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A1317 – April 28, 2013 – 1 Corinthians 15:50-57
Last Really Means Last

Alright, last time in 1 Cor 15:50-57 I think we raised a few eyebrows by not reading it as a pre-trib rapture text. I had suspected in the weeks leading up to these verses that I'd be preaching on the pre-trib rapture and trying to explain how **the last trumpet** in v 52 is not the last trumpet of all but the last trumpet of the Church Age. However, Vern Poythress, in his book *Understanding Dispensationalists* pointed out the problem with this in 1987. He said, "1 Corinthians 15:51-53 presents a problem to classic dispensationalist doctrine, which interprets the passage as referring to a pretribulational rapture. Seven years *after* the Rapture, *another* trumpet is sounded at the visible second coming of Christ, in connection with the gathering of the elect Jews (Matt 24:31). Hence the trumpet sound described in 1 Corinthians 15:52 apparently is not the *last* trumpet." In other words he's challenging our claim that "last" doesn't mean last of all but just last in a series that spans the Church Age. He grants later in the chapter "in some contexts "last" should not be understood in an absolute sense. But how do we decide when the word "last" is to be understood in a qualified way?... "Last" may receive a qualification obvious from the context: "last" in Matt 20:8 must mean last of those hired. But 1 Corinthians 15:51-53 has no such obvious qualifications. On the contrary, the passage as a whole is about events that the first-century Jewish environment associated with the end of the whole world. The perspective is cosmic, not some limited series of events." His point should be pondered heavily because it's true. The context is not the end of the Church but the end of the sin and death and the beginning of eternity! He goes on, "As dispensationalists wrestle with the explanation and interpretation of 1 Corinthians 15:52, the question needs to be asked repeatedly, "What does 'literal' interpretation of 1 Corinthians 15:51-53 mean?" In other words, is the literal interpretation in the context the last trumpet of the Church? If it is the last trumpet of the Church then when was

the first? It would seem logically that if this is the last trumpet of the Church Age then the first trumpet would have been blown on the day of Pentecost when the Church began. But no such trumpet is found on Pentecost. It just doesn't seem to be a workable interpretation.

Weeks before coming to my conclusions I reviewed Renald Showers addendum in his book *Maranatha: Our Lord Come*. The addendum is a section called *What about the Last Trump?* In this addendum he admits that the last trumpet is a potential problem and then goes through the four best explanations for how the last trumpet is the last trumpet of the Church age in painstaking detail, with more trumpets to come. While some of the interpretations involve historical evidence that relate the trumpet to Jewish feasts or Roman culture, all of them presuppose it is the last trumpet of the Church before setting out to explain how. All I'm saying is that there is nothing in the context which indicates this is the last trumpet of the Church age. The context is much larger than the Church age. The context in verses 42-49 is that the resurrection body is fit for the world to come. The context in verse 50 confirms this by defining the world to come as the imperishable kingdom of God. The context in verse 54 shows that this imperishable kingdom will come at the end of world history when the saying comes about that "DEATH IS SWALLOWED UP in victory." The context in verse 56 confirms this by associating the end of death with the end of sin. In other words, everything in the immediate context of the last trumpet, both before and after, refers to the end of this world giving way to the world to come. According to sound hermeneutics the last trumpet must occur when this sin-filled world gives way to the sinless world to come. The literal interpretation of "last" in this context is that it really means last. Therefore this trumpet will sound at the end of history more than 1,000 years after any view of the timing of the rapture.

Now something like verse 51-52 will occur at the rapture but this is not a rapture passage. 1 Thess 4:13-18 is a rapture passage and it teaches that those who are dead in Christ will rise and then those of us who are alive and remain will be caught up with them in the air. 1 Cor 15:51-53 also teaches that the dead will be raised imperishable and those alive will be changed. So there are similarities but do we have to identify two passages in different contexts because of the similarities? Which has priority? Similarity of language or immediate context? Immediate context always holds authority

