



LIFE GROUP QUESTIONS
for the Week of August 17, 2025

WE BELIEVE
The Resurrection of the Dead and the Life of the World to Come

1. What are you honestly looking forward to lately? How would you fill in the blank?

“I can’t wait until _____.”

2. The very last line of the Nicene Creed reads like this: “*We look for the resurrection of the dead and the life of the world to come. Amen.*” The early church couldn’t wait until the return of Christ, when God would redeem and restore this broken planet, bring justice to the world, and make all things right and whole again. Whatever we “look for,” whatever we “long for” and “hope for,” whatever we “focus on” eagerly, consistently, and repeatedly – *that* is what will shape our hearts and minds, and mold our lives. We will ultimately *become* whatever we have spent the majority of our time gazing at and looking for. Would you agree with this? Why or why not?

Any examples come to mind? What would you say most people typically spend their time focusing on, or longing for today?

3. **Read Romans 8:18-25.** Paul says here that “our present sufferings are not worth comparing with the glory that will be revealed in us.” He also says that the creation itself “waits in eager expectation” for its coming liberation from bondage and decay. It groans “as in the pains of childbirth” anticipating the joy of this coming day of redemption. How do you think our beliefs or expectations about the future impact our thoughts, attitudes, and lives in the present (e.g., if someone believes the world is actually a meaningless, random occurrence with no overarching purpose or intentional trajectory, how might this affect their daily attitudes toward others and towards life itself? ... vs. if someone believes the world (as broken as it is) is ultimately destined for healing, restoration and new creation?
4. What do you think is the difference between the “hope” Paul speaks of in this passage and mere “wishful thinking?”

When you think of the future would you say you typically feel hopeful or hopeless? Why?

5. Sara Irving-Stonebraker, a Christian author and history professor at Australian Catholic University, believes that we now live in what she calls an “ahistorical” age – i.e., we are growing increasingly disconnected from any meaningful sense of history or specific tradition that helps make sense of our lives. We have become so individualistic, she argues, that we rarely, or no longer tend to think of ourselves as an essential part of historical communities. Would you agree or disagree with her assessment? Why?

Granting that her thesis is valid, at least to some degree, how do you think the Nicene Creed might help someone reestablish their sense of historic purpose, personal identity, and ultimate meaning?

6. According to the Nicene Creed, the overarching meta-narrative, or grand story of the Bible could be summarized like this: “Creation” ... “Fall” ... “Redemption” ... “Restoration” (or “New Creation”). How do you think this story compares to all the other countless stories that are told today to explain the meaning of our existence?

Are there any other “chapters” besides the four listed above that you personally would add to this classic Christian worldview?

7. Many pious Jews in Jesus’ day (including the Pharisees) believed passionately in a general resurrection at the end of time, or at the Final Day of Judgment (**cf. Dan. 12:2**). What was so different and unexpected about Jesus’ resurrection from the dead?

How does this one miraculous event impact our understanding of the future, and how we should then live in light of it (**cf. 1 Cor. 15:20-24; 2 Peter 3:10-14**)?

8. The Nicene Creed affirms the orthodox Christian doctrine that we believe specifically in “the resurrection of the body,” and not simply in “the immortality of the soul.” What’s the difference between these two beliefs, and what difference does it make in our understanding of our future destiny as believers?
9. Brian Zahnd writes: “Because we believe that Jesus is risen from the dead and that we will join him in resurrection, we are to, by faith, live in the realities of resurrection here and now” (*Beauty Will Save the World*). Can you think of some examples of what this might look like in actual practice?