



The First Epistle of Paul the Apostle
to the CORINTHIANS

42nd Annual Biblical Viewpoints Lectureship
Great Chapters of the Bible

November 6-10, 2022

GREAT CHAPTERS OF THE BIBLE

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at 8am on WEMT-TV (Fox 39) or look for us on YouTube.



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SWEETER THAN HONEY

Todd Houston

Text: *Psalm 19:7-11*

The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, making wise the simple; The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes; The fear of the Lord is clean, enduring forever; The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. Moreover, by them Your servant is warned, And in keeping them there is great reward.

Introduction

- I. Why A Biblical Viewpoint?
 - A. As the name of our tv program and this lectureship imply, we are all about promoting a biblical worldview.
 - B. By this, we mean that our desire is for every person to understand The Lord's will as stated in the Bible and mold their lives to fit that will.
 - C. This demands we cease to do some things we may strongly desire to do while also doing some things we may strongly desire not to do.
 - D. To challenge people to embrace such an all-encompassing, life altering, often difficult choice demands we offer solid motivation.
- II. Challenging the Spirit of Lawlessness
 - A. Our culture is plagued with people who disdain law and desire to blaze one's own trail according to each one's personal preferences.
 - B. The prevailing attitude is that the Bible is repressive, oppressive, overbearing, etc. making it the object of scorn.
 - C. David turns this notion on its ear in Psalm 19 as he describes the immense value and desirability of the word of God.
 - D. Before further considering some great chapters of the Bible this

week, it seems worthwhile to highlight the beauty of God's word.

Discussion

I. God's Revelation in the Cosmos (General Revelation)

- A. David prefaces his tribute to God's word with a look at His revelation of Himself in the created order (*Psa. 19:1-6*).
- B. The creation testifies vividly of its Creator (*Rom. 1:19-20*).
- C. The magnificent revelation in the cosmos should produce wonder at and diligent pursuit of its Creator (cf. *Psa. 8:3-9; Heb. 11:6*).
- D. Yet, in all its revelatory power, this general revelation of God does not teach us His will.
- E. This requires what we refer to as God's special revelation, His will.

II. God's Revelation in Scripture (Special Revelation)

- A. The necessity of God's special revelation in Scripture:
 1. Without faith, it is impossible to please God (*Heb. 11:6*).
 2. Faith comes by hearing God's word (*Rom. 10:17*).
 3. Eternal life requires knowing God, not simply knowing of Him (*Jn. 17:3; 2 Th. 1:7-9*).
 4. Knowledge of God multiplies grace and peace (*2 Pt. 1:2*) and grants all things needed for life and godliness (*2 Pt. 1:3*).
- B. With such precious gifts attached to the Scriptures, we now may share in David's overwhelming desire to consume them.
- C. Consider the adjectives David uses describing the word of the Lord:
 1. His law is PERFECT (*vs. 7*).
 2. His testimony is SURE (*vs. 7*).
 3. His statutes are RIGHT (*vs. 8*).
 4. His commandment is PURE (*vs. 8*).
 5. The fear of Him it produces is CLEAN (*vs. 9*).
 6. His judgments are TRUE and RIGHTEOUS altogether (*vs. 9*).

7. They are MORE DESIRABLE than FINE GOLD (*vs. 10*).
 8. They are SWEETER than HONEY (*vs. 10*).
- D. David stood in awe of God's law as much as His creation, and so must we if we would adopt a biblical viewpoint.

III. God's Revelation in Practice

- A. The awe produced in the description above should prompt action.
- B. A warning and promised rewards inhere to His word (*vs. 11*).
- C. Our sins are brought into full view along with the necessity of seeking His cleansing of those sins (*vs. 12*).
- D. All this prompts a petition for deliverance, pardon, and a pure heart in the sight of our great God (*vv. 13-14*).
- E. Let us go back to the description and notice the results of God's word.
 1. His PERFECT law CONVERTS the soul (*vs. 7*).
 2. His SURE testimony makes us WISE (*vs. 8*).
 3. His RIGHT statutes REJOICE the heart (*vs. 8*).
 4. His PURE commandments ENLIGHTEN the eyes (*vs. 8*).

Conclusion

- I. David was struck with a profound appreciation for God's cosmos.
- II. His awe of God's cosmos was only surpassed by his awe of God's word.
- III. Such is the requisite attitude for all who would be faithful to Him.
- IV. May we taste the sweetness of His word in these great chapters this week and be moved to greater dedication to His service.

FAITH: THE CATALYST FOR SERVICE

Dennis Pierce

Text: *Hebrews 11:1-39*

Introduction

- I. Hebrews 11 is a natural selection to be included in a list of great chapters of the Bible.
 - A. This chapter reveals the nature of faith by explanation, by emphasis upon its necessity and by examples (*11:1; 11:6; 11:39*).
 - B. The discussion of faith found in Hebrews 11 occurs in the context of a letter written to Jewish Christians who were struggling with the possibility of falling away from Christ.
 1. There are a number of statements made throughout the letter indicating this danger was real.
 2. “lest we drift away” (*2:1*).
 3. “let us fear lest any of you seem to have come short of it” (*4:1*).
 4. “impossible...if they fall away, to renew them again to repentance” (*6:4-6*).
 5. “if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins” (*10:26*).
 6. “looking carefully lest anyone fall short of the grace of God” (*12:15*).
 - C. Because of the temptation for Jewish Christians to return to the old covenant, Christ is exalted over all of the old system (*1:4; 3:1-6; 4:14-16; 7:22*).
 - D. The temptation for us today is to return to the life we lived before becoming Christians and the virtue to prevent that from happening is faith.
- II. Faith is described as the substance of things hoped for, the evidence of things not seen (*11:1*).

