

THE DOCTRINE OF REVELATION

**BOOKLET EIGHT
PART FOUR
REVELATION IN GLORY**



A. W. Pink

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3. Revelation in Glory, The State of Saints in Glory

We have shown that there is a real and radical difference between the death of a believer and that of an unbeliever, and having contemplated some of the accompaniments of a Christian's departure from this world we are now ready to consider how he exists in the disembodied state. It is not to be wondered at that the unregenerate should be thoroughly befogged at this point, for they are so materialistic that they find it very difficult to form a definite concept of anything that is incorporeal and intangible. But those who, by God's grace, enjoy a real communion with Him who is "Spirit" (John 4:24), ought not to flounder on this matter, for they have proved by experience how much more important is the soul than the body, and how infinitely more real and satisfying are spiritual objects than the perishing things of time and sense. So far from regarding his soul as a mysterious, nebulous and indefinable thing, the believer looks upon it as a living, intelligent, sentient being—his *real self*. We should view a disembodied soul as one which has cast off its earthly clothing and is now apparelled in a garment of light, or, to use the language of Scripture, "clothed in white raiment" (Rev. 3:5; 4:4).

At death the soul of the saint is freed from all the limitations which sin had imposed upon it, and its faculties are then not only purified, but elevated and enlarged. It will be like a chrysalis emerging from its cramped condition, or a bird liberated from a cage, now free to spread its wings and soar aloft. It is true the body is a component part of man's complex being, yet we must

endeavour to view it in a due proportion. Which is the more important: the tenant or his tenement, the individual or the tent in which he resides? It must be borne in mind that the soul derives not its powers from the body. That is clear from the Divine account of man's creation: after his body had been formed, and as a separate act, God "breathed into his nostrils the breath of life, and the man became a living soul" (Genesis 2:7). The mind is the noblest part of our being, and therefore it must find exercise and satisfaction in the disembodied state, otherwise we should not be "blessed" or happy (Rev. 14:13) immediately after death. "It is the mind maketh the man; it is our preferment above the beasts that God hath given us a mind to know Him" (Thomas Manton).

"The soul can and does operate without the use of bodily organs in its *present* state, and in many things stands in no need of them. The rational soul thinks, reasons and discourses without the use of them. Its powers and faculties need them not: the will is directed and guided by the understanding; and the understanding has to do with objects in the consideration of which bodily organs are in no way assisting. As in the consideration of God, His nature and perfections; of angels and their nature; and of a man's own spirit, and the things of it—it penetrates into without the help of any of the instruments of the body. It can consider of things past long ago, and of things very remote and at a great distance; and such objects as are presented to it by the senses, it reasons about them without making use of any of the organs of the body. And if it can operate without the body, it can exist without it; for since it is independent of it in its operations, it is independent of it in its being. Since it can exist without it, it can act in that separate state of existence without it. Wherefore since it dies not with the body, it is not affected as to its operations, by the absence of it, nor at death becomes insensible as that is" (John Gill).

Yet, obvious as is what has been pointed out above, the majority of Christians seem to suppose that it is impossible for us to form any definite ideas of what it is to be disembodied, or of that state into which the saint enters at death, or of what the medium is by which he will know, enjoy, and have fellowship with the Lord in

that state. While they remain content with such slothful ignorance, it is not to be expected that any further light will be vouchsafed them—"According to your *faith* be it unto you" (Matthew 9:29) holds good at this point as much as it does anywhere else. Not a curious and unbridled imagination, but a Scripturally informed and regulated *faith* ever has to do with God and His written Word. If His Word be searched prayerfully, diligently and expectantly for Divine instruction on these things it will not be confused. From some of the accounts given in the sacred volume we may gather some real apprehensions on these subjects, yea, much more than is generally attended to. To these accounts we shall now turn.

The case of those servants of God who were favoured with ecstatic raptures and supernatural visions while their bodies were inactive and senseless shows most clearly that the soul can function without any assistance from the body. Micaiah said unto the king of Israel, "I saw the LORD sitting on His throne, and all the host of Heaven standing by Him, on His right hand and on His left" (1 Kings 22:19). Though the Prophet was in the body, it was not with his natural eyes that he gazed upon such a scene as that. Again, a similar sight was granted Isaiah, and in addition he listened to the very words of the seraphim as they cried unto one another, "Holy, holy, holy is the LORD of hosts: the whole earth is full of His glory" (Isa. 6:1-5), and yet the eyes and ears of his body could no more have "seen the King, the LORD of hosts," nor heard those acclamations of Divine homage than could those of our bodies lying cold in death. God is Spirit, incorporeal: and His ineffable glory cannot be seen by the corporeal senses of any creature: it was therefore a visionary representation which was made to the *spirit* of His messenger.

Ezekiel tells us while among the captives by the river of Chebar, "the heavens were opened and I saw visions of God" (1:1). At the close of the first chapter of his prophecy, he describes one of those celestial revelations. He says, "And above the firmament that was over their heads [i.e. the cherubim] was the likeness of a throne as the *appearance* of a sapphire stone, and upon the likeness of the throne was the likeness as the appearance of a Man above it. And I

saw as the colour of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, and I saw *as it were* the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord” (verses 26-28). From the words we have placed in italics it is obvious that the Prophet was under the supernatural influx of the Holy Spirit, and that his spiritual faculties were granted a visionary sight of the Saviour before He became incarnate.

The experiences of Daniel also supply some illumination on the matter we are now considering: the capabilities of the soul abstracted from the body. First, he informs us: “I saw in the night visions. . . the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool. His throne was like the fiery flame and his wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him” (7:7-10). “Then I lifted up mine eyes and looked, and behold a certain Man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl and His face as the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in colour to polished brass, and the voice of His words like the voice of a multitude. And I Daniel alone saw the vision” (10:5-7). A sight of Christ was there presented to the eyes of the Prophet’s mind. They were opened and raised to an extraordinary degree; and they were closed again after the vision passed. His faculties were supernaturally elevated, or he could not have seen Christ thus. He tells us, “there remained no strength in me” (verse 8), so that he was in the body. As his body did not prevent his seeing this vision, neither will the absence of ours prevent us seeing Christ by sight and vision of soul.

