

GROWING EDGES

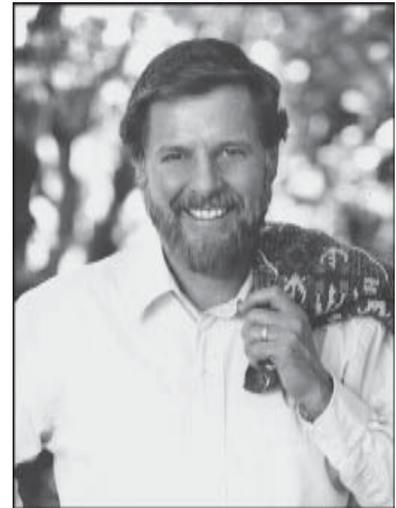
November 2003

Dear Friends,

“Time and eternity.” In April we thought together about time and in July about that aspect of eternity we call hell. Now, on to Heaven. And am I glad. It is the topic I have been really wanting to work on from the beginning for heaven is, I believe, the heart’s deepest longing! First, let me remind you of our touchstone concept: **“We are unceasing spiritual beings with an eternal destiny in God’s great universe.”**

THE ABSOLUTE REALITIES

Some day in some obscure magazine you will read that I have died. But, of course, nothing will be further from the truth. At that moment I will be more alive than ever. To be sure, my physical body that is so much a part of who I am right now will die—it will have served its purpose. But my spirit will live on . . . forever. This is the reality of who I am as an unceasing spiritual being. This is what is true about me. You too. Ten thousand years from now we will continue living. You better get accustomed to the fact that you cannot cease to exist. So, deal with it. And plan for it. Let’s get beyond our petty one-year . . . five-year . . . ten-year plan for life and start working on our ten-thousand-year plan!



God and life in the kingdom of God are the absolute realities that we can bank on. Really. Nothing in our universe is more real, more absolute, more certain. The resurrection of Jesus from the dead is the signpost of our future. And the indwelling and empowering Holy Spirit is “the earnest of our inheritance” to use the phrase of St. Paul (Eph. 1:14). We have the down payment now of the life that is coming in its fullness in heaven. And even here on earth heaven has its outposts, preeminently in the presence of the living Christ in the Eucharist.

Life in the kingdom of God then begins here, now, and continues in completed form in the age to come. Hence, what we call death is, for the disciple of Jesus, merely a minor transition from this life to greater LIFE. John the Beloved writes, “And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent” (John 17:3). Eternal life is knowing by experience the triune God, and so eternal life begins here, now. We can know God right where we are and enter into life in the kingdom of God. Here. Now. Through Jesus.

TRAINING FOR REIGNING

What we are engaged in here and now is a disciplined training for reigning. A time is coming when we will see his face and his name will be written on our foreheads, “And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, *and they will reign forever and ever*” (Rev. 22:4-5 italics added). With Christ as our sovereign head we will one day be reigning “forever and ever.” Now, “forever and ever” is a long time. Don’t you think a little training is in order for such reigning? I’m afraid that as the situation now stands I just might make a real mess of things if I were put in charge of even a very small kingdom! So you and I are now training for reigning, learning from our ever-living Teacher Jesus how this reigning business is done properly. This reigning, you see is our destiny.

I hope you immediately recognize what a stark contrast this vision of heaven is to the other major world-view contenders. For Hinduism our destiny is to merge ourselves with the One, as a drop of water would be absorbed into the ocean. For Buddhism our destiny is to extinguish desire as you might blow out the flame of a

candle. For Atheism our destiny is death; we arise out of the cosmic slime, go around once, and then die which is the end of it all. In contrast, for disciples of Jesus our destiny is reigning in the new heaven and the new earth . . . reigning in such a way that there is an ever deepening extension of individual, personal relationship of love with God and others. Forever.

THE RESURRECTION BODY

Now, this stress upon our individuality and personhood is important. We will not be unrecognizable, disembodied spirits. Nor will we go through an endless series of reincarnations which obliterate our personhood. No, there will be a personal and individual continuation of ourselves after death. This is the incarnational reality of the resurrection body. Our wise teacher Paul puts it this way: “There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another . . . So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body” (1 Cor. 15: 39-44).

