

Our Resurrection Victory

1 Corinthians 15:50-58

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When we opened this series, we opened with a question from the book of Job. The question was, “If a man dies, will he live again?” We have learned as we have studied 1 Corinthians 15, that the answer is “Yes.” The answer is because Jesus died and rose again; even so we will also be resurrected. The key is in verse 57. I want us to see our victorious hope in Jesus. It says, “But thanks be to God, who gives us the victory...”—there it is—“...through our Lord Jesus Christ.” Because Jesus came from heaven, died on the Cross for our sins, was buried and resurrected, ascended and was exalted at the right hand of God the Father, He ever lives to save whoever calls on the name of the Lord. There is hope beyond the grave in Jesus Christ. So when a Christian dies, death for a Christian is not a foe but a friend.

If you don't know Him today, I encourage you to surrender your heart and your life to Jesus, so you can have that hope beyond the grave.

In 2 Corinthians 5:8, the Bible tells us that “to be absent from the body [is] to be present with the Lord.” So when I leave this body—that's what constitutes death—the immaterial part of me, my soul and spirit, leaves my physical body, and I go immediately to heaven, and I will see Jesus face-to-face and forever be with the Lord. But the bodies of those believers who die before the Lord comes again are awaiting their resurrection. Those believers died and went to heaven, but their bodies will be resurrected.

Here is the problem that is answered in our text today: If there is a future resurrection of the bodies of the dead, what happens to the Christians who are living when that event happens? If there is a future resurrection of the dead, what about those who haven't died? How do they get to heaven? What about those who are still in their bodies? What about you and me if the Lord comes back today and the dead in Christ are resurrected? How do we get a new body, and how do we get to heaven? Will we have to die so that we can be resurrected?

There's a problem: We can't go to heaven in these bodies. That's in verse 50. Paul says, “Now this I say, brethren...”—“brethren” is the generic word for brothers or sisters in Christ, the family of God—“...that flesh and blood...”—or “our physical, material body”—“...cannot inherit the kingdom of God; nor does corruption inherit incorruption.” It means that our carnal, temporal, perishable bodies cannot inherit the kingdom of God. So that which is perishable cannot inherit that which is imperishable. If I were to paraphrase verse 50, it simply means that in these sinful, sick, fallen bodies, we can't get to heaven; we have to have new bodies for heaven. We get a new body in one of two ways: It has to be resurrected and transformed, or it's going to be translated or raptured and transformed.

So what will happen? Our bodies will be transformed, death will be defeated and our future hope brings us a present motivation to live godly lives.

Let's look first at how our bodies will be transformed. Why is it that our flesh and blood cannot inherit the kingdom of God? Why is it that corruptible cannot inherit incorruptible? So what happens to those who are alive when the Lord comes back? How will they get to heaven? In verses 51-53, Paul says, "Behold..."—or "look" or "check it out"—"...I tell you a mystery: We shall not all sleep..."—or "die"—"...but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed," or "transformed" or "metamorphosized." Verse 53, "For this corruptible..."—or "earthly body" mentioned in verse 50—"...must put on incorruption, and this mortal must put on immortality." So this perishable body must put on an imperishable body.

This section, and this whole paragraph that we're going to talk about, deals with the doctrine of the rapture of the church. The rapture is a controversial subject. I don't believe it's controversial, but you find with orthodox Christians that they disagree on this doctrine. Some don't believe in the rapture; some do believe in the rapture. Some believe the rapture happens before the seven-year tribulation, some believe it happens in the middle of the seven-year tribulation and some believe it happens at the end of the seven-year tribulation. I happen to believe that the rapture will happen before the seven-year tribulation. The Antichrist can't be revealed until the church is caught up and they are in the presence of the Lord. Then the son of perdition, this wicked man, can be revealed. He signs a covenant with Israel for seven years. So the focus here is on the rapture.