A very similar, though perhaps not identical, case is that of Peter, of whom we read that, “he fell into a trance, and saw

Heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise. Peter; kill, and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed call not thou common. This was done thrice: and the vessel was received up again into Heaven” (Acts 10:10-16). The dictionary defines a trance as “a state in which the soul appears to be absent from the body, as to be rapt in vision,” because at such a time, all the normal activities (save that of the heart) and sensibilities of the body are suspended. The most remarkable feature of this incident is that Peter was not only able to see and hear, but also to reason and speak, to express his religious prejudice—and his, “Not so, Lord,” demonstrates that sin has defiled our inner being, and that the soul needs to be purified before it can be admitted into the immediate presence of God on high.

Still more pertinent is the case of the Apostle Paul. In 2 Corinthians 12 he relates an extraordinary experience with which God had favoured him. He declares, “I knew a man in Christ above fourteen years, ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise and heard unspeakable words which it is not lawful [or “possible”—margin] for a man to utter,” and this he recites as an illustration of “visions and revelations of the Lord” (verses 1-4). It is remarkable that twice over in those verses, the Apostle should register his inability to determine whether or not he was in the body at the time he was translated to Heaven and heard and saw such wondrous things. If the soul were incapable of recognizing objects when it is detached from the body, then most assuredly Paul had never been at any such loss as he here mentions. From the language employed it is clear that the

soul is *capable* of attending to the most important and blessed things of all when it is *out of the body*, and thus that death will not deprive it of its capabilities and sensibilities.

Finally, the experience which the beloved John had in the Isle of Patmos supplies us with further help on this point. He, too, was favoured with a vision of Christ, an account of which he gives in the first chapter of the Revelation, and the effect which it had upon him. The glorious form of the Saviour shone forth before him beyond what it did on the mount of transfiguration. The splendour of it was more than the Apostle could bear in his embodied state—"when I saw Him, I fell at His feet as dead" (verse 17). He described how the Lord Jesus acted toward him and what He said to him: "And He laid His right hand upon me, saying unto me, Fear not" (verse 17). He tells us that immediately prior to this supernatural experience, "I was in the spirit" (verse 10), or, more literally, "I became in spirit:" that is, he passed out of the condition of normal human consciousness into the supernormal. The same expression occurs again in Revelation 4:2, "I became in spirit and, behold, a throne was set in Heaven:" he was elevated to a new mode of consciousness and sphere of existence—in which mortal imperfections had no place—in which all bodily activities and sensations were completely suspended, and in which the soul was wholly under a Divine influence, entirely abstracted from all corporeal things, being fully controlled by the spirit.

It appears to the writer that from the accounts cited above, from both the Old and New Testaments, we may form some real, definite, and spiritual conceptions concerning the saints in their disembodied state. The soul will be detached from all occupation with natural things and entirely fixed upon Divine objects. The mind or spirit will be lifted above the natural or mortal state and be illumined and engaged with supernatural things. As those saints were favoured with visions of Christ while in their bodies, yet their bodies were of no use to them at the time, so all of the redeemed when dismissed from their bodies are granted a view of Christ for which their physical senses are not needed—such a

complete and immediate view of Him as fills them with admiration and adoration. If it be asked what will be the medium by which disembodied believers will know, enjoy and have fellowship with the Lord, the answer is furnished by, “Now we see in a mirror [American Revised Version] obscurely, but then face to face” (1 Cor. 13:12). The “mirror” is the Word (Jam. 1:23-25) and the medium of perception is faith; but in Heaven the soul will have an unobscured sight of Christ and the whole invisible world will be opened, so that we shall see as we are seen or “know as we are known,” by means of intuitional light and knowledge, crystal-clear intellectual and spiritual views of Christ and the Father in Him, by the indwelling Holy Spirit.

At the separation of the soul from the body it, or better *he* or *she*, enters into a state of which he has had no previous experience, yet the anticipation of the same should not occasion the slightest uneasiness—for Christ Himself passed out of the world and entered that state the same way. It is no untrodden path, for thousands of God’s people have already gone over it. Immediately upon its dismissal from the body, such a change passes upon the soul that regeneration is then completed by being instantaneously and forever delivered from the whole being of sin and death. As we cannot enter Christ’s spiritual kingdom of grace except by the new birth and a translation out of darkness into His marvellous light, neither can any of His redeemed (prior to His second coming) enter the kingdom of Christ’s glory save by death. At that moment mortality is swallowed up of life. While death will bring a great difference in me, it will make none in my Saviour to me. “For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living” (Rom. 14:8, 9). While I am in the body Christ ministers to me and supplies my every need, and when He summons me to leave the body, that will afford Him opportunity to express His love to me in a new way, introducing me into Heaven, there to behold His glory.

Luke 16:9 represents another aspect of the experience of saints

upon their leaving of this scene. “And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting.” As Thomas Goodwin remarked, “Those everlasting habitations there mentioned are in Heaven, where there are many mansions.” This verse is part of the parable of “the unjust steward,” and here the Lord made a practical application of the same. He bids His disciples emulate the wisdom (though not the wickedness) of him who has an eye to the future. The “mammon of unrighteousness” is the coinage of this world, in contrast with the “true riches” of the Spirit. The saints are to expend their earthly means, however small, in works of piety and charity, and thereby “make to themselves friends.” “Our Lord here exhorts us to provide for ourselves a comfortable reception to the happiness of another world, by making good use of our possessions and enjoyments in this world” (Thomas Manton). The soul’s passage out of this life is termed a “failing”—of the body—and its entrance on high as a being welcomed home by those to whom he had ministered upon earth. “The poor saints that are gone before to glory receive them that in this world distributed to their necessities” (Matthew Henry).

