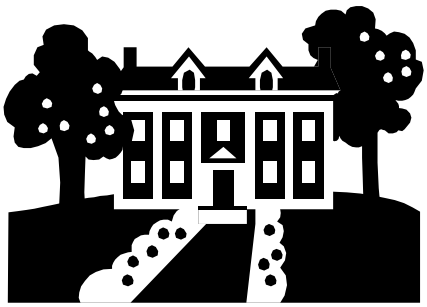
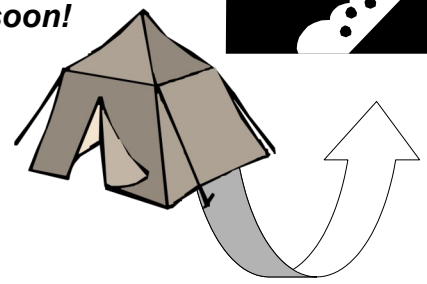
The Believer's New Home

(It will replace this old "tent")
2 Corinthians 5:1-8
3/13/2011



Introduction:

**** The future for God's people is bright!***
We have a glorified new home to live in – coming soon!



Our new home (our resurrected body) is…

I. Superior by <u>Design</u> (v.1a)
(God fashions our new home)

Our new home (our resurrected body) is…

II. Superior by <u>Durability</u> (v.1b)
(Our new home lasts forever)

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III. Superior by <u>Desire</u> (v.2-4)
(We greatly anticipate our new home)

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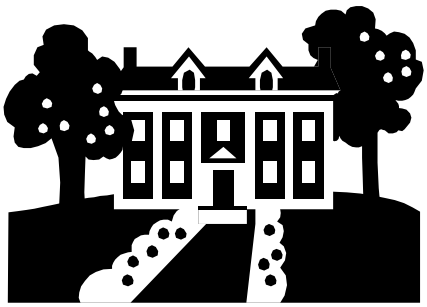
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(To leave home here is to be at home with Christ there!)

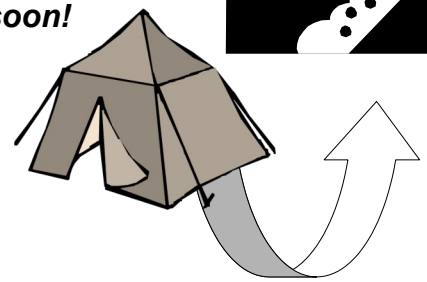
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2 Corinthians 5:1-8
3/13/2011

Introduction:

> "In spite of all our quantum leaps in technology, one thing remains unchanged—death. Though technology may prolong our lives, it does not preserve us from this grim reality. Joseph Bayly discusses this paradox in his book *The Last Thing We Talk About*: "This frustrates us, especially in a time of scientific breakthrough and exploding knowledge, that we should be able to break out of earth's environment and yet be stopped cold by death's unyielding mystery. Electroencephalogram may replace mirror held before the mouth, autopsies may become more sophisticated, cosmetic embalming may take the place of pennies on the eyelids and canvas shrouds, but death continues to confront us with its blank wall. Everything changes; death is changeless. We may postpone it, we may tame its violence, but death is still there waiting for us. Death always waits. The door of the hearse is never closed. Dairy farmer and sales executive live in death's shadow, with Nobel prize winner and prostitute, mother, infant, teen, old man. The hearse stands waiting for the sturgeon who transplants a heart as well as the hopeful recipient, for the funeral director as well as the corpse he manipulates. Death spares none." (Swindoll, p. 67)

In chapter 4, Paul described the transient/temporal nature of the believer's body.

It is called:

1) an "earthen vessel" (v. 7)
2) "mortal flesh" subject to suffering and death (v. 8-11)
3) an "outward man" which is perishing (v. 16)
4) a temporal life with momentary afflictions (v. 17-18)

Several images are used in describing the believer's body in chapter 5:

1) "earthly house" (v. 1)
2) "tabernacle" (v. 1, 4)
3) "building" (v. 1)
4) "house" (v. 1, 2)
5) "home" (v. 6)

Great Resurrection Passages:

Job 14:14-15 - "*If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.*"
Job 19:26 - "*And though after my skin worms destroy this body, yet in my flesh shall I see God*"
Is. 26:19 - "*Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*"
Daniel 12:2 - "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*"
I Th. 4:15-17 - "*For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Phil. 3:20-31 - "*For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*"

1 Corinthians 15:51-57

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 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.
For this corruptible must put on incorruption, and this mortal must put on immortality.
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.
O death, where is thy sting? O grave, where is thy victory?
The sting of death is sin; and the strength of sin is the law.
But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

**** The future for God's people is bright! We have a glorified new home to live in – coming soon!***

Our new home (our resurrected body) is…

I. Superior by <u>Design</u> (v.1a)

(God fashions our new home)

"We know" – *oidamen* – the perfect tense implies a past knowledge which continues to the <u>present</u>.