over similarities of language. Context is king and you can't dethrone context to form a linkage based on similar language. If we did Bible study that way we'd make all kinds of strange linkages. And of course, people have, it's a common error. Sometimes similar language is in the same context and then they are referring to the same thing. But sometimes the contexts are different and then they are referring to something different. In this case the similarities between 1 Thess 4:13-18 and 1 Cor 15:21-23 only show that a similar thing will happen to two groups of saints at two different times; saints who are alive and dead will be changed. That will happen at the Church at the pre-trib rapture and that will happen to the Millennial saints at the end of the Millennium. What's the problem with that? Why can't God do that? I see no problem with that. So we're not jettisoning the pre-trib rapture, we're just being honest to both contexts and pointing out that this context concerns the necessity of resurrection in order to inherit the imperishable kingdom of God which occurs at the end of history when death is finally defeated and sin is finished. That only occurs when we inherit the eternal state.

Paul says, in verse 51, **Behold, I tell you a mystery; we will not all sleep, but we will all be changed.** This was a **mystery** truth. A **mystery** was something unrevealed in the OT but now revealed in the NT. In other words, if we had lived in the OT we would not have known this truth. You wouldn't have known about the Church's rapture either, but it had already been revealed by Jesus in John 14 and by Paul in 1 Thess 4. But this truth hadn't even been revealed in the NT yet. So up to this point in God's revelation what would we have known about those saints in the coming kingdom of God? We would have known what Isaiah revealed in Isaiah 65:17ff, a very interesting picture of the new heavens and new earth I showed you last week. It's something like a blend of what we know as the 1,000 year kingdom and the eternal state. We see the two clearly divided into two stages; Isaiah didn't see that. He didn't have that much clarity to his picture. On one hand he saw no weeping, no infant mortality, great human longevity, the lamb grazing with the wolf, the lion eating straw, but on the other hand he saw death for the one who misses the mark at the age of one hundred. So it's a blended picture of what we have clarified later on for us, especially in Revelation 19-22 but also in 1 Corinthians 15:23-26; in those passages you see clearly that there are actually two stages of the kingdom - the 1,000 year stage which is a greatly improved environment ruled by Christ but where there is also death,

though it is the exception and not the norm and then the eternal stage ruled by God and Christ where there is no death, no suffering, no pain, no tears.

Let's look at these two stages starting in Rev 20. The primary contribution of Rev 20 is the duration of the first phase of the kingdom of God will be 1,000 years. This was not known before this even though there was a Jewish tradition before the time of Christ that history would last 7,000 years and so the last phase of history would be 1,000 years. But as far as what we have in the captured revelation of God, Rev 20 is the first time the duration of the first phase of the kingdom of God was revealed to be 1,000 years. By the way, all the numbers in the book of Revelation are literal; there are seven churches, seven angels of the seven churches, there are seven seals, seven trumpets, seven bowls, there are 144,000 Jews sealed, there are two witnesses, etc..., etc..., etc... and there are 1,000 years, literal years. And how many times does John have to say Christ will reign for a thousand years for it to be true? Just once. Ryrie used to ask that, "How many times does the Bible have to teach something for it to be true?" One time. "Well how many times does the Bible say Christ will reign for a thousand years?" Seven times. And yet we have many, many scholars who say the thousand years is just symbolic referring to a long period of time. Sorry, as they say, that dog won't hunt. Count the seven times as we go through. Rev 20:1, "Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. ²And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years;" the devil will be locked away for the entire thousand years so you can't blame the devil. People have taken that defense to court, the devil made me do it. It didn't work but in the thousand years that defense clearly won't work because Satan will be locked away. So the avenue of deception that comes via the devil will no longer be active during the thousand years. Verse 3, "and he threw him into the abyss, and shut *it* and sealed *it* over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time." That's a foreview down to verse 7 where he's released to deceive again and we'll get there in a moment. Continuing in verse 4, "Then I saw thrones, and they sat on them, and judgment was given to them." Who are the "them?" Who are these who are given thrones and judgment? The nearest antecedent is all the way back in 19:14, they are the armies in heaven who are clothed in fine linen coming with Christ at the second coming, riding on white horses." That's the church.