The above verse is one of several which makes it clear that there will be the personal recognition of the saints in the next life. The question was asked Luther a little while before his death whether we should know one another in the other world, to which he answered by observing the case of Adam, who knew Eve to be flesh of his flesh and bone of his bone whom he had never seen before. “How did he know this,” asked Luther, “but by the Spirit of God, by revelation?” And then he said, “so shall we know parents, wives and children in the other world, and that more perfectly.” To which we may add, How otherwise can those of whose conversion and edification Gospel-ministers have been the instruments be their “joy and crown of rejoicing” in the day to come (1 Thess. 2:19) unless the one is able to identify the other? A further hint on the subject is supplied by the Apostles knowing Moses and Elijah on the mount, for they had never beheld them

previously nor seen any statue or picture of them, for such was not allowed among the Jews.

It has long been our conviction that the glorious scene which the three Apostles witnessed on the holy mount was designed (among other ends) to furnish us with a glimpse of the blessed condition and delight of *the glorified*. So ravished was Peter by the sight that he exclaimed: “Lord, it is good for us to be here” (Matthew 17:4), and would fain have remained there. As Thomas Manton said: “So was he affected with joy in the presence and company of Christ, and Moses and Elijah appearing with Him, that all his natural comforts and relations were forgotten.” They were granted a foretaste of the life to come, for those who enter that blessed state will never desire to come out of it. The account of the transfiguration is prefaced by the statement: “And after six days” (Matthew 17:1) and, “It came to pass about an eight days after” (Luke 9:28): thus it was a *seventh day* (the perfect number!) event—a foreshadowing of the eternal Sabbath. The central figure was Christ Himself in resplendent glory. Talking with Him were Moses and Elijah: the one who had survived death, the other who had never expired—types of those saints alive on earth at Christ’s second coming.

Not only does the above incident teach us that the departed saints preserve their individual identities and are recognizable, but the fact that the Apostles were permitted to see them, and to hear their discourse with Christ intimates that *the society of saints is* a part of Heaven’s blessedness, and that the Old Testament saints (represented by Moses and Elijah) and those of the New (the Apostles) are all together with Christ. Is not the same fact indicated by our Lord’s words, “I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven” (Matthew 8:11)? Still another passage which witnesses to the truth that the company of the redeemed and our fellowship with them is an adjunct of Heaven’s blessedness is Hebrews 12:22, 23, where among other privileges we are said to have come to “the spirits of just men made perfect.” That same passage also makes mention of

“an innumerable company of *angels*.” If the Bethlehem shepherds were filled with joy as they heard the heavenly hosts praising God, what delight will it give us to mingle our voices with the angelic choirs! Yet these things are but secondary, for as Rutherford well said: “*The Lamb* is all the glory in Immanuel’s land,” or, as Matthew 17 shows us, Moses and Elijah soon faded from the Apostles’ view, and they “saw no man save Jesus only” (verse 8)!

Though God has not given us the Scriptures in order to gratify an idle carnal curiosity, it has pleased Him graciously to reveal sufficient in them to satisfy the spiritual aspirations and expectations of His people concerning the life to come. Nevertheless, it is neither the prayerless nor the indolent who apprehend and enjoy much therein. We have shown from the Word of Truth that the saint dies in union and communion with the Lord, that an angelic guard of protection and honour conducts him to the Father’s House on high, that he is there greeted by those believers whom he had befriended upon earth and who have entered before him into their inheritance, and that Christ Himself receives him and presents him faultless before the throne of His glory with exceeding joy. We have seen that the company of the redeemed and our fellowship with them, yes, and with the holy angels also, constitutes a part of Heaven’s blessedness, yet that such privileges are entirely subordinate to the blissful communion we shall have with Christ Himself. The supreme and climacteric joy will be found in that One who occupies both the central and supreme throne in Heaven. Nor would any saint have it otherwise. *Christ* is the One who loved him and gave Himself for him, and therefore He is not only his Saviour, his Beloved, but his “All” (Col. 3:11).

Well might the Psalmist, under the Spirit of inspiration, exclaim: “O how great is Thy goodness which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee” (Psa. 31:19). A part of that which God, in His eternal purpose, designed for His people is entered into and enjoyed by them during their earthly pilgrimage; but far more is “laid up for them” for their eternal felicity. The good or best wine

is reserved for the end—for the marriage feast (John 2:10)—and its inexpressible excellence is indicated by the, “O how great!” Then it is that we shall participate in the consummation of God’s “so great salvation:” we shall be as happy and as blessed as it is possible for creatures to be. “They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light” (Psa. 36:8, 9). It is blessed to note that in the Hebrew word for “pleasures,” there is the plural of “Eden.” As Home said: “In Heaven alone the thirst of an immortal soul after happiness can be satisfied. There the streams of Eden will flow again.” To *drink* of that “river” (compare with Rev. 22:1) we understand to signify to be favoured with an unclouded knowledge of God and a pure affection to Him.

There are two of the Divine titles which ought to appeal particularly unto believers: “the God of all grace” (1 Pet. 5:10) and “the God of glory” (Psa. 29:3). The former is much the better known one, yet it is the latter which receives the most prominence in Scripture. There we read of “the Father of glory” (Eph. 1:17), while the Son is styled “the King of glory” (Psa. 24:7), and “the Lord of glory” (1 Cor. 2:8), and the Comforter is termed “the Spirit of glory” (1 Pet. 4:14). Those appellations speak not only of what God is in Himself essentially, but also of what He is in His relations and acts unto His dear people. As S. E. Pierce pointed out, “the God of glory expresses what He hath prepared for us, what He will bestow upon us, and what He will be to us in the house eternal in the heavens.” “Glory” imports an excellency (Matthew 4:8), yea, a height of excellency (2 Pet. 1:17), and therefore that place and state of blessedness into which believers enter immediately after death, and into which their Forerunner was “received,” is designated “Glory” (1 Tim. 3:16). It is striking to note that the Hebrew word (*tabod*) means both “weight” and “glory,” as though to tell us that what seems so nebulous unto men is that which alone possesses substance and solidity—explaining the Apostle’s expression, “an exceeding weight of glory,” in 2 Corinthians 4:17.

