

Rediscovering the Story of the Old Testament – Session 1 Lesson 1

Heaven and Earth – The Outline

Objective of Course

This is Session 1 of two sessions that will help to understand how to read the Old Testament. Session One traces the unity of the Old and New Testaments by tracing the overall narrative through the theme of the temple of Heaven and Earth. Session Two enables better reading of the Old Testament by examining the literary structures of the Old Testament.

Main Idea

Seeing the unity of the Old and New Testaments by tracing the theme of temple of Heaven and Earth through the entire Bible

Exercise

Is it easy to remember the overall instructions of how to get to a destination when you plug that destination into the GPS systems of a car and it only shows you the directions step by step without showing the overall route?

Core questions

1. What is the overall story of the Bible?
2. How do the Old and New Testaments connect to each other?

Overall Goal of the two sessions of Rediscovering the Story of the Old Testament

1. To understand the overall **structure** of the Old Testament so that we read it more clearly.
2. We will do this by examining the overall **narrative** (Session 1, 8 weeks) examine the **techniques** used in Old Testament writing (Session 2, 9 weeks)
 - a. I know some pastors who don't even like to talk about the Old Testament at all. It just seems so foreign to them. And it is. And it's difficult for a lot of people to try to figure out how to take the kind of things that are in the Old Testament and pull that into the New Testament and see how they actually all work together. Usually, we hear a bunch of different stories in a disconnected way, but we don't see how they all tie together. But I've gotten to the point now in my studies where I don't even really like the terms Old and New Testament because it emphasizes the differences too much.
 - b. Some of the stuff I'm about to talk about, I've talked a little bit about when I introduced it in the church. But we're going to do this in two sessions. This first session is going to be eight weeks. In the fall, we'll add another eight week session to that.
 - c. The goal of the course here is look at the structure of the Old Testament. And we're going to do that by way of telling the story. And that's what I mean here by examining the narrative. Well, what I want to do in the next few weeks is to show, in a few different levels, the narrative of the Bible. And we'll see how the Old Testament is a piece of that. So I want you to see the continuous story. That's the main goal of this session.
 - d. In the next session, we'll be looking more at some of the different techniques that the Old Testament uses which are actually quite different. As Christians, I've learned, we tend to under-read what's in the Old Testament. Actually, we tend to under read a lot of stuff in the Bible in general. So we're going to take a look at some of the techniques that we have tended to just overlook.

Course Outline – Session 1

3. Explore the “The **Grand Narrative**” of the Biblical story of which the Old Testament is a part, so that we can see how the Old Testament story, **fits** within the larger story of God interacting with his image-bearing creatures.
4. With the larger view in mind, we will lay out **maps** and **charts** to fill in the Old Testament details. This background will then provide the basis for the topics we will examine in Session 2.
5. What I'm going to explore here is what I'm going to call the Grand Narrative. This is the overarching story about what's going on in the Bible. I want to take a look at this from like the 10,000 foot level we're going to look down and see just what the overall story is.

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6. There's lots of ways where that the Bible can be tied together. We're going to use one technique for this particular session but there are other techniques that use different emphases. So, we'll be taking a look at one of those ways of tying everything together.
7. And once we see how that all ties together, in the last session there, we'll take a look at some maps and charts and things be able to fill in the names and things that we talked about along the way.

