

THE LAST THINGS

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1. The resurrection of Jesus:

a) is for our _____ – Romans 4.25, 1.4, 8.33-39, I Tim 3.16

"God established the new creation in and upon Jesus in order that we might participate in last-day vindication/ recreation ourselves."

"Jesus was shown to be in the right for the sake of our being shown to be in the right."

"God raised / vindicated / justified Jesus (in Ezek 36-37 terms) for the sake of and to win our resurrection / vindication / justification."

God's announcement, "perfectly satisfied" in the resurrection is ours too, in Christ

b) is the power of our _____ – Ephesians 1.19 – 2.10

c) is the mode of our Christian _____ - Philippians 3.9-10, Romans 6.4

And all three of these are elements of our experiencing / possessing the future while living in the present. (Which is what salvation is, remember – the bridging of the gap between the alpha state of affairs and the omega state of affairs).

Additionally, the resurrection of Jesus

d) is the _____ and _____ of our bodily resurrection too: Romans 8.11, I Cor 6.14 15.20, 23, 48-49, Col 1.18, Phil 3.21

e) and therefore – since death is the last enemy to be defeated – the resurrection is the pleade and paradigm of the _____ of sin from our lives – Romans 6.5-11, I Cor 15.

And all this is in the realm and power of the Spirit

- Run through a) – e) above describing how (and giving references to show that) - ALL this is by the Spirit

A summary ...

- Resurrection of Jesus – past effect – the vindication of Jesus and inauguration of a new world
- Resurrection of Jesus – present effect – the power and paradigm of Christian living
- Resurrection of Jesus – future effect – the guarantee and power of resurrection of the body

2. Death

Christ's work and death

Look up the references below, jot down what they teach us about Christ and death and then arrange what you have learned into 3-8 propositions each with biblical proofs.

Rom 6.9

Rom 8.2

Rom 14.9

I Cor 3.21-22

I Cor 15.23-26

I Cor 15.54-55

Col 1.18

2 Tim 1.10

Heb 2.14-15

Rev 1.18

Rev 20.14

Rev 21.4

Why do the justified die?

If death is penal and Christ has borne the penalty for all our sin then why, in addition to rescuing us from hell, doesn't Christ's work for us mean that believers don't have to die?

3. “Heaven” – using the term biblically

Not looking forward to heaven

One of the most deep-seated and unhelpful ways in which Christian use of particular vocabulary is at variance with that of the Bible is in the widespread idea that the future blessed state of the righteous should be called “heaven”. As in “what will heaven be like?” “will my dog be in heaven?” “won’t heaven be wonderful?” and so on. This is badly, badly out of step with the way that the Bible uses the terminology of “heaven”.

There are two main words which are translated “heaven” in our English Bibles – one Hebrew and one Greek. They are both used in a variety of ways but most especially they refer to two realities. First, the words translated “heaven” refer to the skies, the heavens. Second, these words refer to what might be called the “dwelling place of God” or “God’s space”. God, of course, neither needs a dwelling place nor can be confined to one. But at the beginning of all things he created a space in which he particularly revealed himself and which should be thought of as the “divine dimension of created reality” (even though, of course, God is present in every space throughout creation).

So, heaven (1) as sky and heaven (2) as the created space in which God is particularly revealed and which the infinite, unconfined, and essentially incorporeal God chooses to make and call his dwelling-place.

Scriptures which use the word translated in English as “heaven” in sense (2) teach that this place, where there is some sort of created, physical revelation of the glory of God, is to be identified with God’s temple (Psalm 11.4; Psalm 103.19; Habakkuk 2.20; Zechariah 2.13) and God’s throne (Isaiah 66.1, Psalm 115.3, Ezekiel 1, Revelation 4-5). This heaven is the ‘source’ of God’s blessings and judgments - God hears from heaven, blesses from heaven, his wrath is revealed from heaven and so on (II Chron 7.14, Gen 19.24, Romans 1.18). It is in this heaven that the ‘real’ tabernacle / temple is to be found (Hebrews 8.5, 9.23) and where Christ did his real atoning work (Hebrews 9.12, 14, 24). It is therefore to this heaven that we ‘go’ when we pray and when we worship (Heb 6.19-20, 9.12, 24, 10.19-22, Revelation 4.1)

‘Heaven’ in this sense intersected with earth (a ‘bit’ of this heaven came to earth) in the Holy of Holies, and in the Spirit theophanies (Gen 3, Ex 19-24, Ex 40, I Kings 8, Haggai 2, Acts 2, 4.31) and, this ‘heaven’ was found on earth in the person of Christ (John 1).

This can be thought of as the home of the angels, the spiritual realm, the scene of some of the activities of the spiritual powers (Job 1-2, Luke 2.12, Matthew 18.10, Col 1.15-20, Ephesians 1.10, 6.12). It is where prophets received God’s word (I Kings 22.19-23, Jer 23) and the place from which Christ saw Satan fall and from which Satan was hurled (Luke 10.18; Rev 12.7-13). Stephen saw into heaven as he was dying because he saw Christ (Acts 7).

The Lord Jesus Christ came down from heaven (John 6.38) and is the man from heaven (I Cor 15.45-49). He has gone back into heaven (Acts 1) and it is where he dwells in his glorified body (Ephesians 1.20, 2.6). He has been granted authority over heaven as well as earth (Matthew 28.18, I Peter 3.22) and is thus our Master in heaven (Col 4.1). When he returns, he will come from heaven (I Thess 1.10). The Holy Spirit, too, came from heaven (Acts 2.2, 33 I Peter 1.12, John 1.32).

