

youth messenger

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THE WAY TO
Heaven



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hope

FOR HUMANITY

DEAR FRIENDS,

Ever since humanity's fall into sin, the restoration of God's image and re-experiencing Heaven has been the lifelong desire of every believer for generations. Adam and Eve were hoping that the promise and the prophecy made in Genesis 3:15 would be fulfilled through the birth of their first son. Afterward, they hoped that their second son would be the Messiah. And I don't doubt that they looked forward to the birth of every son of humanity, hoping that deliverance would come in their lifetime. Patriarchs taught about the first coming of Jesus, and prophets wrote their visions regarding this much-anticipated event. Many born to God-fearing parents and grandparents expressed their hope of salvation. They themselves shared about it with their own children and grandchildren until their very last breath. They hoped to see the Saviour come and save humanity. They didn't see that moment come to fruition, but they paved the way for future generations to follow their example of faith and devotion—and when Jesus finally came, manifesting Himself as the Desire of Ages, heaven and earth broke out in singing, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

Jesus lived up to what had been written of Him on leather, skin, and stone. He suffered and died, resurrected, and ascended so that we can manifest patience in suffering, faith in death, hope in the resurrection and be glorified in transformation.

Dear reader, I hope and pray that the articles in this magazine will help you experience reconciliation with God on your journey heavenward.

—Adrian Finaru





SHORT of the *Glory* of God

BY ERRANT B. MAMBWE

The word of God declares that “all have sinned, and come short of the glory of God” (Romans 3:23). Understanding this Bible verse, we can readily conclude that the way people are today is not how they were at the time they were created. This is confirmed in Genesis 1:27, where we see that God created man in His image and after His likeness, which means that spiritually, physically and intellectually, the first couple was perfect. Because of this perfection that God had created, “not a shadow interposed between them and their Creator. They knew God as their beneficent Father, and in all things their will was conformed to the will of God. And God’s character was reflected in the character of Adam.”—*The Adventist Home*, pp. 26, 27.

PERFECTION TAINTED

In their happy home in Paradise (the garden of Eden), the holy pair found themselves in sacred and joyful surroundings. They could enjoy the presence of the Creator and talk with Him face to face. The home of Adam and Eve was adorned with the most beautiful flowers of diverse colors, planted by God Himself. The cloudless sky was their roof. The foliage of every kind of tree, and all the green herbs and vegetation contributed to the happiness of the first pair on earth. Four crystal rivers were flowing across the garden. The varied fruit trees beautified Paradise, bearing their abundant, succulent fruits.

Two special trees grew in the midst of the garden—one being the “tree of life,” which

perpetuated life, and the other, the “tree of knowledge of good and evil.” In such a beautiful setting, what spoiled the happy joy in Eden? “And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it” (Genesis 2:16, 17). This “tree of the knowledge of good and evil,” was forbidden food. It was not the will of God that the human race should know evil. The Creator had provided them with all that was good, but in love, He had withheld from them all knowledge of evil. Adam and Eve were placed upon probation. The tree of knowledge was withheld as a simple test of their obedience and love to their Creator. They could maintain immortality only on condition of their loyalty to God. They were counseled to repel the tempter and his suggestions; then they would be secure and free from danger. Satan could only tempt them through access to the tree of knowledge. If they disobeyed the divine command, they would forfeit their allegiance to God, and become subject to Satan and lose their paradise home.

While Eve was busily engaged in the garden, she unconsciously wandered away from her husband. She realized that she was alone but was unaware of any danger. As she came near “the tree of knowledge of good and evil,” Eve looked at the attractive fruit

hanging on the branches and forgot the warning of the angel. She asked herself: “Why did God forbid us to eat of the fruit of this tree?” As she lingered near the forbidden tree, the tempter, through the medium of a serpent, had his opportunity. “Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die”(Genesis 3:1-4).

What an amazing thing: A serpent speaking! From where did it obtain the gift of speech? Instead of running away from the tree, she, in curiosity, was drawn into conversation with him. The serpent flattered her: “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:5). This suggested that God’s command was merely to frighten them, but that somehow He did not really mean what He said. Furthermore, the serpent implied that because he had eaten the fruit, he had obtained knowledge as well as the gift of speech. (In reality, however, what the

woman did not realize was that it was Satan speaking through the serpent, not the serpent itself speaking.)

