

Introductory Study to the Course 'Eschatology'

WELCOME TO THE COURSE

Greetings, and welcome to the Course on 'Eschatology' or the 'Doctrine of the Last Things'. We trust that this interesting-indeed fascinating-subject will be greatly helpful to you in your daily life, and not seem something that is only far away in the future. All our courses are designed to have daily practical application.

We also trust you will relax, not thinking you are expected to absorb and understand all you hear. Lecturers have taken many years to get to where they are, and to give you the substance of what they have learned. The language of theology is a bit different from what we use every day, and that is the case in all departments of study. The beauty about the Scriptures is that you can read them without this 'theological jargon', and still come to the same conclusions as 'the jargon describes.

THE MEANING OF ESCHATOLOGY

In New Testament Greek the word *eschatos* can mean uttermost, lowest, farthest, latest, and last. So we say eschatology is the doctrine of the last things and generally speaking we may call them the things of the personal and cosmic future. Sometimes they are called 'things to come'. In one sense we can say that when creation began everything from that time onwards was in one sense eschatological. There is also another Greek word =telos-and from it we get the idea of goal or end or completion. The word 'perfect' in the New Testament comes from *telos*. When Jesus cried 'It is finished' his cry incorporated *telos*. What, then, are these 'last things'? They include the coming of Christ-often called his return or his appearing- the resurrection, the judgements which follow, the matters of hell and heaven, the new heavens and the new earth, the glorification of the human race, the promised inheritance, the holy City, the eternal Kingdom of God-and so on. The last things (*eschatos*) lead up to (are the leading up to) the goal (telos). The first is 'the process towards' and the second 'the process completed'. History, then, is that it is both *teleological* and *eschatological*. For this reason it is never pointless and never dull.

THE WAY WE WILL GO ABOUT OUR STUDIES

We are going to use as our basic text the eschatological section in *The Things We Firmly Believe* (NCPI, 1981, 1986). It is from pages 246 to 302. The Index to it is on pages xiv-xvi. There is also a good reading list (bibliography) on pages 320-321. Many of these titles are in the NCTM Library. They certainly do not need to be read, though

some may wish to add extra background to the studies given in class. One book which was not available when *The Things We Firmly Believe* was written is Adrio Konig's *The Eclipse of Christian Eschatology* (Eerdman's, 1980). It is good book, available from Christian Bookshops, or through us. We will be giving extra notes from time to time, according to the subject. We are not setting out a programme, but will take the studies in order as they are set out in our text *The Things We Firmly Believe*. We will spend more time on the subjects which are most difficult.

THE GREAT INCENTIVE AND STRENGTH OF HOPE

'Hope' is one of the primary key-words to our studies. We need to have personal hope for the future. Hope is not just wishful thinking or desiring. It is a fixed assurance based on the things that God has promised. No promises: no hope. The writer of the Book of Hebrews said, 'Now faith is the assurance of things hoped for, the conviction of things not seen.' Hope is faith with a future look; faith lives in the present but looks to the future-the good end of all things. All human beings must live in hope, even if their hope is in things within this world and within their lifetime. Some such hopes are 'short term hopes'. The hope that looks to the future as it comes towards us and as we go towards it is based on the biblical things we call eschatology. Hope based on the promises of human beings, circumstances, one's own ability-and so on-can never be sure. So many dreams prove unattainable, so many goals are left unreached. All around us are the things which thwart our human hopes.

The value of eschatology is that it lifts our perspective to the very highest possible level. We can thus have long terms goals based on long term promises. Every human creatures worries about death. This worry and fear is dispelled by the gospel, and the things of the *eschatos* and the *telos fill* our lives with hope and joyful anticipation. This Course, then, should be greatly enriching. Living in a consumer and materialistic society means we can be greatly conditioned by the things of the time and space we know. Paul and others in the New Testament talk about 'the things unseen'. 'Unseen' does not mean 'unreal'. To know whether there is life after death, what the judgements mean, what is the nature of the resurrection and glorification, whether there is eternal punishment, and the form it may take, what will be the ultimate form of the inheritance God will give us-and so on-all these things determine *now* how we view life. Those who push away the end things to the end and never think of them may be building their paradise here, but it will ultimately dissolve. The 'things which remain' are what make for her present stable living.