- A. It is through faith that we have assurance of things we are hoping for (rest, peace, heaven, etc.).
 - B. The amazing promises God gives us, cannot be seen at the present, but faith provides the confidence needed to know they exist.
 - C. What we can see (the world) did not originate from what we can see in any telescope or microscope (things which are visible).
 - 1. We understand by faith, that what exists is framed by the word of God (*11:2*).
- III. It is fitting that a chapter on faith should occur as one of the first in our discussion of great chapters of the Bible.
- A. Without faith it is impossible to please God (*11:6*).
 - B. Jesus said in John 8:24, “if you do not believe that I am He, you will die in your sins.”
 - C. Romans 5:1, Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,
 - D. “I believe in Christianity as I believe that the sun has risen: not only because I see it, but because by it I see everything else.” (C.S. Lewis)
 - E. “All I have seen teaches me to trust the Creator for all I have not seen.” (Ralph Waldo Emerson)
- IV. Faith is the initial step upon obedience to the gospel of Christ, but it is also that which maintains our relationship with Him.
- A. *Luke 17:5*, “And the apostles said to the Lord, “Increase our faith.”
 - B. *Mark 9:24*, “And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.”
 - C. *Matt. 8:26*, “But He said to them, “Why are you fearful, O you of little faith?” Then He arose and rebuked the winds and the sea, and there was a great calm.
 - D. *Matt. 8:10*, When Jesus heard it, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel!”

Discussion

- I. Faith is a catalyst for service.
 - A. Catalyst is defined as an agent that provokes or speeds significant change or action or it can be understood as a person or event that quickly causes change or action.
 - B. Faith, as a catalyst in our service to God, can be thought of as an incentive, motivation, stimulant or spark plug.
 - C. *Heb. 4:1-2* Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. ² For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.
 - D. We learn from scripture that faith requires action.
 - 1. In living for Christ, faith is not just a mental assent.
 - 2. James puts it this way, “But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works. ¹⁹ You believe that there is one God. You do well. Even the demons believe—and tremble! (*James 2:18-19*)
 - 3. “By faith,” occurs 17 times in Hebrews chapter 11 and is followed by things people did.
 - 4. By looking at the actions of these great characters of faith we learn what it means to have faith.
- II. Faith in action (*Heb. 11:4-39*)
 - A. Faith stimulates acceptable worship (*Heb. 11:4*)
 - 1. Abel’s sacrifice was more excellent because he worshipped the way he was instructed (*Gen. 4:4*).
 - 2. Faith will cause one to not only want to worship God, but to do so in the manner He wants (*John 4:23-24*).
 - 3. God does not accept any form of worship (*Mt. 15:9*)
 - B. Faith accelerates the desire to please God (*Heb. 11:5*).
 - 1. Enoch did not see death because he pleased God.
 - 2. Faith seeks to please God, not men (*Gal. 1:10; Phil. 4:18; Heb. 13:16*).
 - 3. Without faith it is impossible to please God (*Heb. 11:6*).

- C. Faith is a catalyst for godly fear (*Heb. 11:7*).
 - 1. Noah upon hearing the warning from God, responded with godly fear.
 - 2. This kind of fear is the result of faith that respects what God says will come to pass.
 - 3. Faith will motivate us to fear what God has said about judgment (*Acts 17:31*).
- D. Faith motivates obedience (*Heb. 11:8*).
 - 1. Abraham obeyed without knowing where he was going even though he was sent to a foreign land (*Heb. 11:8-9*).
 - 2. We sometimes want to have every question answered before obeying God.
- E. Faith holds on to the promises of God (*Heb. 11:11*).
 - 1. Even in what seemed to be impossible, Sarah judged God faithful in what He promised.
 - 2. The promises of God are numerous (*Isa. 41:10; Psalm 32:8; Mt. 11:28-29; Phil. 4:7; James 1:2-3; Rom. 8:28*).
- F. Faith in God's promises will lead one to do anything God asks (*Heb. 11:17-19*).
 - 1. Even in the sacrifice of his son, Abraham believed God would raise Isaac from the dead (*11:19*).
- G. Faith is a stimulus to provide for children (*Heb. 11:20-22*).
 - 1. Isaac, Jacob and Joseph blessed their sons and gave instructions for the future.
 - 2. Jacob left an example of continuing to worship God even when near death (*Heb. 11:21*).
- H. Faith motivates courage to do right (*Heb. 11:23*).
 - 1. The parents of Moses were not afraid of the king's command (*Ex. 2:2*).
- I. Faith provides the strength to resist the pleasures of sin (*Heb. 11:24-25*).
 - 1. Moses could have had all the riches and pleasures Egypt had to offer but he chose to be with the people of God.
 - 2. This strength came from looking to the reward.
- J. Faith is the motivation to do exactly as God says (*Heb. 11:30*).

1. The walls of Jericho did not fall until after the city was encircled the way God had said (*Joshua 6*).
- K. Faith is the catalyst that will join us to God's people (*Heb. 11:31*).
 1. Rahab received the spies in the face of danger because she knew they were on God's side (*Josh. 1:8-11*).
- L. Faith is the power to endure persecution (*Heb. 11:32-39*).
 1. Because of our fathers, who suffered tremendous persecution, faith is still on the earth today.

Conclusion

- I. Hebrews 12:1 describes these heroes of faith as a great cloud of witnesses.
- II. May those who have gone before, spur us on to stronger faith and motivate us to leave the same example to those who follow us.

LOVE: THE GREATEST GIFT

Eddy Craft

Text: *1 Corinthians 13*

Introduction

- I. My assignment is chapter 13 of I Corinthians but in fact, chapters 12 through 14 are one chapter or one unit. Brother Alan Highers suggested that these chapters could be outlined as follows: chapter 12—**the definition** of the spiritual gifts; 13—the **duration** of the spiritual gifts; chapter 14—the **discharge** of spiritual gifts.
- II. It must be remembered that this chapter was not arbitrarily inserted here without meaning to the context. Chapter 13 is in the heart of these chapters. Some may even argue that it is the heart of the whole Bible.
- III. These sections of scriptures begin with I Corinthians 12:1 “*Now concerning spiritual gifts, brethren, I would not have you ignorant*” and ends with 14:40 “*Let all things be done decently and in order.*” Our focus will be on chapter 13.
- IV. We want to consider three points in this lesson:
 - A. The consequences of not having love Verses 1-3.
 - B. The characteristics of love Verses 4-8a.
 - C. Culmination of spiritual gifts Verses 8b-13.