“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Genesis 3:6. At first, Eve did not realize what she had done. As soon as she took the fruit and ate, she felt strangely exhilarated. She took the fruit and gave some to Adam. When her husband saw what she had done, he was dismayed, and told her that she must die. He realized that this was the work of the tempter, the rebel against whom they had been warned. But then, Adam, thinking that he could not endure to be separated from his wife, decided to share her lot. He took the fruit and quickly ate it. Satan’s subtle deception was a success. The holy pair yielded to his temptation, and they fell in disobedience.

“Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit there could not result such terrible consequences as God had declared. But this small matter was the transgression of God’s immutable and holy law, and it separated man from God and opened the floodgates of death and untold woe upon our world. . . . Let us not regard sin as a trivial thing.

“Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God’s Holy Spirit.”—*Steps to Christ*, p. 33.

THE SIN PROBLEM

The Bible tells us that all human beings have an inherent deficiency, which is fatal to them. Through sin we have all lost an essential part of our being—the glory of God, His moral image, His character, His righteousness, without which we are but hopeless sinners doomed to eternal perdition. But thanks to a special provision of God, the fundamental need in us can be supplied; God’s righteousness can be restored in us—and we can inherit everlasting life.

From the very beginning, men have been trying to find their way back to God, and the question, “How then can man be justified with God?” (Job 25:4), has been repeated over and over since sin came into the world. But, sad to realize, by following their own ideas, men have generally missed the way. When our first parents fell into transgression, and lost their white robe of innocence and righteousness, they tried to cover their nakedness with fig leaves sewn together. “This is what the transgressors of God’s law have done ever since the day of Adam

and Eve's disobedience. . . . They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God."—*Christ's Object Lessons*, p. 311.

With their disobedience, sin entered the earth, and as a result of sin, death would follow: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:23, 24).

THE PROMISE OF REDEMPTION

Although God is loving and merciful, He is also just and righteous. He is forgiving and makes provision for restoration, but Adam and Eve was to reap what they had sown. The guilty pair were banished from Eden and became subject to death. If Adam had not accepted God's provision for the remission of sin—which is the shedding of blood—his doom would have been certain. But he accepted the substitute victim and an innocent lamb was killed. Blood was shed and God made garments from the skins to clothe Adam and Eve. "Unto Adam also

and to his wife did the Lord God make coats of skins, and clothed them" (Genesis 3:21). The lamb that died by Adam's hand and the skin garments provided for man, represent the sacrifice of Christ in behalf of the repentant sinner. The promise of a coming Saviour was given to Adam and Eve—thus, God did not leave the first couple without hope. The plan of redemption was offered to them. This same plan of redemption is still offered to everyone who accepts the provision God has given to restore us from sin through Jesus Christ, the Saviour of every repentant sinner."—*Selected Messages*, bk. 1, pp. 321, 322.

THE FULFILLMENT OF REDEMPTION

As we realize our helpless condition and that, "almost all things





sees that it is sin which scourged and crucified the Lord of glory. He sees that, while he has been loved with unspeakable tenderness, his life has been a continual scene of ingratitude and rebellion. He has forsaken his best Friend and abused heaven's most

are by the law purged with blood; and without shedding of blood is no remission" (Hebrews 9:22).

"Jesus is our atoning sacrifice. We can make no atonement for ourselves, but by faith we can accept the atonement that has been made."—*Selected Messages*, bk 1, pp. 321, 322. How can that be done? "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:8-11).

"As one is drawn to behold Jesus uplifted on the cross, he discerns the sinfulness of humanity. He

precious gift. He has crucified to himself the Son of God afresh and pierced anew that bleeding and stricken heart. He is separated from God by a gulf of sin that is broad and black and deep, and he mourns in brokenness of heart. . . .

"God reveals to us our guilt that we may flee to Christ, and through Him be set free from the bondage of sin, and rejoice in the liberty of the sons of God. In true contrition we may come to the foot of the cross, and there leave our burdens."—*Thoughts From the Mount of Blessing*, pp. 9, 10.

"Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all



may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. . . . The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be molded and fashioned after His own likeness.”—*Selected Messages*, bk. 2, pp. 32, 33.