So then, our Course should be very useful. I trust we not only enjoy listening and learning, but that what we come to know may stand us in good stead in the hard times as well as the good. May you receive blessing as you share the Course.

NCTM. Saturday Morning Series. 4th. Term. 31st. October, 1992. G. Bingham

Eschatology: The Resurrection to Life ***The Grace of Resurrection***

OUR BODIES DOOMED TO DEATH

Romans 8:10 says, 'Your bodies are dead because of sin,' which is often translated, 'Your bodies are doomed to death because of sin.' Romans 5:12 tells us that by one man sin entered into the world and death by sin, for all sinned in Adam. Genesis 2:17 warned the primal couple that they would die if they sinned. We take it that they did die-rationally to God. Man-of himself-is not immortal (I Tim. 6:16; cf. 'dust', Gen. 2:7; Eccles 3:20, 12:7; I Cor. 15:478), although it is clear that man-as an entity is never annihilated (cf. John 5:28-29), although the impenitent will suffer what is called 'the second death' (Rev.20:14; 21:8). Man fears death (Heb. 2:14-15) because after death is judgement (Heb. 9:27; cf. I John 4:18) so that man is afraid of death not so much because he has to die, as that *he deserves to die* (Paul Tillich). Man's fear of death really determines the way he lives. Death has a sting which is sin, and which is linked with man's guilt (I Cor. 15:55-56).

Christ Destroyed the Fear of Death and Promised Resurrection

Hebrews 2:14.-15; John 5:24; 10:10;11:25; 20:30-31-amongst other promises-shows that in Christ has killed the fear of death, and in him all shall be made alive (I Cor. 15:22). I Corinthians 15:12-56 Paul expounds the resurrection of the believer. He shows that Christ's death has brought forgiveness of sins to the believer (cf. Rom. 4:25), so that the penalty of death-the 'second death'-no longer obtains. Doubtless-as with Romans 8:10- the body's death is linked with man's primal sin, and his continuing sin, yet because of justification and the Spirit man will rise. In Christ all that is Christ's is his. Hence we rise in Christ (Col. 3:3; I Cor. 15:22; cf. Rom. 6:10). We are risen morally and spiritually (Ephes. 2:4-5; Rom. 6:1-10; Gal. 2:20), but we shall also rise bodily at the time of the general resurrection of the dead from the grave.

The Mode of Our Full Resurrection

Most Christians believe they will rise from the dead as new persons. Some believe in the resurrection of their flesh or their own bodies. There is some confusion on these issues. **II Corinthians 4:16-5:8** seems to propound the following, namely that whilst this physical body-our present 'tent'-is being worn down by the attrition of persecution, and-perhaps-of natural wastage of age, yet 'the inner man' is being constantly renewed. This could mean that when this tent is worn 'paper thin' then we cast it off in what is called

'physical death', and the full new man is then manifested both bodily (materially) and in heavenly glory (cf. I Cor. 15:35-64). Some think Paul means that whilst the believer who has died is with Christ yet the bodily form-the 'heavenly dwelling'-will not be worn until the day of resurrection in time. Others believe the moment of human death is the moment of receiving the heavenly dwelling. Some think that in respect to eternity 'the moment' of death will be coincidental for all with 'the moment' of the resurrection in time.

I Corinthians 15: 35-54 suggests that the dead body of the believer is cast off and is a seed to the plant which results with such sowing, i.e. that the identity of the person may remain the same, but the person's body does not retain its exact identity but is the seed of the glorified body to be. (We will deal with the glorified body in our next study).

Hope and the Present Power of the Resurrection

We have already suggested that the resurrection of the body is part of 'the grace that is to come at a [the] revelation of Christ' (I Pet. 1:13). We have already had a moral resurrection in Christ, in consequence of which we will be raised wholly on the day of resurrection. Christ's resurrection guarantees our own. The penalty of our sin have been paid we have no fear of judgement (John 5:24; cf. Rom. 8:1 and I John 4:18). This results in present moral power and boosts our morale by genuine hope. John 11:25 assures us-in fact that we shall *never* die. This destroys the fear of death, leaves us free to live in faith, hope and love. The thought that we shall *never see death*, encourages us to live truly. Future grace helps us to live presently in grace. The thrilling message of the Gospel (II Tim. 1:10) is that 'he has abolished death and brought life and immortality to light'.