Discussion

I. The consequences of not having love, verses 1-3:

- A. ¹Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. ²And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. ³And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it

- profiteth me nothing.
- B. The word "charity" in the KJV is commonly translated as "love in other versions of the Bible. But the word "charity" comes closer in English to the actual meaning of "agape" than does the word "love." In English, one "loves" apple pie but is hardly ready to sacrifice oneself for the pie. (R.F. Knox, Jr Page 349).
 - C. TINKLING - "To repeat frequently the cry...to ring loudly, to clang" (Thayer, p. 25).
 - D. Gift of prophesy "Prophecy. i.e., discourse emanating from divine inspiration and declaring the purposes of God, whether by reproving and admonishing the Wicked, or comforting the afflicted, or revealing things hidden" (Thayer, p. 552);
 - E. MYSTERIES - "A hidden thing, secret, mystery...a hidden or secret thing, not obvious to the understanding" (Thayer, p. 420);

II. The characteristics of love, verses 4-8a:

- A. ⁴Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷Beareth all things, believeth all things, hopeth all things, endureth all things. ⁸Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
- B. SUFFERETH LONG - enduring misfortunes and troubles:... to be patient in bearing the offences and injuries of others; to be mild and slow in avenging; to be long-suffering, slow to anger, slow to punish" (Thayer, p. 387).
- C. KIND "To show one's self mild, to be kind, use kindness" (Thayer. p. 671); "To be kind, obliging, willing to help or assist" (Zodhiates, p. 1481); "Be kind, loving, merciful" (Bauer, p. 886); "Useful, gracious, kind" (Robertson, p. 177); "Gentle, benign, kind" (Littrell, p. 234).
- D. ENVIETH NOT "To burn with zeal to be heated or to boil with envy, hatred, anger" (Thayer. p. 271).

- E. VAUNTETH - "To boast one's self" (Thayer, p. 507).
- F. PUFFED UP - "To inflate. blow up, blowout, to cause to swell up; trop. To puff up, make proud" (Thayer, p. 660).
- G. UNSEEMLY - "To act unbecomingly" (Thayer, p. 82); "To behave in an ugly, indecent, unseemly or unbecoming manner" (Zodhiates, p. 284).
- H. NOT EASILY PROVOKED - "To make sharp, to sharpen...to irritate, provoke, rouse to anger" (Thayer, p. 490); "To sharpen or whet. Metaphorically, to sharpen the mind, temper, or courage of someone, to incite, to impel. In the NT, it means to provoke or rouse to anger or indignation" (Zodhiates, p. 1122).
- I. THINKETH NO EVIL "To reckon, count, compute, calculate, count over; hence to take into account, to make account of; metaph. To pass to one's account, to impute" (Thayer, p. 379).
- J. REJOICETH - "To rejoice, be glad... to rejoice exceedingly" (Thayer, p. 663).
- K. TRUTH - "Verity, truth. What is true in any matter under consideration" (Thayer, p. 26); "Truth, reality; the unveiled reality lying at the basis of and agreeing with an appearance; the manifested, the veritable essence of matter" (Zodhiates, p. 120).
- L. BEARTH ALL THINGS - "To protect or keep by covering, to preserve:...to cover over with silence; to keep secret; to hide, conceal" (Thayer, p. 586). This of course does not mean to cover up sin. Instead, when one considers the context he gets a picture of one who does not publicize every little error someone makes. Matthew 18:15-17 might be a good example. "When love has no evidence, it believes the best and when the evidence is adverse. It hopes for the best" (Willis, p. 459).
- M. BELIEVETH ALL THINGS – "To think to be true; to be persuaded of; to credit, place confidence in" (Thayer, p. 511). Love "believeth all things." This is not teaching that one should believe and accept everything which occurs. It is not saying one should not make any distinction in the things which are to be believed (*I John 4:1*).

- N. HOPETH ALL THINGS - "To hope (in a religious sense, to wait for salvation with joy and full of confidence)"(Thayer page 205). Love "hopeth all things." Hope exists only when there is a desire coupled with an expectation of receiving what is hoped for.
- O. ENDURETH-"To endure, bear bravely and calmly: absol., ill treatment"(Thayer, p.644). True love for GOD will cause one to persevere in spite of any attack one suffers.
- P. FAILETH NOT - "To cause to cease, put an end to, do away with, annul, abolish" (Thayer, p. 336). LOVE is a characteristic of God.

III. The culmination of spiritual gifts, verses 8b-13

- A. ⁸Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. ⁹For we know in part, and we prophesy in part. ¹⁰But when that which is perfect is come, then that which is in part shall be done away. ¹¹When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. ¹²For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. ¹³And now abideth faith, hope, charity, these three; but the greatest of these is charity.
- B. When these verses teach that prophecies shall fail, tongues shall cease and knowledge shall vanish away it is showing that were temporary. Love would endure forever but these miraculous gifts would not.
- C. These miraculous gifts were to confirm the word (*Mark 16:16-20; Hebrews 2:1-4*). These gifts were given by the laying on of the hands of an apostle (*Acts 8:14-18*).
- D. KNOW IN PART "A part due or assigned to one...one of the constituent parts of a whole"(Thayer, p.400); "Part, in contrast to the whole" (Bauer, p. 505). That which was perfect was the WORD OF GOD in its completed form.

E. ¹⁷When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. Paul has not gone to another subject here, but is still talking about miraculous gifts. A child's speech, understanding and thoughts are accurate as far as they go; yet they are inadequate. Paul is showing the miraculous gifts belonged to the infancy stage of the church, before the church was full grown or had the complete written revelation.

