

THE FUTURE (15)

— H. L. Heijkoop

The Eternal Condition

God's Word gives us very little information on the eternal condition. There are only three places in Scripture that give us a view of it free from other things. These are 1 Corinthians 15:24, 28; 2 Peter 3:13 and Revelation 21:1-8. The eternal condition will be so distinct from the present creation that we, as men on earth, can not picture it; our imagination is just too small. Yet, the above verses do contain great general principles which shed much light on eternity as well as on our present condition.

In 1 Corinthians 15 it says, "Then (comes) the end when He (Christ) gives up the kingdom to Him Who is God and Father; when He shall have annulled all rule and power. For He must reign until He put all enemies under His feet. The last enemy that is annulled is death. But when all things shall have been brought into subjection to Him, then the Son also Himself shall be placed in subjection to Him Who put all things in subjection to Him, that God may be all in all."

The first Adam and the last Adam

God set the original man as His representative and as head of the earthly creation (Gen. 1:27, 28). However, man was not satisfied with this position. So when all as in harmony and in proper relationship to God he rose up against God. He brought the creation entire into disorder and disturbed its original relationship to its Creator. Satan became the prince and god of this world.

God then sent His Son but men rejected Him (Ps. 2). God's answer to this rejection was that He made His Son as Son of Man not just Head of the earthly creation but of all that is created (Ps. 8; Heb. 2).

This Man did *not* rise up against God although He entered a world where everything was in rebellion. "He humbled Himself, becoming obedient unto death, and that the death of the cross. Wherefore also God has highly exalted Him, and granted Him a name that which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and internal beings, and every tongue confess that Jesus Christ is Lord to God the Father's glory" (Phil. 2:9-11).

When studying the Millennium, we saw how the Lord will then exert His power so that all His enemies will be made subject to Him. Finally, He will even destroy death by taking its prey away and by casting death itself into the lake of fire (Rev. 20). Here we again see that this judgment takes place during the kingdom. 2 Timothy 4:1 gives a clear connection between these two things.

Then there will no longer be any opposition to God and all will be brought into its proper relationship to the Creator. The full blessing of the eternal condition in the new heaven and on the new earth will then have come. The Son of Man, in contrast with Adam, will then voluntarily give up His ruling and mediating position so that God may be all and in all.

It is clear that this speaks of the Lord Jesus as glorified Man. He will remain this in eternity. Also in eternity the Assembly will retain the same special and intimate relationship to Him as she has today.

But the Lord Jesus is also the eternal God (John 1:18; 3:13). So when 1 Corinthians 15:28 says that "God may be all and in all," it refers to the *triune* God: God the Father, God the Son and God the Holy Spirit.

New Heavens and a new Earth

In 2 Peter 3, we find what the new earth will be and how it will be prepared.

Isaiah had previously mentioned new heavens and a new earth in chapter 65:17 and 66:22 but the context shows us that he did not see beyond the Millennium. He speaks of Jerusalem, of building houses and dwellings in houses, and even of sinners who will be cursed and whose dead bodies will be seen. It is evident that this is not the eternal condition.

In some ways the heavens and the earth in the Millennium are new. The devil will have been cast out of heaven for ever, and will be bound and cast into the abyss. The earth will be purified by judgment (fire). The curse over the earth will be taken away. Creation itself will be "set free from the bondage of corruption into the liberty of the glory of the children of God" (Ro. 8:21). Christ will rule. The Lord Jesus calls this time the "regeneration" in Matthew 19:29.

The earth will be just as it was after the flood. The family of Noah lived on an earth that was cleansed by judgment. Noah had the right and the charge, given by God, to curtail and to suppress all evil through *government*. Had he been faithful, then we would certainly have found many of the blessings of Eden on this earth, although it would never have become entirely the same. Sin had come in and it remained, although it would not have been able to demonstrate itself in the way it does today.

In the eternal condition, however, sin will no longer exist. The condition of the garden of Eden will be restored but all will be much more glorious because the ability-to-sin will no longer be present, although man will have knowledge of good and evil. All that is connected with sin will then have disappeared.

