**New Heaven and New Earth (notes and research)**

**Rev. 21:1-5**

Authorship of Revelation: according to the book of Revelation: God to Jesus Christ to angel to John. This is the only book said to be written by Jesus Christ through the transparent thought of John the disciple. John was the scribe.

Rev. 1: 1

1The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

**Only three chapters in S&H on the book of Revelation: Chapter 10, Chapter 12, and Chapter 21**

**How much time and effort should we spend in studying these three chapters?**

**New Heaven and New earth in practice:**

 In the textbook’s chapter “Fruitage,” several testifiers realized the

important outcome of their healing was seeing the new heaven and new earth.

Reports of such awakenings to spiritual reality also appeared in the periodicals published at the time Mary Baker Eddy was still with us.

One man who was healed after eight years of

kidney trouble wrote: “I have been awakened from dark error’s dream, and with St. John, the first heaven and the first earth were passed away; and there was no more sea.’” Another who was healed of excruciating pain experiencing ‘a new heaven and a new earth,’ for the former things have passed away.”

SH 651:26

For three years I had searched the works of the most scientific writers to find the origin of life; many times, I would think I had traced it to the beginning, but it would elude my grasp every time. One day in talking with my friend, she said she would like to loan me the textbook, Science and Health, which I very willingly accepted. Not long afterward I felt a severe attack of suffering. I opened the book for the first time and found a paragraph near the middle which attracted my attention. I read the same paragraph over and over for nearly two hours. When the tea bell rang I closed the book and I shall never forget my perception of the **new heaven and the new earth,**— everything in nature that I could see seemed to have been washed and made clean. The flowers that I have always loved so much, and that from childhood had told me such sweet stories, now spoke to me of the All-in-all, the hearts of my friends seemed kinder, — I had touched the hem of the garment of healing.

 In her reminiscence, Harriet Betts recorded that in an interview with Mary Baker Eddy, our Leader made it clear to her that in Christian Science healing, the old material earth passes away in human consciousness while concurrently the new earth becomes seen as the only true and enduring reality: “I asked her if such healing would be done again. ‘Yes,’ said she if her students would stick by her. ‘If some would?’ I asked. ‘If one would,’ she answered, and added the Cause would be established as long as that one was here. If one would stand by her, earth would disappear to that one, but he would not leave earth. ‘There’s quite a difference,’ she said. I [could] feel her hunger to be understood.” Apparently, Mary Baker Eddy meant that the old earth with its sin, sickness, and death would disappear in a Christian Science healing. But the patient would not leave the earth, because the new earth or divine health would be realized as always present with him. Thus, the material sense of earth, disease and death, passes away, but a new earth is revealed in and by Spirit, which never passes away: “Thou sendest forth thy spirit, they are created: and thou **renewest** the face of the earth.”

Samuel Greenwood was a prolific writer for the periodicals in the early history of Christian Science, and his articles were heavily underscored by Mary Baker Eddy and specially endorsed by her. Greenwood discerningly wrote that the objective of the Christian Science church is not only physical healing but the actual realization of the new heaven and new earth: “[The] mission [of the church] is not confined, as many erroneously suppose, to the healing of diseases which material methods have found incurable, but it comprises the salvation of mortals from every discordant state, every condition which is out of keeping with the will of God. It is working for the present appearing in human consciousness of that new heaven and new earth ‘wherein dwelleth righteousness.’”

 While the declaration of the first line of the **scientific statement of being** causes the old heaven and earth to pass away, the declaration of the second line causes the new heaven and earth to appear: “All is infinite Mind and its infinite manifestation, for God is All-in-all.”

The remaining lines of the scientific statement of being alternate between denying the reality of the old heaven and earth, thus causing it to pass away, and affirming the reality of the new heaven and earth, thus causing it to appear. Finally, the scientific statement of being

declares, “Therefore man is not material; he is spiritual.” That is, the scientific truth and robust health emanating from the new heaven and earth constitute and maintain man’s being.

Rev. 21:1, 3-5

1And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

SH 573:19-23

Because St. John’s corporeal sense of the heavens and
earth had vanished, and in place of this false sense was
the spiritual sense, the subjective state by which he could
see the new heaven and new earth, which involve the
spiritual idea and consciousness of reality.

**NEW**. The Greek word for “new” means “unknown.” In Rev. 21:1, the new heaven and earth had been present from the beginning of creation but had never been known or seen before. That’s what was “new” to John – a spiritual reality that had never been known or observed before. Of course, the spiritual heaven and earth is never “new” to God, the

eternal divine Mind that creates and knows all things. (From Vines’ Expository Dictionary of the NT)

**NEW**: *kainos* in Greek: New denotes “new,” of that which is unaccustomed or unused, or “new” in time, recent, but “new” as to form or quality, of different nature from what is contrasted as old. New covenant; new commandment; new creature; new man; new name; new song; new heaven and new earth; new Jerusalem; etc.