Conclusion

- I. Chapter 13 of I Corinthians teaches that without LOVE we are nothing but in chapter 15 we are taught that without the resurrection of Christ even if we had love we would be nothing.
- II. Have you contacted His resurrection? You must Hear, Believe, Repent, Confess and be Baptized and be Faithful (*Romans 6:1-6*).

Material used by:

R.F Knox Jr on I Corinthians.

MARRIAGE: TWO BECOME ONE

Drew Leonard

Text: *1 Corinthians 7:1-40; cf. Genesis 2:18-24*

Introduction

- I. In the holy text, Jesus is the ideal man (cf. *Gen. 1:26,27*)
 - A. He is sinless, perfect (*2 Cor. 5:18-21; 1 Pet. 2:21-25*).
 - B. He lovingly sacrifices for all of humanity (*Rom. 5:7-9; Heb. 2:9*).
 - C. He sets the moral standard for the rest of us (*Heb. 4:15*).
- II. For Paul, everything about Christianity (the “gospel”) related to “the cross” and the idea of a “crucified Messiah/Christ” (cf. *1 Cor. 2:1-5*); the “cross” is the driving force for all else.
- III. And, so, for Paul, “marriage” was simply another facet/element in which we, humans, striving to be “ideal,” should pattern our lives after that of “the cross” of Christ (loving, sacrificial, selfless, etc.).

Discussion

I. Marriage, the Ideal (*Genesis 1:26,27; 2:18-24; 5:1,2*)

- A. “Man” was to be “the image of God” (*Gen. 1:26,27*).
 1. It is humanity/mankind that is to be the image of God; this gets “fulfilled” in Christ (cf. *Rom. 8:29; 2 Cor. 3:18; 4:4,6; Col. 1:15*); He showed . . .
 - a. What “humanity” looks like when “done right”/perfectly.
 - b. What “God” looks like as being “man”; He is “God,” but He's more than that, He is God *being* a man!
 - c. What Divine power looks like when exercised appropriately.
 2. Paul consistently sees “Genesis” (particularly 1-11) as the formative template for his theological convictions (cf. *1 Cor. 6:16; 11:3-12; 14:34,35; Eph. 5:31; 1 Tim. 2:13-15*); this speaks against . . .

- a. Bestiality (*Gen. 2:18-20*).
 - b. Transgenderism (*Gen. 1:27; 2:22*).
 - c. Homosexuality (*Gen. 1:27; 2:24,25*).
 - d. Polygamy/polyandry (*Gen. 2:22-24*).
3. “The image of God” was not to be fulfilled in one gender.
- a. The “image of God” was designed to be male and female (*Gen. 1:26,27; 5:1,2*).
 - b. The female was not an afterthought.
 - i. See 1 Corinthians 11:7-12; in a text that has its' subtext rooted in the issue of “roles” (for *both* males and females), Paul insists on the mutual dependency and the glory of both sexes and their arrangement together (vs. 3).
 - ii. The female (singular) – for the male – stands over against potential false substitutes (see above).
- B. The “ideal” marriage would be an arrangement where male and female together perfectly mimic/model “Jesus” (the ideal human) in their relationship.
- C. The curse/fall disrupted any hope for a perfect fulfillment of the ideal; ever since, humanity has been seeking – should be seeking – to recover the ideal arrangement that had been lost.
- 1. Divorce is a disruption of the ideal.
 - 2. Death is a disruption of the ideal.
- D. In Jesus, we see the “ideal” pattern lived out, exemplified and recovered (cf. *1 Cor. 15:20-28,42-49*).

II. Marriage, the Abused (*Matthew 19:3-12*)

- A. As noted above, Jesus' teaching has a *subtext* that ought to be recognized.
- 1. *Specifically*, He deals with an issue of “marriage, divorce and remarriage.”
 - 2. *Generally*, He is teaching about far more than simply “marriage, divorce and remarriage.”
 - 3. Jesus is teaching us how to read . . .

- a. “Genesis” as the template/model for humanity.
 - b. The ethic of “the law.”
 - c. Like Paul, He is doing far more with “Genesis” than reading it mechanically (see above).
- B. The question (about the cause for divorce) from the Pharisees seeks to “box Him in” (*Mat. 19:3*)
- 1. They seek to put him into either the school of . . .
 - a. Hillel (liberal; held “divorce for any reason”).
 - b. Shammai (conservative; held “divorce only if the reason was “uncleanness”).
 - c. Their text – the one that they favor – is Deuteronomy 24:1-4.
 - 2. Jesus will not be . . .
 - a. “Boxed in” (so, he goes further back to “Genesis” as the model/template [cf. *Mat. 19:4-6*, as it uses *Gen. 1:27; 2:18-24*]).
 - b. Favorable towards an agenda-driven reading of “the Law” (*Mat. 19:4-6*); the Pharisees prefer Deuteronomy over Genesis because they can read Moses' “allowance” as a “command” (*Mat. 19:7*).
 - 3. Jesus teaches them how to read “the Law” (collectively) with its ethics in-tact (*Mat. 19:8*); Moses' text “allowed” – the word “command” in their tongue comes off as an encouragement of divorce – or “commanded” a bill of divorcement (given the circumstances – men were divorcing their wives and shattering their lives, leaving them with no property or chance at a successful life).
- C. Jesus' teaching on the reason for marriage, divorce and remarriage seeks to recover the “ideal” marriage arrangement as closely as possible, given our circumstances of a fallen/cursed world (cf. *Mat. 19:9*).

III. Marriage, the Scenarios (*1 Corinthians 7:1-40*)

- A. Here, Paul seeks to deal with various questions that had been raised by the Corinthians (cf. *7:1*).

