



THE WORLD REMADE: IMAGINE

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Scott Grant
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Books that tell of near-death experiences tend to sell well. In 2010, the book *Heaven is for Real: A Little Boy's Astounding Story of His Trip to Heaven and Back*, shot to the top of the bestseller list. In 2012, the book *Proof of Heaven: A Neurosurgeon's Journey into the Afterlife*, was also a bestseller. Understandably, we're interested in what happens after we die, and if someone claims to have made that journey and returned to tell about it, many of us want to read about it.

Whatever the little boy and the neurosurgeon experienced, even if it was heaven itself, they didn't experience what the apostle John experienced on the island of Patmos toward the end of the first century. John, as recorded in Revelation 21:1-22:5, received a vision not of heaven; he received a vision of the new heaven and the new earth. The Scriptures as a whole, though they are concerned with the so-called intermediate state, when believers upon death somehow experience the presence of Christ, are much more concerned with the eternal state. If a little boy's astounding trip to heaven and back and a neurosurgeon's journey into the afterlife pique our interest, we might want to read about John's vision. Inasmuch as his book made it into the canon and is part of Holy Scripture, perhaps it has a little more credibility than other entries in the genre.

In Revelation 21:1-22:5, John sees the new creation. That's not to say that he sees exactly what the new creation is going to be like, for what he sees is highly symbolic apocalyptic imagery. The imagery, far from random, pulls together the various threads of the biblical story to create the finished tapestry. John writes in this way in order to purge our imaginations, corrupted as they are by the ideologies of the world, and kindle them so that we might live and dream according to reality. The new creation, and the new city and new garden that it features, belongs to the future, but if we can see it, it will exercise its attraction in the present.¹

John's vision of the new creation completes the first creation, as depicted in Genesis 1-2, and fulfills what was envisioned for the new creation in Isaiah 60 and Ezekiel 47:1-12. In Revelation 21:1-22:5, John not only describes what will be there, he also describes what won't be there.

What won't be there

Certain aspects of the present creation—and certain kinds of people—will be absent from the new creation. The enemies of God and his people—chiefly, Satan, sin, and death—will be banished from the new creation. Why? Because God will have defeated them through the blood of the Lamb (his Son) and the allegiance of those who follow the Lamb (Revelation 12:11). The kingdom of God, which came in part with the death and resurrection of Jesus Christ, will have come in all its fullness.

In Revelation 21:1-22:5, John does not note the absence of Satan; that's because John saw Satan being consigned to the "lake of burning sulfur" in the visions of Revelation 20 (Revelation 20:10). Those who prefer sin and choose against God—"the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars," not to mention "anyone who does what is shameful or deceitful"—will likewise find no place in the new creation. In the current creation, Satan inspires sin, and sin leads to death. If neither Satan nor sin is present in the new creation, death won't be there, either: "there will be no more death."

Along the same lines, in John's vision, "there was no longer any sea," and he also understands that "there will be no more night" and that "no longer will there be any curse." Both the sea and night symbolized evil in biblical thought: an evil place and evil time, respectively. In the visions of John and the prophet Daniel, evil beasts emerge from the chaotic sea (Daniel 7:3, Revelation 13:1). Similarly, deeds of darkness flourished in the nighttime, when they were less likely to be detected. None of this means, necessarily, that there will be no sea or no night; it means that there will be no place for evil and no time for evil. It is not to say, of course, that those who enjoy the sea or enjoy the night, or the beauty of a sunset, for that matter, will feel deprived in the least. Because of sin, God cursed relationships and the ground so that men and women would seek him in a broken world, but with no more sin, there's no more curse. There will be no anti-creation in the new creation.

Therefore, in view of the final defeat and banishment

of everything evil, John hears a loud voice speaking about what God will do: “He will wipe every tear from their eyes”—that is, the eyes of his people. Furthermore, there will be no more “mourning or crying or pain.” Why would there be? Anything and everything that would cause mourning or crying or pain won’t be there.