We're going to come back with Him raised and rewarded to reign with Him. Continuing verse 4, "And the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years." Those are the tribulation martyrs. They kept their testimony of Jesus Christ and refused to worship the beast and take the mark of the beast. So when Christ comes back with His church the tribulation martyrs will be raised to reign with Him along with us. There are several groups of people raised for the millennium. They're not all mentioned here and if we mentioned them all it would just make your head spin. So far, all we see is the Church raised and Tribulation saints raised but also OT Israel saints will be raised too (Dan 12:2, 13), Job said he would be raised at this time and he was a pre-Israel saint (Job 19:25-27). And I can't imagine that Adam and Eve and all the pre-Flood saints wouldn't get raised for the millennium. So a lot of believing groups from various dispensations will be raised and in the kingdom. What about the unbelievers? Verse 5, "The rest of the dead did not come to life until the thousand years were completed." So their resurrection is after the millennium. "This is the first resurrection. ⁶Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years." So all these groups are raised to reign in the kingdom but technically, in the context, he's talking about Church saints and the Tribulation saints who rise to reign for a thousand years.

Now having gone through all that did you notice in verse 3 another group we didn't comment on? Who is nestled in verse 3? It's a group that is in the millennial kingdom but not in resurrection bodies. Who are they? The nations. Satan was locked away for the thousand years so that he could not deceive the nations. Clearly they're not resurrected because resurrected people aren't subject to deception, the nations are subject to deception, it's just that Satan is locked away so he can't deceive them during the one thousand years. So now we're talking about resurrected people walking around with non-resurrected people during the thousand years. Is that strange? People say that's weird. It may be weird but there's Scriptural precedent. It's already happened before. When did it happen before? Christ for forty days walked around in His resurrection body with non-resurrected

people. He ate with them, He drank with them, He taught them. So it's not like it's never happened before. And guess what? It's scheduled to happen again. The nations will walk around and live in the thousand year kingdom in non-resurrected bodies alongside tribulation saints and church saints and OT Israel saints all in resurrected bodies. Well how did the nations get into the kingdom? Obviously they had to become believers in the Tribulation time because you must be born again to enter the kingdom. So they are believers who survived the Tribulation. Matt 25:34 calls them the sheep and we looked at them last week, the sheep Christ says will inherit the kingdom. Inherit because they blessed Israel during the Tribulation. So they will inherit the kingdom to reign in mortal bodies. They'll re-populate the nations in the kingdom. They can do that because they are not resurrected. Only in the resurrection is there no marriage. They're not resurrected so they can marry and have children. Isaiah says no infant mortality. He says the kids will play next to the viper's den. That's not today and if you put your kid next to the viper's den no more kid. But then it will be totally different. So during the thousand years the nations of verse 3 are going to re-populate the nations. Isaiah says when they bear children the children will have one hundred years to believe in Christ just like you and I believed in Christ and if they don't they'll be executed. They'll have to believe that this great and powerful King died for them and rose again. Some people find it hard to believe that people won't believe because they'll be able to see Him. All I have to say about that is even the apostles had a hard time believing it was Him after He rose so I'm not so sure it makes it easier to believe when you see Him. Besides, the Bible doesn't teach that seeing is believing but rather that believing is seeing. So they'll still have to believe that Christ died and rose for them. It may be hard to believe seeing that He exerts such awesome power. I don't know, but the fact is those kids born in the kingdom will be given to their one hundredth birthday to believe and if they haven't believed by that day they'll be executed. God's not going to allow sin to grow and develop in His kingdom. He's going to execute people on their 100th birthday to cleanse and purify the earth. So there will be death in the kingdom. Even the believing parents that enter the kingdom will be subject to death because they come into the kingdom with a sin nature. And sin is the cause of death. Say a person entered the Tribulation at age 65, he believed and survived to the end of the Tribulation, then he enters the Kingdom at age 72 and the environment is greatly improved, the food is far more nutritious, so they'll probably live a lot longer. But they're still subject to death because they have a sin nature.