Course Outline - Session 2

8. We will first take a brief look at how the seemingly simple language and **sparse** use of details masks the underlying complexity: We will examine literary styles, how the church lost touch with our **Jewish** roots and clear up some common misunderstandings, the use of prevalent **patterns** in the Old Testament which not only tie the Old Testament texts together but also tie the New and Old Testaments together, a few common problem areas people have with the Old Testament: Creation, **Violence** in the Old Testament, how to reconcile **suffering** and evil with an all-powerful good God.
 - a. Just a quick note here about session two. One of the very interesting things about the Bible and the Old Testament is that you read the stories Unlike modern stories, there's not a lot of detail. And what happens is that That's a very deliberate technique. You put in very little detail and that means that every detail is important.
 - b. And so you can do things like I can read this text here and it has this word in this context. And then later on, I run another text somewhere else and say, oh, I remember running across this word back here. In this kind of context. And when you see that, say, that's deliberate. That means that you're supposed to hold those two things in parallel with each other. And they will add meaning to each other. So you can take the meaning from one and the meaning from the other and put them together.
 - c. So that's a kind of a thing that the Old Testament does. I think in Bible Project, they call it like hyperlinks. Like you see something here with a blue underline and you just click on it and it takes you somewhere else. So that's sort of the way that the Old Testament works.
 - d. Another thing that I've learned along the way is that, because of the way the church developed, there's a turning away of the church from the Jewish roots. And by doing that, they sort of lost that context. And in doing so, you lose some of the meaning of what was in the Old Testament. The church started to operate just more out of the Greek context under the sort of the Hebrew context. So we'll take a look at what that did to how the church handled the Old Testament.
 - e. And then we'll take a look at patterns.
 - f. Hopefully at the end of session two, we'll have some time to cover some of the real problem areas people have. Like the type of violence that's in the Old Testament compared to the New Testament. Or how we can be suffering when we have a God that's good and all-powerful. And then we'll take a look at the creation story, which in a modern day we tend to look at way differently than they looked at it back when Moses wrote the Old Testament. So those are some of the things we'll be covering at that point in time. So that's just a sneak preview

Preamble

9. We all live our lives according to a particular **worldview** – a summary of what we **believe**, our **philosophy** of life, our **model** of how we think the world operates.
 - a. We all have a worldview. We don't have to have a degree in philosophy. Our worldview is simply our way of looking at the world and figuring out how it works. And it even goes to basic stuff like when I got out of bed in the morning and I put my legs over the edge of the bed, I expect like my legs are going to like drop to the ground, because that's the way that we know that things work.
 - b. And so it's really basic stuff like that. You know, what happens when I navigate my way from my bedroom to the living room to the kitchen when I interact with people in my family, when I interact with people on the street. How do I think the world works? That's the worldview. That's our story about how it works.
 - c. The concept of a story here is really important. You know, when you walk into bookstore and you see like a nonfiction section and they see a fiction section Especially when you look at the fiction section, what kind of books do you usually see in a bookstore?

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- d. Nonfiction. Fiction. Mysteries. Romance. Sci-fi. And those are all told in by way of stories, because that's how we take in information. And so that is one way we gather our worldview.
 - e. What we're going to try to do is look at the story of the Bible, to understand what the worldview of the Bible is. About what the Bible says about what to believe, the Bible's philosophy of life and just how the Bible shows how the world operates.
10. Our **worldview** determines how we will act, react, take care of ourselves, and treat others
 - a. Our worldview determines how we act and react and take care of ourselves, how we treat others. So that's what we call our worldview, it's our way of at looking at things.
 11. Stories help us understand: a **complex** world of which we cannot know everything, **who** we are and **how** we can fit in it.
 12. All our stories begin in a certain **place** and **time** because we live in a world constrained by place and time.
 - a. Worldviews help us understand a complex world. Many things we can't really understand at all. But we can understand the story of how things work. The stories help us understand things. They show us our complex world and how we can work in it. And there's an emphasis here on place and time. We are not just souls, we're souls in a body.
 - b. Our bodies place us in a certain place in a certain time and we have to navigate around that. There have been some parts where in church history where there were ideas that the material world is not important. It's just a spiritual world that's important. But that's not the biblical view at all. We are put in a particular place and time. The events in the Bible take place in a certain place and time. And so we really need to understand how that all works as a whole story.
 13. What follows is one version of Grand Narrative of the Bible
 14. The Biblical story of the world, our grand narrative, is our over-arching **story** of how the world works.
 - a. The key word here and this slide here is the story.
 - b. The first 5 books of the Bible are called the Pentateuch, or Torah. Pentateuch comes from two Greek words: "Penta" for five and "Teuch" for law. Torah is usually translated as "law" but it more properly should be translated as "instruction." Much of what we read in the Torah is not didactic commands but rather stories.
 - c. Stories can be instructional. When we think about that and when we read books even novels. Think about these questions. Can novels help us understand other people? Yeah. Can they help us understand other cultures? Yeah. And so, in that way those stories can be instructive for us.
 - d. When we think about the first five books of the Bible, we call them the law or the Pentateuch or the Torah, we should keep in mind that it's mostly stories, and those stories can be instructional. The Torah is not just didactic laws like do this, don't do that. The Torah is mostly stories that are meant to be instructional. And so we can actually take a look at the entire Old Testament that way. It has stories about things that happen to people - and all that stuff is meant to be instructional. In Old Testament times, most people did not have access to written documents, but they could remember stories, and so the Old Testament is written mostly as stories because those stories are easier to remember.