No place for tears

Imagine a world without evil: a world without Satan, sin, and death, a world where brothers don’t plant bombs at finish lines, where men don’t kidnap and lock up girls for their own amusement, where sweatshops don’t collapse on hundreds of workers—a world, in fact, where there are no sweatshops. We can applaud John Lennon for imagining, in his famous song, a world without evil: “Imagine there’s no countries . . . Nothing to kill or die for . . . Imagine no possessions . . . No need for greed or hunger.” However, we cannot agree with his confidence in human ability to create such a world without God: “Imagine there’s no heaven . . . And no religion too.”² The apostle John, on the other hand, invites us to imagine something like this:

You’re weeping because of your pain, because of the pain of those you love, because of the pain of the world, and because of heartache after heartache after heartache. You cannot stop weeping, because no one is strong enough to create a world without pain. Then, Jesus appears to you, and you see that he’s been weeping, too. Yes, of course, when his friend Lazarus died, and when Mary wept, he wept too. But as you look around, everything looks different, and you realize that the old order of things has passed away. And Jesus reaches out his hand and tenderly wipes every tear from your eyes, as if each tear stood for every pain you’ve ever felt. When the last tear is dried, you know, somehow, that there will never again be reason to shed even a single tear.

There will be no place for tears in the new creation. What, then, will be there? What will the new creation look like? What will it be like to be there?

New creation

Revelation 21:1-8:

¹Then 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. ⁴‘He 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.”

⁶He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life. ⁷Those who are victorious will inherit all this, and I will be their God and they will be my children. ⁸But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—they will be consigned to the fiery lake of burning sulfur. This is the second death.”

The first two chapters of the Bible, Genesis 1-2, inform John’s vision in Revelation 21:1-22:5, especially what he sees in Revelation 21:1-8. The first words of the Bible read thus: “In the beginning God created the heavens and the earth”—that is, God created everything (Genesis 1:1). John echoes the first verse of Genesis in describing what he sees: “a new heaven and a new earth.” John sees nothing less than a new creation. God created everything, but everything, “the old order of things”—literally “the first things”—became corrupted by sin (Romans 8:20-22). In John’s vision of the new creation, God is “making everything new.” The chief feature of the new creation is a city for people to live in: “the Holy City, the new Jerusalem.” In the next section, Revelation 21:9-27, John describes the city.

In the first creation, God was present with his people and even walked with them in the cool of the day before expelling them from the garden in Eden because they rebelled against him. Later, God made a covenant with the Israelites, promising on multiple occasions to dwell with them and be their God (Leviticus 26:11-12). The tabernacle, and later the temple, represented God’s presence with his people. After Christ came to remake Israel and invite the nations, God’s promise to dwell with his people and be their God was renewed for the new covenant people of God (Hebrews 8:7-13). The temple was destroyed in 70 A.D., and God’s people themselves became the temple (Ephesians 2:21-22).

Now, John hears a voice from the throne promising a complete fulfillment of God's ancient promises: "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." In the new creation, God will be fully and eternally present with his people. Certain aspects and people of the old creation—everything evil and any cause for tears—won't be there because God will be there.

The "spring of the water of life," which fully quenches human thirst—that is, human desire—is God himself (Jeremiah 2:13; John 4:13-14, 7:37-39). Those who are victorious—that is, those who participate in the victory of God through allegiance to Christ—will inherit not just the Promised Land, as the Israelites of old, but "all this": the new creation (Revelation 12:11). In the new creation, Christ's intimacy with the Father also belongs to his followers. Literally, God says, concerning each victorious individual, "I will be his God, and he will be my son." Previously, the Father spoke this way about his Son (Hebrews 1:5).