This resurrection body will be recognizable and consistent with who we are here and now, just as Jesus’s resurrection body was recognizable and consistent with who he was in the flesh. Listen to Paul once again: “we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: ‘Death has been swallowed up in victory’” (2 Cor. 15:51-54).

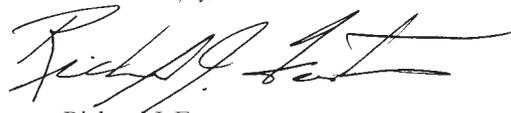
HEAVEN PROPER

As to heaven proper my tendency is to defer to the wise biblical observation, “no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him” (1 Cor. 2:9, Isa. 64:4). Personally, I am content to leave it at that. However, since many would like more I will make a few educated guesses.

- Heaven will be brimming full of interesting people and landscape and creatures of many kinds.
- Learning and working and developing all manner of skills will be part of the joy of heaven.
- “Boring” will be the domain and experience of hell, not heaven.
- “Fellowship” and “community” will be experienced realities in heaven which will take on multi-dimensional meanings and ever richer complexity.
- We will learn to receive and give love in ways unimaginable to us right now. As Jonathan Edwards put it; “They shall see every thing in God that gratifies love. They shall see in him all that love desires. . . . God will make ineffable manifestations of his love to them. They shall see as much love in God towards them as they desire; they neither will nor can crave any more.”
- The “beatific vision” will be both wonderfully approachable and all-consuming. To borrow the words of Carol Zaleski commenting on Dante’s vision of paradise; “what we have . . . is a complex trinitarian dance of lights, a luminous and effervescent assembly, rather than a single searing radiance.”

See you in heaven!

Peace and joy,



Richard J. Foster

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An annual, tax deductible gift of \$20.00 is welcome to help cover publishing expenses. If you cannot help, we understand. Some will be able to give more and in this way the unity of the Body of Christ will be maintained.

GROWING TOGETHER

We have listed several resources to help increase your understanding of the topic of heaven. All of them are good and I hope you will consider each one. But there is one book that I especially want to recommend; a new book entitled *Exploring Heaven* by Arthur O. Roberts. It is simply the best book that I have found on the subject. It is thoughtful and readable and inspiring. In fact, I have felt so strongly about *Exploring Heaven* that I wrote an Introduction for it. (And it takes an awful lot to get me to write an Introduction for a book.)

Thinking it would be helpful for you to hear the author himself respond to a few of the more common questions people have about heaven I visited with Dr. Roberts recently over the telephone. I did my best to pose the kind of questions I imagined you might want to ask. Here are his responses.

Perspective: *Why did you write Exploring Heaven?*

Arthur O. Roberts: As a professor of philosophy, I taught that it was wrong to posit a divide between science and religion with science emphasizing the body and religion emphasizing the soul. Such a divide is unfair to the biblical account of grace and redemption, an account that includes the body. Also, the traditional Christian view has been that the resurrection of the body is a central teaching. I'd also become aware, through the Templeton Foundation and other agencies, that serious scientists were talking about issues of faith, and I appreciated the opportunity to consider how to strengthen the Christian testimony as to the meaning of the body as well as the mind and the spirit. In 1996 I wrote a book, *The Messengers of God*, about the sensuous side of spirituality. It had good reviews. Then I read a book by Peter Kreeft entitled *Angels and Demons*, and Fern, my wife, said to me, "Why don't you write a book on heaven?" And I said, "Well, why not?" So that's how it got started. I should also add that Fern and I are getting older, and maybe we think more about the future life.

P: *Is heaven real or is it just a projection of our wish-dreams about a future life? Do we just go around once, with death being the end of it all?*

AOR: Heaven is not just a projection. It would be better to say that most cultures have some myths or stories about a future life which reflects their hopes, hopes that are realized in a belief in heaven. Heaven is a reality congruent with creation, not just a corner of creation but a context for it. I'm convinced that it's real, and that it's more real than what we now experience.