The Story of Heaven and Earth

Before the beginning

15. Before the beginning of **creation** or time, God intended to make
16. Creatures who would bear his **image** and share his **qualities**
17. Creatures capable of **love**, able to freely and sacrificially give themselves in love to others
18. To have the ability to **love** is to have the ability to choose to not **love**.
19. God knew that these creatures would choose to not **love** and turn from Him,
20. But God made plans to **overcome** that rebellion and **restore** those image-bearing creatures to himself.
 - a. Before the beginning, God had intentions to do something. We see His intentions unfold as we read Genesis 1 and 2. The really interesting thing is - and we don't often appreciate this too much - but he intended to make us as creatures who bear his image. Now you think about that and think about all the aspects of God, and then think about how we actually can reflect all of that stuff.
 - b. One of the things I think about is that God transcends the whole universe. And here we are with our clunky bodies compared to some of the other animals, and we can find creatures that run faster than us or

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creatures that can fly or they can swim in the water. We can't do all that stuff in ourselves. But look what we did - we can move faster than a cheetah can now once we get into our car or whatever. We can fly not only the air, but in outer space. We can spend months underneath the water. We have transcended our environment, and that's all a reflection God.

- c. And so that's just one aspect of how we reflect God.
- d. Another key aspect here that we are creatures capable of love. Now, our definitions of love often get mushy. Sometimes we think in terms of, well, we just fall in love, like it just happens to us. There is that emotional component. But for those of us who have been married any length of time, it's a lot more than that. It's like we still put up with this other person. And they put up with us, you know. That aspect of love is an act of the will, we choose to put this person's interests above our own.
- e. That's an aspect that we share with God. He has chosen us, to pay attention to us. He's chosen to provide us with things, and he expects us to reflect that in a way we make our own choices. He wants us to respond to him by choosing to love him. Well, that's the way it started out, but we know things fell apart from there. Because to be able to choose to love is to be able to choose to Not love. And we know that about where we made a rather disastrous decision, and we chose not to return God's love.
- f. But he also knew from the beginning, from before the beginning what our choices are going to be. And so he made a plan for that. And that's what most of the story about the bible is, it's that plan unfolding. He knew we were going to rebel. And he knew that what he was going to do to help us restore our relationship to him, so he made plans to overcome what we did. The bulk of the Bible is just about that story.

The intended plan

21. **The Good Earth:** Heaven and Earth joined at the Garden
22. Humans and all living things will, over time fill the earth
23. **The City and the Garden:** Heaven overlaps with the entire earth which is filled with cities and gardens
 - a. This is the way the story was supposed to begin. It was going to be a really simple story. When God created the earth as part of this big universe and he created this little garden and he puts humans in there ... God's there and the people are there. What do we normally call a place where God and people meet together? A temple.
 - b. So if you will. Garden of Eden was like a little bit of a temple. It was like a sanctuary of the temple It's where humans met with God. And the idea was, we're going to be fruitful and multiply like all the other creatures and we're going to fill the earth. And as we do that, we are going to extend God's rule over the earth, until, eventually heaven and all of earth would all be one big thing; Humans and all living things fill the earth.
 - c. And then as we multiply, we won't have just gardens. We have cities and we have cities with gardens. We can see this at the end of Revelation. If we look carefully, in Revelation we can see a description of a garden that looks like.
 - d. There's a lot of stuff in Genesis and Revelation that's the same. And that's deliberate. Because what happened is that we began with a garden and we ended with cities with gardens. That's the way it was supposed to be. We see a lot of Eden reflected in the garden that we see at the end of Revelation.

The interrupted plan

24. **The Good Earth:** Heaven and Earth joined at the Garden
25. **The Rebellion:** Heaven and Earth separated
26. **Faith and the Law:** Heaven and Earth joined at the Tabernacle
27. **The Kingdom Arrives:** Heaven and Earth joined within Jesus
28. **Already and Not Yet:** Heaven and Earth joined in His Image-bearers
29. **The City and the Garden:** Heaven overlaps with the entire earth which is filled with cities and gardens
 - a. So that was supposed to be the simple story. But then, you know, things happened And this is what the Bible covers trying to get back on the road again. What we see here is the grand narrative. You're looking at it right now. This one page has a whole story of the Bible right there. And what I want you to see here

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is that heaven and earth, or the temple that God made, is something we can at the beginning, at the end, and everywhere in between.