What will happen when they die? I don't know. Paul says during the Church age that to be absent from the body is to be present with the Lord. Does that principle apply during the one thousand year kingdom? Probably. They won't be raised at that point because 1 Cor 15:52 says they will be raised at the last trumpet too and that's not till the end of the thousand years. So probably there will be believers who die in the kingdom and they are face to face with the Lord in the kingdom in spirit, something like Moses and Elijah when they appeared with Christ on the Mount of Transfiguration. They weren't raised yet, still aren't raised, but they had some kind of spirit body and I suspect that's what those believers who die in the kingdom will receive at that moment. I don't know that for sure because I have no Scripture but there are a lot of details going on in the thousand year kingdom and clearly you've got mortals living alongside immortals.

What then? Rev 20:7, "When the thousand years are completed, Satan will be released from his prison," note, after the thousand years not at the end of the thousand years, after because the thousand years are completed, so on the first day after the one thousand years Satan is released from his prison, verse 8, "and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore." The Gog and Magog here does link back to the battle in Ezek 38-39 although they are different battles, but there is a link and I explain that link in the series dedicated to *The Battles for Jerusalem* which you can request. Here's another battle after the thousand years when Satan gets his chance to deceive the nations, it sounds as if there are millions and millions of unbelievers among these nations. They don't believe in Christ, they've been conforming outwardly to the King's authority because the King is strong but they have no inward conformity. Because of Isaiah 65 they are all teenagers age 100 or less because everyone is automatically executed on their 100th birthday if they haven't believed. So the minute Satan is released he goes out and deceives those teenagers into doing something really ridiculous, going against the King of kings and His saints. Verse 9, "And they came up on the broad plain of the earth," this is the millennial earth as described in Ezek 40, Jerusalem will be on an elevated plateau high up on earth, the highest place in the world, "and" they "surrounded the camp of the saints and the beloved city," that's Jerusalem, "and fire came down from heaven and devoured them." So, that will be it. It's a supernatural, instantaneous and total defeat. Notice people are dying,

millions and millions of people will be killed even after the one thousand years are completed. So I take it that death hasn't been defeated until this point and therefore the last trumpet can't sound until this point and so all these enemies are defeated and what is going to happen at that point to all the saints mentioned in verse 9 that are all huddled around Jerusalem? They will be changed, **in a moment, in the twinkling of an eye, at the last trumpet!** That's where 1 Cor 15:51-53 fits. What about those believers who died in the kingdom? **The dead will be raised imperishable** at the same time. That way they can be taken over into the new heavens and new earth. Obviously something has to happen to them at this point because verse 11 explains that the present heaven and earth flees away. "Then I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them." So just before the dissolution of the present heavens and earth the saints alive must be changed and the dead saints must be changed in order to inherit the imperishable kingdom.

Then after that the Great White Throne judgment occurs as described in vv 11-15 and that's the judgment of all unbelievers. They're judged on the basis of their works and that won't add up so they'll be cast in the lake of fire, that's the second death, eternal separation from God.

Then we come to Rev 21:1 and here we get the details of what's in store for all believers. "Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away," The Greek word for "passed away" is *aperchomai* meaning it will be "discontinued." We have a clear break here. Verse 2, "And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3And I heard a loud voice from the throne saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, 4and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have," and here he says it again, "the first things have passed away." *Aperchomai*, they have been discontinued. At this point and only at this point does the imperishable begin. No more death, no more suffering, no more pain, no more sorrow, no more tears. Those things do not go away during the one thousand year stage of the

kingdom, they only go away when the thousand years are completed and first heaven and earth pass away and the last trump sounds.