'NCTM. Saturday Morning Series. 4th. Term. 7th. November, 1992. G. Bingham

The Grace of Glorification

OUR BEINGS ARE DESTINED FOR GLORY

One of the great passages of the N.T. is I Corinthians 2:6-10. It tells of 'a secret and hidden wisdom which God decreed before the ages for our glorification'. Here Paul says nothing in this world can compare with, or be a starting point of, comparison for what God has prepared for His elect in the age to come. In Ephesians 1:15-18 he prays especially that they will be able to know 'what are the riches of his glorious inheritance in the saints' i.e. the glory the saints will inherit. Peter speaks of the Spirit of glory presently resting upon us (I Pet.4:14) but also points to a grace that is yet to come (I Pet 1:13). Romans 8:17 puts inheritance and being glorified with Christ together, whilst 8: 21 speaks of 'the liberty of the glory of the children of God', and whilst this is eschatological in 8:30 Paul can speak as though it has already happened. Perhaps we should understand this proleptically. What we must understand, overall, is that the whole of creation will be glorified in the regeneration which brings forth a new heavens and a new earth. IN this Man will also participate. Many N.T. passages (as also in the O.T.) refer to the life beyond this one, and the plan of God to

- (i) cause us share in God's glory (Rom. 5:2),
- (ii) see Christ's glory revealed (John 17:24-26; I John 3:1-3),
- (iii) see the glory of the new heavens and the new earth (Rom. 8:18), and
- (iv) be, ourselves, wonderfully glorified (Ephes. 1:11-14; Phil. 3:21; cf. I Cor. 15:35-54; I Cor. 2:6-10; I John 3"1-3).
- (iv) All these things will prove to be to the praise of God's glory (Isa. 43:6-7; Ephes. 1:11-14).

WHAT DOES GLORIFICATION MEAN?

Passages such as Isaiah 43:6-7; Ephes. 1:4-14; I Cor 2:6-10 and Romans 8:18-25 show that God has destined man to be a glorious creature. Originally as he was made in the image and likeness of God he was a glorious creature (Gen. 1:26; 5:1-2; 9:6; Psa. 8:3f.; I Cor. 11:7), and although he has 'died to God' (Gen. 2:17; 3:1-6; II Cor. 5:15), yet, ontologically, that image cannot be erased. Whilst man has 'fallen short of the glory of God', and so has fallen short of his own glory, yet *regeneration* (John 3:3-6; Titus 3:5-7; II Cor 5:17) is the *renewal* of that image (cf. Ephes 4:20-24; Col., 3:9-10; cf. Rom.

12:2), as *glorification* is the *completion* of that renewal.. As we have seen above, God has destined believing man to glorification. This glorification means the created image will be wholly restored, but will have the 'plus' of eternal life through resurrection. Since 'flesh and blood cannot inherit the kingdom of God', then man must receive a new body (see Study 3) in order to live in the glory of God and inhabit the new heavens and the new earth 'in which dwells only righteousness'.

What Causes the New Glorification and What Will It Be?

Philippians 3:21 tells us that we will have a body of glory 'like unto his body of glory'. That this body has its own glory is the subject of the long passage of I Corinthians 15:35-54, and this shows that the different species of creation have bodies according to their specie. The 'man of dust'-i.e. man in Adam-is doomed to dust and to have only the image of the earthy progenitor. Man in Christ will be shaped like Christ himself (Rom. 8:29-30; cf. 8:18-25) and will 'bear the image of the heavenly man'. Something of this is indicated in II Corinthians 4:16-5:8 for man will have a heavenly body (building) which will give him dimensions which are beyond the temporal (cf Eccles. 3:11) although mankind will 'reign upon the earth' (Rev. 5:10). Our being will in the character of Christ, fully mature, and our bodies will be substantial, not ethereal. They will be designed to function within a perfect creation.

II Corinthians 3:18 (cf. II Cor. 4:16-18) indicates that this process of glorification is proceeding even now and will be culminated in the resurrection (I Cor. 15:51-54) when we shall be 'to the praise of His glory', i.e. like Him, for we shall see Him face to face (I John 3:1-3). This requires us to concentrate upon him who is the author and completer of our faith (Heb. 12:1-2). It is the hope of what we will be which gives us present power for living.

