

Lesson 13  
Sabbath Afternoon, June 20  
Into Eternity

Our work here is soon to close, and every man will receive his reward according to his own labor. I was shown the saints' reward, the immortal inheritance, and saw that those who had endured the most for the truth's sake will not think they have had a hard time, but will count heaven cheap enough.

Every day bears its burden of record of unfulfilled duties, of neglect, of selfishness, of deception, of fraud, of overreaching. What an amount of evil works is accumulating for the final judgment! When Christ shall come, "His reward is with him, and his work before him," to render to every man according as his works have been. What a revelation will then be made! What confusion of face to some as the acts of their lives are revealed upon the pages of history.

Every good and every wrong act, and its influence upon -others, is traced out by the Searcher of hearts, to whom every secret is revealed. And the reward will be according to the motives which prompted the action.

The coming of Christ is near and hasteth greatly. The time in which to labor is short, and men and women are perishing. . . .

We need the converting power of God to take hold of us, that we may understand the needs of a perishing world. The burden of my message to you is: Get ready, get ready to meet the Lord. Trim your lamps, and let the light of truth shine forth into the byways and the hedges. There is a world to be warned of the near approach of the end of all things. . . .

Let us seek a new conversion. We need the presence of the Holy Spirit of God with us, that our hearts may be softened and that we may not bring a harsh spirit into the work. I pray that the Holy Spirit may take full possession of our hearts. Let us act like children of God who are looking to Him for counsel, ready to work out His plans wherever presented. God will be glorified by such a people, and those who witness our zeal will say: Amen and amen. —*Maranatha*, p. 312.

God positively enjoins upon all His followers a duty to bless -others with their influence and means. . . . In doing for others, a sweet satisfaction will be experienced, an inward peace which will be a sufficient reward. When actuated by a high and noble desire to do others good, they will find true happiness in a faithful discharge of life's manifold duties. This will bring more than an earthly reward; for every faithful, unselfish performance of duty is noticed by the angels and shines in the life record. In heaven none will think of self, nor seek their own pleasure; but all, from pure, genuine love, will seek the happiness of the heavenly beings around them. If we wish to enjoy heavenly society in the earth made new, we must be governed by heavenly principles here. —*In Heavenly Places*, p. 233.

Sunday, June 21  
Living Today

God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.

Our Saviour's joy was in the uplifting and redemption of fallen men. For this He counted not His life dear unto Himself, but endured the cross, despising the shame. So angels are ever engaged in working for the happiness of others. This is their joy. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels. The spirit of Christ's self-sacrificing love is the spirit that pervades heaven and is the very essence of its bliss. This is the spirit that Christ's followers will possess, the work that they will do.

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of Christ in the heart is like a spring in the desert, flowing to refresh all and making those who are ready to perish, eager to drink of the water of life.

Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care.

The Saviour's life on earth was not a life of ease and devotion to Himself, but He toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary He followed the path of self-denial and sought not to be released from arduous tasks, painful travels and exhausting care and labor. He said, "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28. This was the one great object of His life. Everything else was secondary and subservient. It was His meat and drink to do the will of God and to finish His work. Self and self-interest had no part in His labor.

So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good we shall have something to tell. Like Philip when he found the Saviour, we shall invite others into His presence. We shall seek to present to them the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod. There will be an earnest longing that those around us may "behold the Lamb of God, which taketh away the sin of the world." John 1:29.

And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. —*Steps to Christ*, pp. 77–79.

Monday, June 22  
Finally, Face-to-Face

Into the City of God there will enter nothing that defiles. All who are to be dwellers there will here have become pure in heart. In one who is learning of Jesus, there will be manifest a growing distaste for careless manners, unseemly language, and coarse thought. When Christ abides in the heart, there will be purity and refinement of thought and manner.

But the words of Jesus, "Blessed are the pure in heart," have a deeper meaning—not merely pure in the sense in which the world understands purity, free from that which is sensual, pure from lust, but true in the hidden purposes and motives of the soul, free from pride and self-seeking, humble, unselfish, childlike. . . .

To hearts that have become purified through the indwelling of the Holy Spirit, all is changed. These can know God. Moses was hid in the cleft of the rock when the glory of the Lord was revealed to him; and it is when we are hid in Christ that we behold the love of God.

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend" (Proverbs 22:11). By faith we behold Him here and now. In our daily experience we discern His goodness and compassion in the manifestation of His providence. . . . The pure in heart see God in a new and endearing relation, as their Redeemer; and while they discern the purity and loveliness of His character, they long to reflect His image. They see Him as a Father longing to embrace a repenting son, and their hearts are filled with joy unspeakable and full of glory.