The new heaven and the new earth will be nothing if not "new," of course, but it won't be new in the sense that it will be completely unrecognizable. God will make everything new: everything that is already existent will become new. There will be discontinuity from the old creation, but there will be continuity as well. It will be somewhat like what we want this creation to be, but it will also transcend what we want this creation to be, because our imaginative capacities, prior to the new creation, are limited. The new creation will play host to human life in its fullest potency. Scholar N.T. Wright explains:

At one level it will be quite unexpected, like a surprise party with guests we never thought we would meet and delicious food we never thought we would taste. But at the same time there will be a rightness about it, a rich continuity with what has gone before so that in the midst of our surprise and delight we will say, "Of course! This is how it had to be, even though we'd never imagined it."³

Big enough for dreams

The new creation, in contrast to the present creation, will be big enough for dreams. French actress Sarah Bernhardt (1844-1923) wrote a letter to her lover informing him that he would never be enough for her: "My heart demands more excitement than anyone can give it . . . I'm an incomplete person."⁴ Of course! She lived in an incomplete world populated by incomplete people

like her. Thus will it be for all of us until the new creation.

The present creation isn't big enough to hold our dreams. In this world, our biggest dreams surge at us with feelings that don't seem like dreams at all but deep pangs of sadness—sadness, because we're afraid to allow those dreams to take shape in a world too broken to sustain them. But in the new creation, those dreams will be coaxed out of hiding by Jesus. In the next world, Jesus will give our dreams shape, and the world he commands will sustain them. For it was he who put them there in the first place, these dreams that seem like sadness, to hail our hearts and call us home to him. The new creation will be big enough not only to hold our dreams; it will also be big enough to inspire dreams we never could have imagined.

A primary feature of the new creation will be a new city, the new Jerusalem, which John describes in Revelation 21:9-27.

New city

Revelation 21:9-27:

⁹One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, "Come, I will show you the bride, the wife of the Lamb."¹⁰And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, coming down out of heaven from God. ¹¹It shone with the glory of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal. ¹²It had a great, high wall with twelve gates, and with twelve angels at the gates. On the gates were written the names of the twelve tribes of Israel. ¹³There were three gates on the east, three on the north, three on the south and three on the west. ¹⁴The wall of the city had twelve foundations, and on them were the names of the twelve apostles of the Lamb.

¹⁵The angel who talked with me had a measuring rod of gold to measure the city, its gates and its walls. ¹⁶The city was laid out like a square, as long as it was wide. He measured the city with the rod and found it to be 12,000 stadia in length, and as wide and high as it is long. ¹⁷The angel measured the wall using human measurement, and it was 144 cubits thick. ¹⁸The wall was made of jasper, and the city of pure gold, as pure as glass. ¹⁹The foundations of the city walls were decorated

with every kind of precious stone. The first foundation was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰the fifth onyx, the sixth ruby, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth turquoise, the eleventh jacinth, and the twelfth amethyst. ²¹The twelve gates were twelve pearls, each gate made of a single pearl. The great street of the city was of gold, as pure as transparent glass.

²²I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple. ²³The city does not need the sun or the moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp. ²⁴The nations will walk by its light, and the kings of the earth will bring their splendor into it. ²⁵On no day will its gates ever be shut, for there will be no night there. ²⁶The glory and honor of the nations will be brought into it. ²⁷Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Isaiah 60, in which the prophet envisions a glorified Jerusalem in the wake of the Israelites' return from exile, stands behind Revelation 21:9-27. It turns out that the Israelites' return from exile in Babylon, some five hundred years before the advent of Christ, was only a baby step toward the fulfillment of God's plans, which will finally result in the fulfillment of what John sees in the last two chapters of Revelation.

On the one hand, John sees the normal features of an ancient city: a wall, gates, foundation stones, and a street. On the other hand, the description of these features transcends anything that could be said of any earthly city.

First, the size and shape of the city are unlike anything that could be imagined: a cube that measures 1,500 miles (12,000 stadia) on all sides. Second, the entire city is composed of precious jewels so that, in a visible way, it shimmers with the glory of God.

Third, the features of the city are highly symbolic. The twelve gates are connected with the twelve tribes of Israel, and the foundation stones are connected with the twelve apostles of the Lamb (Jesus). Twelve is the number of the people of God. Salvation comes from Israel, which birthed the Messiah, and the message of salvation that secures entrance to the city originated with the apostles, who are, in the New Testament book of Ephesians, called the "foundation" (John 4:22, Ephesians 3:20). The high

priest of Israel wore an ephod, a breastplate that featured twelve precious stones, which symbolized the twelve tribes. Now the twelve foundation stones in the new Jerusalem symbolize the twelve apostles, who themselves represent the new covenant people of God. The walls, being 144 cubits thick, are also related to the number twelve ($12 \times 12 = 144$).

