

We currently are in the midst of a series on the Gospel of John entitled *A Beautiful Life*. Listed below are the prior sermons from this series.

Sunday, June 26, 2011

Date	Title	Text
September 12, 2010	<i>A Beautiful Life</i>	John 20:30-31
September 19, 2010	<i>The Word</i>	John 1:1-13
September 26, 2010	<i>The Word Became Flesh</i>	John 1:14-18
October 3, 2010	<i>The Lamb of God</i>	John 1:19-24
October 10, 2010	<i>Stairway to Heaven</i>	John 1:35-51
October 17, 2010	<i>The Best</i>	John 2:1-11
October 24, 2010	<i>A New Temple</i>	John 2:2-22
October 31, 2010	<i>The Expression of God's Love</i>	John 3:1-21
November 7, 2010	<i>The Bridegroom</i>	John 3:22-36
November 21, 2010	<i>Living Water</i>	John 4:1-52
November 28, 2010	<i>The Second Coming of Christ</i>	John 5:28-29
December 5, 2010	<i>Healer</i>	John 4:43-5:15
December 12, 2010	<i>His Father's Apprentice</i>	John 5:16-46
December 26, 2010	<i>Christmas Celebration Service</i>	
January 2, 2011	<i>The Bread of Life</i>	John 6:1-16; 25-71
January 9, 2011	<i>The Water of Salvation</i>	John 7:1-52
January 16, 2011	<i>John to Us</i>	John 7:53-8:11
January 23, 2011	<i>The Truth</i>	John 8:12-59
January 30, 2011	<i>The Effect of Light</i>	John 9
February 6, 2011	<i>Freedom</i>	John 8:34
February 13, 2011	<i>The Good Shepherd</i>	John 10:1-21
February 20, 2011	<i>The Resurrection and the Life</i>	John 11:1-53
February 27, 2011	<i>The Worthiest One</i>	John 12:1-11
March 6, 2011	<i>The Dying Seed</i>	John 12:23-26
March 27, 2011	<i>The One We Must Choose to Believe</i>	John 12:37-50
April 3, 2011	<i>The Servant</i>	John 13:1-17
April 10, 2011	<i>Master of Unworthy Disciples</i>	John 18:1-27
April 17, 2011	<i>The Tragedy of Agnosticism</i>	John 18:28-19:16
April 24, 2011	<i>The Seventh Sign</i>	
May 1, 2011	<i>A Miraculous Catch of Fish</i>	John 21:1-14
June 19, 2011	<i>Preparing a Place</i>	John 14:2

# A Beautiful Life

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The Way

JOHN 14:6

## I. Introduction

## II. Can You Get Into Heaven?

## III. The Only Way

### **NOTE:**

So where did Old Testament saints go until heaven was opened to them by Jesus? They were in a place called Sheol, which is also called Hades. In Sheol we believe that there were two sides, one for those whose future would be with God in heaven and one for those whose future would be eternal separation from God in hell. The “positive” side of Sheol is also referred to as Abraham’s Bosom (Luke 16).

A couple of passages confirm that those living before Jesus’ crucifixion and resurrection were not allowed into heaven: First, there is the story of the witch of Endor calling up Samuel from the dead so that Saul could consult him (1 Samuel 28). Samuel is pictured as coming up out of the ground not from the skies where someone from heaven would come from or depart to (Acts 1). Also, if Samuel were in heaven a witch could not bring him out of heaven (notice the assumed impossibility of getting something out of heaven referred to in Deuteronomy 30:11-12). Samuel also says of Saul and his sons, “tomorrow you will be with me” (vs 19). Heaven is always described as a place where someone is with God, not where we would be with Samuel.

Second Jesus tells a story in Luke 16 about a rich man and a man named Lazarus. Lazarus is in a place called Abraham’s bosom. Although some think that Luke 16 is about heaven and hell, Jesus’ descriptions seem rather strange if that were the case. First, Abraham appears to be running things in Luke 16 as opposed to God. In heaven, all requests go to God. Second, while there is an unbreachable chasm between where the rich man is (the negative side of Sheol) and where

Lazarus is (the positive side of Sheol), there is still conversation between the two. There is no indication that in heaven there could be conversation with those in hell, even if someone wanted there to be. Therefore it seems more likely that Jesus is talking about Sheol/Hades and not heaven/hell.

Third, when we read in Romans 3:25-26 that God presented Jesus as a sacrifice of atonement which is available through faith in his blood, He did this “to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished.” These sins committed beforehand refer to the sins of Moses, Daniel, David, etc. While they were accepted as part of the people of God, they were accepted on the basis of God’s forbearance, knowing that Christ would come to pay for their sins. But until the cross their actual sins had not yet been paid for and therefore were not qualified for access to heaven.

These are some of the major reasons why we believe that those who having died as part of the people of God did not go to heaven until after Jesus’ death. This just shows the power of sin – the wages of sin is death and the wages must be paid before anyone can receive the free gift of eternal life.