The pure in heart discern the Creator in the works of His mighty hand, in the things of beauty that comprise the universe. In His Written Word they read in clearer lines the revelation of His mercy, His goodness, and His grace. . . .

The beauty and preciousness of truth, which are undiscerned by the worldly-wise, are constantly unfolding to those who have a trusting, childlike desire to know and to do the will of God. We discern the truth by becoming, ourselves, partakers of the divine nature.

The pure in heart live as in the visible presence of God during the time He apportions them in this world. And they will also see Him face to face in the future, immortal state, as did Adam when he walked and talked with God in Eden. "Now we see through a glass, darkly; but then face to face" (1 Corinthians 13:12). —*Reflecting Christ*, p. 378.

Tuesday, June 23  
The Bride

He who gave Eve to Adam as a helpmeet, performed His first miracle at a marriage festival. In the festal hall where friends and kindred rejoiced together, Christ began His public ministry. Thus He sanctioned marriage, recognizing it as an institution that He Himself had established. He ordained that men and women should be united in holy wedlock, to rear families whose members, crowned with honor, should be recognized as members of the family above.

Christ honored the marriage relation by making it also a symbol of the union between Him and His redeemed ones. He Himself is the Bridegroom; the bride is the church, of which, as His chosen one, He says, "Thou art all fair, My love; there is no spot in thee." Song of Solomon 4:7.

Christ "loved the church, and gave Himself for it; that He might sanctify and cleanse it; . . . that it should be holy and without blemish." "So ought men to love their wives." Ephesians 5:25-28.

The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind. And it is a blessing wherever the marriage covenant is entered into intelligently, in the fear of God, and with due consideration for its responsibilities. —*The Ministry of Healing*, p. 356.

In both the Old and the New Testament, the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people. To the mind of Jesus the gladness of the wedding festivities pointed forward to the rejoicing of that day when He shall bring home His bride to the Father's house, and the redeemed with the Redeemer shall sit down to the marriage supper of the Lamb. He says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Thou shalt no more be termed Forsaken; . . . but thou shalt be called My Delight; . . . for the Lord delighteth in thee." "He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Isaiah 62:5, 4, margin; Zephaniah 3:17. When the vision of heavenly things was granted to John the apostle, he wrote: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." "Blessed are they which are called unto the marriage supper of the Lamb." Revelation 19:6, 7, 9. —*The Desire of Ages*, p. 151.

Wednesday, June 24  
Follow the Lamb

The Lord has a people on the earth, who follow the Lamb whithersoever He goeth. He has His thousands who have not bowed the knee to Baal. Such will stand with Him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. . . .

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow Him here. . . . We are not to follow Christ fitfully or capriciously, only when it is for our advantage. We must choose to follow Him. In daily life we must follow His example, as a flock trustfully follows its shepherd. We are to follow Him by suffering for His sake, saying at every step, "Though he slay me, yet will I trust in him" (Job 13:15). His life practice must be our life practice. And as we thus seek to be like Him and to bring our wills into conformity to His will we shall reveal Him.

We are not in a dreamland of inaction. We are soldiers of Christ, enlisted in the work of showing our loyalty to Him who has redeemed us. What we are in the heavenly home, when saved, eternally saved, will be the reflection of what we now are in character and holy service. Shall we not show our loyalty by keeping God's commandments here, in this our place of probation? —*In Heavenly Places*, p. 298.

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zechariah 3:4). The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. "A fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God" (Revelation 14:4, 5). —*Lift Him Up*, p. 377.

Thursday, June 25  
"Come!"

There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Saith the Lord: "I will rejoice in Jerusalem, and joy in my people." "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, and be their God" (Isaiah 62:3; Revelation 21:11, 24; Isaiah 65:19; Revelation 21:3).

In the City of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light" (Revelation 22:5). The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day.

In the visions of the prophet, those who have triumphed over sin and the grave are now seen happy in the presence of their Maker, talking freely with Him as man talked with God in the beginning. "Be ye glad," the Lord bids them, "and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying" (Isaiah 65:18, 19). . . .

As the prophet beholds the redeemed dwelling in the City of God, free from sin and from all marks of the curse, in rapture he exclaims, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her" (Isaiah 66:10). —*God's Amazing Grace*, p. 369.

Friday, June 26  
For Further Reading

*Reflecting Christ*, "We Rejoice in Tribulation," December 2, p. 350.

*That I May Know Him*, "Repeating Christ's Invitation," November 27, p. 337.