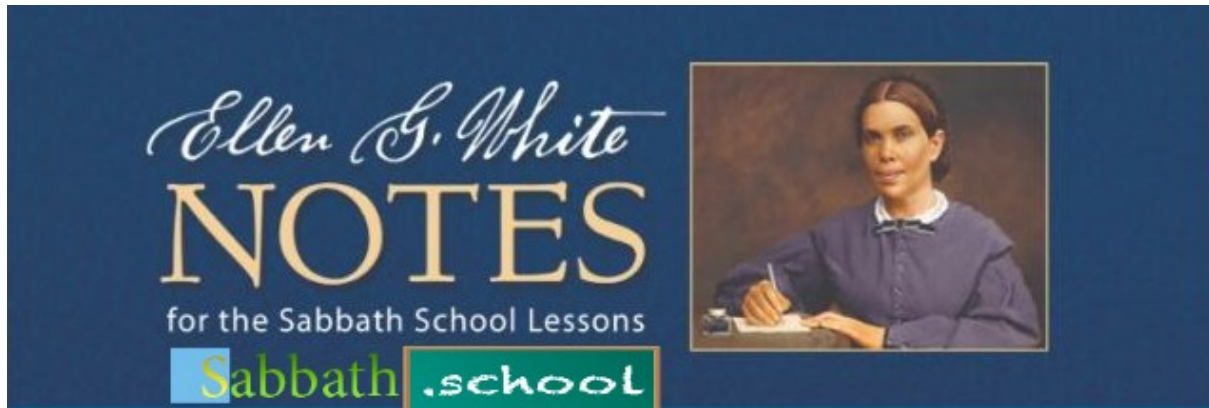


# EGW Notes - Lesson 11

## Longing for God in Zion



### Sabbath Afternoon, March 9

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Psalm 84:2. . . .

The heart of man may be the abode of the Holy Spirit. The peace of Christ that passeth understanding may rest in your soul, and the transforming power of His grace may work in your life, and fit you for the courts of glory. .

..

If the eye is single, if it is directed heavenward, the light of heaven will fill the soul, and earthly things will appear insignificant and uninviting. The purpose of the heart will be changed, and the admonition of Jesus will be heeded. Your thoughts will be fixed upon the great rewards of eternity. All your plans will be made in reference to the future, immortal life.—*God's Amazing Grace*, p. 251.

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf.—*That I May Know Him*, p. 273.

In the sanctuary of the wilderness tabernacle and of the temple that were the earthly symbols of God's dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil, and intrude unbidden into the sacred mystery of the most holy place, was death. For above the mercy seat dwelt the glory of the Holiest—glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The host of

worshipers, bowed in silent awe, offered their petitions for God's mercy.

“The Lord is in His holy temple: Let all the earth keep silence before Him.”

“The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; And He is high above all the people. Let them praise Thy great and terrible name; For it is holy.”—*The Ministry of Healing*, pp. 437, 438.

**Sunday, March 10**

## **A Day in Your Courts Is Better Than a Thousand**

My soul cries out after the living God. My very being longs after Him. Oh, for to reflect His lovely image perfectly! Oh, for to be wholly consecrated to Him! Oh, how hard it is for dear self to die. We can rejoice in a whole Saviour; one who saves us from all sin. We can be shut in with God where we can daily say, “I live; yet not I, but Christ liveth in me” “to will and to do of his good pleasure.” Glory be to God. I know that my life is hid with Christ in God.

The curtain has been lifted. I have seen the rich reward laid up for the saints. I have had a taste of the joys of the world to come, and it has spoiled this world for me. My affections, my interests, hopes, my all is in heaven. I long to see the King in His beauty, Him whom my soul loveth. Heaven, sweet heaven. “I long to be there; and the thought that ‘tis near, makes me almost

impatient for Christ to appear.” Praise the Lord for a good hope through Jesus Christ of immortality and eternal life.—*Reflecting Christ*, p. 350.