“Glory” is connected with that which is exceedingly lovely to look upon, for when we read of “the *glory* of his countenance” (2 Cor. 3:7), we know it was no ordinary beauty and radiance which illumined the face of Moses when he came down from the mount, but one that was too dazzling for the beholders to gaze upon, so that he had to cover it with a veil (Exod. 34:35). So, too, Paul tells us that when the Saviour appeared to him on the way to Damascus, “there shone from Heaven a great light upon me.” No ordinary light was it, for he added: “I could not see for the *glory* of that light” (Acts 22:6, 11). Thus it is in Heaven itself: the celestial city “had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof” (Rev. 21:23). What then must be “the *riches* of His glory” (Eph. 3:16)! During their sojourn here believers are made partakers of “the riches of His *grace*” (Eph. 1:7), but in the life to come God will “make known the riches of His *glory* on the vessels of mercy, which He had afore prepared unto glory” (Rom. 9:23) and *they* are “His riches in glory *by Christ Jesus*” (Phil. 4:19).

That a revelation of God in Christ unto His saints in glory will satisfy every longing of the renewed heart is implied in the request of Philip, “show us the Father, and it sufficeth” (John 14:8), for that is an indirect acknowledgment that there is such a sufficiency in viewing Him as will be enough to completely content all the insatiable desires of the soul. Three tenses are used in connection with the saint’s absorption with Christ’s excellence. First, “we *beheld* His glory, the glory as of the only begotten of the Father, full of grace and truth” (John 1:14), which is realized at our conversion, when a supernatural revelation of Christ is made to the heart. Second, “But we all, with open face, *beholding* as in a mirror the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord” (2 Cor. 3:18), which is a progressive experience in the Christian’s life, as by the exercise of faith upon the personal and official perfections of Christ, as they are set forth in the written Word and under the gracious agency of the Spirit, we are transformed being assimilated to His holy image. Third, “Father, I will that they also

whom Thou hast given Me, be with Me where I am: that they *may behold My glory*” (John 17:24), which is realized when they are removed from earth to Heaven.

We are, from our regeneration to our glorification, taking in Christ into our renewed understanding. It is but little that we now apprehend of Him, yet the least degree of spiritual apprehension of Him received into our hearts from the Word of Truth renders Him more precious to us than the gold of Ophir. Imperfect though it be, yet even in this life the genuine Christian has a real and solid, convincing and affecting knowledge of Christ. By the gracious operations of the Spirit, his faith is called into exercise in such a manner that it obtains both evidence and subsistence of the things of God in the soul (Heb. 11:1). As the eye of the body conveys to the mind an image of the object beheld, so faith (which is the eye of the soul) takes in a true knowledge of Christ, so that He is “formed within” him (Gal. 4:19). Thereby he procures as accurate a knowledge of His Person as he ever will in Heaven. When the believer shall see Christ “face to face,” it will be identically the same Person he formerly beheld by faith, through a mirror obscurely. It will be no stranger to whom he needs an introduction that the believer will meet with on high, but One whom he savingly knew here below, and with whom he enjoyed an all-too-brief, yet real and precious, fellowship.

Let there be no mistake upon this point: in *this* life every born again Christian experiences the truth of those words: “Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life” (John 4:14). That does not mean he will not desire a more complete knowledge of Christ, deeper draughts of His love, sensible enjoyments of Him—but that a satisfying portion is now his. He “thirsts” indeed, yet not for any other portion, but for larger measures of it. He will never more be without that which will abundantly meet his every longing. The saints in Heaven know *more of* Christ, but they do not know Him *more truly* than they did on earth. By the Spirit the mind is enlightened to receive the true and saving knowledge of Christ,

and we are brought to believe on Him with all our hearts. By Him we are “given an understanding that we may know Him that is true” (1 John 5:20). The Spirit is graciously pleased to reveal Christ to us as He is set forth in the Word—nevertheless, each of us yearns with Paul “that I may know Him”—more perfectly (Phil. 3:10).

Further and grander manifestations of God will be enjoyed by saints in Heaven than on earth, yet this will be different only in degree, and not in kind, from that which is vouchsafed His people in this life. It will indeed immeasurably exceed in fullness and clarity anything which they are now capable of enjoying, but for *substance* it will be the same. Grace is glory in the bud; glory is grace in full fruition. The good wine of the kingdom is sampled by them now, but their cup of bliss will then be full to overflowing. Even here the Spirit shows us “things to come” (John 16:13), but there we shall enter into the full possession of them. That communion with Christ in glory which the redeemed enjoy at present, those refreshings in which they participate from the fountain of His love—are termed “the first fruits of the Spirit” (Rom. 8:23)—samples of the harvest of blessedness awaiting them as a cluster of the luscious grapes of Canaan was brought to Israel before they entered the Land (Num. 13:23). Such experiences are also termed “the *earnest* of the Spirit in our hearts” (2 Cor. 1:22). An “earnest” is a small token of the whole yet to come, a partial payment of the thing itself; what we now enjoy is a foretaste of the coming feast.

“The fullness of the felicity of Heaven may appear if we compare with it the *present* joys and comforts of the Holy Spirit. Such they are as that the Scripture styles them strong consolation (Heb. 6:18), full joy (John 15:11), joy unspeakable and full of glory (1 Pet. 1:8), abounding consolation (2 Cor. 1:5). And yet all the joy and peace that believers are partakers of in this life is but as a drop in the ocean, as a single cluster to the whole vintage, as the thyme or honey upon the thigh of a bee to the whole hive fully fraught with it, or as the break and peep of day to the bright noontide. And yet these tastes of the water, wine, and honey of

this celestial Canaan, with which the Holy Spirit makes glad the hearts of believers, are far more desirable and satisfactory than the overflowing streams of all earthly felicities. And there are none who have once tasted of them, but say as the Samaritan woman did: ‘Lord, give me that water, that I thirst not, neither come hither to draw’ (John 4:15). So also the first and early dawns of the heavenly light fill the soul with more serenity, and ravish it with more pure joy, than the brightest sunshine of all worldly splendour can ever do” (W. Spurstow, 1656).

