our sin. We feel the negative affects of that weakness in our lives daily, through aging, sickness, tiredness, disease, arthritis, dementia, and human fragility. This will certainly not be true in the resurrection. Our imperishable glorified bodies will be powerful – filled with superhuman strength. Whatever that strength is will be immeasurably greater than that of our physical earthly bodies. We will be able to do anything that our Heavenly Father desires us to accomplish.

“sown a natural body ...raised a spiritual body” (vs.44)

➤ So far, we understand that our resurrected bodies will be indestructible (immortal), honorable (glorious), and powerful (capable). But how is this so? Simply put, it is because our bodies will no longer be physical, but spiritual. *“It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body”* (vs.44). Just as the physical (*“natural”*; *psychikos*) body is suited for a physical world, so too, our *“spiritual”* (*pneumatikos*) bodies will be suited for the spiritual

world. In other words, we will be completely spiritual beings. Currently, we are spiritual beings wrapped in a physical body. In the resurrection, however, we will be spiritual beings within a spiritual body. While on earth we live in earthly bodies, but in heaven we will live in new resurrected heavenly bodies.

2 Cor 5:1-10 ~ “For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ²For in this tent we groan, longing to put on our heavenly dwelling, ³if indeed by putting it on we may not be found naked. ⁴For while we are still in this tent, we groan, being burdened – not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. ⁵He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee. ⁶So we are always of good courage. We know that while we are at home in the body we are away from the Lord, ⁷for we walk by faith, not by sight. ⁸Yes, we are of good courage, and we would rather be away from the body and at home with the Lord. ⁹So whether we are at home or away, we make it our aim to please him. ¹⁰For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.”

Here, Paul makes it clear that in the resurrection we will be “*clothed*” (vs.4) with a new heavenly body. At the resurrection we will “*not be found naked*” (vs.3), but clothed with a new resurrected heavenly body. There is a new indestructible, honorable, powerful, and spiritual body awaiting all believers at the coming resurrection during the return of Christ. In the meanwhile, “*we groan, longing to put on our heavenly dwelling*” (vs.2) and “*we groan, being burdened ... that we would be further clothed*” (vs.4) with a physical body that is plagued with death, dishonor, and weakness. Therefore, we are eagerly awaiting the resurrection in Christ where our “*mortality may be swallowed up by life*” (vs.4), and where we may be “*away from the body and at home with the Lord*” (vs.8). While on this earth, however, we will “*make it our aim to please Him*” (vs.9).

➤ At the resurrection of the dead, the dead in Christ will be raised with a new indestructible, honorable, powerful, and spiritual body. No more death. No more sin. No more weakness. No more physical imperfections and limitations. We will be resurrected like Christ in order to become like Jesus (see Rom.8:18; Rev.21:4; 22:3).

Phil 3:18-21 ~ “For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ. ¹⁹Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. ²⁰But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.”

4. [Understanding the resurrection of the dead \(vs.45-49\)](#)

➤ In order to help the Corinthian believers further understand the resurrection of the dead, Paul goes back to creation. He quotes from the end of Genesis 2:7, with the addition of the two words first and Adam: “*Thus it is written, ‘The first man Adam became a living being’*” (vs.45). In other words, Adam was created with a natural body, which was not glorified but was “*very good*” (Gen.1:31) in that it was not affected by sin or mortality. Whereas the first Adam was a “*living being*” (vs.45), Jesus “*the last Adam became a life-giving spirit*” (vs.45; see 1Cor.15:22; Rom.5:12-21).

Again, the divine order of the resurrection is apparent: “*But it is not the spiritual that is first but the natural, and then the spiritual. ⁴⁷The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. ⁴⁹Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven*” (vs.46-49; see 1Thess.). The spiritual did not come first but after the physical, because Adam was created first created out of the dust of the earth while Jesus came down from heaven. From the first Adam came the human (physical) race, but through

Christ comes the heavenly (spiritual) race. Now we resemble the first Adam, but at the resurrection we will be like the last Adam – Jesus Christ.

1 John 3:1-3 ~ “See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. ²Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. ³And everyone who thus hopes in him purifies himself as he is pure.”

- Because Christ has been raised, we who believe in Him will be raised to be like Him. He is the only one from which comes life everlasting. He is the One from Heaven, sent by God, to be the Savior of all who would ever believe. His resurrection made our resurrection both possible and certain!

Conclusion

- The resurrection of Jesus Christ gives us the hope that even though we die, we will live again – eternally with Him. The resurrection of the dead is not just to be understood as having an impact on your future but also on your present ... right now! It affects how each one of us should live today – each and every moment of our lives.

Col 3:1-5 ~ “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. ²Set your minds on things that are above, not on things that are on earth. ³For you have died, and your life is hidden with Christ in God. ⁴When Christ who is your life appears, then you also will appear with him in glory. ⁵Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.”

Phil 1:21 ~ “For to me to live is Christ, and to die is gain.”

- As believers, and future resurrection candidates, we are not to be engrossed in the things of this world (1Pet.2:11; Rom.12:1-2). This world is not our home (Phil.3:20). Every day we must live in light of the glorious resurrection of Christ and in the coming of His return. There is nothing this world has to offer that is so valuable that we can take it with us. We are heaven bound. But we remain on earth to do the will of our Father and glorify Him in the spreading of His Gospel. All the while knowing that someday we will be with Him forever.

1 Peter 1:3-5 ~ “Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵who by God’s power are being guarded through faith for a salvation ready to be revealed in the last time.” (see 2Pet.3:11-13)

- This is not some wishful thinking. It is the Christian’s “*living hope*” (*zaō elpis*; 1Pet.1:3) and eternal security (Rom.8:28-39; Jd.24-25). No matter how bad this world gets we must remember it’s not our world, and we should not live like it is. Keeping our hearts set on things above we remember that God has given us a “*new birth into a living hope through the resurrection of Jesus Christ from the dead...*” (1Pet.1:3). In that we live, die, and find our resurrection in Him forever.