I render thanks unto my heavenly Father for His blessing, after seeking the Lord in prayer. I go to my heavenly Father as a child in need goes to his temporal earthly father. We know that God must be interested in us, as the earthly parent is interested in his child, but to a much larger degree. I place myself as His child, and in simple faith ask for the small favors as I would ask for larger gifts, believing the Lord hears the simple, contrite prayer.

I keep saying in my heart, He loves me, He wants my love, and He wants me to be happy. “No good thing will he withhold from them that walk uprightly.” “For the Lord God is a sun and shield: the Lord will give grace and glory.” “O Lord of hosts, blessed is the man that trusteth in thee” (Psalm 84:11, 12).—*That I May Know Him*, p. 143.

The work of redemption will [soon] be complete. In the place where sin abounded, God’s grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His

people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—Immanuel, “God with us.”—*The Desire of Ages*, p. 26.

**Monday, March 11**

## **Pray for the Peace of Jerusalem**

Throughout the land bands of pilgrims were making their way toward Jerusalem. The shepherds from their flocks, the herdsmen from the mountains, fishers from the Sea of Galilee, the husbandmen from their fields, and sons of the prophets from the sacred schools—all turned their steps toward the place where God’s presence was revealed. They journeyed by short stages, for many went on foot. The caravans were constantly receiving accessions, and often became very large before reaching the Holy City.

Nature’s gladness awakened joy in the hearts of Israel and gratitude to the Giver of all good. The grand Hebrew psalms were chanted, exalting the glory and majesty of Jehovah. At the sound of the signal trumpet, with the music of cymbals, the chorus of thanksgiving arose, swelled by hundreds of voices:

“I was glad when they said unto me, Let us go unto the house of the Lord. Our feet are standing within thy gates, O Jerusalem. . . . Whither the tribes go up, even the tribes of the Lord, . . . to give thanks unto the name of Jehovah. . . . Pray for the peace of Jerusalem: They shall prosper that love thee.” Psalm 122:1-6, R.V.—*Patriarchs and*

*Prophets*, p. 538.

Christ had bidden the first disciples love one another as He had loved them. Thus they were to bear testimony to the world that Christ was formed within, the hope of glory. “A new commandment I give unto you,” He had said, “That ye love one another; as I have loved you, that ye also love one another.” John 13:34. At the time when these words were spoken, the disciples could not understand them; but after they had witnessed the sufferings of Christ, after His crucifixion and resurrection, and ascension to heaven, and after the Holy Spirit had rested on them at Pentecost, they had a clearer conception of the love of God and of the nature of that love which they must have for one another. Then John could say to his fellow disciples:

“Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.” . . .

In their daily association with one another, they revealed the love that Christ had enjoined upon them. By unselfish words and deeds they strove to kindle this love in other hearts.—*The Acts of the Apostles*, p. 547.

The glorious gospel, God’s message of redeeming love, must be brought to the people, and that love is to be revealed in the hearts of the laborers. The theme of saving grace is an antidote for a harsh spirit. The love of Christ in the heart will be expressed in earnest work for the salvation of sinners.

Let the gospel be presented as the word of God for life and salvation. The gospel will be commended by the revelation of a spirit that works by love. “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace” (Isaiah 52:7).—*This Day With God*, p. 297.

**Tuesday, March 12**

## **Zion—The Home of All Nations**

The nations of the saved will know no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving. Over the scene the morning stars will sing together, and the sons of God will shout for joy, while God and Christ will unite in proclaiming. “There shall be no more sin, neither shall there be any more death.” . . .

“The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord.” “The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.” “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called My Delight, and thy land Beulah. . . . As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Isaiah 66:23; 40:5; Isaiah 61:11; 28:5; Isaiah 51:3; 35:2; Isaiah 62:4, 5, margin.—*Prophets and Kings*, pp. 732, 733.

The kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ's claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power. . . .

In this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to "every nation and kindred and tongue" (Revelation 14:6-14), "to take out of them a people for his name" (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory.—*God's Amazing Grace*, p. 17.

The constant burden of your hearts should be, What can I do to save souls for whom Christ died? All around me are precious souls lying in wickedness, that must perish unless someone shall work for their salvation. How can I best reach these wandering ones, that I may bring them to the glorious city of God, and present them before the throne, saying, Here am I and the children whom the Lord hath given me? . . .