Behold I make all Things new Rev. 21:5

This has been done on the cross as far as believers are concerned! There, "God having sent His own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh" (Rom. 8:3). To them it can be said, "in Whom also ye have been circumcised with a circumcision not done by hands, in the putting off of the body of the flesh, in the circumcision of the Christ" (Col. 2:11). "So if any one be in Christ, there is a new creation; the old things have passed away; behold all things have become new" (2 Cor. 5:17).

In Christ, believers have died on the cross under the judgment of God. But their resurrected Lord has given them a new life (John 5:21; 1 John 5:12, 20), His own resurrection life (John 20:22, cf. Gen. 2:7). They are new men although they remained the same *persons*. Without a trace of sin, they will enter the new heavens and the new earth with changed bodies.

All unbelievers will stand before the Great White Throne. They will be condemned and cast into the lake of fire and brimstone. There, they will remain forever, just as will the devil and his angels.

But also the heavens and the earth have been defiled by the presence of satan, and of the angels and men, who were deceived by him, and by the evil works done by these wicked ones.

This is why "the present heavens and the earth by His Word are laid up in store, kept for fire unto a day of judgment and destruction of ungodly men... The day of the Lord will come as a thief, in which the heavens will pass away with a rushing noise, and the elements, burning with heat shall be dissolved, and the earth and the works in it shall be burned up" (2 Pet. 3.).

These are most serious thoughts for us! Would the knowledge that *the earth* and *the works in it* shall be burnt up not deliver and separate us of from worldly things?

The believer's body, after his death decays and thus returns to dust; yet, the same body will be raised but without any reminder of sin and corruption. It will be likewise with the earth.

The elements, burning with heat will be dissolved and the earth and the heavens will perish in fire, but they will be recreated and be the same heavens and the same earth. However, everything that could be a reminder of sin, all that is connected with the natural man, will have disappeared. The new heavens and the new earth will be a new creation: they will form a dwelling place worthy of God Himself and His people.

Wherein Righteousness dwells

In the Millennium, righteousness will *reign* although there still will be sin and unrighteousness. But as soon as sin displays itself, the sinning person will be punished with death. Everything will thus be righteous.

Today, *unrighteousness* rules. "The righteous perishes, and no man lays it to heart (Is. 57:1). But in the Millennium, "Behold a King shall *reign in righteousness*, and princes shall rule in judgment. And a man will be as a hiding-place from the wind" (Is. 32:1-2).

However, on the new earth and in the new heavens, righteousness will dwell. There will no longer be sin and unrighteousness. Nothing there will be in conflict with the thoughts of God. Nothing will oppose God. Government will not be needed for all will be in perfect harmony with God. There, God's blessings can flow unhindered upon the blessed inhabitants.

And the Sea was no more!

What treasures are hidden in these words of Revelation 21:1. If there were no sea *today*, no life could be maintained on earth without a miracle from God. Neither, man nor animal nor plant could live.

But in eternity, all that is connected with natural life has passed. There will be no flora or fauna. There will be men, but they will no longer be in the condition in which we find them today. They will have put on incorruptibility and immortality (1 Cor. 15:53-54): they will be as angels (Luke 20:35-36). There, God is all and in all. In Genesis 1:2, the earth is seen covered with water; on the third day, God separated between earth and water. One other time, water has covered the earth as a judgment of God (Gen. 7:2; 2 Pet. 3), but on the new earth, the sea is no more.

There is nothing to bring separation, no unordered condition for which the sea is so often used as a prophetic type. There is no longer unrest because all has found its definite form (Heb. 4:9; 12:27-28; cf. the sea of crystal in heaven in Rev. 4:6, which typifies holiness in an immovable and fixed form).

The Assembly in Eternity

By the beginning of the eternal condition, the Assembly will already have been for a long time in the Father's house, in eternal glory. In Revelation 19, we find the marriage-of-the-Lamb and she (the Assembly) has prepared herself for her Husband. Although that event is more than a thousand years earlier, her beauty and her consecration will not have diminished during that thousand year period. She will still be "prepared as a bride adorned for her Husband" in the eternal condition.

She comes down out of her actual abode. Her home is in Heaven, even in eternity. And she will always possess the special place that she first obtained on earth: "A holy temple, a habitation of God" (Eph. 2:21,22; 3:21). Here she is called the tabernacle of God.