When a sinner repents there is joy in heaven (Luke 15.7) and the names of disciples are written in heaven (Luke 10.20). Believers are citizens of heaven (Philippians 3) and have a heavenly calling (Hebrews 3.1). They pray to their Father in heaven (Matthew 6) and are to lay up treasure in heaven (Matthew 6.20). Their inheritance (which is not heaven) is kept in heaven for them (I Peter 1.4).

But for all this, the word translated “heaven” in our English Bibles is not used for the future hope of the righteous. It is a present reality, God’s dimension. It is where the spirits of believers go to be with Christ until resurrection day. It is where our future is being prepared and guaranteed. But it is not that future. We shall not spend eternity in “heaven” but in the new heavens and the new earth.

Of the more than **250 times** that the greek word translated as “heaven” is used in the New Testament it is arguable that not once does it unambiguously refer to the future hope of the righteous. In fact, there are only three or four occasions where it is even a strong possibility that this is what is being referred to. This is staggering, given the way in which the word is normally used amongst English-speaking Christians.

This sloppy and misleading use of an important biblical word would matter even if it could not be shown that negative consequences flow from it. It would matter because we should be careful with the words that God has given us and because failure to be careful in this way is itself a spiritual issue. But in fact, it is clear that negative consequences do flow from this large gap between the way that the Bible uses a word and the way that we use

the English “equivalent”. Those consequences are the unearthly, immaterial, unphysical, floaty, vague, boring, disembodied associations which many, many Christians have with the idea of “heaven” – and the assumption that these represent the everlasting future of the righteous.

In fact, the hope of the righteous is emphatically embodied – it is to be like Christ! AND there is a perfectly good, biblical word which is very often used in the New Testament with a future reference and which (if “new heavens and new earth” is somehow felt to take too long to say!) would serve far, far better than “heaven” as a shorthand for the eternal hope of the righteous, the other side of judgment day. That word is “glory”. (Romans 2.7, 10; 5.2; 8.17, 21; I Cor 15.40-43; Phil 3.21; Col 1.27, 3.4; II Thess 1.10, 12; Titus 2.13; I Peter 5.1, 4, 10; Rev 21.11, 23-24).

Our greatest hope is the Lord Jesus Christ – beholding, reflecting, enjoying and sharing the glory of God in Christ by the Spirit in transformed bodies in a renewed cosmos as part of a perfect humanity.

NT USES OF “HEAVEN” (OURANOS)

How many of these are used without qualification to refer to the future blessed state of the righteous?

Matt 3:2	Matt 18:19	Luke 11:13	Acts 10:11	2Pet 3:13
Matt 3:16	Matt 18:23	Luke 11:16	Acts 10:12	Reve 3:1
Matt 3:17	Matt 19:12	Luke 12:33	Acts 10:16	Reve 4:1
Matt 4:17	Matt 19:14	Luke 12:56	Acts 11:5	Reve 4:2
Matt 5:3	Matt 19:21	Luke 13:19	Acts 11:6	Reve 5:3
Matt 5:10	Matt 19:23	Luke 15:7	Acts 11:9	Reve 5:13
Matt 5:12	Matt 20:1	Luke 15:18	Acts 11:10	Reve 6:13
Matt 5:16	Matt 21:25	Luke 15:21	Acts 14:15	Reve 6:14
Matt 5:18	Matt 22:2	Luke 16:17	Acts 17:24	Reve 8:1
Matt 5:19	Matt 22:30	Luke 17:24	Acts 22:6	Reve 8:10
Matt 5:20	Matt 23:13	Luke 17:29	Roma 1:18	Reve 9:1
Matt 5:34	Matt 23:22	Luke 18:13	Roma 10:6	Reve 10:1
Matt 5:45	Matt 24:29	Luke 18:22	1Cor 8:5	Reve 10:4
Matt 6:1	Matt 24:30	Luke 19:38	1Cor 15:47	Reve 10:5
Matt 6:9	Matt 24:31	Luke 20:4	2Cor 5:1	Reve 10:6
Matt 6:10	Matt 24:35	Luke 20:5	2Cor 5:2	Reve 10:8
Matt 6:20	Matt 24:36	Luke 21:11	2Cor 12:2	Reve 11:6
Matt 6:26	Matt 25:1	Luke 21:26	Gala 1:8	Reve 11:12
Matt 7:11	Matt 26:64	Luke 21:33	Ephe 1:10	Reve 11:13
Matt 7:21	Matt 28:2	Luke 22:43	Ephe 3:15	Reve 11:15
Matt 8:11	Matt 28:18	Luke 24:51	Ephe 4:10	Reve 11:19
Matt 8:20	Mark 1:10	John 1:32	Ephe 6:9	Reve 12:1
Matt 10:7	Mark 1:11	John 1:51	Phil 3:20	Reve 12:3
Matt 10:32	Mark 4:32	John 3:13	Colo 1:5	Reve 12:4
Matt 10:33	Mark 6:41	John 3:27	Colo 1:16	Reve 12:7
Matt 11:11	Mark 7:34	John 3:31	Colo 1:20	Reve 12:8
Matt 11:12	Mark 8:11	John 6:31	Colo 1:23	Reve 12:10
Matt 11:23	Mark 10:21	John 6:32	Colo 4:1	Reve 12:12
Matt 11:25	Mark 11:25	John 6:33	1The 1:10	Reve 13:6
Matt 12:50	Mark 11:30	John 6:38	1The 4:16	Reve 13:13
Matt 13:11	Mark 11:31	John 6:41	2The 1:7	Reve 14:2
Matt 13:24	Mark 12:25	John 6:42	Hebr 1:10	Reve 14:7
Matt 13:31	Mark 13:25	John 6:50	Hebr 4:14	Reve 14:13
Matt 13:32	Mark 13:27	John 6:51	Hebr 7:26	Reve 14:17
Matt 13:33	Mark 13:31	John 6:58	Hebr 8:1	Reve 15:1
Matt 13:44	Mark 13:32	John 12:28	Hebr 9:23	Reve 15:5
Matt 13:45	Mark 14:62	John 17:1	Hebr 9:24	Reve 16:11
Matt 13:47	Mark 16:19	Acts 1:10	Hebr 11:12	Reve 16:21
Matt 13:52	Luke 2:15	Acts 1:11	Hebr 12:23	Reve 18:1
Matt 14:19	Luke 3:21	Acts 2:2	Hebr 12:25	Reve 18:4
Matt 16:1	Luke 3:22	Acts 2:5	Hebr 12:26	Reve 18:5
Matt 16:2	Luke 4:25	Acts 2:19	Jame 5:12	Reve 18:20
Matt 16:3	Luke 6:23	Acts 2:34	Jame 5:18	Reve 19:1
Matt 16:17	Luke 8:5	Acts 3:21	1Pet 1:4	Reve 19:11
Matt 16:19	Luke 9:16	Acts 4:12	1Pet 1:12	Reve 19:14
Matt 18:1	Luke 9:54	Acts 4:24	1Pet 3:22	Reve 20:1
Matt 18:3	Luke 9:58	Acts 7:42	2Pet 1:18	Reve 20:9
Matt 18:4	Luke 10:15	Acts 7:49	2Pet 3:5	Reve 20:11
Matt 18:10	Luke 10:18	Acts 7:55	2Pet 3:7	Reve 21:1
Matt 18:14	Luke 10:20	Acts 7:56	2Pet 3:10	Reve 21:2
Matt 18:18	Luke 10:21	Acts 9:3	2Pet 3:12	Reve 21:10