I Corinthians 15:35-57 (cf. I Thess. 4:13-17) tells of the miracle of glorification. Paul calls this 'a mystery' i.e. a revealed secret, but one which Man could not perceive of himself or make to so be. This miracle shows that death has been defeated (I Cor. 15:26). The most brilliant element of glorification is that called 'the liberty of the glory of the children of God' (Rom. 8:21).

The Liberty of the Glory of the Children of God

At the present time our lives are hid with Christ in God (Col. 3:3), i.e. He is our home and habitation (Psa. 91:1-2); we have fellowship with Him (I John 1:3); we abide in Him (I John 4:11, 16) and we participate in Him (II Pet. 1:4). In our glorification we will conformed to the very likeness of Christ (Rom. 8:29) and thus glorified (Rom. 8:30) we will be one with the Triune Godhead, admitted into its divine mystery and incorporated within it, within Him. That is the ultimate glory: only when this happens will we know full glory.

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The Wedding Feast of the Bride and the Lamb

THE BRIDE AND THE LAMB

The classic passage in the Epistles regarding the matter of the Bride and the Lamb of the N.T. is Ephesians 5:21-32. In this Paul tells us that husbands and wives should see each other-and themselves-in the light of the (coming) marriage of the Bride and the Lamb. He details their relationships. In modern terms we would say that Christ is the archetypal or fontal Husband, his wife-the church-is the archetypal or fontal Bride, and human husbands and wives are ectypes (copies derived from the original) of these. This also is the case with relationships of the earthly husband and wife.

When we ask where this image comes from-for why should it be used, at all?we are shown that it derives from the Old Testament, from God's relationship with Israel. In Isaiah,54:5 God says, 'For your Maker is your husband'. In Hosea (cf. 2:19) the prophet shows in many ways that Israel is the spouse of God. Ezekiel 16 is a sad chapter describing her unfaithfulness, but in the N.T. the Woman is the true Spouse. In Revelation 12-though not nominated as God's wife-she is the woman who brings forth the child who is to rule the nations. In Galatians 4:21-31 she is 'the Jerusalem above, the mother of us all'. In Romans 7:4 and II Cor. 11:2-3 the church is seen as wedded to Christ. So then we can accept the fact that the Bride is most significant.

THE WEDDING FEAST OF THE BRIDE AND THE LAMB

The descriptions surrounding the event of the marriage of the Bride and the Lamb are informative and important. We look at the Bride, and see the following,

- (i) *she is virginal* (Rev. 19:8; 21:2; cf Ephes. 5:21-23) dressed in white linen,
- (ii) *she is beautiful*, being suitably adorned, and 'having all the glory of God' (Rev. 19:7-8; 21:2, 10-21),
- (iii) *she is the whole people of God*. This is seen clearly in all images such as the Vine and the branches, the holy temple, the holy flock, the body-and so on,
- (iv) *she is the holy city*. This a rich principle which begins with Jerusalem in the O.T., and is developed so that the Holy City is 'the Jerusalem above' the true 'ML Zion' which is 'the city of God'. The holy city embraces all the nations-as the elect people of God. Her gates are opened day and night and the nations stream into it. The river of life, the tree of life, and the throne of God and the Lamb are some of her elements,
- (v) *she is the true, holy temple*. We saw in our last Study that the church is the temple, and we saw this temple will be 'the house of prayer for all nations'. In Revelation 21:22 the temple-as such-is no longer something in the City for the Lord God Almighty and the Lamb are now the temple, i.e. they are one with their people, as the Lamb is one with his Bride.

When we look at Bridegroom who is Christ, the Son of God and the Lamb, we see that he is the Warrior King who has fought the powers of darkness and defeated them (cf. I Cor. 15:24-28; Rev. 14:15; 19:15ff. etc.) He is the true Bridegroom, loving the Bride, giving himself for her, wedding her, is her Head, leading her, and is one who 'nourishes and cherishes her', and with her brings forth fruit

The Grace of Being at the Ultimate Marriage Feast

Because this has not taken place, and because it is the archetypal Wedding Feast, we cannot describe it by other than human descriptions from what we know of earthly weddings. The remarkable thing is that we will be there as 'guests' and as part of the Bride herself. Together we will see the beauty of the Bride, the majesty of the Bridegroom, and we will be united in the great joy of the multitudes who praise swell triumphantly. We know that as members of the Bride, and as Christ's true body we will not be sterile and barren. All eternity will be the bringing forth of fruit together with Christ, even though we-as yet do not fully know the nature of that fruit. Man will be joined to God without becoming God, though God-in one sense-has become man.

