

The Arrival of Heaven

WEEKLY BIBLE STUDY

Last in a six-part series

June 19, 2022

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Revelation 21:1-5; 22:1-5, 17-21 (NIV)

Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. ²I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. ⁴He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”

⁵He who was seated on the throne said, “I am making everything new!” Then he said, “Write this down, for these words are trustworthy and true.”

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb ²down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. ³No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. ⁴They will see his face, and his name will be on their foreheads. ⁵There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

¹⁷The Spirit and the bride say, “Come!” And let the one who hears say, “Come!” Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.

¹⁸I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll.

¹⁹And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll.

²⁰He who testifies to these things says, “Yes, I am coming soon.”

Amen. Come, Lord Jesus.

²¹The grace of the Lord Jesus be with God’s people. Amen.

All shall be well.

And all shall be well.

And all manner of thing shall be well.

Julian of Norwich (1343-1416?)

And now, with the arrival of heaven, it is so.

As we approach the end of the story, a few things are clear, set out in chapters 19 & 20. God wins. Satan loses. Jesus reigns. And at the very end of all this, just before the arrival of the “new heaven and new earth” (Rev. 21:1), all the dead are resurrected. On this point, there is much support in the New Testament. Just as Jesus was raised, so shall we all be raised. We affirm this in the Apostles’ Creed and its promise of the “resurrection of the body.”

It is important to grasp that across the entire Bible, Old Testament and New, this resurrection is of all people, those who have come to God and those who have not. *All* people.

And then all people, now resurrected, stand to be judged, each “according to what they had done” (20:13). All this is recorded in a book, what we might call the book of merit. I don’t know about you, but many of my entries in this book deserve God’s condemnation.

Blessedly, however, there is a second book, the “book of life” (20:12). And all those whose names are found in that book go on to eternity with God and one another in the “new heaven and new earth.” Of course, in whom is there life? In the Father, the Son, and the Holy Spirit – no one else. Jesus is, as he said, the “resurrection and the life” (John 11:25). We are made right with God by trusting in Jesus, in his rescue of us. This is the New Testament through and through. Those whose names are written in the book of life are marked by their faith in Christ.

Then, John’s final visions paint stunning images of the fulfillment of God’s promises. After everything went so tragically wrong in the Garden, God came to Abraham and Sarah and promised to put things right through them, so that all the families of the earth would be blessed through them (Genesis 12:3). And in Rev. 22, the leaves of the tree of life (the tree from the Garden of Eden story) are for “the healing of the nations.”

Moses could not see the face of God and live (Exodus 33:12-23) but here in Revelation 22, we are told that God’s people “will see his face and his name will be on their forehead.”

The prophets looked ahead to an enormous burst of God’s creativity with the arrival of a new heaven and new earth (Isaiah 65:17). Now in Revelation 21:1, they arrive; heaven comes to earth. Or to put it better, earth and heaven become one.

Every hope, every dream that lies in our hearts comes to its realization in these last two chapters. Reconciliation, hope, health, peace, joy, and life itself. They are all here in the abundance of God’s grace.

And as with the rest of Revelation, the closing visions are like a stained glass window in which each fragment of glass is borrowed from earlier in the story that began with Genesis. The “new heaven and new earth” is from Isaiah 65 and 66. The loud voices from the throne sing from Ezekiel, as well as Isaiah 35 and 65. The water of life evokes for us the story of Jesus and the Samaritan woman at the well to whom he promises “a spring of water that gushes up to eternal life” (John 4). There is the tree of life, which we have not seen since Genesis 3 when the humans were exiled from the Garden of Eden, denying them access to this tree that gives eternal life.

Of course, much of this can be hard to see. The library of sacred writings we call the Bible is vast. It’s easy to get lost in its expanse. 66 books. 1,189 chapters. 31,102 verses¹. Written, compiled, and edited over many centuries. Millennia ago. Yet, there is an over-arching narrative to this vast library. Here is the story, told not in six acts, but in 109 words:

God created the cosmos, pronounced it good, and made humans in his image. He gave them a beautiful place to live and work. Yet, tragically, they tossed it all away for the chance to be like gods themselves. So God set about to put things right. God chose a people, Abraham and his descendants, through whom this restoration would proceed. In the end, God, in the person of Jesus Christ, did for Israel and all humanity what they were and we still are unable to do for ourselves – simply to love God and to love neighbor, thereby enabling the rescue of God’s people and the restoration of God’s good creation.