SOME NT REFERENCES TO 'GLORY'

How many of these either have reference to the content of the Christian's hope or illumine the nature of that hope? ("Glory" as a) a characteristic of God's life b) the other side of suffering c) life/the world as it should be (i.e. salvation) d) related to resurrection)

1. Mt 16:27 - For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.
2. Mt 19:28 - Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man is seated on the throne of his glory, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel.
3. Mt 25:31 - When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.
4. Mk 10:37 - And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."
5. Lk 9:31 - They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. 32 Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him.
6. Lk 24:26 - Was it not necessary that the Messiah should suffer these things and then enter into his glory?
7. Jn 1:14 - And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth.
8. Jn 2:11 - Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.
9. Jn 7:39 - Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.
10. Jn 17:5 - So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed.
11. Jn 17:24 - Father, I desire that those also, whom you have given me, may be with me where I am, to see my glory, which you have given me because you loved me before the foundation of the world.
12. Ac 7:55 - But filled with the Holy Spirit, he gazed into heaven and saw the glory of God and Jesus standing at the right hand of God.
13. Ro 2:7 - to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life;
14. Ro 2:10 - but glory and honor and peace for everyone who does good, the Jew first and also the Greek.
15. Ro 5:2 - through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God.
16. Ro 8:17 - and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him. 18 I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us.
17. Ro 8:21 - that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God.
18. Ro 8:30 - And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.
19. Ro 9:23 - and what if he has done so in order to make known the riches of his glory for the objects of mercy, which he has prepared beforehand for glory—
20. 1 Co 15:40 - There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.
21. 1 Co 15:43 - It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.
22. 2 Co 3:7 - Now if the ministry of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses' face because of the glory of his face, a glory now set aside, 8 how much more will the ministry of the Spirit come in glory? 9 For if there was glory in the ministry of condemnation, much more does the ministry of justification abound in glory! 10 Indeed, what once had glory has lost its glory because of the greater glory; 11 for if what was set aside came through glory, much more has the permanent come in glory!
23. 2 Co 3:18 - And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.
24. 2 Co 4:6 - For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.
25. 2 Co 4:17 - For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure,
26. Eph 1:6 - to the praise of his glorious grace that he freely bestowed on us in the Beloved.
27. Eph 1:12 - so that we, who were the first to set our hope on Christ, might live for the praise of his glory.
28. Eph 1:14 - this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.
29. Eph 1:18 - so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints,
30. Php 2:11 - and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
31. Php 3:21 - He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself.
32. Col 1:27 - To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.
33. Col 3:4 - When Christ who is your life is revealed, then you also will be revealed with him in glory.
34. 1 Th 2:12 - urging and encouraging you and pleading that you lead a life worthy of God, who calls you into his own kingdom and glory.
35. 2 Th 1:9 - These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might,
36. 2 Th 1:10 - when he comes to be glorified by his saints and to be marveled at on that day among all who have believed, because our testimony to you was believed.
37. 2 Th 1:12 - so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.
38. 2 Th 2:14 - For this purpose he called you through our proclamation of the good news, so that you may obtain the glory of our Lord Jesus Christ.