Access, through gates that never close, is open to all, except those who decide against Christ, and from all directions. A city needs walls to keep the bad guys out and gates to let the good guys in, but the bad guys will be nowhere to be found. The walls and gates, then, are decorative and symbolic, not functional. What kind of protection would a wall of jasper offer?

As for the city as a whole, it is "the bride, the wife of the Lamb," the people for whom Christ laid down his life. The bride, the collective people of God, is decked out for her husband, for an intimate and eternal relationship with her Lord. If it could be said that people are stones, then it would be said that the glorified people of God shimmer like precious jewels. In one sense, people and place merge: the city is the bride. In another sense, people live in the city, for John sees people coming into it. Apocalyptic imagery inspires—it purges and kindles our imaginations—but can't be confined.

The city is a bride, but it's also a temple. In fact, it is the holy of holies, the most sacred part of the temple that only one person, the high priest, could enter, and only once a year, for the Day of Atonement. The holy of holies, was a perfect cube, overlaid with pure gold (1 Kings 6:20). In the new Jerusalem, also described as a perfect cube, even the great street is made of gold, "as pure as transparent glass." Thus, John says, "I did not see a temple in the city, because the Lord God Almighty and the Lamb are its temple." In the new creation, heaven and earth will merge, the boundary between temple and city will be obliterated, and God will flood the city with his presence. The physical depiction of the glory of God is so luminous that there will be no need for sun or moon. John leaves us with the impression that the brightest sun would be invisible. Furthermore, there will be no need for the sun or moon to mark the time, for all time will be holy.

The converted nations and their leaders will enter the city/temple to worship, and worship forever.

Beautiful beyond description

The Holy City, in contrast to the cities of this world, is beautiful beyond description—even beautiful beyond

John's description, for he's limited by language. Sure, many of this world's cities appear beautiful, but you don't have to look around too much before you see beyond the façade: dilapidation, degradation, and homelessness. We crave beauty, and the cities of our world, despite the glimpses they give us, leave us wanting. C.S. Lewis put it well: "We do not want merely to see beauty, though, God knows, even that is bounty enough. We want something else which can hardly be put into words—to be united with the beauty we see, to pass into it, to receive it into ourselves, to bathe in it, to become part of it."⁵

As the jewels of the Holy City, we will radiate the glory of God. A jewel is just a stone without the light. But when it is exposed to light, it sparkles; it is revealed to be beautiful. So it is with us. We are all in a sense hidden treasures, because we cannot fully see the glory of the Lord. Each of us possesses hidden greatness. But when we are exposed to the full spectrum of the glory of the Lord—when we fully understand who he is—we will reflect his glory with stunning radiance. In the Holy City, the true beauty of God's creative and re-creative work in us will be illuminated by his glory. And if the Holy City comprises countless precious and living stones of every color imaginable, the picture of the city radiating the glory of the Lord is too beautiful for our finite minds to envision. Indeed, we will be united with beauty, pass into it, receive it into ourselves, bathe in it, and become part of it. As Jonathan Edwards said in the 19th century, "every perceptive faculty shall be an inlet of delight"⁶

First, the new creation will feature a new city, the new Jerusalem. Second, the new creation will feature a new garden.

New garden

Revelation 22:1-5:

¹Then 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.

Ezekiel 47:1-12, in which the prophet envisions a post-exilic garden, stands behind Revelation 22:1-5. In these verses, John sees a new garden, the new Eden. The chief features of the new Eden are a throne, a river, and a tree.

God and the Lamb share a throne, which symbolizes their reign over the new creation. Their reign in the present creation is hidden, so that men and women can choose to submit to him or not, but in the new creation, their reign will be fully present and delightfully irresistible. No one will even want to resist it, of course, for the only people who will be there are those who have longed for the Father's will to be done on earth as it is in heaven.