It is this restoration of God’s creation that is depicted at the end of Revelation with the arrival of the new heaven and new earth.

¹No need to e-mail me if you have a different number. It all depends on which translation is used, the underlying Hebrew and Greek texts, and who is doing the counting. It is helpful to remember that the original texts had no chapter and verse divisions; these were added much later.

The Holy City comes to us

One of the things that should surprise you the most about Revelation is that the holy city, the new Jerusalem, comes to earth, not vice versa. The story doesn't end with God's people being spirited away to some distant spot in the cosmos, but with heaven coming to earth. I am pretty sure this is not how many Christians envision eternity. Don't we head off to spend eternity in our true home, the "place" we came from? No. This is Plato creeping back into things again. In Revelation, the City of God, the new Jerusalem, the Holy City comes here! The city comes down out of heaven (21:10). N. T. Wright, one of the foremost New Testament scholars of our day helps us to grasp this crucial aspect of John's vision:

Heaven and earth, it seems, are not after all poles apart, needing to be separated forever when all the children of heaven have been rescued from this wicked earth. Nor are they simply different ways of looking at the same thing, as would be implied by some kinds of pantheism. No: they are different, radically different; but they are made for each other in the same way (Revelation is suggesting) as male and female. And, when they finally come together, that will be cause for rejoicing in the same way that a wedding is: a creational sign that God's project is going forwards; that opposite poles within creation are made for union, not competition; that love and not hate have the last word in the universe; that fruitfulness and not sterility is God's will for creation.

What is promised in this passage, then, is what Isaiah foresaw: a new heaven and a new earth, replacing the old heaven and the old earth, which were bound to decay. This doesn't mean, as I have stressed throughout, that God will wipe the slate clean and start again. If that were so, there would be no celebration, no conquest of death, no long preparation now at last complete. As the chapter develops, the Bride, the wife of the Lamb, is described lovingly: she is the new Jerusalem promised by the prophets of the Exile, especially Ezekiel. But, unlike in Ezekiel's vision, where the rebuilt Temple takes eventual center stage, there is no Temple in this city (21:22). The Temple in Jerusalem was always designed, it seems, as a pointer to, and an advance symbol for, the presence of God himself. When the

God creates everything and it is good

Even those who may know little else about the Bible are familiar with its opening: "In the beginning when God created the heavens and the earth, . . ." Most also know that God pronounced it good: "And God saw that the light was good; . . ." God created all that is – all matter, all energy – and, not surprisingly, it is a good creation. The final chapters of Revelation are a vision of God's restoration of his creation. When Revelation ends, the cosmic warp and distortion of sin has been washed away; creation again is as God created it to be.

Yet, despite all this, we humans seem to be drawn to the idea that the physical world is somehow inferior to the spiritual or, as some might say, "it is our souls that really matter, our bodies are just smelly, easy-to-break vessels for our souls." But this is not the Christian view.

Why does this matter? It matters for more reasons than I could touch on here, but let's look at one. Embracing the goodness and the inherent value of God's creation helps us to understand and to accomplish the work God has given us. This world is not a place to be escaped from or even tolerated as we await our trip to heaven. Yes, the world is in much need of renewal and restoration. There is often little evidence of God's kingdom. But our charge is to do all we can to make God's kingdom evident to all. We can't build the kingdom, that is God's work, but we can build *for* the kingdom. Every kind touch, every mouth we feed and body we clothe, every act of selfless giving, every word of truth, every work of beauty we create, all compassion, all sacrifice – none of it will be lost, all of it will be incorporated into God's renewal of creation.

reality is there, the signpost is no longer necessary. As in Romans and 1 Corinthians, the living God will dwell with and among his people, filling the city with his life and love, and pouring out grace and healing in the river of life that flows from the city out to the nations. There is a sign here of the future project that awaits the redeemed, in God's eventual new world. So far from sitting on clouds playing harps, as people often imagine, the redeemed people of God in the new world will be the agents of his love going out in new ways, to accomplish new creative tasks, to celebrate and extend the glory of his love.²

The End is a Who

I suppose we can't help but think of the Revelation's conclusion as "The End," like the final credits that roll at the end of a movie. Certainly, the Bible helps us to grasp God's story and our place in it. As Wright puts it, we are the ones in the story between Acts and Revelation. And, yes, one of the many gifts of the Jews to us all, as Tom Cahill put it, is the knowledge that we are headed somewhere, that history has an arc, a destination.