39. 1 Ti 1:17 - To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.
40. 1 Ti 3:16 - Without any doubt, the mystery of our religion is great: He was revealed in flesh, vindicated in spirit, seen by angels, proclaimed among Gentiles, believed in throughout the world, taken up in glory.
41. 2 Ti 2:10 - Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory.
42. Tit 2:13 - while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ.
43. Heb 1:3 - He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word. When he had made purification for sins, he sat down at the right hand of the Majesty on high,
44. Heb 2:7 - You have made them for a little while lower than the angels;
45. you have crowned them with glory and honor,
46. Heb 2:9 - but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone. 10 It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.
47. 1 Pe 1:7 - so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise and glory and honor when Jesus Christ is revealed. 8 Although you have not seen him, you love him; and even though you do not see him now, you believe in him and rejoice with an indescribable and glorious joy,
48. 1 Pe 1:11 - inquiring about the person or time that the Spirit of Christ within them indicated when it testified in advance to the sufferings destined for Christ and the subsequent glory.
49. 1 Pe 1:21 - Through him you have come to trust in God, who raised him from the dead and gave him glory, so that your faith and hope are set on God.
50. 1 Pe 4:13 - But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed. 14 If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you.
51. 1 Pe 4:16 - Yet if any of you suffers as a Christian, do not consider it a disgrace, but glorify God because you bear this name.
52. 1 Pe 5:1 - Now as an elder myself and a witness of the sufferings of Christ, as well as one who shares in the glory to be revealed, I exhort the elders among you
53. 1 Pe 5:4 - And when the chief shepherd appears, you will win the crown of glory that never fades away.
54. 1 Pe 5:10 - And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.
55. 2 Pe 3:18 - But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.
56. Jud 24 - Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing, 25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, power, and authority, before all time and now and forever. Amen.
57. Re 1:6 - and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.
58. Re 4:9 - And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives forever and ever,
59. Re 4:11 - "You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created."
60. Re 5:12 - singing with full voice, "Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and blessing!"
61. Re 5:13 - Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, "To the one seated on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"
62. Re 19:1 - After this I heard what seemed to be the loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation and glory and power to our God,
63. Re 19:7 - Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his bride has made herself ready;
64. Re 21:11 - It has the glory of God and a radiance like a very rare jewel, like jasper, clear as crystal.
65. Re 21:23 - And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. 24 The nations will walk by its light, and the kings of the earth will bring their glory into it.
66. Re 21:26 - People will bring into it the glory and the honor of the nations.

A nice bit of Graeme Goldsworthy on the *The New Creation*

The bodily resurrection of Jesus dominates the New Testament understanding of the gospel. This emphasis in no way detracts from the death of Jesus as the perfect offering by which our sins are covered. The resurrection is central because it presupposes his death, and because it stands as the new beginning of the human race. It may be for this reason that the birth of Jesus as the new creation is not a theme developed in the New Testament. The new humanity rises in the resurrection of Jesus, and in our own bodily resurrection our participation in the Kingdom will cease to be one which is experienced by faith alone, and will become a fact of our total experience. Thus we are born again by Christ's resurrection (1 Pet 1:3), and through his resurrection we enter newness of life (Rom 6:4-11).

The consummation, then, is perceived as being the event that takes place when Christ is revealed in glory. The life in the Spirit, which is the life of faith, continues for a time. It is a life of suffering (Rom 8:18). At the same time the whole creation, which has been subjected to futility, waits with longing, for the final redemption of our bodies (Rom 8:11, 19-23). The resurrection of the children of God will signal the final redemption and renewal of the whole creation. This involvement of the physical body along with the physical creation in the regeneration is one main reason why regeneration should not be thought of exclusively as God giving new life to our spirits. The New Testament constantly repudiates the Greek Gnostic notions of salvation of the immortal soul alone. Texts dealing with the soul between death and resurrection are very scarce. But texts dealing with the resurrection of the whole person abound throughout the whole New Testament.

By now it should be absolutely obvious that the Old Testament references to the kingdom being on earth and populated by people cannot be spiritualized away. Once we accept that Jesus rose bodily, even though his resurrection body was not exactly as it had been before, the physical component of the Kingdom is clear. Those texts which support the ideas of souls going to heaven (for example, 2 Cor. 5:1-10) see it as a purely temporary situation. Peter's description of the new heaven (sky above) and new earth is drawn directly from Isaiah 65:17 (2 Pet. 3:13), which in turn is based on Genesis 1:1. So also, the marvellous description of the kingdom in Revelation 21 and 22 is based on a number of Old Testament passages. But there is no suggestion that is mere symbolism which must be interpreted in a spiritualized way.

For John, the consummation is the open fulfilment of the Old Testament hope. There is a new heaven and a new earth and a new Jerusalem coming down out of heaven (Rev 21:1-2). Some may think of the heavenly Jerusalem as a place in the heavens. But John describes it as *from* heaven and coming down onto the new earth. That which the tabernacle and temple pointed to, the dwelling of God with his people, becomes a reality (Rev. 21:3). The regeneration is now complete (Rev. 21:5), and thus there is no longer any need for 'government outposts and agencies', such as the temple which is the symbol of God's presence, for he is present and is also the source of all light (Rev. 21:22-23). The old images of Eden are there joined with those of the holy city and throne (Rev. 22:1-2, cf. Ezk. 47:1-12).

