

QUOTES ON THE ETERNAL STATE OF THE REDEEMED (OR "HEAVEN")

most of the quotations are taken from Randy Alcorn, *Heaven* (Carol Stream, IL: Tyndale, 2004)

Martyn Lloyd-Jones: "Everything will be glorified, even nature itself. And that seems to me to be the biblical teaching about the eternal state: that what we call heaven is life in this perfect world as God intended humanity to live it. When he put Adam in Paradise at the beginning, Adam fell, and all fell with him, but men and women are meant to live in the body, and will live in a glorified body in a glorified world, and God will be with them."

Anthony Hoekema: "Because of man's fall into sin, a curse was pronounced over the creation. God now sent His Son into this world to redeem that creation from the results of sin. The work of Christ, therefore, is not just to save certain individuals, not even to save an innumerable throng of blood-bought people. The total work of Christ is nothing less than to redeem the entire creation from the effects of sin. That purpose will not be accomplished until God has ushered in the new earth, until Paradise Lost become Paradise Regained."

Albert Wolters: "The whole course of history [is] a movement from a garden to a city, and it fundamentally affirms that movement ... Redemption in Jesus Christ reaches just as far as the fall. The horizon of creation is at the same time the horizon of sin and of salvation. To conceive of either the fall or Christ's deliverance as encompassing less than the whole of creation is to compromise the biblical teaching of the radical nature of the fall and the cosmic scope of redemption."

Anthony Hoekema: "Since where God dwells, there heaven is, we conclude that in the life to come heaven and earth will no longer be separated, as they are now, but will be merged. Believers will therefore continue to be in heaven as they continue to live on the new earth."

A.A. Hodge: "Heaven, as the eternal home of the divine man and of all the redeemed members of the human race, must necessarily be thoroughly human in its structure, conditions, and activities. Its joys and activities must all be rational, moral, emotional, voluntary and active. There must be the exercise of all the faculties, the gratification of all tastes, the development of all talent capacities, the realization of all ideals. The reason, the intellectual curiosity, the imagination, the aesthetic instincts, the holy affections, the social affinities, the inexhaustible resources of strength and power native to the human soul must all find in heaven exercise and satisfaction. Then, there must always be a goal of endeavor before us, even future ... Heaven will prove the consummate flower and fruit of the whole creation and of all history of the universe."

Herman Bavinck: "According to Scripture the present world will neither continue forever nor will be destroyed and replaced by a totally new one. Instead it will be cleansed of sin and re-created, reborn, renewed, made whole. While the kingdom of God is first planted spiritually in human hearts, the future blessedness is not to be spiritualized. Biblical hope, rooted in incarnation and resurrection, is creational, this-worldly, visible, physical, bodily hope. The rebirth of human beings is completed in the glorious rebirth of all creation, the New Jerusalem whose architect and builder is God Himself."

John Donne: "I shall rise from the dead ... I shall see the Son of God, the Sun of Glory, and shine myself as that sun shines. I shall be united to the Ancient of Days, to God Himself, who had no morning, who never began ... No man ever saw God and lived. And yet, I shall not live till I see God; and when I have seen him, I shall never die."

Augustine of Hippo: "We shall in the future world see the material form of the new heavens and the new earth in such a way that we shall most distinctly recognize God everywhere present and governing all things, material as well as spiritual."

J. Boudreau: "The vision of God has a transforming power ... Thus the soul, because she only sees God as He is, is filled to overflowing with all knowledge; she becomes beautiful with the beauty of God, rich with His wealth, holy with His holiness, and happy with His unutterable happiness."

Thomas Aquinas: "If the goodness, beauty, and wonder of the creatures are so delightful to the human mind, the fountainhead of God's own goodness (compared with the trickles of goodness found in creatures) will draw excited human minds entirely to itself."

E. J. Fortman: "[The essence of heaven is the] beatific vision, love, and enjoyment of the triune God. For the three divine persons have an infinitely perfect vision and love and enjoyment of the divine essence and of one another. And in this infinite knowing, loving and enjoying lies the very life of the triune God, the very essence of their endless and infinite happiness. If the blessed are to be endlessly and supremely happy, then, they must share in the very life of the triune God, in the divine life that makes them endlessly and infinitely happy."