But we should never forget that at "The End," stands not an event or even a place, as wonderfully as that place might be depicted in John's visions. Standing there is a person, the Lamb, Jesus the Christ. He is the beginning and the end, the Alpha and the Omega. He is the substance of our hopes and the embodiment of God's promises. However wonderful I might imagine eternity with Christ to be, I am imagining in black-and-white, compared to the wonders of God's colors.

As hope-crushing as our present sufferings may be, the light of Christ, a light that shines with the brilliance of a thousand suns, beckons us and those we love to join him, now and forever.

Amen. Come, Lord Jesus!

Living Revelation

In his *New Interpreter's Bible* commentary on Revelation, Christopher Rowland reflects on Revelation's claims to authority and the challenge of living with John's apocalyptic visions:

"Revelation is intended to be heard and read. Keeping the words is not about defensiveness or preservation, nor is it simply a matter of intellectual understanding confined to academy or church. Keeping the words means practicing their message in life. It is a matter of being so utterly informed and pervaded by the words that one can perceive that 'the wisdom of this world is foolishness with God.' John had to devour the book, and there is a sense in which the reader and the hearer must do that with Revelation—digest it so that one also can 'prophesy about many peoples and nations and languages and kings.' Thus the effect of reading the text is to condition an outlook on life whereby image and metaphor jar us awake and transform our actions as well as our attitudes. The temptation is to ask what this book is about and to seek references in history—past, present, or future. But first and foremost, Revelation is meant to be heard and to be read, so that the reader/listener is changed; that change means repentance and rebirth (cf. Matt 19:28)."

Questions for Reflection

1. Have you now read the entire book of Revelation? What do you make of all the fantastical imagery and events? Why do you think the early Christian church included it in the biblical canon? What is the book's place in our Christian lives? How can it help

² Wright, T. (2007). *Surprised by Hope* (116–117). London: Society for Promoting Christian Knowledge.

us to better understand God and ourselves? How can it help to illuminate our Christian walk?

2. Our affirmation of the “resurrection of the body” in the Apostle’s Creed is intimately bound up with Revelation’s depiction of “the new heaven and new earth.” If we are to one day have physical bodies in a renewed and transformed physical world, how does this reshape your understanding of “heaven”? You might spend some time using your imagination to describe the most wonderful, peaceful, joyful place you can imagine. How might it be most different from our own world? How might it be most similar to our world today? What do you think will be the place of family in the new heaven and new earth? Pets? Work? What we can imagine, no matter how wonderful and good, is only a foretaste of what is possible with God and what is promised by God.

3. Leander Keck notes that one of the problems we have with Revelation is that its vivid imagery is expressed in words. We read words sequentially . . . one after another . . . but we experience a painting or a photograph in one moment. Perhaps this is why much of the power of the book is best captured by great artists, such as Blake and Durer. In one of the commentaries on Revelation in my library, there are several full-color plates of paintings based on Revelation. No other books in the commentary series get this treatment! Perhaps this helps us to grasp better the nature of Revelation. What are some other ways we might try to recreate the impact of Revelation? What creative mediums might John use today? Why? What might be some advantages of using the written word.

Scott Engle’s Bible Classes

Monday Afternoon Class

Current study: *Isaiah*

Meeting on-line at 3pm Monday on Scott’s Facebook page. Search for “Scott Engle - St. Andrew UMC.”

Tuesday Lunchtime Class

Current study: *1 Corinthians*

Meeting at 12:00 noon Tuesday in person in Piro Hall and on-line on Scott’s Facebook ministry page. Search for “Scott Engle - St. Andrew UMC”.

About the weekday classes:

Join us whenever you can. Each week’s lesson stands on its own. This is very “drop-in.” Both classes are recorded and are available each week in my podcast at scottengle.podbean.com. They are also available on Apple podcasts and elsewhere. Search by “Scott Engle Bible Studies”.

Scott’s Sunday Class

Meeting on Sunday at 11:00 in Smith Worship Center and on Scott’s Facebook page. Search for “Scott Engle - St. Andrew UMC.”

We are on a journey through the biblical story, *God-Is*. Each week, we will follow the sermon at 9:30 and dig a little deeper into the Scriptures for that week.

Videos of all three classes are posted on Scott’s YouTube channel. Search for “Scott Engle.” These videos are posted as soon as possible after class.