1. It is unclear precisely – though “mirror reading” allows us to gain appropriate insight – what they had asked.
 2. A few different approaches had developed at Corinth.
 - a. First, some were thinking that freedom/liberty in Christ allowed them to “indulge” in the use of cult prostitutes (e.g. fornication) without any real consequence.
 - b. Second, others were thinking that marriages needed to be severed in order to serve Christ.
 - c. Third, others were thinking that marriages needed to be joined in order to serve Christ.
 - d. Paul seeks to educate them on these matters.
- B. The context is “the present distress” (cf. *1 Cor.* 7:26); this explains . . .
1. Paul's specific situational difference from Genesis (cf. *Gen.* 2:18; *1 Cor.* 7:1).
 2. Opinionated answer in cases (cf. *1 Cor.* 7:2-9,25-28,32-38).
- C. Paul's teaching agrees with Jesus, but Jesus' teaching was not situationally exhaustive . . .
1. Paul appealed to Jesus' personal word on “marriage” (*1 Cor.* 7:10,11; cf. *Mat.* 5:31,32; 19:3-12; *Mark* 10:11,12); the only reason for a *disjoining* of the marriage is fornication.
 - a. Paul leaves two options in the case of a civil divorce that lacks fornication . . .
 - i. Remain “unmarried” (civilly; the marriage is still *joined* / “in-tact” in God's eyes).
 - ii. Be “reconciled” (civilly; the marriage was never *disjoined* / severed in God's eyes since there had been no fornication in the situation considered).
 - b. Jesus' personal words had said these universal truths about marriage (and an attempt to recover “the ideal”).
 2. Paul must also address a specific matter* that Jesus had not *personally* addressed: could Christians and non-Christians remain married?
 - a. 2 Corinthians 6:14 is a passage that often gets misused to

say that a Christian is “unequally yoked” when married to a non-believer.

- i. That passage is radically distant from “marital concerns”; the context is dealing with Paul's opposers (a brand of Judaizers), whom he labels “unbelievers” (cf. *2 Cor. 11:4,13-15*); Corinth had given these false apostles a hearing and became “unequally yoked” to their abhorrent doctrine against Paul, God's man (cf. *2 Cor. 11:19*).
- ii. The Old Testament “separation” principle (cf. *Deut. 7:1-4* [esp. vs. 3]; *23:6*; *Exo. 34:12-15*) was broader than marriages; it involved business dealings and contracts also; those that use the Old Testament to say that a Christian cannot (with God's approval) marry a non-Christian never appeal to the business dealings aspect; the Old Testament marriage arrangement is/was different and for different reasons; the law forbade marriages to foreigners, not unbelievers (of which even Israel had several [cf. *Rom. 11:4*; *Heb. 3,4*; for instance, Nadab, Abihu, Ahab, Jezebel, etc.]).
- iii. Paul explicitly says that the Christian and non-Christian can and should remain married; if there has been no fornication, God cannot disjoin the marriage if He had first joined it (cf. *1 Cor. 7:12-14*).
- iv. Incidentally, this deals with the matter in *1 Corinthians 7:39*; the Christian widow can marry the non-Christian; “only in the Lord” is adverbial (modifying the verb, rather than functioning as an adjective, modifying the subject); it says that the marriage must be a “only in the Lord” marriage, a scriptural marriage; it does not say that the “man” must be a Christian; no one is consistent to say that the Christian-to-a-non-Christian arrangement must lead to divorce; most say to repent of a bad decision,

but this would have God's joining the marriage against His own marriage laws in the first place; a divorce/disjoining of the marriage would have Him (God) violating His own marriage laws if He joined them (against 1 Cor. 7:39 in such a view) and then also violating His own laws again (in lacking “fornication”).

- v. We need to consider asking two questions rather than one about a Christian's marrying a non-Christian . . .
 - a) Is the matter “right” or “wrong”?
 - b) What is “good,” “better” or “best” in this case?
 - c) The answer might allow (thus be morally “right”) but still be “worst” or “bad” if asking if it is “good,” “better” or “best.”
 - b. Paul explicitly says that the Christian and non-Christian can and should stay together (cf. 7:12-16).
 - c. The difficult phrase, “not under bondage,” refers to that earlier word of Paul (vs. 12-14); in other words . . .
 - i. The Christian and non-Christian *were* both “under bondage” to Paul's word about both functioning in the marriage.
 - ii. If the non-Christian were to abandon the marriage arrangement (for a reason other than fornication – which could permit a disjoining of the marriage [*Mat. 19:9*] – perhaps, increasing anti-Christian persecution, etc.), the Christian was then no longer “under bondage” to keep carrying out marital duties or the marital arrangement.
 - iii. Remarriage is nowhere considered in this passage; Paul assumes a divorce for a reason other than fornication (cf. *Mat. 19:9*); he never says that the “abandonment” of the marriage disjoins the marriage (which – at least – would differ from Matthew 19:9).
3. Paul's major point to the Corinthians – assuming that their

arrangements (broader than but inclusive of marriage) are “scriptural” – be continued after their conversions; coming to Christ does not demand a different lifestyle but it does demand a *different* lifestyle (vs. 17-24).

Conclusion

- I. We have learned about . . .
 - A. Marriage, the Ideal.
 - B. Marriage, the Abused.
 - C. Marriage, the Scenarios.
- II. What if we acted out our marriages in the way that Christ loved the church and gave Himself for it (cf. *Eph. 5:22-33*)?
- III. What our lives in all areas reflected “the image of God” as seen and embodied in Christ?

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THE HOLY SPIRIT: A NEW WAY

Steve Higginbotham

Text: *Romans 8*

Introduction

- I. Covering Romans 8 in one sermon is quite a challenge when one considers that nearly every verse contains a sermon within itself, and there are 39 verses in the chapter.
- II. Therefore, it goes without saying that “a lot of meat will be left on the bone” at the end of this lesson.
- III. However, in this lesson, I want to present four over-arching themes in Romans 8 that are full of comfort and encouragement.