Christ has appointed to every man his work. . . . [His] faithful servants will not lose their reward. They will gain eternal life, and the “Well done, good and faithful servant”, will fall as sweetest music on their ears.—*This Day With God*, p. 218.

**Wednesday, March 13**

## **Safety and Peace of Zion**

Blessed is the man whose strength is in thee. Psalm 84:5. . . .

[Enoch’s] life was what the life of every individual may be if he will live near to God. We should remember that Enoch was surrounded by unholy influences. The society around him was so depraved that God brought a flood of waters on the world to destroy its inhabitants for their corruption. . . .

Joseph preserved his integrity when surrounded by idolaters in Egypt, in the midst of sin and blasphemy and corrupting influences. When [he was] tempted to turn aside from the path of virtue, his answer was, “How shall I do this great wickedness, and sin against God?” Enoch, Joseph, and Daniel depended upon a strength that was infinite; and this is the only course of safety for Christians to pursue in our day.—*Reflecting Christ*, p. 307.

The time is now come when one moment we may be on solid earth, the next the earth may be heaving beneath our feet. Earthquakes will take place when least expected.

In fires, in floods, in earthquakes, in the fury of the great deep, in calamities by sea and by land, the warning is given that God's Spirit will not always strive with men.

Before the Son of man appears in the clouds of heaven everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth will cause the mountains to burn like a furnace and pour out their floods of lava over villages and cities. Molten masses of rock thrown into the water by the upheaval of things hidden in the earth will cause the water to boil and send forth rocks and earth. There will be mighty earthquakes and great destruction of human life.—*Last Day Events*, p. 26.

If today we would take time to go to Jesus and tell Him our needs, we should not be disappointed; He would be at our right hand to help us. We need more simplicity, more trust and confidence in our Saviour. . . .

In all who are under the training of God is to be revealed a life that is not in harmony with the world, its customs, or its practices; and everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, "Be still, and know that I am God." Psalm 46:10. Here alone

can true rest be found. And this is the effectual preparation for all who labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts.—*The Desire of Ages*, p. 363.

**Thursday, March 14**

## **Immovable Like Mount Zion**

Both Sadducees and Pharisees determined that the work of the disciples should be stopped, for it was proving them guilty of the death of Jesus. Filled with indignation, the priests laid violent hands on Peter and John, and put them in the common prison.

The disciples were not intimidated or cast down by this treatment. The God of heaven, the mighty Ruler of the universe, took the matter of the imprisonment of the disciples into His own hands. By night the angel of the Lord opened the prison doors and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20).

Shortly before His crucifixion Christ had bequeathed to His disciples a legacy of peace. "Peace I leave with you," He said, "my peace I give unto you." This peace is not the peace that comes through conformity to the world. Christ never purchased peace by compromise with evil. The peace that Christ left His disciples is internal rather than external and was ever to remain with His witnesses through strife and contention.—*Lift*

*Him Up*, p. 228.

What was the strength of those who in the past have suffered persecution for Christ's sake? It was union with God, union with the Holy Spirit, union with Christ. Reproach and persecution have separated many from earthly friends, but never from the love of Christ. Never is the tempest-trying soul more dearly loved by his Saviour than when he is suffering reproach for the truth's sake. "I will love him," Christ said, "and will manifest Myself to him." John 14:21. When for the truth's sake the believer stands at the bar of earthly tribunals, Christ stands by his side. When he is confined within prison walls, Christ manifests Himself to him and cheers his heart with His love. When he suffers death for Christ's sake, the Saviour says to him, They may kill the body, but they cannot hurt the soul. . . .

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." Psalm 125:1-3.—*The Acts of the Apostles*, pp. 85, 86.

In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow, but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, prosperity will surely

arouse the natural inclination to presumption.—  
*Prophets and Kings*, p. 59.

**Friday, March 15**

## **For Further Reading**

*The Faith I Live By*, “Sanctified for Worship,” p. 35;

*This Day With God*, “Our Refuge and Strength,” p. 329.