All sorts of questions no doubt spring to mind about what the new earth will be like. Most of them will have to remain unanswered in this life since scripture provides little information. One thing is for sure: the biblical view of the total regeneration of all things really beats the pagan view of an eternity spent as disembodied souls with only the odd cloud or two for support!

(Graeme Goldsworthy, *According to Plan* (1991) IVP pages 298-300)

4. At home in the “world” or not?

Run through the following and evaluate it paragraph by paragraph

This world IS my home

1. A great deal of world-denying, pessimistic pietism flows from a misreading of the *exiles and strangers* language of Scripture. Is the world our home or not?
2. The word “world” might be used in various ways and so the question should be met with the usual scholastic response: “world, in what sense?”
3. Ask another question, “Does the world belong to the Lord Jesus Christ or to Satan?” Again, the answer is, of course, “world, in what sense?”
4. The world - all of space and time, all of creation, every person, object and event - belongs to Jesus by the righteous grant of the Father. All things have been put into Jesus's hands, he is the heir of all things, all authority in heaven and on earth is his ... and so on. The world belongs to Jesus by right. So any claim that Satan might make to this world - all space and time - is illegitimate. The world does not belong to him.
5. And since this world (transformed by resurrection power) will be my home for ever and ever after judgment day and since this world belongs by right to Jesus and since space and time as such are good and not evil things and since Christ is in the business of subduing all things to himself, then emphatically, definitely, and delightfully this world IS my home. I belong to THIS space and time and Satan is a squatter who is in the process of being evicted. The only way in which this world is not my home is that, at the moment, the squatter is organizing many of the ways in which the house is run. But that is no reason to cede the house to him.
6. However, the world as "human beings living in rebellion against and alienation from God" is under the influence, the *de facto* rule, the god-ship of Satan - "the whole world lies in the arms of the evil one". This is the “world” as a system of life defined by the hatred of God. And when Christians say "this world is not our home" and that we are "exiles and strangers in the world" then we mean that so far as what we see around us is still under the (illegitimate and doomed) influence of Satan then we do not belong to it and we cannot be at ease in it.
7. In summary:
 - a) Christians are exiles and strangers from the “world” meaning the “realm and system of Satan”
 - b) Christians are exiles and strangers from the “world” meaning “this society and this planet *so far as* they still suffer from the illegal and deadly influence of Satan”. But that *so far as* is unjustified, temporary, partial and receding
 - c) Christians are gorgeously at home in this world so far as it belongs to their Lord and will (renewed on the Last Day) be their dwelling-place for ever and ever. And that *so far as* is well-founded, everlasting, universal by right, and increasing in fact.
8. And, this being the case, Christians should not try to flee from this world in disgust, or to escape it by spiritual exercises, far less to denounce it as irredeemably lost. On the contrary, gladly affirming our Lord's ownership we should strive to hasten the squatter's eviction and proceed apace with the spring-cleaning and re-decorating made necessary by his disgusting tenancy.
9. In the ways that count and the ways that will last forever this world is definitely my home. Satan, get lost!

5. Hope

1. Think of two personal examples of how the certainty of some future good motivates you in the present.
2. In what ways is it true and in what ways false to say that non-Christians are “without hope” in the world?
3. What are the main things which non-Christians hope for – consider their security, permanence, worthwhileness and the impact of these hopes on non-Christian’s lives.
4. How would you respond to the accusation that Christian hope is
 - a sop – which prevents people from being as outraged about current injustice as they ought to be
 - a prop – to console Christians for their psychological weakness and personal failures
5. Look at any three of the eighteen passages below, state a single truth about Christian hope from each and then consider the implications of that truth.

Romans 5.1-5

Romans 8.18-39

Romans 12.12

II Corinthians 3.12

Ephesians 1.18

Ephesians 2.12

Colossians 1.5

Colossians 1.23

Colossians 1.27

I Thessalonians 1.3

I Thessalonians 4.13

I Timothy 1.1

Titus 1.2

Titus 2.13

Titus 3.7

Hebrews 6.18-19

Hebrews 11.1

I John 3.3

6. Neither John 13.1-3 nor Hebrews 12.1-3 use the word ‘hope’ and yet both are superb examples of how certainty about the future influences the present. What, in particular does Jesus do or bear in the present because of his certainty about the future? Discuss parallel applications in your own life.
7. What, practically, can we do to ensure that we THINK about our future hope and how can we help one another in this?
8. Since the Lord Jesus Christ is himself the ultimate content of our hope, take time to consider just what it is that makes him so worthy of our praise, devotion, obedience and submission.