Discussion

I. The Spirit’s Way Brings Freedom from Condemnation

- A. (*Romans 8:1-11*).
- B. Note that the chapter begins with the word, “therefore,” thus tying it to the discussion of chapter 7.
 1. Three laws were discussed – the law of sin and death, the law of Moses, and the law of the Spirit of life.
 2. The law of Moses was unable to free us from the law of sin and death, but the law of the Spirit of life in Christ can free us from the law of sin and death.
- C. What is the law of the Spirit of life? – It’s one of several descriptions of the same thing.
 1. The New Covenant (*Hebrews 8:7*).
 2. The New Testament (*Hebrews 9:17*).
 3. The Law of Liberty (*James 1:25*).
 4. The Law of Christ (*Galatians 6:2*).
- D. This truth gives us security “now” (*Romans 8:1*).
 1. (*Hebrews 2:15*).
 2. (*2 Timothy 1:12; 4:6-8*).

3. (*1 John 5:13*).
- E. When we walk according to the Spirit (*Romans 8:1*), live according to the Spirit (*Romans 8:4*), and are indwelt by the Spirit (*Romans 8:9-11*), we can have confidence we are his, and are not under condemnation.

II. The Spirit's Way Brings Freedom to Become Sons of God

- A. (*Romans 8:12-17*).
- B. While living "in the flesh," we were separated from God, and were destined to die (*Romans 8:13*).
- C. But if we are led by the Spirit of God, we are adopted and we can cry out to God as our Father (*Romans 8:15*)!
1. Note that we are not just God's creation, servants, or even friends.
 2. We are his children (*Romans 8:16; 1 John 3:1*).
- D. How can we know we are the children of God?
1. The Spirit bears witness "with" our spirit that we are children of God (*Romans 8:17*).
 2. Note that the Spirit bears witness "with" our spirit, not "to" our spirit.
- E. And because we are children of God, we are also his heirs (*Romans 8:17*)!

III. The Spirit's Way Brings Freedom from Suffering

- A. (*Romans 8:18-30*).
- B. We live in a fallen world and long for relief from our suffering.
- C. The entire creation is pictured as "groaning" in our fallen state (*Romans 8:19-22*).
- D. But the day is coming when our mortal bodies will be redeemed (*Romans 8:23*) when our mortal bodies will be changed to immortal bodies (*1 Corinthians 15:50-58*).
- E. Meanwhile, until that day comes for which we eagerly await (*Romans 8:25*), we are aided in our suffering by the Spirit's intercession on our behalf (*Romans 8:26*) and God's providence (*Romans 8:28*).

1. (*Esther 4:14*).
2. (*Genesis 50:19-20*).
3. (*Exodus 34:24*).

IV. The Spirit's Way Brings Freedom from Fear

- A. (*Romans 8:31-39*).
- B. If God is for us, who can be against us (*Romans 8:31*).
- C. If God would go so far as to give his own Son for us, what would he not give to us that we need?
- D. Because of God's great love for us, we are "more than conquerors" (*Romans 8:37*).
 1. Note the imagery, we are compared to sheep (*Romans 8:36*).
 2. Yet we are said to be more than conquerors.
 3. What better way to demonstrate that our salvation is not by our own might but by the work of God (*Judges 7:2,7*).
- E. We have nothing to fear in this life.
 1. We may not know what's next, but we know what's last.
 2. Our future is certain if we walk according to the Spirit of life.

Conclusion

- I. God is so good to us, far better than we deserve.
- II. Because of his goodness, and in spite of our frailties, we can endure this life with God's help and receive his inheritance, laid up for us in heaven, in the next life.
- III. When one contrasts the way of the Spirit with the way of the flesh, why would anyone not choose the way of the Spirit?
- IV. Not only is walking after the Spirit the best way to live now, it offers the best for us in eternity.

THE RESURRECTION: THE ASSURANCE

Tim Hall

Text: *1 Corinthians 15*

Introduction

- I. When purchasing an older home, think before knocking down a wall to expand a room. It may be a load-bearing wall. Removing such a wall could cause the house to collapse.
- II. *15:12* – Some in the church at Corinth were making adjustments in the teachings of the gospel. To make Christianity more agreeable with Greek philosophy, they argued that the physical body would not be resurrected. The Greeks regarded the body as a prison of the soul; why revive the prison?! But such teachers were knocking down a load-bearing wall.
- III. *1 Corinthians 15* is a cornerstone of our faith. It speaks of one of the reasons why we follow the Lord. Those who die physically have not gone out of existence; they will be raised one day.

Discussion

I. “First Of All”, The Resurrection Of Jesus Christ

- A. *15:1,2* – Paul preached what he had received from the Lord. In this they would be saved.
- B. *15:3,4* – The core of the gospel:
 1. “First of all” is the teaching of the death, burial, and resurrection of Jesus. This is “the gospel” (*15:1*).
 2. J.W. McGarvey, Commentary on Thessalonians, Corinthians, Galatians, Romans: “The apostle does not waste time proving the death; it was witnessed by thousands, it had never been denied by friend or enemy ...” (p. 146)
 3. “According to the Scriptures” (*15:3,4*) shows that this was by God’s plan.
 4. *Psa. 16:10* – David had prophesied that the Lord would not

leave His soul in Sheol, nor allow “Your Holy One to see corruption”.

5. *Acts 2:31* – Speaking 1,000 years later, Peter pointed to David’s prophecy and declared that Jesus had fulfilled it.
- C. *15:5-8* – Affirming Jesus’ resurrection were an abundance of witnesses who had see Him after His crucifixion. Most who had seen Him were still alive to give their testimony.
- D. The resurrection of Jesus from the dead is a historical fact. There are too many proofs of it having happened to deny it.