P: *Is heaven just one eternal sing-fest?*

AOR: Well, it's true that we think of glory in terms of music, and I'm happy to anticipate singing *Worthy Is the Lamb* and *Amazing Grace*. Yet when we pray the Lord's Prayer, we pray "Thy will be done on earth as it is in heaven" which would indicate that there is a parallel between the two. I would surmise that we will engage in work and play and socializing, and that life will be in some ways parallel, like what we know now only on a much grander scale and with increased dimensions and greater power on our part. It's like the analogy that Paul uses of seed and stalk—affirming the continuity and the discontinuity—for obviously the stalk is greater than the seed.

P: *What can we learn from reports of near-death experiences? Do they give us an accurate picture of heaven?*

AOR: Well, these near-death experiences are hints of something. And I think that scientists are scratching their heads about whether people who are clinically dead have a glimpse of a future life and how to make a good case for it. We can consider it minimalist evidence for a consciousness beyond death.

P: *Children often want to know if their pets will be in heaven. Some adults wonder too. Any thoughts?*

AOR: Well, I've pondered that myself. I'm not sure. Scripture doesn't give us a good clue about the animals other than that there is a new creation. I would think that the role of the food chain would be changed, obviously. But I would like to have some of my pets—my horse, Eagle, and others. Whether we can have individual pets or whether there is still flora and fauna but on a different level, I don't know. Bob Uhl, my Arctic friend, says that God may want to keep the animals just to enjoy them. Maybe that's a key: that if the creation is good as Genesis says it is, maybe there will be animals, but whether there will be particular ones that we are familiar with or new forms of animal life, I don't know.

P: *Some people describe dying as going to sleep. Is heaven just going to sleep?*

Heaven is
not just a
projection.

AOR: Well that's a metaphor often used in poetry, and it's apt. On the other hand, dying is not just going to sleep; it's really more like awakening. Carol Zaleski, a Smith College professor whom I've quoted in *Exploring Heaven*, says that what Christians hope for is not "pleasant dreams but a complete awakening compared to which our present existence will look like troubled sleep." So I like the metaphor of awakening.

P: *The Bible talks about several heavens, like when Paul says he was caught up in the third heaven (2 Cor. 12:2). Can you help us understand that?*

AOR: I think that Paul is using a metaphor to try to describe an epiphany, an experience of ecstasy so profound he lacks words to do so. He's reaching for an expression. I don't think he's talking about levels and areas of heaven in a geographic sense. Any epiphany transcends time and space and implies union with God. I think Paul's phrase illustrates that.

P: *Will there be people we don't like in heaven, and, if so, will we have to talk with them?*

AOR: I'm sure there will be people whom we don't like in heaven, but whether we talk with them, I don't know. Professor Jerry Walls of Asbury Theological Seminary holds a doctrine of purgatory as a part of heaven, not as a woodshed for ornery kids but as part of the process of our sanctification. And I think he has a point. Maybe I can put it this way: God will reform our minds and remove our biases and help us understand each other better so we can have clear heads and warm hearts in a greater manner than now. Also, because the cosmos is a huge place with a hundred billion galaxies, maybe there's room for everybody, even those people we can't get along with.

P: *Will Hitler be in heaven?*

AOR: Probably not. The odds are against it, and I wouldn't bet on it. But I'm not on the selection committee nor in charge of that department. God has forgiven some terrible people. I do believe that God allows people their freedom to refuse his offer forever, and I don't think that God is necessarily going to empty hell. Hell is a favor to people who don't want to be around God.

P: *Popular media make a lot of ghosts and haunted places. What is a Christian view of these things?*

AOR: Well, my view would be thoughtful skepticism. I'm not sure about apparitions which we can't perceive or at least see clearly. Whether the sources of our fears are embodied in ghosts or corporations isn't as important as claiming the power of Jesus Christ over all demonic powers and taking every thought captive to Christ.

