

# Seven Remarkable Things About Heaven

by John Bloore

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## **I. The Terms Used for Heaven.**

"HEAVEN" is applied to the atmosphere in which the birds fly, and so we read repeatedly of "the fowls of Heaven." Again, it is used of the expanse in which the stars are placed, and they are called the "stars of Heaven." Then, too, God is spoken of as "the God of Heaven." From there He looks down (Deut. 26.15; Isa. 63.15; Psa. 33.13,14; 80.14). The term applies to His dwelling place—the third Heaven

## **II. The Inhabitants of Heaven.**

The last use of the term just mentioned brings Heaven before us as a sphere of habitation. One of old "saw the LORD sitting on the throne, and the host of Heaven standing by Him" (1 Kings. 22.19; 2 Chron. 18.18). From that sphere angels have descended in time past, they are called "the angels of Heaven" (Matt. 24.36). He who is "the Second Man is the Lord from (out of) Heaven" (1 Cor. 15.47; John 6.38); from there He will descend, and be revealed (1 Thess. 1.10; 4.16; 2 Thess. 1.7). From thence the Holy Spirit descended, and He came from the Father who is in Heaven (John 14.16,17; Acts 2; Matt. 5.16,34).

So Heaven is the dwelling place of these Divine Persons, and of those created hosts of spirit beings which surround them. It is the place into which the Lord was received at His ascension (Luke 24.51; Acts 1.11; 3.21; Heb. 9.24; 1 Peter 3.22). There Stephen saw Him, and there He appears before God for us. To that sphere, called "the third Heaven" and "Paradise," Paul was caught up and heard unspeakable words.

Heaven is where the believer's hope is laid up (Col. 1.5), there his "better substance" is found (Heb. 10.34). there his inheritance, which is incorruptible, undefiled, and never fades away, is reserved (1 Peter 1.4). It is therefore, the place to which our Coming Saviour will take us, for our commonwealth is in Heaven (Phil. 3.20,21, J.N.D.), and it is the Father's House with many abiding places where we shall be with the Lord for ever. To inhabit that place we must be changed, being made as to our bodies like the Heavenly One (1 Cor. 15).

From these Scriptures we gather that the inhabitants of Heaven are and will be GOD THE FATHER; GOD, THE SON; GOD, THE HOLY SPIRIT; MYRIADS OF HOLY ANGELS; THE REDEEMED OF PAST AND FUTURE AGES OF TIME, except those of Israel and the

nations who will dwell upon the Millennial earth and afterwards inhabit the new earth of the eternal state.

### **III. The Location of Heaven.**

The Lord Jesus set this glorious sphere of habitation before His disciples as their Home with Him. He was going there first, and He spoke of the way being known to them. Seemingly thinking in terms of locality, of geography, Thomas said: "Lord, we know not whither Thou goest; and how can we know the way?" Surely if the Lord had wished to give information as to location, that would seem to be the opportune moment; especially, too, since it was on the eve of His return to the Father. His answer leaves us without material or physical indication, but simply directs the searching eye, the longing heart, the pilgrim's hope to HIMSELF. There is nothing given to gratify curiosity as to distance or location to that House where the Father dwells.

Again, Paul is transported to that blessed sphere, but neither is he permitted to give information as to locality. It is as a man in Christ that he is taken up there, and from Adam's race it is only those who are such that will ever enter there. Neither can they enter there in the image of the earthly, it must be as in the image of the Heavenly One—as being conformed to the image of God's Son. *He is everything and all as to the way thither, the truth concerning it, and the Life pervading it and filling the redeemed who shall dwell there.* Is not this sufficient for hearts won by His love—the love He proved in the unequalled sorrow of the Cross, where He gave Himself for us?

### **IV. The Description of Heaven.**

If location is not fixed, we are not left, however, without that which is descriptive of what Heaven really means. Certain statements are made, and terms used which serve to convey to us according to our present capacity a conception of this blessed and glorious place.

1. "My FATHER'S HOUSE" (John 14.2). That brings before us all the precious intimacies of home, its love, kindredness of spirit, mutual interests, service, rest, joy, pleasures, all in the known relationship of children. *Now* already our Christian homes where the Father, Son, and Holy Spirit are known, where the truth is dwelling through grace, should be just a little picture of that blessed and happy home-dwelling with our Father who is in Heaven.