II. Consequences Of Denying The Resurrection Of The Dead

- A. A denial that Jesus arose from the dead:
 1. *15:12* – Those denying the resurrection of the dead were not denying the resurrection of Jesus; just that those who followed Him would not enjoy the same outcome after death.
 2. *15:13,14* – If we say that Christians will not be raised, then we also must argue that Jesus was not raised. But that argument flies in the face of abundant evidence to the contrary.
- B. Other consequences of denying the resurrection:
 1. *15:17-19* – If Christ was not raised from the dead, then our faith is futile and we are still in our sins. We are people to be pitied if we are basing our lives on false hopes.
 2. *15:29-32* – Why be baptized for the dead if there is no resurrection?
 - a. One religious cult practices “baptism for the dead”. If your grandfather died without becoming a Christian, then you can be baptized for him, they teach.
 - b. *15:32* shows that Paul is thinking of baptism for our after death conditions. If there is no resurrection, then let us simply live for today, for tomorrow we will die (and there will be nothing else after that). He is not teaching a “proxy” baptism that benefits others.
 - c. Wayne Jackson gave another perspective: “The meaning of the passage might thus be: “If, as some of you argue,

there will be no resurrection, why do you continue to baptize folks to take the place of your comrades who have died in defense of their faith? If there is to be no resurrection, why replenish the church?”

(<https://www.christiancourier.com/articles/74-mormon-doctrine-baptism-for-the-dead>)

- C. Paul argues that the doctrine of the resurrection of the dead is a “load-bearing wall”. Our faith collapses if we try to alter this teaching.

III. The Kind Of Body That Will Be Raised

- A. We can imagine the mockers saying, “We’ve dug up old graves – and there was nothing there! Decomposition was complete. So, what is there to be raised?!”
- B. Paul’s description of the nature of the resurrection:
1. *15:35,36a* – By saying “Foolish one”, Paul seems to point to people using this as an argument against the resurrection.
 2. *15:36b-38* – Seeds illustrate the principle. Seeds must die in order to come to life, and when they do they have a different form than what was planted.
 3. *15:39-41* – Animals have different kinds of bodies, and so do planets and celestial bodies. Why must a resurrected body be just like the body that was buried after death?
 4. *15:42-44* – So it will be with our bodies. What is sown is not what will be raised up. Corruption will turn into incorruption, dishonor will become honor, weakness will become power, and the natural body will become a spiritual body.
- C. The fact that physical bodies decompose after death does not pose a problem to the teaching of the resurrection. God already shows the principle of transformation through the common seed.

IV. When Will The Resurrection Take Place?

- A. *2 Peter 3:4* – Many view life through the lens of

uniformitarianism: “We’ve never seen such things before, therefore such things will never happen.” Peter writes to those who applied this lens to the second coming of Jesus.

B. The timeline of the resurrection:

1. *15:23-26* – Paul makes clear that there is an order that will be followed: Christ has already been raised from the dead; afterward, all who follow Christ will be raised “at His coming”. This will happen at the end of time, when the last enemy – death – will be destroyed.
2. *15:51,52* – When Christ comes, the trumpet will sound and all will be changed, whether they have died or not. It will happen instantaneously, “in the twinkling of an eye”.
3. *15:54-57* – Mortality will be banished, and death will lose its sting, the grave will lose its victory. Through Christ we will have the victory, i.e., the resurrection of our bodies in condition which will never see corruption or decomposition again.
4. Every grave that we see at a cemetery has remained undisturbed (unless the body has been moved to another grave). The resurrection has not happened yet, but it will happen one day!

C. *15:58* – This knowledge of life after death enables us to be steadfast in the work of the Lord. We can know that our labor will not be in vain.

Conclusion

- I. Gazing at a mansion from a distance can be enjoyable, but even better is being given the keys to move in! For most of us, such a thought is merely a dream.
- II. An eternal home in heaven is more than a dream; it’s a possibility that can become real because of what Jesus Christ has done for us. Death is no barrier to our entering heaven; the resurrection of Christ’s followers is the passageway that leads to eternity.
- III. Until death and the resurrection call us, let us be steadfast in the work of the Lord.

HEAVEN: THE HOPE

Dan C. Bailey

Text: *Revelation 21-22*

Introduction

- I. There is not a more comforting nor an assuring subject than heaven, our hope, our home.
- II. We've never seen it, but we know that it exists because God has told us about it.
 - A. *Romans 8:24* — “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?”
 - B. *Colossians 1:3-5* — “³ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, ⁴ Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, ⁵ **For the hope which is laid up for you in heaven,** whereof ye heard before in the word of the truth of the gospel;
- III. Heaven is the reward of the righteous.
 - A. *Hebrews 11:6* — “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”
 - B. *Matthew 5:10-12* — “¹⁰ Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
¹¹ Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
¹² Rejoice, and be exceeding glad: for **great is your reward in heaven:** for so persecuted they the prophets which were before you.”
 - C. It is a great God who will reward His people with a great reward.
 - D. *I Corinthians 15:19* — “If in this life only we have hope in

Christ, we are we are of all men most miserable.”

- E. *Hebrews 11:10* — “For he looked for a city which hath foundations, whose builder and maker is God.”
- F. *Hebrews 13:14* — “For here have we no continuing city, but we seek one to come.”
- G. *Hebrews 12:22* — “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,”
- H. *Matthew 6:19-21* — “¹⁹ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: ²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also.”

Discussion

I. Heaven is our promised home.

- A. *II Peter 3:8-13* – “⁸ But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. ⁹ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us ward, not willing that any should perish, but that all should come to repentance. ¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. ¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, [*Hebrews 1:11*] ¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? ¹³ Nevertheless we,

according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” [*I Peter 1:4*]

- B. *Isaiah 65:17* — “For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”
- C. *Isaiah 66:22* — “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.”
- D. *Revelation 21:1* — “And I saw a new heaven and a new earth: for **the first heaven and the first earth** were passed away; and there was no more sea.”
- E. *Matthew 24:35* — “Heaven and earth shall pass away, but my words shall not pass away.”