Some say that the word "rapture" is not in the Bible. I would say to you that in 1 Thessalonians 4:17, a word that very closely means that is in the Bible. It says, "Then we who are alive and remain shall be caught up..."—there's our word. It's the Greek word "harpazo." It means to be "snatched up" or to be "caught up." In the Latin Vulgate translation of the Bible, it uses the word "rapturous." We get our word "rapture" from it. So that's why we use the word "rapture." If you don't like the word "rapture," just call it "the catching up." It happens when God will catch us up, we will be changed and we will be with the Lord in heaven.

You might say, "Well, this just seems too crazy, too bizarre. I can't believe that anything like that can happen." Let me give you a couple of examples that are similar to this. There were two men in the Old Testament who actually missed or bypassed death and were caught up directly into heaven. The first is Enoch. I call him Enoch the space man. The Bible says that "Enoch walked with God; and he was not, for God took him." Isn't that cool? Everyday God would come and walk and talk with Enoch. The theory is—this isn't Biblical, but it's cute—that one day they took a longer walk than usual, and at the end of the walk, God turned to Enoch and said, "We're closer to My house than yours; why don't you come home with Me?" Then Enoch was caught up with the Lord. Maybe he was walking the dog, and Fido came home with his leash still on. The family says, "Where's Enoch?!" He was gone and he went to heaven.

The second man in the Old Testament who bypassed death was Elijah. You talk about a cool way to go to heaven—"Swing low, sweet chariot, comin' for to carry me home." This big, fiery chariot sweeps down, and Elijah stepped into the chariot and God took him to heaven. That's goin' home in style! Some Christians say, "When I die, I want to die in my sleep peacefully,

having sweet dreams.” But can you imagine having a chariot come down from heaven and sweep you up and take you to heaven? All your friends are checkin’ it out, and you’re waving goodbye to them. How cool is that! So the idea that you could be caught up to heaven is not that unusual.

Let me break down some facts about the rapture. In verse 51, we see that the rapture is called “a mystery.” It says, “Behold, I tell you a mystery: We shall not all sleep...”—it’s a metaphor for death, used only for believers and only for their physical bodies, and it’s a temporary state, because we’ll be awakened or resurrected—“...but we shall all be changed.”

Notice this verse says, “We shall not all sleep,” and “we shall all be changed.” Paul included himself in that statement. That indicates that he was living in constant expectation of the rapture of the church. This is important, because one of the foundational truths about the rapture is that it is imminent. Nothing else needs to happen before the Lord comes for the church. We could be raptured before the end of this sermon. I’ve always wanted to get raptured when I’m preaching on the rapture. I want us all to be raptured together. We’re going to be caught up, and it’s going to happen in a moment. The rapture is set out in the Bible so that we look for it in constant expectation. This could be the day when Jesus Christ will come again. Every day when we get up we should think, This may be the day. It should motivate us to godly living.

But nothing has to happen before the rapture. I’m not looking for the Antichrist; I’m looking for Jesus Christ. I’m not looking for a blood moon either. Even though famines and pestilence and such things will intensify, they will happen before the Second Coming, which will happen seven years after the rapture. So I’m not looking for these signs; I’m looking for the Savior.

What is a mystery? It is something that cannot be known unless God reveals it to us, and He has. In other words, it’s a revelation. It was something that was hidden in the Old Testament, but it was revealed to Paul. It means a divine secret.

Everyone wants to know a secret. When my kids were young, if I wanted to get their undivided attention, I would say, “Psst. Come here. I want to tell you a secret.” Then they were all ears. “What’s the secret?” Then I would get eyeball to eyeball with them and say, “Daddy loves you.” Then they would smile and give me a big hug. It was a very precious time.

If you want to know a mystery, God has revealed it in His Word. The revealed mystery is that we won’t have to die. When the Lord returns, some of us will be alive, and our bodies will be caught up and will be changed “in a moment, in the twinkling of an eye.” This is called the rapture of the church. What a glorious hope that is. “We shall all be changed.” We will be transformed. There will be a metamorphosis. “This corruption must put on incorruption, and this mortal must put on immortality....Then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory.’” What a hope that is. So this mystery was revealed by God to Paul and now to us.

Other mysteries in the New Testament include the mystery of the church, which is made up of Jew and Gentile, being one body in Christ. There is also the mystery of God being manifested in the flesh. Great is the mystery of godliness. These are mysteries revealed.