In Scripture we find several names for God. He calls Himself *Jehovah*, *the Almighty*, and *Father*. These names are connected with His revelation to men under specific circumstances.

In Genesis 1, for instance, where we have creation, only God (Elohim) is mentioned. It is the name of the Godhead in contrast with created man. From Genesis 2:4 through chapter 3, we find Jehovah God because it speaks there of the relationship in which God has put the creation to Himself. From chapter 4 on, after man has been driven out of the garden of Eden, we find, depending on the circumstances, either Jehovah or Elohim.

Even the Lord Jesus Who during His life on earth always spoke of *Father*, called in the hour of darkness, when the judgment of a Holy God came over Him, "My God, My God, why hast Thou forsaken Me?"

But in the eternal condition, every thing connected with the different dispensations will have passed. Then it is "God is all and in all," Father, Son and Holy Spirit.

In the eternal condition, there will no longer be nations. The division of men into nations is the result of sin. The opposition to God caused God to scatter them over the earth and to divide them into nations through the confusion of tongues (Gen. 10).

On the new earth there will be no confusion of tongues. Although the inhabitants will still be called men, they will all be reconciled to God on the basis of the work of the Lord Jesus. "He shall tabernacle with them, and they shall be His people, and God Himself shall be with them, their God."

He shall wipe away every tear from their eyes.

"Death shall not exist anymore; nor grief, nor cry nor distress shall exist anymore; for the former things have passed away. And He Who sat on the throne said: Behold, I make all things new."

All these things were results of sin; every man on earth has come to know them. God overrules and thus uses these things to exercise the heart of man, to bring him where he can truly meet God. But what will it be when all evil has passed away, when God will no longer need these means because an uninterrupted, perfect communion with Him will exist, when He Himself has removed them, when He shall wipe away every tear from our eyes, when even the recollection of sufferings will be taken away by Him.

The Victor's Share

He who is thirsty today will then receive out of the fountain of life. It is not just that he receives the water of life; no, God Himself will be his refreshment.

Today, choosing God's side brings conflict. We live in a world that hates God and has rejected the Lord Jesus. Difficulties have to be overcome. But, "He who overcomes shall inherit these things, and I will be to him God and he shall be to Me son... He who overcomes, to him I give to sit with Me in My throne; as I also have overcome, and have sat down with My Father in His throne" (Rev. 3:21).

But those who do not overcome, the fearful ones, who for fear of difficulties did not take the road to blessing, those who did not overcome the world and satan, but lived in unbelief and unrighteousness, their part is in the lake of fire which burns with fire and brimstone, which is the second death."

With these words, the Revelation is actually completed. The remainder of this chapter (21) and the next one go back, time wise, to the Millennium.

The above words surely destroy all the arguments of those who claim that there is no eternal damnation. Exactly here where the eternal glory and blessing is described of all who have been redeemed by the blood of the Lord Jesus, here where God reveals Himself as Love towards all who live on the new earth, here where the eternal condition is presented, God speaks of the lake of fire burning with fire and brimstone, the second death.

In view of the eternal condition in which there is no longer evil, where righteousness dwells in peace, where all things are new, He "is light and in Him is no darkness at all" (1 John 1:5), must bring about an eternal separation.

"But to the fearful, and unbelieving, and sinners, and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters and all liars, their part is in the lake that burns with fire and brimstone, which is the second death" (Rev. 21:8).

"Into hell, into fire unquenchable; where their worm dies not, and the fire is not quenched" (Mark 9:44).

"There shall be weeping and gnashing of teeth" (Mat. 8:12).

To be cont'd

HINDRANCE

It is by the effectual working of all the members, according to the measure of every part, that the edification of the whole body is promoted. If this great truth be not understood and carried out, edification, so far from being promoted, is most positively hindered; the Holy Ghost is quenched and grieved; the sovereign rights of Christ are denied; and God is dishonored.

(C.H.M. — Notes on the Book of Numbers; pg. 299.)

PRAISE (2)

When we come to the second portion of this study, we come to an entirely separate section which divides itself quite naturally from what has gone before, for the book of Revelation is the book of God's judgments and the Lord Jesus Christ Himself is seen in His judicial character right from the beginning.