The Father reigns. The Son reigns. What about the Spirit, the third member of the Trinity? He reigns, too. The crystal-clear river of life that flows from the throne symbolizes the Spirit (Isaiah 32:15, 44:3-4; John 7:38-39). As the Holy Spirit proceeds from both the Father and the Son in the first creation, the river of life proceeds from the throne of God and of the Lamb in the new creation (John 14:26, 15:26). The Spirit gives life, quenching human thirst for relationship with God. In the new creation, where evil has been vanquished and justice has been established, there will be nothing to fear from the reign of God. On the contrary, it will be thoroughly life-giving. A river featured prominently in the first Eden (Genesis 2:10); likewise, the new Eden will feature a river, but with even better properties.

Finally, the new Eden will feature the tree of life. The tree of life, of course, was a key feature of the first Eden. After the first humans rejected God, he sent them away from the garden so that they would not eat from the tree of life and live forever. God thus limited human ability to spread evil and protected them from having to live endlessly in a sin-sick world (Genesis 3:22). Thank God he spared us from living endlessly in a world in which tyrants such as Hitler never die! Now that sin has been vanquished by the one who died on a tree, access to the tree of life is restored, and those who live in the new creation will do so forever, not in a sin-sick world but in a world that pulsates with the glory of God and knows nothing of evil.

Amazingly, the tree will produce fruit perennially, twelve crops of fruit every month. Again, note the number twelve, which symbolizes the people of God: in this case, food for the people of God. The new Eden will feature the best drink (the water of life) and the best food (fruit from the tree of life). The warring nations, devastated by sin, will be healed by the leaves of the tree, and, my goodness, do the nations need healing. Just as the new river is superior

to the first river, the new tree is superior to the first tree. In fact, a multitude of trees line the banks of the river: John says he saw the tree of life, but in that it stood on “each side of the river,” he’s using the word “tree” in a collective sense. He sees many trees on each side of the river.

Bursting with life

The new Eden, in contrast to the gardens of this world, is bursting with life all the time. Sure, we’re able to plant gardens here, but then come the thorns and thistles, not to mention the gophers and the deer, not to mention out-of-control tomato vines (which take over the garden in my backyard!). We plant and maintain gardens, but not without much toil and sweat. If we plant correctly and prune precisely and work tirelessly, our gardens produce for us: they delight our eyes with colors and fill our stomachs with food, but only for a season. “The grass withers and the flowers fall, / because the breath of the Lord blows on them” (Isaiah 40:7). When the last flower falls and the last fruit is picked, our gardens haunt us, with memories of what was, with hope for another season.

Good news: there will come a season to end all seasons. There will come a season when there will be no curse, no thorns, and no thistles, when the lion will lie down with the lamb (and the deer and gophers cooperate!). The flowers will never fall, the fruit will always be ripe, and the river will never run dry. Life in the new Eden will be bursting with life from East to West and from North to South, and the Lord God will walk with us in the cool of the day.

The new creation, big enough for dreams, will feature a new city that’s beautiful beyond description and a new garden that’s bursting with life. So, what will we do there?

What will we do?

First of all, we might want to ask, who will we be? We will be sons and daughters and servants of the king—the beloved of God who know we’re the beloved of God. We will have unfiltered ears to hear and believe his words to us: “You are my son, you are my daughter, whom I love; with you I am well pleased” (Mark 1:11, Revelation 21:7).

Based on who we are, what will we do? In short, “his servants will serve him,” gladly and freely and spontaneously fulfilling his purposes in the new creation. Like the Son of God, we’ll be prophets, priests, and kings—prophets who are so intimate with God that we will see his face and tell of the glories of what we see; priests who bear the name of God on our foreheads and

thus both worship and lead all creation in worship; and kings who will bring the reign of God to the new creation (Exodus 28:36-38, 33:20; Deuteronomy 34:10). All this we will do forever and ever. The adventure will be new every morning.