6. 50 quotations

1. The human mind of the ascended and glorified Christ is the place where the perfect revelation of the Father is contained in one unified act of contemplation and is thence communicated to Christ's body the Church and to its members according to their need and condition. E.L. Mascall
2. A happiness of whose excellence the minutest part would scarce be told if all were said that the tongues of all men can say - Calvin
3. In the beatific vision we shall be supremely and immeasurably happy but we shall not be thinking about our happiness. We shall be thinking about God, and that is why we shall be supremely and immeasurably happy. Mascall
4. Joy is the serious business of heaven. C S Lewis
5. What the blessed will 'do' in the world to come ... images of enjoying beauty and playing games. These are activities whose value and meaning lie wholly in themselves, not in their contribution to the achievement of a further goal or purpose ... God himself is the goal for which we were created and which, once attained, will proved endlessly satisfying. Bauckham/Hart
6. As little as children know in their mother's womb about their birth, so little do we know about life everlasting. Luther
7. Sexual love is not in itself immortalisable, but it points beyond itself to possibilities of ecstasy and union which are indeed among the highest spiritual capacities and values and therefore quintessential candidates for being made imperishable in the resurrection world. One presumes that there such ecstasy and spiritual union lose not only their physical base but also their relatively exclusive quality. Brian Hebblethwaite
8. Even a heavenly life . . . would still be a forward-looking life.... The blessed would always have new discoveries awaiting them, more to learn than they had already found out of unspeakable riches of God. And in the same way, if we are to think morally of Heaven we should, I suggest, think of it as a land where charity grows, where each citizen learns to glow more and more with an understanding love, not only of the common king, but of his fellow citizens. A E Taylor
9. The reason why the notions of the beatific vision and the communion of saints are inseparable in the Christian doctrine of heaven is that God himself, in whom we shall find our true being and destiny is the trinitarian relational God of love given and love received. Brian Hebblethwaite
10. Man - man in Christ, man in whom the healing and transforming grace of God is already at work - is to be the instrument and the agent through whom the transfiguration of the world, the gathering up of all things in Christ, is to be achieved. Not only the great and impressive organisations for human welfare and progress, but the conscientious work of every individual man and woman, if is offered to God by each according to the light which he has received, is the transfiguration of that small bit of the created world of which his life and work is set. It is an element in the one great process of restoration and fulfilment which will reach its climax and perfection in the Last Day, when Christ will deliver up the kingdom to God the Father, and God will be all in all. E.L. Mascall
11. The new world will be born out of this world; it will not be another, a new world, but this old world renewed. - H. Berkhof
12. Heaven is the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness - Catechism of the Catholic Church
13. We can either throw ourselves in an ecstasy of adoration and gratitude into the arms of self-existent Love and find therein all the goodness and joy that we have known in this life and an infinity besides, or we can repel it in a brutish and ridiculous attempt to affirm our own self-sufficiency and be left for all eternity with nothing but our own resentful and self-lacerating selves. E.L. Mascall
14. There we shall rest and we shall see; we shall see and we shall love; we shall love and we shall praise. Behold what shall be in the end and shall not end. - Augustine
15. God's people will be more truly themselves. We sometimes speak of somebody who has been very sick being 'just a shadow of their former self'. But what Paul seems to be saying is that human beings are just a shadow of their *future* selves. God has prepared a larger selfhood which is the true fulfillment of all that they are at the moment, which will be the final glorious enriching of it. Everything that humans, at their deepest and best moments, are reaching out for, struggling after, longing for, and dreaming of, will finally be fulfilled. N.T.Wright
16. Throughout the NT we don't hear so much about going to heaven when we die, as about the new heavens and the new earth that God will make. In other words, God's space and human space will be brought together and, as it were, married. N.T.Wright
17. We are expecting something more glorious and more fully physical, more thoroughly able to resonate with the creative love of God. N.T.Wright
18. When someone believes the gospel another part of new creation bursts in upon the world ...The new creation is a spectacularly important doctrine. So many Christians miss out on it because they assume that our ultimate goal is to escape this present world and go to a better one, somewhere totally different ... The NT vision is of the present creation being recreated, being made new, by God. This newness is anticipated when people are joined to Christ [and brought to fulness at the end of history when earth is joined to heaven.] N.T.Wright
19. Paul therefore tells the Corinthians that they find themselves poised between the beginning of the resurrection and the completion of the resurrection. Jesus passed through death, through the grave, and on into a mode of existence never known before, the beginning of God's new creation. Paul is anxious that the Corinthians should not imagine that they have already received everything that God has promised as part of the new creation. If they think that they will fail to see the glory awaiting them, when God does for them what he has done for Jesus, completing his plans to renew the whole world, to make all things new, so that God may be all in all. N.T.Wright
20. There is a sense of shame when a body is put into the earth, a sense of sorrow that something good and God-given has gone. Something that was full of life, full of the potential for love and laughter, freedom and joy, has now decayed. But when it is raised, when God gives to this person a new body, they will once again be all that they were, but, so to speak, even more so. They will be full of the love of God, full of the breath of God, full of the new life of God, and they will never lose it. They will be

truly what God made them to be. In other words they will be full of glory ... raised in power, raised with the ability to do and be all that God intends for us as human beings. N.T.Wright