P: *Why is belief in heaven important?*

AOR: Because heaven is the promise found throughout the Scriptures; it's the completion of the creation and it's the completion of redemption. Heaven completes God's triumph over sin and evil with earth just being the anteroom for the future. So we can say that human civilization in which we are co-creators with Christ is not the whole. Our participation in civilization has barely started. Heaven allows the completion of God's sovereign cosmic creative purposes and of our role with Christ in a renewed creation.

—Interviewed by Richard J. Foster



Arthur O. Roberts is professor at large at George Fox University and a Quaker scholar, writer, lyricist, and poet. He is the author of numerous books and lives with his wife, Fern, in Yachats, Oregon.

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with Richard Foster, Joshua Choon Min Kang,

Brian Kang, Siang-Yang Jan, and Dallas Willard

Call Brian Kang at 909-938-5584 or write brian@irnu.com for additional information.

The RENOVARÉ Covenant is a foundational element in our community life, and annually we reaffirm our commitment to it. Below is a “Service of Commitment” that I hope you will use sometime during the Advent season (which is the beginning of the Church year) or on New Year’s eve or day (which is the beginning of the calendar year). Use this Service in your Spiritual Formation Group or individually. And remember, even when we are alone, we are together in our Covenant commitment and together always in the glorious fellowship of the Trinity—Father, Son, and Holy Spirit.

A SERVICE OF COMMITMENT For Each New Year

OPENING (read aloud in unison)

In the name and in the glorious fellowship of the triune God—Father, Son, and Holy Spirit—I this day;

- surround myself with the Light of Jesus Christ,
- cover myself with the blood of Jesus Christ, and
- seal myself with the cross of Jesus Christ.

READINGS (read aloud in turn)

Old Testament: Ezekiel 37: 1-10

New Testament: Ephesians 4: 1-16

Gospels: Matthew 5: 1-16

CONFESSION OF FAITH (read aloud in unison)

This day I put on Jesus Christ.
I choose no other Lord.
This day I walk with him
and he walks with me.
This day I fasten close to me
that same Jesus
who came to us as flesh and blood
and was himself baptized in the Jordan River.
He died upon a cross to rescue me,
broke free from death, its conqueror.
He ascended into heaven,
to return the more certainly.

All these truths and their power
I fasten close to me this day.
I resist my own selfishness and sin.
I refuse to live as a slave to riches,
pleasure, or reputation.
I reject Satan and all his lies.
This day I put on Jesus Christ.

Leader: Do you this day believe that Jesus Christ has risen and is, through the Holy Spirit, alive and present among his people?

People: Yes, we so believe!

Leader: Do you this day confess that Jesus is among us as

- Our Savior to forgive us,
- Our Teacher to instruct us,
- Our Lord to rule us, and
- Our Friend to come alongside us.

People: Yes, we so confess!

Leader: Do you this day commit yourself to seek continual renewal through

- Spiritual exercises,
- Spiritual gifts, and
- Acts of service.

People: Yes, we so commit!

Leader: Let us then make our commitment all the more sure by speaking the words of the RENOVARÉ Covenant.

All: In utter dependence upon Jesus Christ as my ever-living Savior, Teacher, Lord, and Friend I will seek continual renewal through spiritual exercises, spiritual gifts, and acts of service.

COMMUNITY COMMITMENT (read aloud in unison)

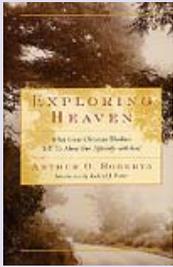
We journey alone;
we journey together;
we say Yes to God;
we say Yes to each other.

Alone in God
we will find
ourselves together
and experience the gift
of community.

Amen.

GOING DEEPER

After considering the themes of “time” and “hell”, we are now at the end of our journey. To complete it we have selected a variety of books about heaven that we hope you will sample. In addition, you may want to delve into two works that are available on the Internet at www.ccel.org: Justin Martyr’s “Fragments of the Lost Work of Justin on the Resurrection” and Tertullian’s *On the Resurrection of the Flesh*, Volumes 1 and 3 respectively of *Ante-Nicene Christian Fathers*.