So it is a sure thing that our bodies will be changed and that it will be sudden. It will happen “in a moment, in the twinkling of an eye, at the last trumpet.” It is a mystery that will happen quickly. From the word “moment” we get our word “atom.” It means the smallest, indivisible piece of time. It’s short, in a millisecond. You can’t divide it any smaller. Then Paul uses the phrase “in the twinkling of an eye.” What’s that? It means in the blink of an eye or the glance of an eye. Some think it’s the sparkle of an eye or how fast you can move your eye. It’s instantaneous. So when the rapture happens, it’s not going to be a process; we’re just going to disappear.

There are a lot of silly questions about the rapture. “Will my shoes stay on the ground? Will I come out of my clothes?” We’re going to get raptured, and you’re worried about your shoes? Let’s not go there. The rapture is a revelation from God, it will happen in a moment or in the twinkling of an eye.

Then notice the order or sequence of events of the rapture, verse 52. “For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.” What a glorious prospect that is!

Some people confuse the sounding of this trumpet with the last or seventh trumpet in the book of Revelation, which happens during the tribulation period. I don’t believe it’s referring to the same trumpet. Here, this is the last trumpet for the church. The church will hear it and be caught up to be with the Lord. But there will be the other trumpets of wrath for the judgments during the tribulation period that will be followed by God’s wrath. Rather this trumpet will be followed by being caught up “to meet the Lord in the air.” 1 Thessalonians 4:16 also mentions “the trumpet of God” and “the voice of an archangel.”

The second thing about the rapture is that the dead in Christ are resurrected. Those who died believing in Jesus, who were born again and who died before Jesus comes again—they were buried or perhaps cremated or died in some other way—their bodies will be resurrected. “The dead will be raised incorruptible.”

First we have the trumpet, then we have the dead resurrected and then “we shall be changed.” So the first stage is the trumpet, the second stage is the bodies of the dead are resurrected and then the third stage is those living during the rapture will be translated or raptured; they are caught up “to meet the Lord in the air.”

Why is this necessary? In verse 53 Paul says, “For this corruptible must...”—so it’s necessary—“...put on incorruption and this mortal must...”—so it’s necessary—“...put on immortality.” So if you go back to verse 50, it says that “Flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.” He’s talking about our mortal bodies. We can’t go to

heaven in these same bodies. So we “must put on incorruption” and we “must put on immortality.” During the rapture when the Lord returns for the church, it is absolutely essential for us who are living at that time that our bodies be transformed, and then we are caught up “to meet the Lord in the air.”

I want to give you a couple of other verses on the rapture. The first is John 14. Jesus is in the upper room the night before He is to be arrested, crucified and die on the Cross. He said that He was to leave them and go back to heaven. When they heard this, the disciples’ hearts were filled with sorrow and sadness. Jesus said that Peter would deny Him and that someone would betray Him. The disciples were saddened by this, so Jesus, in John 14:1-3, said, “Let not your heart be troubled.”

Have you ever had a troubled heart? I have. As I look at this troubled world, sometimes it troubles my heart. Jesus said, “Stop letting your heart be troubled.” That’s a command. He tells us how to do that. He said, “You believe in God, believe also in Me. In My Father’s house are many mansions.” “In My Father’s house” is a reference to heaven. Years ago I read a modern translation that said, “In My Father’s house are many apartments.” I said, “No thanks.” I’d rather be in an apartment in heaven than be in hell, but He’s building a mansion in heaven. It’s been 2,000 years, and we’re going to go up to our apartment? No; He’s had plenty of time to build us a mansion.

Then Jesus said, “If it were not so, I would have told you.” It seems so incredible that Jesus said, “If it were not so, I would have told you.” Then He said, “I go to prepare a place for you. And if I go and prepare a place for you, I will come again...”—there it is from the very lips of Jesus—“...and receive you to Myself; that where I am, there you may be also.” I love that. I believe that is a reference to the rapture of the church.