At this point every believer in history is in a resurrection body so they can take part in this imperishable world. That's the story. Let's go back to 1 Cor 15:51 and deal with two possible objections. I had this first objection, someone made the same objection last week but it as an answer. In verse 51 Paul says, **we will not all sleep, but we will all be changed**. Who's the **we**? I thought **we** is us, the church. How can it say **we** if it's millennial saints? The simple answer is the context is not the church but inheriting the imperishable kingdom. It's true he's teaching this truth to the church, yes, but the truth is not about us, it's about those, who in verse 50, are living on the brink of inheriting the **imperishable kingdom of God** and need a resurrection body in order to **inherit** that stage of the kingdom. Since the church, on any view of the rapture, has already been raised more than 1000 years before, if the verse 51 **we** were referring to the church it would be referring to an already resurrected church needing to be changed **in a moment, in a twinkling of an eye, at the last trumpet**. But that won't work because we will have already been in perfect resurrection body for more than 1000 years. Grammatically the **we** is what is known as the "prophetic we" and refers to the group of believers that live at the time indicated in the context which we just mentioned. The context is the believers living in flesh and blood bodies just before the imperishable kingdom of God begins. If we think it's a strange way to speak using we for a group not including yourself or the believers you're talking to, understand that the Bible commonly speaks this way. For example, in Matt 24:33 Jesus says, "When you see all these things recognize that He is near, right at the door." To our ears it sounds as if when He says "you" He is speaking to the individuals in front of Him who he was instructing. "When *you* see these things." Mark's account tells us Jesus was speaking to Peter, James, John and Andrew, those four men in private. And yet Peter, James, John and Andrew never saw any of the things Christ described in the prior verses. They never saw global earthquakes, global wars, the abomination of desolation in the Temple, the Jews hated because of Jesus' name. None of those things happened in the first century so Peter, James, John and Andrew could see them. What then does Jesus mean when He says, "When *you* see these things recognize that He is near, right at the door." He is using the "prophetic you" to refer to the group of Jews who do see these things. That group of Jews has yet to come but when they do they

should recognize that He is near, right at the door. In the same way Paul is using the “prophetic we” to refer to the group of believers who are living on the brink of inheriting the imperishable kingdom and what must happen to that group, namely, be changed.

Second possible objection, if this refers to the millennial saints what relevance does it have for us? The answer is quite simple in the context. The problem in 1 Cor 15 is verse 12, that some were saying there was no resurrection of the dead. The relevance of pointing out that millennial saints must be resurrected is that it makes the same point that Christ has risen from the dead makes, namely, that resurrection is a fact and therefore all must be resurrected. Any group of saints could be chosen by Paul to argue the point. But the point remains, resurrection from the dead is necessary in order to inherit the imperishable eternal state.

Verse 53, **For this perishable must put on the imperishable, and this mortal must put on immortality.** The word **must** is *dei* and is a particle of necessity. It is emphatic in the Greek text, placed first in the sentence. The emphasis of the verse is the necessity of resurrection to be fit for the imperishable world with God in the eternal state.

Verse 54 gives us more clarity regarding the timing. **But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, “DEATH IS SWALLOWED UP in victory.”** That’s a quote from the OT. If you have a study Bible where does that quote come from? Isa 25:8. Hold your place here and turn to Isa 25:7-8. In Isaiah 25:7 God says through Isaiah, “And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations.” The covering and veil are that which cover the dead corpse. And verse 8 he says death will be done away with for all time. “He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken.” This can only refer to Rev 21-22 and not before. The Bible Knowledge Commentary says, “Death, pictured as a **shroud** and a **sheet**, the covering placed over a dead body, will be swallowed up or done away with. This will mean that **tears** of grief caused by the separation of the dead from the living also will be a thing of the past. This removal of death and wiping **away** of

tears will take place at the end of the 1,000-year reign of Christ (Rev. 21:4), when death, Satan, and hell will be thrown into the lake of fire (Rev. 20:14) and the new heavens and new earth established (Rev. 21:1–3). Since God’s future kingdom includes both the Messiah’s millennial reign and the eternal state, Isaiah telescoped them together (cf. Isa. 65:17–25).ⁱ That’s exactly what I’ve been saying. And that’s exactly what Paul is saying, that’s why Paul quoted it.