How does the believer "know"? By faith in God's revealed truth anchored in Holy Scripture.

"For we walk by faith…" (v. 7).

We have a "know so" salvation (1 Jn. 5:13)

"Earthly house" - our dwelling place which is <u>limited</u> to this <u>earth</u>, containing the <u>elements</u> of this earth (Gen. 2:7) and requiring the <u>nutrients</u> of this earth for its sustenance.

Our "earthly house" id described in contrast to our God-made eternal house.

"Earthly house of this tabernacle" –

"**tabernacle" -** tent – a metaphor for the body.

To the Greeks of Corinth, the idea of the body being likened unto a "tent" conveyed the thoughts of:

--<u>Frailty</u> (tents are easily <u>damaged</u>; unlike a more permanent structure, like a "building" – v. 1)

--Transiency (tents are easily moved, can be pitched here today and uprooted and transplanted tomorrow)

--Limitations (you can only do so much with a tent; it has its limits)

--Insecurity (tents are not completely safe, they can be easily harmed and ruined)

--Temporality (they only last so long; they must be replaced; tents are not permanent structures)

The emphasis in context seems to be on the temporal nature of our bodies (4:18, 5:1, etc.).

"From a Jewish point of view the tent could be a reference to the Feast of Tabernacles, suggesting that the Christian would have to live in a booth before reaching the Promised Land (PRJ, 313, cited by Rogers, p. 401).

"A tent is a temporary place to dwell. It's fun to camp in a tent, but let's face it, it's not home. There's no fireplace, no cozy chair, no soft bed. It's cold in the winter, hot in the summer, and leaky when it rains. And the older it gets, the more it sags. Eventually it frays and tears and finally rots. No wonder "we groan" (v. 2). Physicians make their living by listening to groaning tents. An orthopedic surgeon tries to keep the tent pegs from pulling loose, a dermatologist tries to keep the canvas in good shape, and general practitioners are always stitching and patching us up. We groan because we are weary, rain-soaked campers longing for home (v. 2b). But when we shed this earthly tent from our shoulders, w e will not be left naked and shivering (v. 3-4). We will be clothed with immortality (1 Cor. 15:53-54). Like a huge down comforter, life—not death—will swallow us up (2 Cor. 5:4) (Swindoll, p. 69)

"Dissolved" - in reference to the tent metaphor, the word "dissolved" (destroyed) describes the act of dismantling a tent (Hughes, cited by Cleon Rogers, The New Linguistic and Exegetical Key to the Greek New Testament, p. 401).

We do our best to maintain these tents (and we should); we are stewards of our bodies.

We feed, repair, exercise, maintain these temples, but we do not worship them. One day the tent pegs will be uprooted and our tent will be replaced forever!

God uniquely planned and formed our body parts with their varied shapes, sizes, colors and genders etc. (Psalm 139). He providentially utilized our father and mother's gene pool and DNA; He used our mother's womb, and the nutritional elements extracted from this sin-cursed earth to sustain life and growth for our body.

Our new home (our resurrected body) is…

II. Superior by Durability (v.1b)

(Our new home lasts forever)

Our resurrected body will be re=manufactured by God, Who will transform the remaining elements ("**dust"**) and will (without earthly additions) remake us with spiritual and eternal elements from Heaven.

"A building of God" - a permanent house from God

"Not made with hands" - not handmade; not of human origin or engineering. Not the product of this earth.

Our new home (our resurrected body) is…

III. Superior by <u>Desire</u> (v.2-4)

(We greatly anticipate our new home)

v. 2

"For in this" – this what?

"In this tabernacle" (tent) (v. 1) . . . **"In this tabernacle**" (v. 4)

"We groan" - to <u>sigh</u> with grief. The word "groan" refers to "an inward, unexpressed feelings of sorrow" (Vin, p. 282).