It’s interesting that in John 14, in 1 Corinthians 15 and in 1 Thessalonians 4, there are no signs that we are to look for; just the promise that Jesus is going to come and take us home to heaven. I love it. So I am looking for that day. My heart is not troubled. I have a home in heaven. And Jesus is preparing a place for me and is preparing me for a place.

Our text is one of the great passages on the rapture. The other classic passage on the rapture is 1 Thessalonians 4:13. It says, “I do not want you to be ignorant, brethren, concerning those who have fallen asleep...”—that’s the same metaphor for the death of a Christian—“...lest you sorrow as others who have no hope.” Christians sorrow, but it’s not a hopeless sorrow. Verse 14, “For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.” So when they died, they went with the Lord, and they will come back with Him to receive their bodies. Verse 15, “For this we say to you by the word of the Lord...”—catch that phrase; this is a revelation from God—“...that we...”—again, Paul includes himself in this anticipation of the rapture—“...who are alive and remain until the coming of the Lord will by no means precede those who are asleep” or “died.” So those who have died will not be at a disadvantage. Why? “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then

we who are alive and remain shall be caught up—there's our word, "harpodzo," or snatched up, raptured up, taken up by force—"...together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words." So this Thessalonian text supports what we just read in 1 Corinthians 15.

The problem was that in verse 13 of 1 Thessalonians 4, some of the Christians had died, but the Lord had not yet returned. It's interesting that in 1 Corinthians 15, the text deals with the questions, "What about those who haven't died when the Lord comes back? How will they get their new bodies?" In 1 Thessalonians 4, the questions were, "What about those who have already died? How are they going to get to heaven when their bodies are in the earth?"

So Paul says that they didn't have to be ignorant or sorrow without hope about this, because there is a basis for our hope, in verses 14-15 of 1 Thessalonians 4. "For if we believe that Jesus died and rose again..." That is the foundation of our hope: the death and Resurrection of Jesus Christ. Jesus died for our sins and rose from the dead. Verse 14 continues, "...even so God will bring with Him those who sleep in Jesus. For this we say to you..."—here is our second foundation for hope beyond the grave—"...by the word of the Lord." So verse 14, "Jesus died and rose again"; verse 15, "by the word of the Lord."

So the foundation for our hope is the word of God. It's not man's ideas or man's theories or man's concoctions or man's philosophies; it's not invented by man. It comes by revelation from God.

This is actually a great parallel to what Paul said in 1 Corinthians 15. Paul says, "I tell you a mystery." That means that God revealed a secret. It is a divine secret revealed. In 1 Thessalonians 4, Paul says it was "by the word of the Lord." So we see that is the foundation.

Then I want you to see who participates in the rapture, who is going to be caught up in the rapture. "We who are alive and remain," 1 Thessalonian 4:15. So those who are still living at the time the Lord comes will be caught up to be with the Lord. "We who are alive and remain until the coming of the Lord will by no means precede those who are asleep." The bodies of the dead in Christ will be resurrected first, and then the living in Christ will be translated. So when the Lord comes back for the church, the bodies of the dead in Christ are resurrected; their soul and spirit come back with the Lord and are reunited with their bodies. Then the living saints—you and me if we are around when the Lord returns—will be caught up to be with Him in the air and our bodies will be transformed.

Notice verse 16 says, "The Lord Himself will descend from heaven with a shout." So how does it get started? Jesus comes back; it's "the Lord Himself." Acts 1:11 says, "This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." The same Jesus who was crucified, buried, resurrected and ascended will come back for the church. And He'll have a shout. In Revelation it says that His voice was "the sound of many waters." Verse 16, and there will be "the voice of an archangel, and with the trumpet of God." How glorious. "And the dead in Christ will rise first." That's the resurrection of the

bodies. “Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.” Then how do we respond? We comfort others. Verse 18, “Therefore comfort one another with these words.”

Before we go back to 1 Corinthians 15, I have three questions. The first one is, “When will the rapture happen?” The rapture can happen at any time. We don’t know when the rapture will happen, but it can happen today. Sometimes people say, “Well, it’s not a cloudy day, so it won’t happen today.” I remember thinking that as a baby Christian, If it’s a clear day—no rapture, because He’s coming in the clouds. If it’s a cloudy day—it could happen.

