

The Book of 1 Peter (16)

The Believer's Eternal Hope (1:3-2:10)

Parenthesis: What and Where is Heaven?

1. The Need for a Study of Heaven
2. The Origins of a Spiritualized View of Heaven
 - F. Revelation 4-5, a Test Case
 - 1) Proposal
 - 2) Evaluation
 - a. The Situation
 - b. The Problem
 - (1) Because of Jesus?
 - (2) Because of Salvation's Scope? (2 Cor. 4:16-5:4)
 - (3) Because of Man's Purpose!
3. A Redemptive View of Heaven
 - A. Genesis 1-3, Another Test Case
 - 1) Man – Designed to Rule the Physical World on God's Behalf
 - 2) Man – Designed to Commune with God in the Physical World
 - a. The Need to Broaden Our Perspective
 - b. The Garden: A Place of Communion with God
 - c. The Israelite Community: A Place of Communion with God
 - d. The Physical Creation: A Place of Communion with God

Wayne Grudem

Since angels are “spirits” (Heb. 1:14) or spiritual creatures, they do not ordinarily have physical bodies (Luke 24:39). Therefore they cannot usually be seen by us unless God gives us a special ability to see them (Num. 22:31; 2 Kings 6:17; Luke 2:13). In their ordinary activities of guarding and protecting us (Ps. 34:7; 91:11; Heb. 1:14) and joining with us in worship to God (Heb. 12:22), they are invisible. However, from time to time angels took on a bodily form to appear to various people in Scripture (Matt. 28:5; Heb. 13:2) (516, 2nd Edition).

formicarium

“a specialized enclosure designed as a habitat for keeping and observing ant colonies.”

Merriam-Webster

vivarium

“an enclosed area, such as a container or room, designed to keep and raise live plants or animals under conditions that simulate their natural environment.”

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G. J. Wenham

“The description of Eden with its trees, rivers, gold, and so on emphasized God’s presence there. Therefore it seems likely that it was not unusual for him to be heard walking in the garden ‘in the breeze of the day,’ i.e. in the afternoon when cool breezes spring up and the sun is not so scorching. Maybe a daily chat between the Almighty and his creatures was customary.”

G. J. Wenham

“The term ‘walking’ . . . is subsequently used of God’s presence in the Israelite tent sanctuary (Lev. 26:12; Deut. 23:15[14]; 2 Sam. 7:6-7) again emphasizing the relationship between the garden and the later shrines.”

Raymond Ortlund, Jr.

“as the biblical vision comes to finality, astonishingly, we see heaven coming down to earth, transforming earth into the dwelling place of God (Rev. 21:2-3) . . . In the end, which will have no end, ‘even the contrast between heaven and earth is gone. For all the things that are in heaven and on earth have been gathered up in Christ as head (Eph.1:10).’”

Raymond Ortlund, Jr.

The Old Testament itself hints at this final breakthrough of overruling grace. The prophet Isaiah foresees the complete renovation of all things in “new heavens and a new earth” (Isa. 65:17; 66:22). In contrast with “the former troubles” of our existence in this broken creation (65:16), the renewed universe will finally be the place “in which righteousness dwells” (2 Pet. 3:13). “The first heaven and the first earth” of Genesis 1:1 will pass away (Rev. 21:1), nature yielding to super-nature. But the new creation will remain the creation. The change will be the eternal dwelling place of God—heaven above in the proper sense—descending to become the dwelling place of redeemed mankind as well