

# RESURRECTED BODIES & MINDS on NEW EARTH

Is 25:6; Rev 5:9, 7:9; Heb 4:1-11

## I. ARCHETYPAL ASSUMPTIONS

- A. Adam & Eve represent God's first & final intent for us [cf Gruden, 1161]
- B. Jesus' resurrected body illustrates eternal pattern for ours
- C. Our promised resurrected body is, in a mysterious sense, still a physical body

## II. Re-NEWED NATURE, retaining earthly identity, thus recognizable, including

- A. Appearance: sex; race; stature/shape; age (Dylan's "Forever Young") [cf Boudreau, 69]
- B. Essential beauty displayed, perfected [cf Boudreau, 65]
- C. Shining—cf. C.S. Lewis's "Weight of Glory" [cf Boudreau, 67]
  - 1. "Those who are wise shall shine like the brightness of the firmament" (Dn 12:3)
  - 2. "Then the righteous will shine forth as the sun in the kingdom of their Father" (Mt 13:43)
  - 3. *A la* Jesus & Moses & Elijah at Transfiguration (Lk 9:29)
- D. Weaknesses, illnesses forever banished—Joni Erickson Tada, pp. 294
- E. Clothed (Rev 3:4)—robes? t-shirts? white? gold? (Rev 15:6)—why are/might be clothes important?

## III. EATING & DRINKING

- A. Feasts' import throughout Scripture
  - 1. OT prescribes important celebrations, along with Sabbath emphasis
  - 2. Family meals (especially Sabbath meal) significant
  - 3. Jesus provides wine at wedding in Cana
  - 4. Jesus presides over "Last Supper" & institutes Eucharist—holy meal
  - 5. "On this mountain the LORD of hosts will make for all peoples a feast of wine on the lees, of fat things fully of marrow, of wine on the lees well revised" (Is 25:6).
- B. Eating & Drinking on the New Earth (much debated!) [cf Grudem, 1161 & 1162]
  - 1. Sheer pleasure of eating & drinking! hunger & thirst good if easily satiated [cf. Calvin, p. 305]
  - 2. Jesus suggests:
    - a. He eats breakfast with disciples (Jn 21:9-14)
    - b. He said: "many" will "sit at the table with Abraham, Isaac, and Jacob in the kingdom of heaven" (Mt 8:11)
    - c. John: "blessed are those who are invited to the marriage supper of the Lamb" (Rev 19:9)
- C. What will we eat & drink? vegetables only? what kind of meat? coffee? wine?

## IV. THINKING & STUDYING & DISCUSSING

- A. Delight in discovery, finding increased joy as knowledge expands
- B. Jesus "increased in wisdom" (Lk 2:52) so too we may "increase" through endless learning [cf. Jonathan Edwards, p. 319]
- C. Subjects to study? Bible; science; history; psychology; philosophy; theology; literature
- D. Books available? given Bible's constant focus on WORD, would we not fully enjoy eternally-enriched grasp of God's Word?

## V. IMAGINING DAILY LIFE

- A. Work
  - 1. God Himself works (Jn 5:17)
  - 2. Before Fall Adam entrusted with stewardship of creation (Gn 2:15)
  - 3. Constant biblical injunction: work! work is good! handiwork valuable!
  - 4. Illustrating pleasure derived from work
    - a. Building houses
    - b. Preparing lectures/messages
- B. Rest
  - 1. God rested on seventh day
  - 2. Rest/sleep gives pleasure, following work
  - 3. Heb 4:1-11 promises final, pleasurable rest for redeemed

## RESURRECTED BODIES AND MINDS—QUOTATIONS

“In the new heavens and new earth, there will be a place and activities for our resurrection bodies, which will never grow old or become weak or ill. A strong consideration in favor of this viewpoint is the fact that God made the original physical creation ‘very good’ (Ten. 1:31).” —Wayne Grudem, *Systematic Theology*, p. 1161