To see God in His Word and works is the happiness of saints on earth; but to see Him in Christ face to face will be the fullness of their blessedness in Heaven. None can doubt that the Apostle Paul was favoured with the most intimate, exalted and frequent communion with Christ down here; yet he declared that to depart and be with Him is “*far* better” (Phil. 1:23). He did not say, “to depart and be in Paradise,” but “to be with Christ!” So again—“absent from the body, present with the Lord”—not, “safe at home in Heaven.” From earliest times it was announced, “*unto* Him shall *the gathering* of the people be” (Gen. 49:10). That receives a threefold fulfilment at least: at conversion, when they are drawn to Him by the power of the Father (John 6:44); in the assembly to worship Him by the power of the Spirit (Matthew 18:20); at death or His return, when He brings them to Himself on high. “My Beloved is gone down into His garden to *gather* lilies” (Song. 6:2). Christ comes into His “garden” (the local church) sometimes to plant new lilies, and at others to crop and gather old ones, to remove them into His paradise (“garden”) above. “Gather My saints together unto Me, those that have made a covenant with Me by sacrifice” (Psa. 50:5).

“Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me” (John 17:24). Too many of our moderns would postpone the realization of that request until the “Eternal State,” but there is nothing in Scripture which intimates that the saints will have to await the resurrection morning ere they shall gaze upon their glorified Lord. It should be quite clear to the reader

from all that we have set before him that the obscure, partial and transient enjoyment of Christ which is his in this life is turned into a clear, full, perfect and permanent enjoyment of Him *immediately* after death. The beatific vision will then be his—designated such because, having been freed from all the darkness and limitation which indwelling sin places upon the soul, he will then be able to take in his full measure of bliss. At first his vision of Christ will be wholly spiritual and intellectual: after the resurrection it will be corporeal also. In Heaven the Son will be seen in all the surpassing dignity and splendour of His Person, His perfections shining forth in cloudless lustre. “Then how should believers long to be with Him! Most men need patience to die; a believer should need patience to live!” (John Flavel).

On high the Christian will have an immediate, uninterrupted and satisfying view of the Lord of glory. In Him the Incomprehensible Three will be manifested in the uttermost display of Their excellencies, before all the holy angels and saints. It is *that* which will be the supreme blessedness of Heaven, and which each believer shall forever behold, filling him with such concepts of the Divine glory as he can never express. He will be eternally admiring the same, rejoicing in it, having communion with God over it, praising Him for it. The heart will then be everlastingly fixed upon Christ as its Centre. The glory of Christ is very dear unto the saints. They have a spiritual perception of it now, but a far greater apprehension of it will be theirs when they are removed from this vale of tears and are “present with the Lord.” Then shall they behold the King in His beauty, and that supernatural sight shall be theirs forever. Paul could go no higher than, “so shall we ever be with the Lord.” Not merely beholding His glory as spectators, but taken into intimate fellowship with the same.

How overwhelming must be the first open sight of Christ! What will our feelings be when, without any intervening medium, we shall behold the Son of God? Who can fitly visualize our first meeting with the eternal Lover of our souls? What stretch of imagination can comprehend the experience of soul as we behold Him who is “altogether lovely?” No doubt the Christian reader

has, like this scribe, attempted to anticipate those moments when he will first gaze upon that Blessed One whose visage was (through pain and suffering) more marred than any other's, but which now shines with a splendour exceeding that of the mid-day sun, and which will beam with love as He welcomes to Himself another of His redeemed. Doubtless, when we behold His glorified humanity, which is personally united to the Divine nature, and is exalted far above all principalities and powers, we shall be lost in wonder, love and praise. If the wise men fell down and worshipped Him when they saw Him as "a young child with Mary, His mother, in the house," what will be our feelings when we see Him seated upon the Father's throne? Such views shall we then have of His excellence as will satiate our souls with holy admiration and joy inexpressible.

Our efforts to anticipate that blissful experience will be aided somewhat if we bear in mind that we shall then be completely rid of sin and that selfishness of character which mars even the regenerate in this life. "Everything we now enjoy, though even of a spiritual nature, is tinged with *self*. If we contemplate the glories of God in His trinity of Persons, as revealed us in Christ: if we feel our souls going forth under the Divine leading of the Holy Spirit in sweet communion with the Father, and with His Son Jesus Christ—if the soul be led to bless God, when at any time receiving love-tokens of pardon, consolation, strength, or any of the 10,000, times 10,000 marks of grace, like the dew from Heaven, coming to us from the Lord—in all these, self and self interest is mingled. But there is an infinitely higher source of pure unmixed felicity, which the disembodied spirit will immediately enter upon when all selfishness is lost in the love of God" (Robert Hawker). There the soul will be lifted up above itself, absorbed entirely with God in Christ, independent of what He is *to* us and all that He has done for us.

Christ, the God-man Mediator, is the grand Centre of Heaven's blessedness and the all-engrossing Object of its inhabitants. "In the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain" (Rev. 5:6).

And the hosts surrounding Him sing: “Thou art worthy to receive honour, and glory, and blessing” (verses 11, 12). It is the contemplation of this most glorious Christ which will constitute the holiness and happiness of the saints for all eternity. To behold His beauty will be infinitely more than all the benefits we derive from Him. Our refined and enlarged intellectual and spiritual faculties will be so engaged with and exercised upon Him that it will be impossible for us to fall again into sin. In Him dwells all the fullness of the Godhead personally. In and through Him the Triune God is displayed before elect angels and saints, reflecting on them the full blaze of the Divine perfections. It is a Christ who is “The brightness [effulgence] of God’s glory” (Heb. 1:3) that we shall forever enjoy. Christ is the Medium and Mirror in which the redeemed shall see God. “In Him we shall behold the manifestation of the Father, Son and Holy Spirit, as far as the invisibility of the Divine essence can admit of revelation” (Robert Hawker), and so far as finite creatures will be capable of apprehending it.