**NEW HEAVEN AND NEW EARTH.** (Rev. 21:1) If the new heaven is the divine Science taught by God, and the new earth is the health God establishes on earth by teaching this heavenly science, then we can say that heaven corresponds to “science” and earth to “health,” i.e., science and health. The way we see the new heaven and new earth is through the demonstration of Christian Science healing.

**There was no more sea. Sea** in Science & Health can be:

In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a **symbol of tempest-tossed human concepts advancing and receding**, is represented as having passed away.

(SH 536:4-8)

Did this same book contain the revelation of divine Science, the “right foot” or dominant power of which was upon the **sea, — upon elementary, latent error, the source of all error's visible forms?** (SH 559:2-6)

They are in the **surging sea of error**, not struggling to lift their heads above the drowning wave.

(SH 569:17)

Rev 21:2

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

**saw**: *horaoœ,*: t*o see with the eyes; to see with the mind, to perceive, know*: *to see* i.e. *to become acquainted with by experience, to experience*:

**heaven**: 3772. *ouranos, ouranou,*  (from a root meaning ‘to cover,’‘encompass’; *the vaulted expanse of the Sky with all the things visible in it*; a. generally: as opposed to the earth, of a city that has reached the acme, zenith, of glory and prosperity,

**prepared**: *hetoimazoœ*; *to make ready, prepare*: absolutely, *to make the necessary preparations, get everything ready*, drawn from the oriental custom of sending on before kings on their journeys persons to level the roads and make them passable), to prepare the minds of men to give the Messiah a fit reception and secure his blessings:

**bride**: 3565. numfeœ, 1. a betrothed woman, a bride:

**adorned**: 2885. kosmeoœ, 1. to put in order, arrange, make ready, prepare: o ornament, adore; Metaphorically equivalent to embellish with honor, gain honor

Heb 11:10

For he looked for a city which hath foundations, whose builder and maker *is* God.

Ezek 48:35

*:* and the name of the city from *that* day *shall be,* The Lord *is* there.

589:12

**Jerusalem.**Mortal belief and knowledge obtained
from the five corporeal senses; the pride of power and
the power of pride; sensuality; envy; oppression; tyr-
anny. Home, heaven.

- God is the builder of the Holy City: built to his specifications

 - bride: the wife of the Lamb

 - bride feminine aspect of church

 - invited to a wedding

 - city: collective idea

592:18

18 **NEW JERUSALEM.** Divine Science; the spiritual facts

 and harmony of the universe; the kingdom of heaven,

 or reign of harmony.

582:14

 **BRIDE.** Purity and innocence, conceiving man in the

15 idea of God; a sense of Soul, which has spiritual bliss

 and enjoys but cannot suffer.

582:17

 **BRIDEGROOM.** Spiritual understanding; the pure con-

18 sciousness that God, the divine Principle, creates man

 as His own spiritual idea, and that God is the only crea-

 tive power.

 - unity of male and female

 - Eden restored, Gen 1 male-female, completeness seen

 - no fallen man

**We can't separate God and the bride/bridegroom from church (the 2 witnesses)**

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And I heard a great voice out of heaven - As if uttered by God himself or the voice, of angels.

“Behold, the tabernacle of God is with men - The tabernacle, as that word is commonly used in the Scriptures, referring to the sacred "tent" erected in the wilderness, was regarded as the unique dwelling-place of God among his people - as the temple was afterward, which was also called a "tabernacle." (Barnes’ Notes).

“out of heaven: "out of the throne."

“dwell with them—literally, "tabernacle with them"; the same Greek word as is used of the divine Son "tabernacling among us."(Jamieson-Faucett-Brown).

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

“*And God shall wipe away all tears from their eyes*— Though here their tears have flowed plentifully, not one shall ever be found on the face of any of them; *and there shall be no more death*— This is a full proof that this whole description belongs to eternity and not to time. *Neither shall sorrow, or crying, or pain be any more —*Under the former heavens, and upon the former earth, there were death and sorrow, crying and pain; all which occasioned many tears. But now pain and sorrow are fled away, and the saints have everlasting life and joy; *for the former things* — All the mournful scenes, which were on earth so familiar to their eyes; *are passed away*— To return no more for ever. *And he that sat upon the throne said —*Not to St. John only; *Behold, I make all things new*— From the first mention of him that sat upon the throne, ([Revelation 5:1](https://biblehub.com/revelation/5-1.htm)) this is the first speech which is expressly ascribed to him. (Benson Commentar).

5 And he that sat upon the throne said, Behold, I make all things new.

“Behold, I make all things new - A new heaven and new earth [Revelation 21:1](https://biblehub.com/revelation/21-1.htm), and an order of things to correspond with that new creation. The former state of things when sin and death reigned will be changed, and the change consequent on this must extend to everything.” (Barnes’ Notes).