- b. Moses made the tabernacle, that's where God's presence was. When the temples were built, that's where God's presence was. When Jesus came as fully human and fully God - we call the place where heaven on earth meet a temple - And Jesus called himself a temple. He challenged people, saying to them, you're going to destroy this temple in three days. I'm going to build it back again. There's a temple theme again.
- c. And then after he ascends we're left behind. What does Paul say about who we are? We're a temple. So that's the temple theme carrying all the way through from Old Testament through the New Testament. God built this temple, this whole universe, as a place where he's going to meet with his people. We see this temple theme all the way through. So if you memorize this page here. You've got the Bible memorized.
- d. This is the narrative on one page. But as we proceed we're going to do this in slower, more deliberate steps now. For the rest of this evening, we're going to just talk through these things all these things one at a time. And so we'll see that a little bit deeper. Then in the coming weeks, we're going to unpack each of those items once more one at a time.
- e. So we're going to repeat, repeat, repeat, and hopefully by the end you all can probably begin to articulate yourself what the grand narrative of the Bible is. That's the goal. By the time you get through this session, I hope that you get to the point where you can at least begin to say what this whole story of the Bible is and be able to articulate that to other people Sounds good?

The Good Earth

30. The good God created a **good** earth
31. The good God made **good** image-bearing people with all the creative **gifts** would reflect His glory
32. The good image-bearing people he made would **steward it** and **develop** the earth
 - a. So let's proceed to that first piece, the good earth. God created a good earth. Good imaging people with nice creative gifts to reflect his glory. And these people that he made were supposed to take care of the earth. The different terms you hear used in Genesis 2.15 have agricultural meetings and sacerdotal (which is priestly) meetings. There are two levels of meaning there; we're taking care of the Earth, which is basically our temple.

The Rebellion

33. The image-bearers abusing their **freedom** and rebelled
34. The rebellion
35. caused everything on the earth to be **corrupted** including themselves,
36. created a **separation** between them and the just God therefore bringing upon themselves the penalty of **death**.
 - a. So he made us to reflect him. To take care of his temple on his behalf. And then we know what happened from there. We rebelled. And there were had consequences for that. Everything got corrupted; our bodies, the whole earth. In Romans, we can read about the whole earth is groaning, waiting for sons of men to be revealed.
 - b. Basically, when we broke ourselves, we broke the universe. Everything got corrupted; Us and all our relationships between us, between us and God. Everything got corrupted.
 - c. And one of the things to see here is – and we don't always understand it this way - the result of the rebellion was getting kicked out of the garden which separated us from the Tree of Life. When we got kicked out of the garden, the idea was we are not going to trapped to live forever in these bodies. So in that regard, this death a gift.
 - d. God used death as a discipline, if you will, to help restore us to him. It was to keep us from being eternally separated from him. So being kicked out of the garden ultimately was a good thing for us. Death is not a good thing in itself, but God is going to be able to use death to restore us to himself.
 - e. One of the interesting things you see as you read the story carefully in the Old Testament there in Genesis is when did Adam give his wife a name. Early in Genesis, we just see her referred to as the woman, but the woman doesn't get a name until they get kicked out of the garden That's when Adam takes time to name her.

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- f. But the name that he gives her – it's "Eve" in our translations, it's "Chavah" in Hebrew, it means life. That name indicates that Adam knew that getting kicked out of the garden was not the end of the story because she was going to be the mother of all the living.
- g. The hint that God gave was that there was going to be a conflict resulting between the seed of the serpent and the seed of the woman. We don't know what that was going to be. And that's actually another theme you can trace through the Old Testament.
- h. One way to read the Old Testament is to read it more like a drama. We start asking when is the seed of the woman going to come? And you see these hopeful characters keep on popping up. Is it Enoch? We find it wasn't him. Was it, Noah, or was it Abraham? One by one we see one of these hopeful characters pop up in the stories, but in the end they fall apart. So we say, well, it's not him, and then so you wait for the next one to come and it's not him, and so we just keep on waiting for the next one to come. And finally, finally, Jesus.
- i. So if you read the Old Testament as a drama, it's sort of like, is it this one? Is it this one? Is it this one? So that's another way to read the Old Testament.