As all the glory of the sun is inherent in itself and is only apparent in the object it shines upon, so all the glory of Heaven centres in Christ and is treasured up in Him for them—as all grace is (2 Tim. 2: 1)—and He imparts it unto them. Our blessedness in Heaven will not be independent of the Lord, but conveyed to us out of His fullness. “Christ’s glory, as the God-man, is that of the Godhead dwelling personally in Him. That glory is founded upon the union of the human nature with the nature of God. This glory breaks forth and shines through His human nature, as if the sun were encompassed with a case of clear crystal—how glorious would that crystal be!” (Thomas Goodwin). Christ’s glory is so inherently and essentially in Himself that He is designated “the Lord of glory,” and His ineffable beauty will be so beheld by us as to be reflected upon us, as the countenance of Moses shone with a more-than-natural light after his communion with Jehovah. Christ has indeed an incommunicable glory, yet according to our capacity *we* shall be partakers of the glory which the Father has “given” Him (John 17:22).

4. Revelation in Glory, Conclusion

The glorification of the saint commences upon his departure from this world, but it is not consummated until the morning of the resurrection, when his body shall be “raised in glory” (1 Cor. 15:43). Then will he be fully “conformed to the image of His Son” (Rom. 8:29). It is observable that in the process of conforming, the members of Christ’s mystical body partake of the experiences of their Head. As He suffered on this earth before He entered into His glory, so do they, for the rule holds good here that the servant is not above his Master, who purchased all that the servant is to enjoy. As His glorification was in distinct stages, so is theirs. His glorification began in His victory over sin and death, when He came forth triumphant from the grave. It was greatly advanced when he ascended and sat down at the right hand of the Majesty on high. Yet that did not complete it, for He is awaiting a more thorough conquest of His enemies (Heb. 10:13) and the completion of the Church which is His “fullness” or “complement” (Eph. 1:23): “When He shall come to be glorified in His saints and to be admired in all them that believe” (2 Thess. 1:10). Ours begins at regeneration, when we receive “the Spirit of glory” as an earnest of our inheritance. It will be greatly augmented at death, for the soul is then purged of all defilement, and enters the Father’s House. But our complete glorification will not be until our bodies are raised, reunited to our souls, and “fashioned like unto His glorious body.”

As Christ Himself is not in every way complete (Eph. 1:23) until the entire company of His redeemed are about Him and fully conformed to Him—for not till then will He “fully see of the travail of His soul and be satisfied”—neither is the glorification of Christians complete until their souls and bodies are united together again, for Christ redeemed the body as well as the soul (Rom. 8:23), and if the Old Testament saints were not perfect without New Testament believers (Heb. 11:40), then by the same reason the soul will be imperfect without the body. The charge God gave to Christ was not only to lose none of “them” given to Him by the

Father (John 18:9), but also that He should lose “nothing” of them, but “should raise it up again at the last day” (John 6:39). As Thomas Goodwin pointed out, “God hath the soul of Abraham with Him above, yet still He reckons to have not Abraham, that is the whole of him, until the resurrection; from thence Christ argued that Abraham must rise because God is called Abraham’s God (Matthew 22:32).” The hope of Christ Himself, while His body lay in the grave (although His soul was in Paradise) was fixed upon the resurrection of His body. “Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope. For Thou wilt not leave My soul in Sheol [the unseen world], neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me the path of life” (Psa. 16:9-11).

That expectation of the Saviour’s was also shared by the Old Testament saints. This is evident from the language of Job: “And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another” (19:26, 27). And again from the words of David: “As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake with Thy likeness” (Psa. 17:15). As the death of the body is likened unto “sleep,” so the figure of “awaking” is used of its resurrection. Not until then will entire satisfaction (of spirit and soul and body) be the saint’s—for only then will the eternal purpose of God concerning him be fully realized. Note how comprehensive and sublime was this expectation, to “behold *Thy face*,” which proves that Old Testament believers possessed as much light on the subject as we are now favoured with, for the New Testament contains nothing higher than “they shall see His face” (Rev. 22:4). Not only so, but they turned it into practical use, and lived in the blessed power and enjoyment of the same. In Psalm 17:14 David makes mention of the “men of this world” who flourished like a green bay tree and had all their carnal hearts could desire of natural things. But far was he from envying them or being discontented with his lot because he realized they had “*their* portion in this life,” and said, “As for me, I will behold Thy face in righteousness”—he

anticipated the joy of the life to come.

To behold God's face by faith is both our duty and comfort in this life, yet that can only be as we are clothed with the righteousness of Christ and as we maintain practical righteousness by obedience to God's revealed will. To behold the Lord by open vision will be our occupation and enjoyment in the next life. But what is meant by, "I shall be satisfied, when I awake, with Thy likeness?" Not a few have experienced difficulty in supplying an answer. Their spiritual instincts tell them those words cannot mean that the soul will find its contentment in God's image then being perfectly stamped upon itself; yet at first glance that is what they seem to signify. Thomas Manton appears to have given the true interpretation when he said: "In Heaven we look for such a vision as makes way for assimilation, and such assimilation to God as maketh for complete satisfaction and blessedness." There will be no self-satisfaction there, but rather entire absorption with and satisfaction in Christ. "That blessedness consists of three things. 1. The open vision of God and His glory: the knowledge of God will then be perfect, and the enlarged intellect filled with it. 2. The participation of His likeness: our holiness will there be perfect: this results from the former—'we shall be like Him, *for* we shall see Him as He is' (1 John 3:2). 3. A complete and full satisfaction resulting from all this. There is no satisfaction for a soul but in God: in His face and likeness, His good will toward us, and His good work in us" (Matthew Henry).

It is solemnly true that the wicked will also yet behold the face of God in Christ, for it is written, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him:" yet how vastly different will be their case! They will look upon Him but briefly and not perpetually, with shame and sorrow and not with confidence and joy—upon their *Judge* and not their Saviour. So far from such a sight filling them with satisfaction, "all kindred's of the earth shall wail because of Him" (Rev. 1:7), yea, they shall say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of His wrath is come, and

who shall be able to stand?” (Rev. 6:17). None will be able to stand, be he king or subject, rich or poor, save those who “have washed their robes and made them white in the blood of the Lamb.” These latter are “before the throne of God, and serve Him day and night in His temple, and He that sitteth upon the throne shall dwell among them. They hunger no more, neither thirst any more. . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water” (Rev. 7:15-17), finding His joy in ministering to them, as theirs will be in such ministry.