Exploring Heaven by Arthur O. Roberts

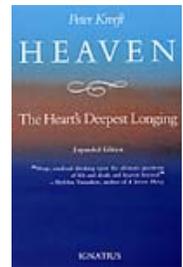
“If you have ever wondered whether the idea of heaven is merely a theoretical human construct, then this book is for you. If you have ever entertained doubts or questions about a future existence after this life, then this book is for you. If you have ever thought of heaven’s residents as rather dull, ethereal beings perched on billowing clouds strumming golden harps, then this book is for you. If you have ever imagined heaven to be simply one never-ending worship service, then this book is for you.”—from the Introduction by Richard J. Foster.

Exploring Heaven \$ 22.00 each

Heaven: The Heart’s Deepest Longing by Peter J. Kreeft

This expanded edition examines the hunger for heaven that is so strong in all of us. It thoroughly explores the psychological, philosophical, and theological dimensions of the search for total joy and the reality that grounds it. Kreeft points up the centrality and significance of our longing for heaven. As *Heaven* probes the failure of our modern, idolatrous society to provide answers to the essential human questions of hope and happiness, it also provides a solution to the fundamental riddle of death and points the way beyond meaningless atheistic and secular philosophies.

Heaven: The Heart’s Deepest Longing \$ 14.00 each



A Brief History of Heaven by Alister E. McGrath

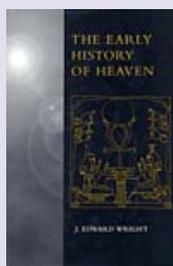
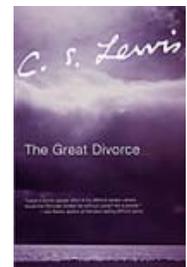
According to the author, this short book “sets out to explore a few aspects of the development of the idea of heaven in Western culture.” It is a subject that has long fascinated McGrath, both academically and spiritually. He goes on to write, “Unlike some other excellent recent studies of the history of heaven, this book does not attempt to offer a chronological overview of the development of the idea of heaven, but looks at the ways in which Western literature—both Christian and secular—understands this notion, and the difference it makes to human life and thought.”

A Brief History of Heaven \$ 18.00 each

The Great Divorce by C. S. Lewis

The writer, in a dream, boards a bus on a drizzly afternoon and embarks on an incredible journey toward heaven. He meets a host of supernatural beings far removed from his expectations and reaches profound conclusions about the ultimate consequences of everyday behavior. This is the starting point for Lewis’s allegory and meditation upon good and evil, e.g. “If we insist on keeping Hell (or even earth) we shall not see Heaven: if we accept Heaven we shall not be able to retain even the smallest and most intimate souvenirs of Hell.”

The Great Divorce \$ 10.00 each



The Early History of Heaven by J. Edward Wright

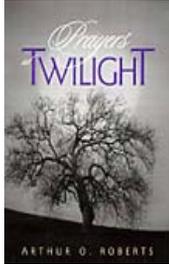
Seeking to discover the roots of the familiar belief that heaven “up there” is the post mortem abode of the righteous, J. Edward Wright, a Professor of Hebrew Bible and Early Judaism, traces the origins and development of this image. Examining ancient Near Eastern and Greco-Roman contexts, biblical and extrabiblical texts, and archaeological findings, he explores the diversity of Jewish and Christian views about the cosmos and afterlife. This book is for those who are comfortable with a scholarly analysis that goes beyond the biblical account.

The Early History of Heaven \$ 22.00 each

Paradise Lost & Paradise Regained by John Milton

Here in one volume are the complete texts of two of the greatest epic poems in English literature, each a profound exploration of the moral problems of God's justice. They demonstrate Milton's genius for classicism and innovation, narrative and drama, and are a good example of what Samuel Johnson called his "peculiar power to astonish." Edited by Christopher Ricks with a new introduction by Susanne Woods.

