

Sabbath School Lesson #13 – Into Eternity – 20-26 June 2026

Christ would us know that we shall appear in His likeness into eternity. The beloved disciple says, “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” (1 John 3:2). What we shall be is not of so much importance to us now as what we are. And the difference between what we are and what we shall be is not so great as we are prone to think; because we do not now realise what we are. “Now are we the sons of God;” in the kingdom of glory, into eternity, we will still be sons of God. “When He shall appear we shall be like Him;” but even now, “as He is, so are we in this world” (1 John 4:17). We are now what we shall be; but what we shall be “doth not yet appear.” This world is not the place for sons of God to appear in glory; Christ Himself manifested His glory only in the mount of transfiguration before Peter, James and John, and then charged them not to tell no man till after He were risen from the dead. We are here to live by faith and not by sight. When He shall appear, then shall we also appear with Him in glory (Colossians 3:3-4).

Sunday: Living Today – Read Psalm 80, especially verse 19; how do you understand what it means for God “to shine” His face on you, especially in the context of knowing that His righteousness alone saves you? To shine His face upon us is to look upon us. Jesus’ look upon Peter (Luke 22:61-62) reminded Peter of his sin and with that consciousness of sin came contrition. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise” (Psalm 51:17). Therefore that look, which carried conviction and contrition, also brought forgiveness. For “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). There is healing power in the look of the Lord. Even the beasts are troubled when the Lord hides His face from them (Psalm 104:29). How much more then must men be troubled when they do not walk in the light of His countenance. There is also salvation from sin in the Lord’s look. When Daniel prayed for his people, he said: “Open Thine eyes, and behold our desolations” (Daniel 9:18). And also, “Cause Thy face to shine upon Thy sanctuary that is desolate” (verse 17). So, the Psalmist says, “Turn us again, O Lord God of hosts; cause Thy face to shine; and we shall be saved” (Psalm 80:8, 7, 19). Sin cannot endure the presence of the Lord. “Thou art of purer eyes than to behold evil” (Habakkuk 1:13). So as the bright sunlight destroys disease germs, the light of God’s countenance destroys the seeds of sin. What a comfort, then, to be able to say with the psalmist, “Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance” (Psalm 90:8). When the light of His countenance shines upon them, they vanish. We need not be afraid to have the Lord shine His face upon us. We should rejoice that He looks upon us. He says, “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word” (Isaiah 66:2).

Monday: Finally, Face-to-Face – Read Philippians 2:10-11 and 1 Thessalonians 4:17; what will happen next? Next, is Christ’s second coming! “In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go did to prepare a place for you, I will come again, and receive you unto Myself that where I am, there ye may be also” (John 14:2-3). Note what is involved in this promise. First, Christ will surely come again, for He said so. Second, He will come again, that is, the second time. That means that His coming is to be as real and personal as His first advent. It is not death, not conversion, that is promised, but the literal return of the Lord. Third, but His coming is the only way by which His disciples can be with Him. His coming is for the purpose of taking His people to Himself. If they could be with Him without His coming, there would be no necessity for Him to come. But He will not come in vain. He will come to gather His saints, and He will find them here. “For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord” (1 Thessalonians 4:16-17).

Tuesday: The Bride – Read Revelation 21:9-11; who is the bride? “Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the

marriage supper. Revelation 19:9. If guests, they cannot be represented also as the bride" {GC 426.2}. How are we to understand the New Jerusalem as "the bride, the Lamb's wife" and Christians as the bride of Christ? Saints, and by extension, their city, is the bride. From the beginning, God has considered Himself as occupying the close relation of husband to His people. Read the prophecies of Ezekiel, Jeremiah, and the whole of Hosea. The third chapter of Jeremiah is especially plain. "Turn, O backsliding children, saith the Lord; for I am married unto you" (verse 14). And then the Lord tells what He will do if they will return, using words that can apply only to the redeemed state. God says, speaking of the making of the new covenant, that His people broke the old covenant, "although I was an husband unto them" (Jeremiah 31:32). So, turning to the New Testament, we read that we are to be married to Him that is raised from the dead, that we may bring forth fruit unto God (Romans 7:4); Paul writes, "I have espoused you to one husband, and I may present you as a chaste virgin to Christ" (2 Corinthians 11:2); and in the fifth chapter of Ephesians we read that the same close relation exists between Christ and His people that exists between a man and his wife (see verses 22-32). So by a change in the symbol, or an enlargement of it, the city of God, Jerusalem, is considered as married to Christ. The very land itself where God's people dwell, is married to Him. This is perfectly in harmony with the fact that Christ, who is "the firstborn among many brethren" (Romans 8:29), is also "the everlasting Father" (Isaiah 9:6). Paul says, "Jerusalem which is above is free, which is the mother of us all" (Galatians 4:26); and since it is Christ alone that gives freedom (Romans 8:1; John 8:33-36), New Jerusalem is properly called the mother of all who are saved from sin. Isaiah 54 presents Jerusalem as a wife forsaken by her husband, but comforted that she still owned by her husband, and will be honoured by Him. The time when these promises will be fulfilled is set forth in Revelation 21; Zechariah 14:1-11; Isaiah 49:13-23, all to be read in connection with the Lamb's wife.

Wednesday: Follow the Lamb – Read Isaiah 25:8, Revelation 7:17, and Revelation 21:4; what other blessings might we look forward to in eternity? The other blessing is to follow the lamb wherever He goes. In Revelation 14, we find two groups of people who will be saved. First, the 144,000, these are those saved from the time the third angel's message was understood, around 1848, to close of probation after the Sunday Law crisis. Those who have died believing the third angel's message since 1848 are raised in special resurrection (Daniel 12:2; Revelation 1:7), this takes place after close of probation during the Sunday Law crisis, at the start of the 7th plague (Revelation 16:17; Joel 3:16; Hebrews 12:26), they are raised by the voice of the Father, raised to life to join the few saints who will have not tasted death, and together they form the 144,000, and are the saints who will see Christ coming in the clouds. Second, the Great Multitude (a number that no man can count), these are those who died in Christ before 1848, the list of these goes back to Abel (son of Adam whom his brother Cain killed). It is only the 144,000 who have the other blessing of following the Lamb wherever He goes. The beloved apostle says of the 144,000, "These are they which were not defiled with women; for they are virgins. 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" (Revelation 14:4). Those who will follow the Lamb wherever He goes for eternity, must first follow the Lamb here on earth. In light of Revelation 17:5, in what sense have the 144,000 not been defiled with women? John saw that they "were not defiled with women; for they are virgins" (Revelation 14:4). In the Bible, a woman is a symbol of a church. "Say unto Zion, Thou art my people" (Isaiah 51:16) and "I have likened the daughter of Zion to a comely and delicate woman" (Jeremiah 6:2). The 144,000 are not defiled by the false doctrines in the churches, for they have a living faith of Jesus in them.

Thursday: "Come!" – Read Matthew 11:28-30, Isaiah 55:1-3, and John 6:44; what do we learn here? It is a gracious invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Whoever comes to Him is re-created and finds rest. And how forcible are His other words, "Him that cometh to Me, I will in no wise cast out" (John 6:37). Christ will gladly receive us when we fly to Him for refuge from the sins that beset us. He says in Isaiah, "Incline your ear, and come unto Me; hear, and your soul shall live." The invitation has been given. His arms are stretched out for us; as soon as His love awakens a response in our own hearts, and we wish to be with Him, we are there, for His love draws us.