The wonderful ascription of praise in chapter 1 is John's own utterance by the Spirit — the only one by himself in his writings, and after the introductory remarks, he says, "To Him Who loves us (with the continuity of the action), and has washed us from our sins in His blood, and made us a kingdom, priests to His God and Father: to Him be the glory and the might to the ages of ages. Amen." (Ch. 1:5-6).

The fact that we are constituted priests signifies that we have something to offer, and this of course accords with 1 Peter 2:5, which says that we are "A holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ," in other words, we bring our sacrifice of praise to God by Him. If the sacrifice is missing it is a very serious matter indeed, for God is not receiving His due for which we have been constituted. This is why we have been washed from our sins in His own blood — not only for our blessing, nor even only to dwell in the glory by and by, wonderful as that is, but here and now to offer sacrifices acceptable to God in anticipation of the moment when "perfect we'll sing His praise." "To Him be the glory and the might to the Ages of Ages. Amen."

And then the scene changes and the apostle is taken up into heaven (Chapter 4 verse 1) and the remainder of the book is centred in heaven, looking down mainly, on the judgments which God brings upon the earth, though much of it is in heaven and heaven centred.

So, at the end of Chapter 4, in verse 11, we read "Thou art worthy, O our Lord and our God, to receive glory, honour and power; for Thou hast created all things, and for Thy will they were, and they have been created."

And then we pass on to that wonderful scene in Chapter 5 where the Lamb is proclaimed worthy to open the book of God's judgments, sealed with seven seals, by an innumerable company drawn from "Every tribe and tongue and people and nation" (Verses 8-10). The four living creatures are there and the twenty four elders, twelve of whom represent the Old Testament Saints, and twelve the New. So the company includes all from Adam to the end of the church period, a mighty host indeed. That universal company, angels included, then say "with a loud voice, Worthy is the Lamb that has been slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (v. 12). Every creature joins that mighty host from heaven to say, "To Him that sits upon the throne, and to the Lamb, blessing and honour and glory and might to the Ages of Ages, and the four living creatures said, Amen; and the Elders fell down and did homage" (13 and 14). This reminds us very much of Philippians 2:5 to 11, where it is recorded that heavenly, earthly and infernal beings, will all bow the knee to Him Who is King of Kings and Lord of Lords. Happy we who are able, even now, to anticipate that moment in raising to Him in anticipation of that day, the song of eternity.

We must just remark that the Lamb in the midst is a Lamb standing as slain, and this accords with various scriptures which indicate that the mark of the crucifixion will never be effaced from the hands, feet and side of our blessed Lord. They will remain as an eloquent witness of what was endured on your account and mine, beloved (Zech. 13:6-7; Rev. 1:7).

And one final remark on this scripture. There are the golden bowls full of incenses, which are the prayers of saints. Does this not show the value that God attaches to the present worship of His people? Surely it does.

Then we come to another scene and another innumerable company in chapter 7, where we read "Salvation to our God Who sits upon the throne, and to the Lamb. And all the angels stood around the throne, and the elders, and the four living creatures, and fell before the throne upon their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages" (Verses 10-12).

The ensuing verses show that this multitude is from the great tribulation, but the elders and living creatures are also there, so that this note of praise comes from a much augmented company.

Perhaps we learn two things especially here; we are wrong if we think that when the last soul is gathered in to form part of the church, God's house is then full, and wrong too if we look on the tribulation period as being sterile as far as blessing is concerned.

Many will believe the Everlasting Gospel of the kingdom and though they form quite a distinct family from the assembly, they will be a mighty host, not a few of whom will suffer martyrdom for daring to stand in an utterly godless period (see ch. 6:9-11).

How wonderful are God's ways and how very puny are our own thoughts in relation to them. At no time in the earth's history is God without witness.

We next come to chapter 11:15-17 where the everlasting kingdom has come and there they say "We give Thee thanks, Lord God Almighty, He Who is, and Who was, that Thou hast taken Thy great power and hast reigned."

Do we look forward to His reign, when His dominion shall be from sea to sea and shore to shore (Psalm 72). Or do we limit ourselves to His coming to take us to be with Himself? It is so easy to see this too as an exit from harassing circumstances. But we ought not to, we ought to be longing to be associated with Him when at last He receives that which has been denied to Him for so long.

