"What then do the New Testament writers mean when they speak of an inheritance waiting for us in heaven? This has been much misunderstood, with awesome results in traditions of thought, prayer, life and art. The point of such passages, as in 1 Peter 1:4, 2 Corinthians 5:1, Philippians 3:20, and so forth, is not that one must 'go to heaven', as in much-popular imagination, in order to enjoy the inheritance there. It is rather that 'heaven' is the place where God stores up his plans and purposes for the future.

...When the early Christians speak of a new body in heaven, or an inheritance in heaven, they mean what St. John the Divine means in Revelation 21: the new identity which at present is kept safe in heaven will be brought from heaven to earth at the great moment of renewal. Yes: the great majority of Christian expressions of hope through the middle ages, the reformation, and the counter-reformation periods have been misleading. 'Heaven' is not the Christian's ultimate destination. For renewed bodies we need a renewed cosmos, including a renewed earth. That is what the New Testament promises."



Dr. N.T. Wright, from the article, *"Jesus' Resurrection And Christian Origins."*

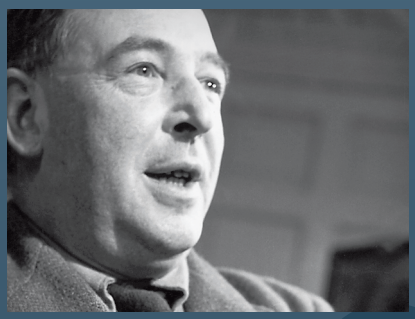
"...We need a Kingdom eschatology. ...Our King will realize his purposes for this world. He has not given up on his creation. He will resurrect us to live under his leadership on this very planet. The renewal of this world will likely be like the apparent plan for Eden: human beings working under the direction of the Creator to bring to the world the good order that he intends. Thus our life now is a rehearsal for our eventual life. Any life in heaven (should we die before he comes) is a temporary way station where we await the resurrection. This vision for the future is the hope that should drive our lifestyles."



Dr. Peter Davids, from the article, *"Who Is For The King?"*

"The Resurrection is the central theme in every Christian sermon report in the Acts. The Resurrection, and its consequences, were the 'gospel', or good news, which the Christian brought: what we call the 'gospels,' the narratives of Our Lord's life and death, were composed later for the benefit of those who had already accepted the gospel. They were in no sense the basis of Christianity: they were written for those already converted.

The miracle of the Resurrection, and the theology of that miracle, comes first – the biography comes later as a comment on it. Nothing could be more unhistorical than to pick out selected sayings of Christ from the gospels and to regard those as the datum and the rest of the New Testament as a construction upon it. The first fact in the history of Christendom is a number of people who say they have seen the Resurrection."



C.S. Lewis, from the book, *Miracles* (p. 143-144).

VARIOUS

# VOICES: ON RESURRECTION AND NEW CREATION