“At the resurrection there will be a glory upon the body as well as upon the soul: a glory equal to that of the sun, moon and stars. The body which is sown in the earth in corruption, a vile body, corrupted by sin, and now by death, shall be raised in incorruption, no more to be corrupted by sin, disease or death. What is sown in dishonour, and has lost all its beauty and glory, and become nauseous and fit only to be the companion of worms, shall be raised in glory—in the utmost perfection and comeliness, fashioned like to the glorious body of Christ—and shine like the sun in the firmament of Heaven. What is sown in weakness, having lost all its strength, and carried by others to the grave, shall be raised in power—strong and hale, able to move itself from place to place—and will attend the service of God and the Lamb without weakness and weariness—there will be no more complaint of this kind: ‘the spirit is willing, but the flesh is weak.’ What is sown a natural body, or an animal one, which while it lived was supported with animal food, shall be raised a spiritual body: not turned into a spirit, for then it would not have flesh and bones, as it will have; but it will subsist as spirits do, without food, and no more die; then it will be no encumbrance to the soul, as now, in spiritual services, but assisting to it, and befitted for spiritual employments and to converse with spiritual objects.” (John Gill). When the glorified soul and the glorified body are united, there will then be a full accession of glory to the whole man, and his enjoyments will then be entered into in a larger and more sensible manner.

Let us now consider the various features of a saint's glorification, or those things which constitute his eternal bliss. First, a perfection of *knowledge*. This is clear from "now I know in part, but then shall I know even as also I am known." This does not mean we shall become omniscient, or possessed of infinite knowledge, but that our knowledge will be free from all doubt and error, and as full as our finite faculties will permit. We shall not only enjoy a greater means of knowledge, but our capacity to take in will be immeasurably increased. That sight of God in Christ which will be ours will not only irradiate our minds but enlarge our understandings. We shall perceive the glory of God with the eyes of our mind fully enlightened. The rays of that glory will shine into our souls so that they will be filled with the knowledge of God, and with the whole good pleasure of His will, in all His vast designs of grace unto us. That which is revealed in Scripture, and upon which we now exercise faith and hope, shall then be fully experienced by us.

Second, a perfection of *union and communion*, both with Christ and fellow believers. Henceforth, there will be no more differences of opinion, cooling of affections, or breaches between Christians. Then will be fully realized that prayer, "that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one" (John 17:22, 23). The very reading of those words should fill our hearts with holy amazement, and the actualization of them will fill us with adoration. The oneness between the Father and the Son is such that they partake of the same ineffable blessedness, each enjoying it equally with the other. And *that* is the likeness, by way of similitude, of the final union between the Redeemer and the redeemed—ours will be like Theirs! As the union between the Father and the Son is a real, spiritual, holy, indestructible, and inexpressibly glorious one, such will be that between Christ and His Church in Heaven. There is a *grace union* between them here, but it is the *glory union* which is referred to in the above verses. "He will be theirs, and will bless them forever. He will be all around them and within them, the light of their understandings, the joy of their hearts, the object of

their perpetual praise” (John Dick). Christ will remain the everlasting bond of union between God and the saints.

Third, a perfection of *love*. Even now Christ has the first place in their hearts (otherwise they would not be real Christians), yet how often their affection toward Him wanes. Real need has each of us to pray, “O may no earth-born cloud arise, to hide You from Your servant’s eyes.” But, blessed be God, such a thing will be unknown there. It will be impossible to constantly contemplate the excellence of God without continually loving Him. “In this world the saints prefer Him to their chief joy, and there are seasons when their hearts go out to Him with an ardour which no created object can excite, with desire for the closest union and the most intimate fellowship. But this flame will glow more ardently in the pure atmosphere of Heaven.

The fervour of his affection will never abate, nor will anything occur to suspend it or turn it into a different channel. God will always maintain the pre-eminence and appear infinitely greater and better than all other beings” (John Dick). There will be a perpetual cleaving of heart to Him without change or weariness, a love that never ceases working communion with God.

Fourth, a perfection of *holiness*. “Now they are in part made ‘partakers of the Divine nature,’ but then they shall perfectly partake of it. That is to say, God will communicate to them His own image, making all His goodness not only pass before them, but pass *into* them, and stamp the image of all His own perfections upon them, so far as the creature is capable of receiving the same; from whence shall result a perfect likeness to Him, in all things in and about them” (Thomas Boston). “If our view of the glory of Christ by faith is assimilating now, and ‘changes into the same image from glory to glory’ (2 Cor. 3:18), what will a full view, a clear sight, of Him do? Then will the great end of predestination—to be conformed to the image of the Son of God—be completely answered. The soul, with all its powers and faculties, will bear a resemblance to Christ. Its understanding will have a clear discernment of Him, the bias of the mind will be wholly toward Him, the will be entirely subject to Him, the affections will be in

the strongest manner set upon Him, and the memory will be fully stored with spiritual and heavenly things” (John Gill).

Fifth, a perfection of *glory*. Of old it was promised, “The Lord will give grace and glory” (Psa. 84:11): as surely as He has given us the one, will He the other. “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of *the glory* of our Lord Jesus Christ” (2 Thess. 2:13, 14). *That* was what God had in mind for His people in eternity past: nothing less would satisfy His heart. Observe well that it is “the glory of our Lord Jesus Christ.” Our glory cannot be independent of Him, but the glory which the Father has given Him, He gives us (John 17:22), so that we share His very throne (Rev. 3:21)! As He is the Head of grace, ministering to our every need, so He is the Head of glory and will communicate the same to us in Heaven. He will shine forth in all His glory so that His bride will reflect the splendour of it. Angels will be spectators of it, but not the sharers. It will be a glory revealed in the saints which is beyond all comparison (Rom. 8:18; 2 Thess. 1:10), and a glory put *upon* them which is inconceivable (Psa. 45:13; Rev. 21:11), so that, “when Christ, who is our life, shall appear, then shall we also appear with Him in glory” (Col. 3:4), in shining robes of ineffable purity and beauty.