Faith and the Law

37. The good and loving God put in place His plan to **restore** His people and all the earth.
38. He set aside a **chosen** people, through whom he would give laws that would,
39. clearly show their **inability** to **restore** the broken relationship in their own power,
40. provide a **pathway** for God, in his power, to restore their relationship.
 - a. And then now this section here covers a lot of the Bible. Faith and the law. When we think of faith, one prominent person comes to mind, Abraham In the Bible we can read that Abraham's faith was counted as righteousness.
 - b. Then when we think of the law, we think about Moses. Now, one of the things we need to understand is that even though Moses got the law, it did not undo the covenant that God made with Abraham. That did not go away. If you understand the Jewish faith a lot. They don't separate those either. And in a Jewish context there, they do understand faith is a piece of what they have.
 - c. So it's not just all law. And so that's something if we had time to dig deeper into that, we can see how that works. But we had those two pieces. Abraham and Moses, faith and the law. The thing is. Abraham had faith - but by itself faith didn't solve the problem. Sure, we can count Abraham's faith as righteousness, but that only counted because something else happened.
 - d. I mean, eventually Jesus had to die for our sins. When Moses came along. We not only had the commandments, although that was part of what Moses was given, but Moses was told to build a tabernacle. And it was the sacrifices that carried out in the tabernacle that allowed for the next step to happen.
 - e. When the tabernacle was first built. Moses couldn't go into it. He couldn't get into it. It was only after he and the priests did everything with it or supposed to do, which was to do all the sacrifices, that Moses could go in and meet with God. And of course, that was a shadow of what Jesus was eventually going to do.
 - f. So the tabernacle was pointing to what Jesus needed to do. Ultimately, Abraham's righteousness didn't count for anything unless Jesus died for our sins. That's what needed to happen. And the tabernacle that Moses, built pointed the way to that.
 - g. If you read Exodus. You get to the point where you see Moses gets the ten commandments But the bulk of the chapters in Exodus are about instructions for building their tabernacle. So he was given the instructions and it took them a while, but they finally got the tabernacle built.
 - h. We see God set aside Israel, the nation of Israel, as God's chosen people - that is, they were the people through whom he's going to carry out his plan to send Jesus. It was through the descendants of Israel that we're going to get that we're going to get promised seed of the woman who would crush the serpent's head. Jesus eventually going to come. Israel was chosen in that they were chosen to be the people through whom Jesus would eventually come. They're not chosen because they were special for any other reason other than God chose them eventually carry out what he was going to do, which is to send Jesus.
 - i. The New Testament tells us that the commandments by themselves only showed us more deeply our penchant for sin. The commandments by themselves don't save us. The commandments only show us how

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unrighteous we are. But it's through the commandments and the tabernacle that we get the pathway for God to work.

- j. In most of the Old Testament texts we see how Israel had problems that never got resolved, they had problems when they were in the wilderness and problems after they got into the promised land, they had problems when they had kings, they still had problems when they were taken out of their own land and even when they returned. So throughout the Old Testament, we see this struggle going on. God's trying to work with these people, but He keeps on getting rejected.

The Kingdom Arrives

- 41. God entered the world as a **human**.
- 42. As a human he took the **penalty** of that rebellion upon himself by dying on our behalf.
- 43. In His grace He offered, an **invitation** for people to leave their rebellion and return to him.
- 44. His continuous invitation was, “**Repent** for the kingdom of heaven has come ... bear **fruit** in keeping with repentance”
 - a. We know this is the gospel message. We've heard this before over and over again. He took the penalty of our rebellion by dying on our behalf. Then through his grace, he gives us an invitation to repent from our rebellion, and return to him. And one of the lines here to keep the whole sentence in line here, “Repent for the kingdom of heaven has come” (That's the first part of what he says) and then “bear fruit in keeping with repentance”.
 - b. In other words, if we repented, then we should be walking in that new direction. That's a tension that we see in the letter of James - If we say we have faith and we don't act like it then maybe we really don't have faith. So that's the message we see with Jesus. So he finally comes and he solves a problem for us. And then he invites us to join him. He came the first time to die for our sins.