The Value of Ephesians 5:21-31

Paul is not likening the marriage of Christ and the Bride to human marriage, but is saying that the principles of human marriage can only be understood from the marriage of the Bride and the Lamb. We do not work from the ectypal to archetypal, but we discover the meaning of the ectypal from the archetypal. This discovery is powerful, very enriching and helps us to live, functionally within marriages, our families, and the family of God. Each wedding, then, is a prophetic action, an eschatological event, a showing forth of the ultimate Wedding, the fruit of redemption-since purity has been restored- and so is a foretaste of the great Marriage to come! We can rightly say that every wedding ceremony is a prophetic foretaste of the Marriage Feast of the Bride and the Lamb.

Note: For further study on the matter of the Bride and the Lamb the small book *The Heavenly Vision*, and the other two books *Man, Woman and Sexuality* and *God's Glory and Man's Sexuality* (all NCPI productions).

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The New, Holy City

CITIES AND THE HOLY CITY

The idea of the City of God is one found throughout Scripture. So is the idea of the city of man, i.e. man founding his own city. The mandate of God to man (Gen. 1:28f.; 9:1 7; Psalm 8:3f) was in essence to spread across the earth and have dominion over all of it. Perhaps the thought was to have an even spread across the whole earth, without the structure of cities. Significantly Cain was the first to build a city (Gen. 4:17) and in it both art and industry grew. Following the flood it seems Ham's descendants-in particular Nimrod-built cities (Gen. 10:9ff.). In Genesis 11:1-9 the building of Babel with its infamous tower is singled out for description. In the confusion caused by the birth of many languages men were again scattered across the earth.

The building of Babel is set out in 11:4 where it is clear that the city was to be enclosed, protected, have a watch-tower for defence, and be autonomous, in defiance of the mandate of God. This is the primary idea but wrong view of the city. Hence in the O.T. Babel is the symbol of human defiance of God, and the establishment of man's autonomy. This also goes for the later Babylon, which is the name for the evil woman-'Mother of all Harlots'- in Revelation 17 and 19.

By contrast Jerusalem becomes the city of God, the place of God's presence and of His worship. It is a 'holy city'. Jacques Ellul in his book, 'The Meaning of the City' (Eerdmans, U.S.A., 1970) pursues the principles of 'from Cain to Jerusalem', and 'from Eden to Jerusalem'. The full picture is, of course, 'from Eden to the ultimate Eden', and 'from no city to the City of God'. It is certain that all history is really the story of two cities-Babylon and Jerusalem, the city of Man and the City of God.

The City Here and the City to Come

The writer of Hebrews said, 'Here we have no continuing city, but we seek the city which is to come' (13:14). In 11:10 he had said of Abraham, 'For he looked forward to the city which has foundations, whose builder and maker is God'. Already in the O.T. Jerusalem had become the centre of all things. God dwells at the mercy seat overshadowed by the cherubim in the Holy of Holies. The Psalms have innumerable references to the beautiful, powerful and unique nature of this city. See 87:17- 3; 78:69; 46:4; 48:8. The prophets too have wonderful things to say about Zion, as in Isaiah 60:1ff and 52:1ff. It is the holy city, the beautiful city, the glorious city, the joy of the whole earth. All nations shall desire to go up to her (Isa. 2:1-4; Mic. 4:1-3, and many other references).

In the N.T. Paul speaks of 'the Jerusalem above which is 'free', and is 'our mother'. As we have seen the book of the Revelation takes up the theme of the Holy City in chapters 19, 21, and 22.

The Unholy City, Babylon

When we trace the history of Babylon in the O.T. we find a city at which we well might marvel. John the Seer marvelled at Babylon when he saw her in Revelation 17. She was certainly an impressive city and one of great political and international power. Nebuchadnezzar built the city and became inordinately proud of his accomplishment. (One tradition has it that this vast city was built in a fortnight!). In the book of the Revelation Babylon is the antithesis of the Holy City. It is unholy, impure, evil, cruel, seductive, politically powerful and morally defiling. Whilst it was a city open to all nations yet it was so in order to seduce them with harlotry, i.e. idolatry. It was in league with the evil beast, the clone of the great red dragon. This principle of the evil city sought to alienate man from God and establish itself as the central power of the universe. Ultimately this city is destroyed by the very power which helped to found it.