I think these are clouds of glory Jesus is coming in. These are clouds of saints. These are clouds of majesty. Besides that, Jesus could bring on clouds at any moment. He’s not coming because it’s a cloudy day. It can happen at any moment.

I want to emphasize a couple of things. Number one, the rapture is imminent, but don’t get so distracted by and get all wrapped up in signs and wonders and things that tell you we are living in the last days that you’re not living for and looking for Jesus. It’s exciting to see these things and the signs of the times, but we should be living for and looking for Jesus Christ and expect His soon coming. It could happen at any time. I believe with all my heart that we could be raptured today, at any moment.

The second question I have is, “Who will be raptured?” The answer is very simple: everyone who is saved, everyone who has been born again. Every Christian will be raptured, whether alive at the time or dead. Why do I emphasize that? Because there are some who teach a “partial rapture” theory. It is a theory that only the super saints will be raptured. Only those who pray four hours a day, fast twice a week and read 10 chapters a day in their Bible. Only those who are “deeper-life club” members will be caught up to be with the Lord. No. Everyone who is born again will go to heaven. It’s this simple: you’re either saved, or you’re not saved. Like we say, “You’re either a saint, or you ain’t.” If you’re saved, you’re going to be caught up. If you’re a Christian, you’re going to be caught up. So it’s not just for the super saints. It’s not just for the deeper-life clubbers.

I actually heard one preacher say that if you’re not physically looking up, when the rapture happens, you won’t get raptured. Really? How stupid is that? You can’t be just physically looking up into the sky every moment.

If you are a Christian, you are part of the church. If you are a member of the church, you are the bride of Christ and you will be caught up “without blemish and without spot.” What a hope that is. Remember Romans 8:1? “There is therefore now no condemnation to those who are in Christ Jesus.” If you are in Christ, there is no condemnation, and you will be “caught up to meet the Lord in the air.” You may be ashamed at His coming because of your past, but you’ll still be caught up. You may lose rewards at His coming. You may realize that you should have served the Lord more faithfully, diligently and devotedly, but you’ll still be caught up to be with the Lord.

Here is the last question: “Are you ready to be caught up to be with the Lord?” You get ready by being saved, by believing in Jesus Christ, by having your sins forgiven, by being born of the Spirit. Remember that “flesh and blood cannot inherit the kingdom of God.” You must be born again. Jesus actually told Nicodemus that you can’t get to the kingdom of heaven by your natural birth. You have to have a supernatural rebirth, a spiritual birth. Then you have to have a transformation of your body at the rapture to see the kingdom of heaven.

Back in 1 Corinthians 15:54-57, we have the second main division: death will be defeated. The defeat of death will occur at the rapture of the church for the believers. Verse 54, “So when this corruptible...”—this old body—“...has put on incorruption...”—it’s a future event—“...and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory. O Death, where is your sting? O Hades...”—or “grave”—“...where is your victory?’ The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.”

The resurrection of the bodies of those who are asleep in Christ, and the translation of those who are alive in Christ brings three results. The first result is that it fulfills prophetic Scripture. Verse 54 says, “So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying...”—notice this phrase—“...that is written: ‘Death is swallowed up in victory.’” The question is, “Where is it ‘written’?” It is in Isaiah 25:8, which Paul is quoting here, and it says, “He will swallow up death forever, and the Lord God will wipe away tears from all faces.” What a hope that is! So it fulfills Old Testament prophetic Scripture.

The second result is that it brings victory over death, verse 55. “O Death, where is your sting? O Hades, where is your victory?” Paul is singing this, and he’s actually singing in a mocking kind of way. Man’s greatest enemy is death. Right now, death wins every time. You can eat granola every morning, but you’re still going to die. You can exercise, but you’re still going to die. You can do your sit-ups, but you’re still going to die. Sooner or later, death will catch up.

But this event ushers in the death of death. “O Death, where is your sting? O grave, where is your victory?” “Nanny, nanny, nanny. You can’t touch me!” is actually what Paul is saying here. Here’s mocking death. “You’ve lost your sting. You’ve lost the victory.”