“St. Thomas maintains that, besides rising in perfect beauty of form, all the just must rise in the bloom and vigor of youth; otherwise our bodies would not, according to promise, rise conformable to the glorious body of Jesus Christ. ‘I answer that man will rise again without any defect of human nature, because just as God founded human nature without defect, thus will He restore it without defect. Now human nature is deficient in a twofold manner: in one way because it has not yet obtained its ultimate perfection, and in a second way, because it has already receded from its ultimate perfection. Human nature is deficient in the first way in children, and in the second way in the aged. And therefore in each of these, human nature will be brought back by the resurrection to the state of its ultimate perfection, which is in the state of youth, toward which the movement of growth is terminated, and from which the movement of degeneration begins.’” —Boudreau, *The Happiness of Heaven*, p. 69, quoting Thomas Aquinas: *Summa Theologica Supplement*, Q. 81, art. 1.

“Now if, in the natural order, God can and does transform coarse and shapeless matter into forms so beautiful and so glorious, what shall we say of the beauty and perfection into which He will change our vile bodies!”

—J. Boudreau, *The Happiness of Heaven: The Joys and Rewards of Eternal Glory*, p. 65

“Then, indeed, our bodies are ‘sown in dishonor.’ But when the fullness of time shall have come, these same dishonored bodies ‘shall rise in glory.’ This word glory is one of great and manifold meanings in Holy Scripture. In this particular place and connection it means excellence and beauty, accompanied by a shining splendor. Wherefore, our bodies rising in glory means, first, that they shall rise perfect in beauty and symmetry of form, and totally free from the defects and blemishes entailed by sin. This perfect beauty of form is evidently involved in the promise of rising conformable to the glorious body of Our Blessed Savior, ‘who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby he is also able to subdue all things unto himself.’ (Phil. 3:21).” —J. Boudreau, *The Happiness of Heaven*, p. 67

“I can hardly believe it. I with shriveled, bent fingers, atrophied muscles, gnarled knees, and no feeling from the shoulders down, will one day have a new body, light, bright, and clothed in righteousness—powerful and dazzling. Can you imagine the hope this gives someone spinal-cord injured like me? Or someone who is cerebral palsied, brain-injured, on who has multiple sclerosis? Imagine the hope this gives someone who is manic-depressive. No other religion, no other philosophy promises new bodies, hearts, and minds. Only in the Gospel of Christ do hurting people find such incredible hope.” —Joni Eareckson Tada, *Heaven: Your Real Home*, p. 53

“There is no strong reason to say these expressions [Rev 19:9; Lk 22:18; Rev 22:1-2] are merely symbolic, without any literal reference. Are symbolic banquets and symbolic wine and symbolic rivers and trees somehow superior to real banquets and real wine and real rivers and trees in God’s eternal plan? These things are just some of the excellent features of the perfection and finally goodness of the physical creation that God has made.”

—Wayne Grudem, *Systematic Theology*, p. 1161

“While we may have some uncertainty about the understanding of certain details, it does not seem inconsistent with this picture to say that we will eat and drink in the new heavens and new earth, and carry on other physical activities as well. Music certainly is prominent in the descriptions of heaven in Revelation, and we might imagine that both musical and artistic activities would be done to the glory of God. Perhaps people will work at the whole range of investigation and development of the creation by technological, creative, and inventive means, thus exhibiting the full extent of their excellent creation in the image of God.” —Wayne Grudem, *Systematic Theology*, p. 1162

“If we consider to what end God created foods, we shall find that he wished not only to provide for our necessities, but also for our pleasure and recreation. . . . With herbs, trees and fruits, besides the various uses he gives us of them, it was his will to rejoice our sight by their beauty, and to give us yet another pleasure in their odours.”

—John Calvin, in Alcorn, p. 305

“. . . the saints will be progressive in knowledge to all eternity,” and: “The number of ideas of the saints shall increase to eternity.” —Jonathan Edwards, “The End for which God Created the World”