21. The Christian hope is not, then, despite popular impressions that we will simply 'go to heaven when we die'. As far as it goes, that statement is all right; after death those who love God will be with him, will be in his dimension. But the final Christian hope is that the two dimensions, heaven and earth, at present separated by a veil of invisibility caused by human rebellion, will be united together, so that there will be new heavens and a new earth. Heaven isn't, therefore, an escapist dream to be held out as a carrot to make people better behaved; just as God isn't an absentee landlord who looks down from a great height to see what his tenants are doing and to tell them they mustn't. Heaven is the extra dimension, the God-dimension, of all our present reality; and the God who lives there is present to us, present with us, sharing our joys and our sorrows, longing as we are longing for the day when his whole creation, heaven and earth together, will perfectly reflect his love, his wisdom, his justice, and his peace. N.T.Wright
22. Talking of 'going to heaven when you die', or of 'being in paradise' is in fact one way of answering that question: we go to rest and wait. 'The souls of the righteous are in God's hand, at peace.' But we wait for something more: for the new world, the marriage of heaven and earth and the renewal of both. Whatever you decide about the chronology of life after death, 'heaven' by itself is not the ultimate destination of the Christian. Heaven, or as some Jews called it, 'paradise', is a temporary resting-place, in between bodily death and bodily resurrection. N.T.Wright
23. People who ask, 'What will heaven be like?' show, therefore, that they've missed the point. The ultimate destination of Jesus' followers is the renewed earth, which will be joined together with the renewed heaven, to make a world with extra dimensions - just as Jesus' new body seems to have had extra dimensions. When we speak of life after death, therefore, as of course we must both in comfort and in hope, let us school ourselves to speak of it Christianly, and not slide back into the half-light of mere 'immortality'. God's future for his people is a newly embodied life on a renewed earth, married to a renewed heaven. This is the hope that followers of Jesus must keep before their eyes. N.T.Wright
24. More than any other time in history, mankind faces a crossroads. One path leads to despair and utter hopelessness. The other, to total extinction. Let us pray we have the wisdom to choose correctly. Woody Allen
25. Where there is no hope, there can be no endeavor. Samuel Johnson
26. Hope springs eternal in the human breast; man never is but always to be blest. Alexander Pope
27. Hope is the mother of patience. William Jenkyn
28. My future is as bright as the promises of God. Adoniram Judson
29. All hope abandon, ye who enter here. Dante
30. Hell is God's cosmic rubbish dump, and all who go there become the garbage of the universe - wasted and worthless. Blanchard
31. What then is the single greatest factor that makes hell to be hell? The answer is the presence of God.
32. God does not send people to hell, he sends sinners to hell. Benton
33. The creatures came rushing on, their eyes brighter and brighter as they drew nearer and nearer to the standing Stars. But as they came right up to Aslan one or other of two things happened to each of them. They all looked straight in his face, I don't think they had any choice about that. And when some looked, the expression of their faces changed terribly - it was fear and hatred And all the creatures who looked at Aslan in that way swerved to their right, his left, and disappeared into his huge black shadow, which streamed away to the left of the doorway. The children never saw them again. ... But the others looked in the face of Aslan and loved him, though some of them were very frightened at the same time. And all these came in at the door, in on Aslan's right. From *The Last Battle* by C.S. Lewis
34. Earth, I think, will not be found by anyone to be in the end a very distinct place. I think earth, if chosen instead of Heaven, will turn out to have been, all along, only a region in Hell: and earth, if put second to Heaven, to have been from the beginning a part of Heaven itself. From *The Great Divorce* by C.S. Lewis
35. Napoleon was there all right. He was walking up and down - up and down all the time - left-right, left-right - never stopping for a moment. The two chaps watched him for about a year and he never rested. And muttering to himself all the time. 'It was Soult's fault. It was Ney's fault. It was Josephine's fault. It was the fault of the Russians. It was the fault of the English.' Like that all the time. Never stopped for a moment. A little, fat man and he looked kind of tired. But he didn't seem able to stop it. (ibid)
36. They were all fixed faces, full not of possibilities but of impossibilities, some gaunt, some bloated, some glaring with idiotic ferocity, some drowned beyond recovery in dreams; but all, in one way or another, distorted and faded. (ibid)
37. 'Look', my Teacher said, and with the word he went down on his hands and knees. I did the same and presently saw that he had plucked a blade of grass. Using its thin end as a pointer, he made me see, after I had looked very closely, a crack in the soil so small that I could not have identified it without this aid.
'I cannot be certain', he said, 'that this is the crack ye came up through. But through a crack no bigger than that ye certainly came.'
.... 'Do you mean then that Hell ... is down in some little crack like this?'
'Yes. All Hell is smaller than one pebble of your earthly world: but it is smaller than one atom of this world, the Real World. Look at yon butterfly. If it swallowed all Hell, Hell would not be big enough to do it any harm or to have any taste.'
'It seems big enough when you're in it, Sir.'
'And yet all loneliness, angers, hatreds, envies and itchings that it contains, if rolled into one single experience and put into the scale against the least moment of the joy that is felt by the least in Heaven, would have no weight that could be registered at all. Bad cannot succeed even in being bad as truly as good is good. If all Hell's miseries together entered the consciousness on yon wee yellow bird on the bough there, they would be swallowed up without trace, as if one drop of ink had been dropped into that Great Ocean to which your terrestrial Pacific itself is only a molecule.' (ibid)