The Ultimate Holy City

We can now look at this City. Whilst Jerusalem was always 'the Holy City' representing the God of covenant, and the people of the covenant, yet, also, it was often viewed as wrong and rebellious. The prophecies are often directed against its rebellion, and its abominations, some of which were practiced in the temple, as we see in Ezekiel. Ezekiel first shows the glory of God, and at one point the glory leaving the city. Only grace and mercy spared Jerusalem. In Revelation 11:8 the city is called 'Sodom and Egypt'. Psalm 50:1 nevertheless says, 'Out of Zion, the perfection of beauty, God shines forth.'

The descriptions the Holy City in Revelation 19 as the Bride about to be married, and prepared for that event is very strong. In 21 the 'new Jerusalem' is the Holy City and the Bride, in whom God Himself dwells, and is a place where there is no suffering and no death. The things of the past have passed away. This city has 'all the glory of God', is most beautiful-as the Psalms constantly insist. It is open day and the night to the nations, whereas the ancient walled cities were heavily guarded. All the nations walk by the light of that City, as well they may, since its throne is that of God and the Lamb, who themselves are the very Temple-the union of God's people and Himself. The river of life and the tree of life are available to the nations. Within it all is pure, and its inhabitants—who constitute a kingdom of priests- shall see His face, and shall reign for ever. So wonderful is the City! Nothing could better sum it up than Hebrews 11:22-24,

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.

NCTM, Saturday Morning Class. Eschatology 1992. 25/10/92. G. Bingham

Additional Notes on Heaven

*The notes in our Study Book, **The Things We Firmly Believe**, need to be supplemented. Briefly, we see the following elements.*

- (i) Heaven is the place of the throne of God. Therefore it is known as 'the Kingdom of heaven'. This means that the effects of the throne are over all creation. Heaven is well-ordered and does the will of God. The matter of God's throne is prominent in the Revelation, as in Old Testament Scriptures. Heaven has always had a council (Jer 23:18, 22; Job 15:8 9; cf. Job 2:1ff; Zech. 3:1f.).
- (ii) There is an hierarchy of celestial creatures, such as 'the four living creatures', the 24 elders, archangels, seraphim, cherubim, various kinds of angels. All these creatures do the worship and service of God, and express their knowledge of God in this creation. They also have joy over sinners who repent.
- (iii) In the time of history there has been conflict in heaven of 'good' and 'fallen' angels, the former, it seems, being led Michael the archangel, and the latter being led by Satan, also known as Lucifer. Evil angels will be ultimately destroyed in the lake of fire, and heaven will rejoice in a reconciled and renewed universe.
- (iv) We should see heaven in two eras, (a) the 'present age' from the time of the fall of men and angels, knowing conflict, but with God in authority and the saints being received (Rev. 6:9-11; 7:9-17; cf. Heb. 12:22f), (b) 'the age' to come when the Father and the 'slain Lamb' will control it perfectly. At the point of change of the old age and new age the heavens are shaken (Heb. 1:10-12; 12:6; Hag. 2:6; cf. Matt.24:29) and purified as by fire (II Pet. 3: 10-12; Isa. 51:6). The outcome of this will be the new heavens and the new earth (Isa. 65:17; 66:22; Rev. 21:1-3), and only righteousness will be in it..
- (v) Commensurate with the nature of heaven the people of God will be pure, live in glorified bodies, and behold God face to face. The relationship of the Holy City to heaven is difficult to state, since the Holy City-made in heaven-will descend to earth, so that in that sense heaven and earth will be one. The saints shall reign on earth, and it would seem, simultaneously in heaven. Will they thus be the one? They are certainly pictured as worshipping God with all celestial creatures.
- (vi) The modes of living, and the elements of heaven are not all disclosed (cf. I Cor. 2:10-11) but we know there will not be 'marrying and giving in marriage'. The elements we have seen in Revelation chapters 2 and 3, and our following studies on destiny, identity, glorification, inheritance and the ministry of priesthood will further enlighten us.