Paradise Lost & Paradise Regained \$ 8.00 each



Prayers at Twilight by Arthur O. Roberts

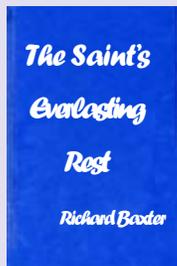
Poet Arthur O. Roberts talks with God about heaven. He employs a different voice with each prayer and captures a wide variety of questions, concerns, and experiences. These prayers convey our feelings about the prospect of death and the emotions related to the death of a loved one. Nancy J. Thomas suggests that *Prayers at Twilight* be read as a companion to *Exploring Heaven* because it was written at the same time, that it not be read straight through as you would a novel, and that the poems should be read aloud, perhaps as a starting place for your own journey.

Prayers at Twilight \$ 10.00 each

The Saint's Everlasting Rest by Richard Baxter

"*The Saint's Everlasting Rest*," writes Thomas Erskine in the Introductory Essay, "was written on a bed of sickness. It contains those thoughts and feelings, which occupied, and fortified, and animated Richard Baxter as he stood on the brink of eternity. The examples of heavenly meditation which he gives really breathe of heaven; and the importance of such meditation, as a duty, and as a means of spiritual growth, is admirably set forth and most powerfully enforced."

The Saint's Everlasting Rest \$35.00 each



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Date	Event	Location	Staff	Contact & Information
21-22 November 2003	Bradford, England Streams of Living Water Conference	Bradford Cathedral Bradford, England	Richard Foster Roy Searle Christopher Webb	Suzanne Evans 01535 650532 suzann@fish.co.uk
28-29 November 2003	Southampton, England Streams of Living Water Conference	Central Hall Southampton, England	James Catford, Richard Foster, Elohor Pedro Knowles, Roy Searle	023 8023 7700 renovare@cornerstone-network.org
6 December 2003	Gaithersburg, MD Local Conference	Gaithersburg Presbyterian Church 610 S Fredrick Avenue Gaithersburg, Maryland	Emilie Griffin	Bill Craig 301-948-9418
16-17 January 2004 <i>(Primarily for ethnic Chinese churches)</i>	Los Angeles, CA Regional Conference	Arcadia Presbyterian Church 121 Alice Street Arcadia, California	Richard Foster George Skramstad Chi-Hok Wong	Joyce Chen 626-570-8678 joyce.chen@feca.org
30-31 January 2004	Seattle, WA Regional Conference	Westminster Chapel 13646 NE 24th St Bellevue, Washington	Richard Foster Emilie Griffin George Skramstad	Kathy Bence 206-524-7301, ext. 556 www.koinos.org
7 February 2004	Denver, CO Local Conference	Denver First Church 6200 West Hampden Avenue Denver, Colorado	Siang-Yang Tan	Karen Cress 303-988-8371, ext. 13 karen.cress@denverfirstsda.org
20-21 February 2004	Chapel Hill, NC Regional Conference	Chapel Hill Bible Church 260 Erwin Road Chapel Hill, North Carolina	Richard Foster George Skramstad James Bryan Smith	Richella Parham 919-408-0310, ext. 134 renovare@biblechurch.org
27-28 February 2004	Duluth, GA VIM Conference	Duluth First United Methodist Ch. 3208 Highway 120 Duluth, Georgia	Marti Ensign Keith Matthews	Sarah Borek 770-418-1183 rsborek@mindspring.com
5-6 March 2004	Twin Cities Regional Conference	Christ Presbyterian Church 6901 Normandale Road Edina, Minnesota	Richard Foster Emilie Griffin George Skramstad	John Quam 612-278-1717 john.quam@earthlink.net
13 March 2004	Ann Arbor, MI Local Conference	The People's Church Ann Arbor, Michigan	James Bryan Smith	Sue Ellen Glover 734-663-9376, ext. 105
19-20 March 2004	Alabama Gulf Coast Regional Conference	Christ United Methodist Church 6101 Grelot Road Mobile, Alabama	Glandion Carney Richard Foster George Skramstad	Kenna Sapp 251-342-0462 sappk@christumcmobile.com

For more information or to help organize a conference, call or e-mail the contact person.

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