Then there are those who "had gained the victory over the beast, and over its image, and over the number of its name" (Ch. 15:2). "They sing the Song of Moses, bondman of God, and the song of the Lamb, saying, Great and wonderful are Thy works, Lord God Almighty; righteous and true are Thy ways, O King of nations. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou only art holy; for all nations shall come and do homage before Thee; for Thy righteousnesses have been made manifest" (3-4).

It is quite clear that we are on quite different ground here; these utterances are consistent with the kingdom and not at all like those of the day of grace.

Last and finally we come to chapter 19, subsequent to the judgment of the great harlot in chapters 17 and 18.

Four times they say "Hallelujah" or "Praise ye JAH" (1-6), once preceding it with "Amen" and in verse 6: "Hallelujah, for the Lord our God the Almighty has taken to Himself Kingly power." We are reminded irresistibly of the last five Psalms which are millennial, and quite often in the Psalms vengeance is spoken of. Here praise is given to God especially for the overthrow of Babylon.

Do you not think, beloved, that when we look down on God's judgments being executed that we shall praise Him and shall hail them as just? Surely we shall, and all the glory shall be to Him.

We end this little study with the hope that it may be as helpful to the reader as to the writer in looking over the various scriptures. May the Lord make us more diligent in seeking out the various truths and thoughts in His word for there are many which run like a silver thread through it.

*Unto Him Who loves us — gave us
Every pledge that love could give,
Gave His precious blood to save us,
Gave His life that we might live;
Be the kingdom, and dominion,
And the glory evermore.*

The End

THE OPEN MEETING

— *(From Help and Food, 1901)*

Why would one of the prominent church-meetings of the New Testament, have so little place among us? Often we call it by way of designation the "Open Meeting," for we may be led to prayer, praise, ministry and worship (1 Cor. 14). Ministry, however, is prominent there for "each has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation" (v. 26). And "Let two or three prophets speak, and let the others judge" (v. 29). "Let all things be done comelily and with order" (v. 40). With simplicity and habitual yielding of ourselves to the Spirit's guidance would it not be a common meeting?

What has been allowed to take the place of the proper church-meetings and ministry of Scripture in the Church at large, we well know — human devices of many kinds; and prominently "one-man-ministry." But even where these have been rightly refused, the tendency has been to return to them. And so it is that assembly-meetings in which gifts would specially be used and developed, and the body be edified, hardly exist. Occasionally there may be ministry, but we come short of the meeting in question.

In our low and feeble condition there may seem to be little hope that such a meeting can be sustained, but let us consider briefly the familiar scriptures that refer to it, and then also very briefly the condition we must be in to meet our responsibility.

First we refer to 1 Corinthians 12, 13, and 14, later to Romans 12. In Corinthians we find first the many members in the one body spoken of, and their varied offices and activities; then in chapter 13 the "love" (charity) which must be the actuating motive in service; then in chapter 14 an example is given of an assembly-meeting where the members are exercising their gifts. The space devoted to the subject shows its great importance.

It is true that in verse 26 the readers are rebuked for too much activity, but all the same the passage shows a meeting of the Assembly open for anyone, whom the Lord might lead, to minister. Not too many were to speak, only two or three; for love would seek to edify, not to selfishly press oneself upon the meeting.

How gracious of the Lord to commit to us such a sacred responsibility, and what an excellent school of discipline and development for the members of the body, and what a loss not to diligently make use of what God has so provided!

In Romans 12, devotedness is enjoined — the presenting our bodies a living sacrifice to God; and then at once we are exhorted as to our membership and place of service in the body. This puts in a strong light again the importance of what is before us. All these beautiful fruits and excellencies of Christian character that follow later in the chapter, are a development of that devotedness, which begins with a sober estimate of one's gift as a member of the one body.