We do groan in this physical body due to the body's –

--limitations
--aches & pains
--ailments & sicknesses
--proneness toward sin & selfishness (the desire for bodily pleasure becomes a major instigator of temptations of all types)

--deterioration to eventual death

Paul expresses his groaning in Romans 7:24 - O wretched man that I am! who shall deliver me from the body of this death?

"Earnestly desiring" – intensely longing for our heavenly home (our body which will clothe our spirit/soul which comes from heaven).

Paul conveys this same grand truth of future glorification in Romans 8:18-23:

Romans 8:18-23

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Romans 8:22

For we know that the whole creation groaneth and travaileth in pain together until now.

"Whole creation . . . together" = all aspects of creation and all things that have been created like an harmonious choir of lamenters let out, as it were, continual groans and agonizing sounds of suffering even up to the present day.

In Romans 8, God describes 3 groans: 1) Creation groans (v. 22); 2) Believers groan (v. 23); 3) The Spirit groans (v. 26).

"Travaileth" = the suffering of birth pains.

Like a pregnant woman in agony as she delivers her child, "Mother Nature" has longed for deliverance from the various forms of undesirable corruption that she bears.

Creation feels the burden (weight) of man's sin. (Pollution, natural disasters, the curse - weeds, thorns, poison ivy, dry deserts, disease, etc.).

What the earth needs is not merely the ecological improvements of man's efforts to clean up the air, waters, and natural habitats for wildlife, etc.

Nature needs the core of the problem to be solved. The problem is Man, and the answer is God's salvation and glorification before kingdom conditions can exist.

Romans 8:23

And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

"We ourselves" = "we" would include Paul. The word "ourselves" is repeated twice for emphasis.

"The reason we groan is because we have experienced "the first fruits of the Spirit," a foretaste of the glory to come." (Wiersbe, p. 540).

The firstfruits involved the year's first harvest of corn, wheat, wine, oil, cattle, etc., that was given to God (Dt. 18:4; Ex. 23:16, 19; 34:22, 26; Lev. 23:10, 17, 20; Prov. 3:9).

The first fruits also involved the promise of a greater harvest that would belong to the people (Prov. 3:9-10 - "Honour the LORD with thy substance, and with the firstfruits of all thing increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.").

Christ is called "the firstfruits of them that slept" (I Cor. 15:20, 23) - implying a great harvest of "the dead in Christ" to follow His resurrection.

"The firstfruits of the Spirit" = genitive of apposition (Robertson); meaning "the firstfruits which is in the Spirit."

The Holy Spirit has been given to us as the first portion, first installment, or pledge of the total future harvest which we anticipate
(SEE II Cor. 1:20-22; Eph. 1:13-14).

The Holy Spirit is our "guarantee of glory."

"Groan within ourselves" - a yearning in our inmost nature for freedom from the pressures, discouragements, tensions, etc., that we face during this present life.

We groan because we desire more than salvation from sin's penalty and power, but from its presence!

A true believer is sick of the world system, he is sick of sin, sick of injustice, sick of corruption - in his own life (Rom. 7:15-20) and in others.

"Waiting" - to wait with expectancy; to wait with readiness and preparedness.

"The adoption" = the full adoption; the culmination of our adoption.

The believer has already been adopted spiritually (Rom. 8:15), but awaits the completion of the adoption - physically.

"Then we shall have complete redemption of both soul and body" (Robertson, p. 376).

"To wit" = That is; or namely

"The redemption of our body" --

"Redemption" = release, deliverance

"Body" = the flesh with its limitations and frustrations.
Phil. 3:20, 21 - "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

v. 3

There are three types of clothing described in Scripture:

1) Physical clothing – to cover our physical nakedness (a necessity due to the fall of man and its subsequent obsessions and perversions). God provided this in the animal skins He covered Adam and Eve with.

2) Spiritual clothing – to cover our spiritual nakedness (Christ's robe of righteousness which He wraps around those He justifies) (Note: Mt. 22:11-12 – the needed wedding garment); Rev. 3:17-18; Rev. 16:15; Rev. 19:14).

3) Soul/Spirit clothing (described here). Our life (with its soul/spirit being wrapped in a new glorified body ("House")

v. 4
"Being burdened" - the true Christian groans within himself because of the depressing weight of all the problems associated with mortality

"Unclothed" - we will not be disembodied spirits floating around with no identifiable and distinguishable features. We look forward to that future house that will cover us.