Verse 55 and here we have another quote from the OT. **“O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?”** Where does it come from? Check your margins. Hosea 13:14. Another OT text. Hold your place here and turn to Hosea 13:12. This is in the context of the Northern Kingdom, Israel and they were in deep sin, deep, deep sin and God was contemplating sparing that generation. Notice verse 12, “The iniquity of Ephraim is bound up; His sin is stored up.” Ephraim is often used as metonymy for the Northern Kingdom. Verse 13, “The pains of childbirth come upon him; He is not a wise son, For it is not the time that he should delay at the opening of the womb.” It’s the picture that it’s time for the child which is Israel to be born, but the problem is Israel is not a wise son, Israel is not ready to be born, he’s too foolish to know how to get down the birth canal, so it’s a dangerous situation and God is asking the question in verse 14, shall I deliver them anyway? Shall I take them into the kingdom? “Shall I ransom them from the power of Sheol? Shall I redeem them from death?” If He does then the part Paul quotes in 1 Cor 15:55 will come, “O Death, where are your thorns? O Sheol, where is your sting?” that is, God will rescue them and take them into the kingdom, they will not die. But instead God decides “Compassion will be hidden from My sight.” They will die, they will go to destruction and he describes the destruction in detail in vv 15-16, they would be trampled by Assyria. Well, Paul picked up the part that was not fulfilled in verse 55 and applied it to the future generation of millennial saints that will be delivered from death. They will not taste death. Just like the church when the church is raptured, there is one generation of saints alive that will not taste death. That’s true. Our passage isn’t teaching that but 1 Thess 4:13-18 does teach that. So it’s a truth that is true for the church just as it is true for the millennial saints. There are similarities between the two groups in that there is one generation alive at the end of each dispensation that must be changed as well as those who died and must be changed.

Verse 56, **The sting of death is sin; and the power of sin is the law;** The logic here is that the **law** is God's standard for man. When man sins it brings forth death. Sin is the root cause of all death, spiritual, physical and otherwise. Adam brought sin into this realm and death through sin and so death spread to all men because all sinned. However, verse 57, **thanks be to God, who gives us the victory through our Lord Jesus Christ.** This is a huge thank you, thanks be to God, why? Because He gives us victory through Jesus Christ. Jesus Christ was born under the law but Jesus Christ did not sin and therefore He had not cause of death residing in Him. This made His death substitutionary. He was not under the power of sin and therefore He was raised. Therefore we have **victory over death through** the perfect work of **our Lord Jesus Christ.** Big thanks.

Paul has completed his argument for the resurrection of the dead which some at Corinth were denying (15:12). This false doctrine led logically led to a denial of Christ's resurrection which in turn meant we are still in our sins and therefore ought to eat, drink and be merry for tomorrow we die. If there is no resurrection from the dead then how we live now doesn't matter at all. However, since Christ is raised and we have victory over death through Him then it does matter how we live. Thus Paul concludes with commands for how to live in verse 58. The doctrine of resurrection is not just theoretical, it is practical and that is Paul's goal, to move us from doctrine to application, from theory to practice, from orthodoxy to orthopraxy. The orthodox doctrine of resurrection should work out in your personal life. **Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.** The grammar of the verse has two commandments, **be steadfast** and **be immovable.** The participial phrase **always abounding in the work of the Lord** shows you what it looks like to be steadfast and immovable. A steadfast, immovable believer is **always abounding in the work of the Lord.** He is concerned with doing good always, not just in some period of his Christian life, but always, as long as he is on earth, until the very end, abounding in the work of the Lord. And he knows this is not a waste of time because he will be raised to enter a new life. The verse concludes, **knowing that your toil is not in vain in the Lord.** Our lives here and now relate to our life in eternity when we are in resurrection bodies. The relationship between how we live now and our life then is reflected in the rewards that we will enjoy in both stages of the kingdom of God. All believers will enter the

kingdom but not all believers will inherit the kingdom. It is therefore not vain to toil **in the Lord**. It is extremely rewarding to do so. Jesus Himself said, store up for yourselves treasure in heaven. Paul says, run the race so as to win the prize. Everything you do here and now counts for eternity. So be steadfast, immoveable, always abounding in the work of the Lord knowing that a day of reward is coming.

ⁱ Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (J. F. Walvoord & R. B. Zuck, Ed.) (Is 25:7–8). Wheaton, IL: Victor Books.

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