38. He so loves His world that He has given Himself to it, in the person of His Son, and thus he has again brought our race, and through our race, His whole Cosmos, into a renewed contact with eternal life. To be sure, many branches and leaves fell off the tree of the human race, yet the tree itself shall be saved; on its new root in Christ, it shall once more blossom gloriously. For regeneration does not save a few isolated individuals, finally to be joined together mechanically as an aggregate heap. Regeneration saves the organism, itself, of our race. Kuyper
39. Respecting the extent and scope of hell: It is only a spot in the universe of God. Compared with heaven, hell is narrow and limited. The kingdom of Satan is insignificant in contrast with the kingdom of Christ. In the immense range of God's dominion, good is the rule, and evil is the exception. Sin is a speck upon the infinite azure of eternity; a spot on the sun. Hell is only a corner of the universe. ... Some angels and men will forever be the enemies of God. But their number, compared with that of unfallen angels and redeemed men, is small. ... The number of the lost ... is never emphasized and enlarged upon [in the way that the number of the saved is]. W.G.T. Shedd
40. The damned will be so completely excluded from the redeemed community and the realm of transfiguration that they will simply be no longer visible; they will just have ceased to count - Mascall
41. Hell - The NT views hell (Gehenna, as Jesus calls it, the place of incineration, Matt 5.22 18.9) as the final abode of those consigned to eternal punishment at the Last Judgment (Matt 25.41-46 Rev 20.11-15). It is thought of as a place of fire and darkness (Jude 7, 13), of weeping and grinding of teeth (Matt 8.12 13.42, 50; 22.13; 24.51; 25.30), of destruction (2 Thess 1.7-9; 2 Peter 3.7 1 Thess 5.3), of torment (Rev 20.10 Luke 16.23) - in other words, of total distress and misery. Packer
42. Bonar and M'Cheyne met one Monday. M'Cheyne asked Bonar what he had preached upon the previous day. On receiving the answer, 'I preached upon the eternal suffering of the damned in hell', M'Cheyne asked, 'And did you preach it with tears?'
43. Standing in the doorway, illuminated by the shivering flames in Lupin's hand, was a cloaked figure that towered to the ceiling. Its face was completely hidden beneath its hood. Harry's eyes darted downwards, and what he saw made his stomach contract. There was a hand protruding from the cloak and it was glistening, greyish, slimy-looking and scabbed, like something dead that had decayed in water ...
44. It was visible only for a split second. As though the creature beneath the cloak sensed Harry's gaze, the hand was suddenly withdrawn into the folds of the black material. And then the thing beneath the hood, whatever it was, drew a long, slow, rattling breath, as though it was trying to suck something more than air from its surroundings. An intense cold swept over them all. Harry felt his own breath catch inside his chest. The cold went deeper than his skin. It was inside his chest, it was inside his very heart ... (*Harry Potter and the Prisoner of Azkaban* J.K. Rowling 65-66)
45. "The Dementors affect you worse than the others because there are horrors in your past that the others don't have ... Dementors are among the foulest creatures that walk this earth. They infest the darkest, filthiest places, they glory in decay and despair, they drain peace, hope and happiness out of the air around them ... Get too near a Dementor and every good feeling, every happy memory, will be sucked out of you. If it can, the dementor will feed on you long enough to reduce you to something like itself - soulless and evil. You'll be left with nothing but the worst experiences of your life ..." (ibid 140)
46. "What's under a Dementor's hood?"
Professor Lupin lowered his bottle thoughtfully.
"Hmmm ... well, the only people who really know are in no condition to tell us. You see, the Dementor only lowers its hood to use its last and worst weapon."
"What's that?"
"They call it the Dementor's Kiss," said Lupin, with a slightly twisted smile. "It's what Dementors do to those they wish to destroy utterly. I suppose there must be some kind of mouth under there, because they clamp their jaws upon the mouth of the victim - and suck out his soul."
Harry accidentally spat out a bit of Butterbeer.
"What - they kill?"
"Oh no," said Lupin. "Much worse than that. You can exist without your soul, you know, as long as your brain and heart are still working. But you'll have no sense of self any more, no memory, no ... anything. There's no chance at all of recovery. You'll just - exist. As an empty shell. And your soul is gone for ever ... lost." (ibid 182-83)
47. 'The Eagle is right', said the Lord Digory. 'Listen, Peter. When Aslan said you could never go back to Narnia, he meant the Narnia you were thinking of. But that was not the real Narnia. That had a beginning and an end. It was only a shadow or a copy of the real Narnia which has always been here and will always be here: just as our world, England and all, is only a shadow or copy of something in Aslan's real world. You need not mourn over Narnia, Lucy. All of the old Narnia that mattered, all the dear creatures, have been drawn into the real Narnia through the Door. And of course it is different - as different as a real thing is from a shadow or as waking life is from a dream.' C.S. Lewis - *The Last Battle*
48. 'Of course, Daughter of Eve,' said the Faun. 'The further up and the further in you go, the bigger everything gets. The inside is larger than the outside.' Lucy looked hard at the garden and saw that it was not really a garden but a whole world, with its own rivers and woods and sea and mountains. But they were not strange: she knew them all. 'I see,' she said. 'This is still Narnia, and more real and more beautiful than the Narnia down below, just as it was more real and more beautiful than the Narnia outside the stable door! I see ... world within world, Narnia within Narnia ...' 'Yes,' said Mr Tumnus, 'like an onion: except that as you go in and in, each circle is larger than the last.' C.S. Lewis - *The Last Battle*
49. The light ahead was growing stronger. Lucy saw that a great series of many-coloured cliffs led up in front of them like a giant's staircase. And then she forgot everything else, because Aslan himself was coming, leaping down from cliff to cliff like a living cataract of power and beauty ... C.S. Lewis - *The Last Battle*
50. 'There really was a railway accident,' said Aslan softly. 'Your father and mother and all of you are - as you used to call it in the Shadowlands - dead. The term is over: the holidays have begun. The dream is ended: this is the morning.' And as He spoke He no longer looked to them like a lion; but the things that began to happen after that were so great and beautiful that I cannot write them. And for us this is the end of all the stories, and we can most truly say that they all lived happily ever after. But for them it was only the beginning of their real story. All their life in this world and all their adventures in Narnia had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story which no-one on earth has read: which goes on forever: in which every chapter is better than the one before. C.S. Lewis - *The Last Battle*