Sixth, a perfection of *joy*. “Joy sometimes enters into us now, but it has much to do to get access while we are encompassed with sorrows; but then, joy shall not only enter into us, but we shall enter into it, and swim forever in an ocean of joy; where we shall see nothing but joy wherever we turn our eyes” (Thomas Boston). Our joy will be pure and unmixed, without any dregs of sorrow. “In Thy presence is fullness of joy, at Thy right hand there are pleasures forevermore” (Psa. 16:11). The object of our happiness will not be a creature, but God Himself. The presence and communion of the Lamb will afford us everlasting delight. All that the spouse is represented in the Song as longing for, she will then have, and a thousand times more. Christ will then say, “Enter thou

into the joy of thy Lord” (Matthew 25:21), sharing with us His own joy. Perfect serenity of mind, complete satisfaction of heart, will be ours, without interruption forever. As we are told that in that day the Lord God, “will rest in His love, He will joy over thee with singing” (Zeph. 3:17), so will it be with His people.

Seventh, a perfection of *praise*. In Revelation 15:2, the heavenly saints are seen “having the harps of God”—the emblem of praise. At present our best worship is faulty, for both our knowledge of God and our love to Him are sadly defective—but when we come into His presence and are filled with all His fullness (Eph. 3:19), we shall render to Him that which is His due. Then shall we fully realize our infinite indebtedness to His grace, and our hearts will overflow with gratitude. A glorified soul will be far better capacitated to estimate and appreciate the wondrous riches of His grace than it can be in its present state, and therefore our adoring homage will be immeasurably more fervent and raised to a higher pitch. The infinite perfections of the Triune Jehovah, His love unto the Church collectively and to each of its members individually—the revelation and manifestation of His glory in Christ, the salvation which He provided for them at such fearful cost to Himself, contain an all-sufficiency for perpetual praise and thanksgiving throughout the endless ages. His praises can never be exhausted: for all eternity we shall find fresh matter in Him for thanksgiving.

“And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shalt see His face, and His name shalt be in their foreheads” (Rev. 22:3, 4). That is not only the final but the ultimate word on this glorious subject. In the beatific vision it is not upon His “back parts” we shalt look, as did Moses upon the mount (Exod. 33:23), but we shall “see His *face*!” We shall not be limited to touching the hem of His garment, nor to embracing His feet, but shall actually and personally feast our eyes upon His peerless countenance. That sacred head which once was crowned with thorns is now adorned with diadem resplendent; and that blessed face which was covered with the vile spittle of men will

forever beam with love upon His own. Oh, what an ineffable sight! No longer will our eyes be clouded by sin or dimmed by old age. Nor will such bliss be ours for a brief season only, but forevermore. There will be a perfect and perpetual influx of delight as we view Him in the inconceivable radiance of His manifested glory.

“They shall see His *face*.” There will be many other objects to behold, but nothing in comparison with Him! Those mansions which Christ has gone to prepare for His beloved must be indescribably lovely. The holy angels, the cherubim and seraphim, will be present to our sight. The Patriarchs and Prophets, the Apostles and martyrs, some of our own dear kindred who were washed in the blood of the Lamb. But chief and foremost, claiming our notice and absorbing our attention, will be our best Beloved. Then it is we shall receive the fullest and grandest answer to our oft-repeated prayer, “God be merciful unto us, and bless us, and cause His face to *shine upon us*” (Psa. 67:1). To see the King’s face is to enjoy His favour (2 Sam. 14:24, 32). But it also signifies to have the most intimate and immediate communion with Him, that we shall then be the recipients of the fullest and most lavish discoveries of His love—beholding Him with both the eyes of our understandings and of our glorified bodies. All distance will then be removed. Every veil will then be done away with. All we longed for perfectly realized.

Nothing will then be lacking to the absolute completeness of our happiness; and, what is far better, nothing will be lacking to complete the happiness of *Christ*. That “joy” which He “set before Him” or held in view, as He “endured the Cross” (Heb. 11:2), will then be fully His, for we shall not only be with Him, but like Him, conformed to His image. “His name shall be in their foreheads.” Then will it openly appear to all beholders that they belong to Him and bear His holy image, since they shall perfectly reflect Him. As the “name” represents the *person*, so we shall bear His likeness, giving expression to those who see us *who* and *what* He is. We shall be publicly acknowledged as His (compare with Rev. 14:1).

Christ will everlastingly delight in the Church, and the Church

will everlastingly delight in Him. There will be mutual intercourse, an unrestrained opening of the heart one to another. In communion *communications* are made by *both* parties. One party bestows favour upon another, and the recipient reciprocates by giving back to the donor, according to the benefit received, grateful acknowledgment—those communications, from both sides, flowing from love and union. Thus we read, “Now ye Philippians know that. . . no church *communicated* with me as concerning giving *and* receiving, but ye only” (4:15). Paul and the Philippian saints were united in heart and had spiritual fellowship together in the Gospel (1:5). Out of love to him, they communicated in a temporal way, they being, the active givers, he the passive receiver. Then, in return for their kindness, the Apostle communicated by acknowledging their beneficence, thanking them for it. This may help us a little to form some idea of what our communion with Christ in Heaven will be like. As the vine conveys sap to the branch, so the branch *responds* by bearing leaves and fruit. Christ will continue to be *the Giver*, and we the receivers. This will issue in the overflowing of our love, and in *return*, we shall pour out praise and thanksgiving, adoration and worship.

***“He and I in one bright glory
Endless bliss shall share;
Mine, to be forever with Him;
His, that I am there.”***

The eighth of eight booklets.

Booklet Eight Contents

Part Four

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The State of Saints in Glory**

**4. Revelation in Glory,
Conclusion**

