

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1:18

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 1 Cor. 13:12

Blessed are the pure in heart: for they shall see God. Matt. 5:8

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.” 1 John 3:2, 3.

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 shall see his face; and his name shall be in their foreheads. Rev. 22:3,4 (Rev. 14:1)

Note: Have you contemplated what “seeing God” means and entails in these verses? We have been taught that the Father lives in unapproachable light and grandeur, and assume it will be like that for eternity. Reconsider the verses above in the light of the quotes from Stephen Haskell, Uriah Smith & Ellen White below.

Earth has heard music; but never has this world heard any music which can compare with celestial strains. Heaven has resounded with songs; but since the fall, the key has been lowered. When the redeemed gather about the throne, the leader of the angel choir strikes a note higher than before; and the harps are swept by fingers guided by souls filled with love and thanksgiving. “Great and marvelous are Thy works, Lord God Almighty,” rings forth as the works of God are viewed by eyes once dimmed by sin. “Just and true are Thy ways, Thou King of saints,” echoes and reechoes as the plan of salvation unfolds to minds, newly touched with immortality. “Who shall not fear Thee, O Lord, and glorify Thy name?” And the answer comes, “All nations shall come and worship before Thee; for Thy judgments are made manifest.” SSP 270.2

Christ casts to the earth the censer which He holds in His hand. He lays aside the garments of His priesthood, and passes from the temple. Probation is closed. Christ’s work is finished; and as He, with those who have ministered with Him for fallen man, passes from the temple, the glory of God bursts forth in all its grandeur, until His train fills the temple. “The temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” When the Son of God was offered for the sins of the world, when He became a man, and afterwards ministered in heaven as a man, God, the Father, had veiled His exceeding great glory until the work of redemption was complete. But when the Saviour utters the triumphant shout, “It is finished,” the restrained glory bursts forth in the splendor which was seen before the fall. Human language is so weak that

words fail to express the thought; but for six thousand years, even the God of the universe has mourned for the lost world; and when at last the redeemed are gathered out, although they are still on earth, the pent up glory of Jehovah flashes forth, —a living, consuming fire. SSP 267.2

In the city, the saints meet Jehovah face to face. Even God veiled His glory during the reign of sin; and not until the work of Christ is entirely finished, and He leaves the temple in heaven preparatory to coming to earth, does the undimmed glory of the Father burst forth. This was typified in the sanctuary service, by the veil which protected the Shekinah from the gaze of the people, and by the cloud of incense, which went up before the priest when he ministered in the inner apartment on the day of atonement. Had it been otherwise, the consuming glory would have slain all. In the New Jerusalem, there is no veil, no temple; but God and Christ are the light of it. SSP 346.2

VERSE 4. And they shall see his face; and his name shall be in their foreheads.

The word his, in the sentence, “And they shall see his face,” refers to the Father; for he is the one whose name is in their foreheads; and that it is the Father, we learn from chapter 14:1. This will be a fulfillment of the promise in Matthew 5:8, “Blessed are the pure in heart; for they shall see God.” DAR 719.3-4

From heaven the voice of Jehovah proclaims: “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them.” In Christ the God-man, Jehovah tabernacled. His name was Emmanuel, which means “God with us.” In the human form, divinity was veiled by the same cloud which sin cast over the face of Eden; but in the New Jerusalem, the people meet God face to face, with no dividing veil between. SSP 341.2

Christ took with Him to the heavenly courts His glorified humanity. **To those who receive Him He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If during this life they are loyal to God, they will at last “see His face; and His name shall be in their foreheads.” Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?** MH 421.1

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.... And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come.... He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev 22:14,17,20

The universe keyed their songs lower, and God veiled his face for the tragedy of sin. Will you be there to join the song keyed higher, and to see God the Father face to face?