I heard the story of a dad who was driving his car on a highway with his young boy, who was allergic to bees. And as sometimes happens when the window is rolled down on a spring day, a bee flew into the car and flew around inside. The little boy recoiled in fear. If he got stung by the bee, he could possibly die. But the father reached up and trapped the bee against the windshield and grabbed it in his hand. He held it in his hand for a few minutes and then let the bee go. The boy freaked out and said, “Why did you let the bee go?” Then the father opened his hand and showed his son that he had taken the stinger in his hand.

The sting of death has been removed by our Savior. Jesus holds forth His hands with the scars and said, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live." Jesus has taken the sting out of death. What a glorious prospect that is. It brings victory over death.

The third result is that it brings victory over sin and the law, verse 56. "The sting of death is sin, and the strength of sin is the law." That means that sin brings death, and sin is made sin by God's law. Death is the result of sin by man's fall. The law stirs up and aggravates our sin. But through Jesus Christ, He has conquered sin, death and paid the penalty of the law. So sin, death and the law has no power over us.

How is this possible? Verse 57 tells us. "But thanks be to God, who give us the victory through our Lord Jesus Christ." It is a divine victory. The thanks and the praise and the glory goes to God and to Jesus Christ, His Son. Notice that phrase "who gives us." It is in the present tense. It means He is constantly, continually, daily giving us victory through Jesus Christ. Every day the Christian lives in resurrection victory and in resurrection hope. And we have power over sin, death and the law.

One day we will be caught up and our bodies will be transformed. Death has lost its sting, the grave has lost its victory and sin and death are eliminated through the power of the victory we have in Jesus Christ.

Put this alongside John 3:16. "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." That's the greatest news you could ever hear. Death is defeated. There is hope beyond the grave through Jesus Christ.

Notice the practical application of this in verse 58. Our future hope brings us a present motivation. This verse wraps up everything Paul has said in this chapter. "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord." Heaven is not just a future destination, but it is to be a present motivation.

In light of our hope of heaven, we are to be "steadfast." It means "stable and purposeful" in the way that we live. So what the hope of the resurrection brings us is purpose. You're not ready to live until you're ready to die. When you know what happens after you die, then you can live your life for God. It brings purpose for living.

Secondly, Paul says to be "immovable." This is not vacillating or wavering in your walk with the Lord, because there is hope that we're going to live beyond the grave. I want to walk faithfully with God; I don't want to be moved.

Thirdly, "always abounding in the work of the Lord." It only makes sense that if we're going to die and we're going to go to heaven and we're going to see Jesus, we should live for Him right now.

We used to sing a song,

“I’ll live for Him who died for me.

How happy then my life shall be.

I’ll live for Him who died for me,

My Savior and my God.”

What are you living for? What motivates you? What gets you going in the morning? Is it Jesus Christ? Living for Him? Loving Him? Serving Him? Raising your children in the way of the Lord? Having a marriage grounded on God’s Word? Telling others about Jesus Christ? Living in godliness and true holiness? The Bible says that if we look for His coming, we should be pure, even as He is pure.

If we believe that Jesus could come at any moment, I’m not going to want to backslide or go back into the world or waste my time with worldly pleasures and pursuits. I want to be laboring for the Lord.

Notice in closing why that is. Because he says that our “labor is not in vain in the Lord.” Why should I be steadfast? Why should I be immovable? Why should I always be abounding in the work of the Lord? Because my labor in the Lord is not in vain.

“Only one life, ‘twill soon be past,

Only what’s done for Christ will last.”

So labor not for the meat that perishes but for the meat which endures to everlasting life.

Do you ever think about eternity? Do you ever think about heaven? Do you ever think about dying? It’s a good thing to remember that life is short, and death is certain. Only what we do for the kingdom of God will last. “Seek first the kingdom of God and His righteousness.”

Do you have hope beyond the grave? Do you know Jesus as your Savior and your Lord? Are you living for Him? If so, your life is not in vain.

Let’s pray.