II. Heaven is a real home.

- A. *Matthew 6:9* — “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”
- B. *John 6:38* — “For **I came down from heaven**, not to do mine own will, but the will of him that sent me.”
- C. *Revelation 4:8* — “And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.**”
- D. *John 8:23* — “And he said unto them, Ye are from beneath; I am from above: **ye are of this world; I am not of this world.**”
- E. *Colossians 3:1-2* — “¹ If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ² **Set your affection on things above**, not on things on the earth.”
- F. *Hebrews 12:14* — “Follow peace with all men, and holiness, without which no man shall see the Lord:”

III. Heaven is a new home.

- A. *Revelation 21:1* — “And I saw a new heaven and a new earth:

for the first heaven and the first earth were passed away; and there was no more sea.”

- B. *Revelation 10:5-7* – “⁵ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, ⁶ And swore by him that liveth for ever and ever, who created **heaven**, and **the things that therein are**, and **the earth**, and the things that therein are, and **the sea**, and the things which are therein, that there should be time no longer: ⁷ But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.”
- C. *Revelation 14:6-7* – “⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them **that dwell on the earth**, and to every nation, and kindred, and tongue, and people, ⁷ Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: **and worship him that made heaven, and earth, and the sea, and the fountains of waters.**”
- D. *Revelation 21:4-5* — “⁴ And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, **neither shall there be any more pain: for the former things are passed away.** ⁵ And he that sat upon the throne said, Behold, **I make all things new.** And he said unto me, Write: for these words are true and faithful.”

IV. Heaven is a prepared home.

- A. *Revelation 21:2* — “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”
- B. *II Peter 3:14* — “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

V. Heaven is a spiritual home.

- A. *John 4:24* — “God is a Spirit: and they that worship him must worship him in spirit and in truth.”
- B. *I Corinthians 15:50-58* — “⁵⁰ Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. ⁵¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, ⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. ⁵³ For this corruptible must put on incorruption, and this mortal must put on immortality. ⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, **then shall be brought to pass the saying that is written, Death is swallowed up in victory.** ⁵⁵ O death, where is thy sting? O grave, where is thy victory? ⁵⁶ The sting of death is sin; and the strength of sin is the law. ⁵⁷ But thanks be to God, which giveth us the victory through our Lord Jesus Christ. ⁵⁸ Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”
- C. *Isaiah 25:8* — “**He will swallow up death in victory;** and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.” [*I Corinthians 15:54*]

VI. Heaven is a home of holiness.

- A. *Revelation 21:2* — “And I John saw the **holy city**, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”
- B. The home of God
- C. *Revelation 21:3* — “And I heard a great voice out of heaven

saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and **God himself shall be with them, and be their God.**”

- D. *I Thessalonians 4:16* — “For **the Lord himself shall descend from heaven** with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:”
- E. *Hebrews 9:24* — “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us:**”
- F. *Revelation 22:4* — “And they shall **see his face**; and his name shall be in their foreheads.”
- G. *Revelation 21:27* — “And there shall in no wise enter into it **any thing that defileth**, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.”

VII. Heaven is an eternal or everlasting home.

- A. *Revelation 22:5* — “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and **they shall reign for ever and ever.**”
- B. *I Peter 1:4* — “To an inheritance incorruptible, and undefiled, and **that fadeth not away**, reserved in heaven for you,”
- C. *Revelation 21:7* — “He that overcometh **shall inherit all things**; and I will be his God, and he shall be my son.”
- D. *Hebrews 9:15* — “And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive **the promise of eternal inheritance.**”
- E. *Matthew 25:46* — “And these shall go away into everlasting punishment: but the righteous into life eternal.”
- F. *Titus 1:2* — “In hope of eternal life, which God, that cannot lie,

promised before the world began;”

- G. *I John 2:25* — “And this is the promise that he hath promised us, even eternal life.”
- H. *II Corinthians 4:16-18* — “¹⁶ For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. ¹⁷ For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; ¹⁸ While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

VIII. Heaven is a precious home.

- A. *Revelation 21:10-11* — “¹⁰ And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, ¹¹ Having the glory of God: and her light was **like unto a stone most precious**, even like a jasper stone, clear as crystal;”
- B. *Revelation 21:18-20* — “¹⁸ And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. ¹⁹ And the foundations of the wall of the city were garnished with **all manner of precious stones**. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; ²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.”

IX. Heaven is a beautiful home.

- A. **SONG:** *How Beautiful Heaven Must Be* (by: Mrs. A. S. Bridgewater)

We read of a place that's called heaven,
It's made for the pure and the free;
These truths in God's word He has given,
How beautiful heaven must be.
How beautiful heaven must be,
Sweet home of the happy and free;
Fair haven of rest for the weary,
How beautiful heaven must be.

- B. *Revelation 21:21* — “And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.”
- C. *Revelation 21:23* — “And the city had no need of the sun, neither of the moon, to shine in it: **for the glory of God did lighten it**, and the Lamb is the light thereof.”

X. Heaven is a curseless home.

- A. *Revelation 22:3* — “**And there shall be no more curse**: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:”
- B. *I John 5:19* — “And we know that we are of God, and the whole world lieth in wickedness.”
- C. *II Peter 1:10-11* — “¹⁰ Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: ¹¹ For so an entrance shall be ministered unto you abundantly into the **everlasting kingdom** of our Lord and Saviour Jesus Christ.”
- D. *Revelation 22:17* — “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”
- E. **SONG**: *Victory In Jesus* (by: E. M. Bartlett)
Verse 3: I heard about a mansion He has built for me in glory,
And I heard about the street of gold beyond the crystal

sea;
About the angels singing, and the old redemption story,
And some sweet day I'll sing up there the song of
victory.
O victory in Jesus, my Savior, forever,
He sought me and bo't me with His redeeming blood;
He loved me ere I knew Him, and all my love is due
Him,
He plunged me to victory, beneath the cleansing flood.

Conclusion

- I. Heaven is our promised home.
- II. Heaven is a real home.
- III. Heaven is a new home.
- IV. Heaven is a prepared home.
- V. Heaven is a spiritual home.
- VI. Heaven is a home of holiness
- VII. Heaven is an eternal or everlasting home.
- VIII. Heaven is a precious home.
- IX. Heaven is a beautiful home.
- X. Heaven is a curseless home.