"Not for that we would be unclothed" - Our desire is not to merely be done with our mortal flesh, but our real desire is to be clothed with our immortal glorified body. Praise God we have something more than annihilation, which looks to go out of existence at death. We have the blessed hope of a brand new beginning.

"Mortality" – subject to death (derivative – mortician – one who prepares dead bodies for burial).

"Swallowed up of life" - Life here is pictured as opening its jaws and drinking down death so that death is no more.

Our new home (our resurrected body) is…

IV. Superior by Deposit (v.5)

(God has given us a down-payment toward our new home)

"Wrought us" = Prepared us. God has prepared us for glorification. He did His preparatory work by sending His Son, who gave His life. He then sent His spirit, who gave us life (the new birth). All along, God in His loving and merciful sovereign control has prepared the situations and circumstances for our salvation and sanctification with an ultimate view toward our glorification.

As the Lord says in Romans 8:30 - Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

"Earnest of the Spirit" = *arrabon* – down payment of the Spirit (cp. 2 Cor. 1:22; Eph. 1:14)

Ephesians 1:13-14
In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The sealing of the Spirit marks us as <u>Christ's Property</u>

A seal served at least three purposes in Bible times. It marked:

1. <u>Authenticity</u> - It was a seal used on legal documents. EX: Today, a county clerk has his own seal, which certifies that the marriage license issued is valid.

   EX: FBC seal

   Our salvation is <u>authentic</u>.

2. <u>Protection</u> - A seal was used to make something <u>secure</u> (Mt. 27:66) or to keep something <u>guarded</u> or <u>protected</u> (Rev. 10:4).

   "When seals were placed on deeds, titles, and other objects, they assured secrecy and protection against tampering or intrusion by unauthorized persons. . . The sealing with the Spirit is also an assurance to us that no one, not even the devil, can ever cancel out the redemption that God has provided for us in Christ" (DeHaan, Ephesians, p. 20)

3. <u>Ownership</u> - The seal marked something as one's <u>property</u> (Rev. 7:3-8)

   It identified the owner. "In function, it was quite similar to the practice of branding cattle in the early days of the west" (DeHaan, <u>The Holy Spirit: What He does for us</u>, Radio Bible Class, p. 20)

   We are God's special possession.

The sealing of the Spirit <u>guarantees</u> the believer <u>Eternal Life</u>

"A seal indicates possession and security. The presence of the Holy Spirit, the seal, is the believer's guarantee of the security of his salvation" (Ryrie, KJV Study Bible, p. 1673).

This sealing of the Spirit is referred to as "the earnest of our inheritance until the redemption of the purchased possession..."

a. The word "earnest" (Gk. arrabon) refers to a down payment, pledge, or guarantee deposit (cp. LXX - Gen. 38:17-20)

b. A Greek engagement ring is called an "arrabona"

c. The gift of the Holy Spirit, like an engagement ring, is Christ's guarantee that He will return and take His bride unto Himself.

1) The down payment ("earnest") of the Holy Spirit is a gift from God
2 Corinthians 5:5
Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

2) The down payment (seal of the Spirit) rests "in our hearts"

3) The down payment will last until the end. The believer is "sealed unto the day of redemption" (Eph. 4:30). This proves that the Christian will never lose his salvation! God will keep His promise of eternal life!

Our new home (our resurrected body) is…

V. Superior by **Destiny** (v.6-8)

(To leave home here is to be at home with Christ there!)

Note: **"Confident…faith…confident"**

Although we have never seen Christ or Heaven, we can expect it with confidence and have the good cheer of God's blessed assurance.

Our confidence is resting on the reliability of the promises of God found in the Scriptures.

v. 6
Paul's point is this: If we dwell here (on earth) we are not yet dwelling there (in heaven). If we are yet living in this mortal home, we are not yet living in the home of the Lord.

v. 7
However, by faith we anticipate being at home with the Lord.

Our conduct or lifestyle (with its plans, hopes, and dreams) is motivated by faith that we will one day be immediately with Christ.

Our motivation for living is not merely tied up in visible things.

1 Peter 1:8
Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

v. 8
"Willing rather" - When this earthly "tent" gets old and loses its appeal, all of God's children prefer or wish rather to be at home with the Lord Jesus Christ. God has us here for a purpose. When His purpose is complete, He will cut the "silver cord" and our spirit will rise out of this body to meet Christ.

The believer's soul/spirit which leaves his/her body at death.

See: Phil. 1:21-25