Already and Not Yet

- 45. Before fully restoring us and all of earth from our corruption, he left us in **charge** one more time,
- 46. He gave us His **Spirit** and the opportunity to continue the work for which he originally created us.
- 47. Although this work is impeded by the **corruption** of the world, we called to help him **usher** in his kingdom, even if only in part, until he comes again
 - a. And now here we are in this time. When he comes the second time, he's finally going to restore everything to himself. But right now we're in this in-between time.
 - b. Meanwhile, one of the things to remember here is that all the way back in Genesis, when he told us we're supposed to take care of his place. He never said that we should stop doing that. That's something we're still supposed to do. Let's take care of his place. He left us in charge. And a lot of the messes we see are the messes we make.
 - c. But to help us along the way, he gave us his Spirit. Which is really helpful for us to be able to continue the work he did. But even as we do that, we still have a lot of the corruption in the world. It's still here. We still have problems with our tendency to sin. But here we are, we have the Spirit to help us out. And in that capacity we can help him usher in his kingdom. So this is the time of the already and not yet.
 - d. Jesus already came but the kingdom of heaven isn't all here yet. When Jesus came, he said the kingdom is here among you. And as we continue his work, we express his kingdom. But it's not all totally here. It's not like all the sin and all the corruption has gone away. So it's a case of the kingdom is already here, but not yet fully.
 - e. But he left us here in charge to take care of the earth. If we live like Jesus did and follow we're living in the kingdom of God. Until he returns.
 - f. And in a couple weeks here when I do the Passover thing I'm also going to mention the tabernacle then. And I'm going to show how they two connect. Jesus came and he died on Passover. But Tabernacle, which is about the Day of Atonement Well, actually, there's a connection there, and I'm going to talk about that then.

The City and the Garden

- 48. In the fulness of time, Jesus will return to earth in all His **glory**

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49. He will then fully transform not just us but the entire earth removing all the present corruption.
50. Heaven will be fully rejoined to earth and we will receive transformed bodies to live on the transformed earth.
- a. Now, that brings us up to the end of the Bible where we talk about the end of Revelation And it's really interesting when you try to read Revelation carefully. It looks like it describes Jerusalem coming down out of the sky - but it says like this 1,500-mile cube, if you can imagine. If we take this literally. We're going to see a 1,500-mile cube coming down out of the sky and getting set on the Earth.
 - b. I think meaningfully, 1,500 miles is about the size of the roman empire at the time of Jesus. So I think that's the most meaningful measurement there. So I think that's metaphorically trying to say something about Roman Empire and Jerusalem.
 - c. So what we see is that heaven's coming to earth now and we're going to be reunited once again. Jesus is going to return to the earth and it will be one big heaven and earth unity again. Hopefully, just like Jesus had transformed bodies, we should get transformed bodies. And in the same way we can figure the Earth should be like transformed. And if you imagine Jesus, when he was transformed, when he was resurrected, he still had his scars. So it's like, he didn't totally destroy that old body, did he just transformed it. So we can take a look at the Earth and maybe saying, well, the Earth maybe isn't going to actually be totally just obliterated, but it will be transformed in the same way. Transform bodies and transformed earth. That's what we can look forward to.
 - d. And that's it ... there's the grand narrative all over again. So now you heard it twice.
 - e. Think about Jesus' body when he after he was resurrected It was not like the old body he had. But it wasn't totally different.
 - f. Some people imagined that when Jesus comes again, we would probably be just a shining bright light a ball of bright light and that'd be it. It's like forget this. Forget this body. This body is already ruined. But that viewpoint is an influence from Greek philosophy. Unfortunately, the church picked that up along with some other things along the way.
 - g. The Greeks had a dualistic view of the world: the material is bad, spiritual is good, and this body is just baggage we needed to get rid of. And then we become just spiritual and all that. But the Bible doesn't teach that. The Bible teaches that the material is good. God created a good earth and in the end earth and heaven will be reunited. It's not going to be just like we're all going to heaven and flying away. Rather earth and heaven are getting reunited.
 - h. If we think about heaven is just up there, that's makes it more a problem. But if we realize that we're going to end up with bodies again, that we'll have new bodies on a new earth, there's going to be some things that are going to look the same. We're going to have an earth. It's going to look a little bit different. But it's still going to be an earth. And then we know maybe we'll just have gardens to take care of again.
 - i. We don't know exactly what it's going to be like. But we should not be thinking about, well, we're just going to be sitting around and see spiritual bodies floating around in clouds, playing harps. I don't think that's the correct way to look at heaven.