Cornelius Venema: “Those who live and reign with Christ forever will find the diversity and complexity of their worship of God not less, but richer, in the life to come. Every legitimate activity of new creaturely life will be included within the life of worship of God’s people.”

J. I. Packer: “Hearts on earth may say in the course of a joyful experience, ‘I don’t want this ever to end.’ But invariably it does. The hearts of those in heaven say, ‘I want this to go on forever.’ And it will. There is no better news than this.”

René Pache: “The future heaven is centered more on activity and expansion, serving Messiah and reigning with Him ... The emphasis in the present heaven is on the absence of earth’s negatives, while in the future heaven it is the presence of earth’s positives, magnified many times through the power and glory of resurrected bodies on a resurrected earth, free at last from sin and shame and all that would hinder both joy and achievement.”

Adoniram Judson: “When Christ calls me home I shall go with the gladness of a boy bounding away from school.”

Benjamin Calamy: “This earthly body is slow and heavy in all its motions, listless and soon tired with action. But our heavenly bodies shall be as fire; as active and as nimble as our thoughts are.”

Augustine of Hippo: “How great shall be that felicity, which shall be tainted with no evil, which shall lack no good, and which shall afford leisure for the praises of God, who shall be all in all!”

Jonathan Edwards: “How happy is that love, in which there is an eternal progress in all these things; wherein new beauties are continually discovered, and more and more loveliness, and in which we shall forever increase in beauty ourselves; where we shall be made capable of finding out and giving, and shall receive, more and more endearing expressions of love forever: our union will become more close, and communication more intimate.”

Jonathan Edwards: “No inhabitants of that blessed world will ever be grieved with the thought that they are slighted by those that they love, or that their love is not fully and fondly returned ... There shall be no such thing as flattery or insincerity in heaven, but there perfect sincerity shall reign through all in all. Everyone will be just what he seems to be, and will really have all the love that he seems to have. It will be not as in this world, where comparatively few things are what they seem to be, and where professions are often made lightly and without meaning. But there, every expression of love shall come from the bottom of the heart, and all that is professed shall be really and truly felt” (*Heaven: A World of Love*).

John Newton: “When I get to heaven I shall see three wonders there. The first wonder will be, to see many people there whom I did not expect to see—the second wonder will be, to miss many people whom I did expect to see; and the third and greatest wonder of all, will be to find myself there.”

Richard Baxter: "If there be so certain and glorious a rest for the saints, why is there no more industrious seeking after it? One would think, if a man did once hear of such unspeakable glory to be obtained, and believed what he heard to be true, he should be transported with the vehemence of his desire after it, and should almost forget to eat and drink, and should care for nothing else, and speak of and inquire after nothing else, but how to get this treasure. And yet people who hear of it daily, and profess to believe it as a fundamental article of their faith, do as little mind it, or labour for it, as if they had never heard of any such thing, or did not believe one word they hear."

Francis Turretin: "[In heaven] God will be seen without end, loved without cloying, praised without weariness."

Augustine: “Enter into joy without sorrow, which contains all pleasure, where every good will be, and not any evil. Where life will be vital, sweet and lovable, and always memorial; where there will be no assaulting enemy, nor any snares, but supreme and certain security, secure tranquility and tranquil pleasure and pleasurable happiness; a happy eternity, eternal blessedness and the blessed vision of God, which is the joy of the Lord thy God. O joy above joy! Joy overcoming all joy; joy besides which there is no joy ... When shall I enter into thee, that I may see my God, who dwells in thee?”

Zacharias Ursinus: “Everlasting life consists in the eternal habitation of God in the faithful through the Holy Spirit; in a true and perfect knowledge of God, and of His works and will, kindled in the heart immediately by the same Spirit; in true and perfect wisdom and righteousness, together with a perfect conformity of all the strength and powers of the mind and will, with the mind and will of God, having respect both to the body and soul, which joy is freely given of God, by and for the sake of Christ, and is begun already in this life, to be fully perfected in the life to come, that so God may to all eternity be praised and glorified by His saints”