"But having different gifts, according to the grace which has been given to us, whether it be prophecy let us prophesy according to the proportion of faith; of service, let us occupy ourselves in service; or he that teaches, in teaching; or he that exhorts, in exhortation." Then follow those excellent things that shine like jewels: "Let love be unfeigned; abhorring evil; cleaving to good:... kindly affectioned towards one another... in spirit fervent; serving the Lord. As regards hope, rejoicing... as regards prayer, persevering." Besides these many other admonitions are found. But what precedes it all is our membership in the one body, and the gifts committed to us in that relationship. "Thus we, being many, are one body in Christ, and each one members one of the other. But having different gifts, according to the grace which has been given us."

Finally, as to the condition of soul needed that we may fulfil this responsibility, it is devotedness to God, submission to the leading of God's Spirit in our lives. We may well conclude that where this is lacking, this open meeting will be the first to languish and die out, or rather it would be the meeting that would never be attempted. Worldliness, anxious cares, covetousness, formality, a lack of earnest prayer and joyful communion with the Lord, all make us unfit for the Master's use. Let us seek grace that it may not be so with us. Our consideration of this subject and confession of our real condition — revealed by our incapacity to hold such meetings — may lead to exercises that will work deliverance. Is it not to our shame that we should continue babes, unable to use our gifts and our privileges? And this leads to many considerations as to our dependence on one another, and the great need there is that we should care for one another, and pray much for each other, as also for ourselves. What an interest we have in one another, that every one in the assembly and every family connected with it should have the blessings of God, and that hindrances should be removed. All this calls for diligence, vigilance, fasting and prayer — a vigorous and healthful condition instead of a slothful one, which would go combined with joy in the Lord, and increasing knowledge of God. But with it would come the Merari bitterness that belongs to those who care for the assembly, the house of God. For if our afflictions abound, the consolations of Christ abound also. There would then be more of the "sorrowing, yet always rejoicing." But we are far from these things; yet, if we care about it and confess our need with prayer, we know well that the Lord will not fail to hear, and restore and bless through whatever rebukes and chastenings.

What habitual waiting upon God must be wrought in us, if we are to be found ready for special occasions; and if habitually thus, how easy, how simple a thing it is to receive from the Lord the word for the present need. So that all would know and rejoice that the present need was met by the Word in divine wisdom and grace.

How good then is our God, that if He calls upon us to fulfil our responsibilities and to use our gifts, it demands of us exercises that are pure blessings for us, and for His glory; for what is for His glory is for our blessing, which shows the glory and excellence of His character.

We should not be discouraged as to a meeting because we may at times weary one another. If there is habitual failure, there should be grace to admonish, and the Lord will give power to the admonition if from a patient and loving heart that has sought Him in prayer and faith.

May the Lord give us hope, in His mercy, and lead us to count upon grace to enable us to do His will. May we bow down before the Lord about this in all the assemblies, and may we be ready to judge and let go everything that would unfit us to fill our place in the assembly; for we must either help or hinder; — a serious consideration for all who love the Lord.

May our hearts be alive to our need, and count upon the Lord to bless us. "He brings low, also He lifts up" (1 Sam. 2:7).

UNUSUAL STRANGER

—*G. W. Steidl*

The shadows lengthened upon the two figures, trudging along the dusty road from Jerusalem to Emmaus. The melancholy of early evening was reflected in their conversation. They were sad and discouraged. Life had lost its attraction. The mighty prophet of Galilee had died an ignoble death — crushing their hopes of a redeemer for Israel. Talking about it couldn't change it, but they talked anyway.

Perhaps they didn't notice the approaching stranger until he was actually walking with them. He listened patiently to their tale of woe, and then startled them with the rejoinder, "O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things and to enter into His glory?" (Luke 24:25-26).

Could the stranger be correct? Were they really foolish? Was the death of Christ actually in fulfillment of Scripture... a triumph rather than a tragedy... the accomplishment of God's purposes? Had He really risen from the dead as some women had reported?

The stranger continued, expounding in all the Old Testament Scriptures, the prophecies concerning Christ. The miles to their home passed quickly, and the stranger was invited in. As they were about to eat, he prayed — and suddenly their eyes were opened. **THE STRANGER WAS JESUS CHRIST!**

This experience can also be ours. Into our emptiness and discouragement Christ desires to come. We may not recognize Him at first, but as He sympathizes with our grief, corrects our foolish thoughts and opens to us the Scriptures, our eyes will also be opened. Like these two disciples, we shall say one to another, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" (Luke 24:32).