The first humans were sons, servants, prophets, priests, and kings, made in the image of God to walk with him, worship him, and reign over creation. But they rebelled against God, opening the door for Satan, sin, and death to do their worst. But when evil did its worst, nailing the Son of God to a cross, God did his best, defeating evil in the death and resurrection of his Son and sending his Holy Spirit to his people so that they might bring his healing, loving rule to the world until the day, envisioned by John, when God creates a new heaven and a new earth.

When that day comes, we will be everything we’re supposed to be. We will do everything we’re supposed to do. Indeed, with new bodies and new hearts, we will want to be everything we’re supposed to be; we will want to do everything we’re supposed to do. Earth and heaven will be one; so will what God wants for us and what we want for us. The deepest desires of our hearts will be met: in our being, in our doing.

Love will cast out every fear. Victory will devour every death. Tenderness will heal every broken heart. And God, yes, God himself, will wipe away every tear.

What do you really want to do?

What will we do in the new creation, in the new city, and in the new garden? We will not sit around on clouds likely portly, baby-faced cherubs, strumming harps. We will not, as in the view of many, sit around in a never-ending worship service. Look inside yourself and ask yourself, “What do I really want to do?” Whatever those deeply meaningful and deeply satisfying endeavors are, those are among the things you’ll be doing, to the never-ending glory of God. Or, if you won’t be doing those things, then you’ll be doing everything that those endeavors, in their purest forms, represent to you. Everything you’re supposed to be and do, you’ll want to be and do and you’ll be able to be and do.

As I ask myself what I really want to do, one of my answers is, “I want to write.” In this creation, I write, but more often than not, I can’t find the words or the time to write them, not to mention the desire to glorify God with them. When I write in the new creation, I expect to praise God and bless the world seamlessly, finding words that I didn’t know existed and stringing them together in

stories and poems and chronicles as the trees applaud, the angels sing, and the Father smiles. Something like that. Or something better than that.

Face to face

John invites us to imagine a new creation that's big enough for dreams, a new city that's beautiful beyond description, and a new garden that's bursting with life. Picture yourself there, being and doing what you're supposed to be and do, what you want to be and do. Let John's vision purge and kindle your imagination so that you might live and dream according to reality. Yes, picture yourself there . . . but you're not there yet, are you? You're not there; you're here.

But if you know what's coming, and what's coming is worth waiting for, that changes your perspective on the present, doesn't it? On the one hand, you won't want too much from the present, because you know its limitations. On the other hand, you won't stop wanting; you'll just know what you want is coming: a new creation, a new city, a new garden; God's presence in his fullness, humanity in its fullness. It's important to imagine the future, and to imagine the future as better than the present, because if you don't, well, what do you have to look forward to? If you have nothing to look forward to, nothing to hope for, you'll lose heart for the days ahead. You can survive without hope, but you can't live without hope.

A man who's engaged to be married to his beloved enjoys her presence now in part, but he also wants, and wants passionately, to enjoy her presence later in full, and he senses that when he enjoys her presence in full, he will be complete. When we see our Beloved, not as a reflection in this creation but face to face in the new creation, we will be complete. As C.S. Lewis says, "The door on which we have been knocking all our lives will open at last."⁷

Ah, the bliss!

NOTES:

¹Richard Bauckham, *The Theology of the Book of Revelation* (New York: Cambridge University Press, 1993), 129.

²John Lennon, "Imagine" (Apple Records, 1971).

³N.T. Wright, *The Challenge of Jesus* (Downers Grove, Ill.: InverVarsity Press), 179-80.

⁴Robert Gottlieb, *SARAH: The Life of Sarah Bernhardt* (New Haven, Conn.: Yale University Press, 2010).

⁵C.S. Lewis, *The Weight of Glory and Other Essays* (Grand Rapids, Mich.: Eerdmans, 1975), 12-13.

⁶Jonathan Edwards, *The Collected Works of Jonathan Edwards*, Volume Two (CCEL).

⁷C.S. Lewis, *The Weight of Glory and Other Essays* (Grand Rapids, Mich.: Eerdmans, 1975), 36.