2. "PARADISE" (2 Cor. 12.4), the apostle calls it, by which in a word he presents the idea of its inexpressible beauty, as it is also the place where words are uttered unspeakable by lips of flesh and blood. In its midst, "the midst of the Paradise of God" (Rev. 2.7), is the Tree of Life

of which the overcomer will eat.

3. "AN HEAVENLY COUNTRY" (Heb. 11.16). Of it we are citizens, it is our commonwealth, and what we know "country" means to us now as creatures of earth will be known in perfection, without one thing to mar or disturb, in that Heaven into which we shall be ushered at the Coming of the Lord.

4. "THE CITY TO COME" (Heb. 11.16)—the city God "hath prepared" for those who are "strangers and pilgrims on the earth." This city is firmly founded, its builder and maker is God. Man's cities do not continue, they rise on a cursed earth and crumble into dust, like their makers they fall into decay and perish. "Here *we* have no continuing city, [but] we seek one to come" (Heb. 13.14). From the use of this figure we gather still another idea of our "eternal inheritance," which is "reserved in Heaven." And then we have it named. It is

5. "THE HEAVENLY JERUSALEM" (Heb. 12.22)—that holy city which comes down from God out of Heaven as a Bride adorned for her husband. This is "the city of My God," as the Lord speaks to the overcomer in Rev. 3.12. How beautifully suggestive the name Jerusalem, "the foundation of peace." Upon that foundation God builds that blessed and glorious system of things which will constitute our eternal sphere of habitation. It is peace made by the Blood of the Cross, on this basis reconciliation is effected in perfect agreement with the fulness of the Godhead (Col. 1.19). That foundation shall never be shaken, never moved, the peace of that city never broken, its order never disturbed, it abides for ever in its beauty, freshness, holiness, and glory, God's eternal tabernacle among men.

Consider the description of this city in Rev. 21:—

It is Divine in its character—"holy."

It is heavenly, not earthly—"out of heaven."

It is Divine in origin—"from God."

It is Divine in glory—"having the glory of God."

It has perfect security—"a wall great and high."

It has the perfection of governmental administrative power—"twelve gates, etc.

Its foundations take their character from names in them—"the twelve apostles of the Lamb."

It is foursquare—"perfect equality, equity, righteousness."

It is the Divine centre.

It is full of Divine light.

It is absolutely pure.

## **V. The Bliss of Heaven.**

What a glorious scene of perpetual blessedness is the city of our God! Its bliss is assured for all that has brought the opposite is for ever excluded. Every force of evil is in its own place, "*without*," and can never rise again to disturb or mar God's new creation.

Its supreme happiness will be found in that full and unhindered fellowship which will be enjoyed with the Father and the Son in the power of the Holy Spirit. Then shall God be all in all to all His creatures, and in all His creation. In that which we now know and enjoy we have "the firstfruits of the Spirit." How blessed will be the full harvest in Glory!

## **VI. The Permanence of Heaven.**

We receive "a Kingdom which cannot be moved" (Heb. 12.28). Our entrance is "into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Pet. 1.11). Christ is the appointed Heir of all things, and we are His joint-heirs. He will subjugate all things in Heaven and on earth, and then deliver up the Kingdom to the Father, that GOD—FATHER, SON and HOLY SPIRIT—may be all in all. The Gospel is the Gospel of the "everlasting (eternal) God" (Rom. 16.25,26), and ours is "eternal inheritance" (Heb. 9.15), and the life in which we enjoy it is "eternal life." Our salvation is "in Christ Jesus with eternal glory" (2 Tim. 2.10), and God has called us to "His eternal glory" (1 Peter 5.10; 1 Thess. 2.12).

## **VII. The Glory of Heaven.**

The Lord assures us that where He is there we shall be also. The glory that we shall behold there is His glory (John 17.24). Scriptures already referred to indicate that it is God's glory which fills all that place. The Lamb is the lamp of it (Rev. 21.23, J.N.D.).

"Wherefore, beloved, seeing that ye look for such things before, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3.14).

"Grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To Him be glory both now and for ever. Amen" (2 Peter 3.18).

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