“The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God’s children more than conquerors through Him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers.”—*The Review and Herald*, January 27, 1903.


SIN IS NOT A HINDRANCE TO SALVATION

Do not think your sins block you from going to Christ. “Though your sins be as scarlet, they shall be as white as snow; though they be like crimson, they shall be as wool” (Isaiah 1:18). The Lord “hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the

west, so far hath he removed our transgressions from us” (Psalm 103:10-12).

The Bible teaches that if a sinner will turn away from wickedness in sincere repentance and surrender to Jesus Christ as Saviour, “he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live” (Ezekiel 33:15, 16). This wonderful privilege is granted to all because Christ has already paid all their sins at the cross of Calvary.

Aren’t you glad that God has paid for your sins through the sacrifice of His Son? I am very happy for this, and I hope and pray that you share the same joy. God has promised full and complete pardon of sin to all who believe in Jesus Christ as their personal Saviour. “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).

Dear brethren, if you have not made this kind of decision in your whole life, will you make that choice now? You have nothing to lose but everything to gain if you make up your mind to believe the gospel and receive Jesus as your Lord and Saviour! 

Reconciled THROUGH HIS *Death*

BY FERVENT KASENGA



Great was the sorrow that filled the hearts of Adam and Eve as they realized the consequences of their transgression. The broken law of God demanded the life of the sinner—the justice and righteousness of Jehovah could not be changed.

Before their fall, Adam and Eve had noble powers and well-balanced minds. They were in full harmony with their Creator. They had pure thoughts and holy aims. But through sin, their powers became perverted and selfishness took the place of love. Their natures became so weakened that it was impossible for them, in their own strength, to resist the power of evil. In mercy God did not leave them in this miserable state—without any hope! A wonderful plan was set in place by which human-

ity could be saved from eternal death. This plan is so amazing that the redeemed will never be able to understand its fullness, although it will be the focus of study throughout the endless ages of eternity.

GOD'S LOVE REVEALED

The character of God was proclaimed to Moses on Mount Sinai: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exodus 34:6, 7). It was impossible for God to clear the guilty. Yet, His heart of mercy and love could not let the human race

die without hope of restoration to their original state. How was this possible? "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).

This is the essence of the plan of salvation! The penalty for sin, which is death, had to be paid; therefore a substitute had to take the place of man in order to secure his salvation. The Son of God, by whom humanity was created, offered Himself as the sacrifice for the guilty race. None but He could pay the price for our salvation. Fallen man could not satisfy the divine requirement, "for all have sinned, and come short of the glory of God" (Romans 3:23). "The soul that sinneth, it shall die" (Ezekiel 18:20).

No person can atone for another, or for themselves. Each must die for their own sins. No angel could become a substitute. For although the unfallen angels are sinless, they too are only created beings. Only the Creator of humanity

could buy back the human race. No other could equal the price nor meet the demand to redeem the lost. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

ATONEMENT BY BLOOD

In order to rescue fallen humanity, God devised a plan in advance—thus a system was given to symbolize the great sacrifice of Christ. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Leviticus 17:11).

"The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God

alone could there be atonement for sin."—

God's Amazing Grace, p. 55. The

children of Adam were to show their faith in the Lamb of God who was to come, by offering as a sacrifice the firstlings of their flock.





457 BC

408 BC

There were 49 years between the decree and the completion of the rebuilding.

LIGHT AMID DARKNESS

The ancient patriarchs and prophets firmly believed the truth of the atonement (or the death of Christ as a ransom) for humanity. The sacrificial animals were only types—a representation—of the true Sacrifice which was yet to come: “But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God” (Hebrews 10:3-7).

The prophet Daniel foretold the time when the Messiah was to be anointed. This was fulfilled at Christ’s baptism, which was at the start of His ministry. “Know therefore and understand, that from the going forth of the

commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times” (Daniel 9:25). In prophecy, a day represents a year. (See Numbers 14:34 and Ezekiel 4:6.) Daniel’s prophecy gives a period of 7 weeks plus 62 weeks, a total of 69 weeks. Starting from the time of the issue of the commandment to restore and to rebuild Jerusalem (which was destroyed by the Babylonian king Nebuchadnezzar 70 years before), to the completion of the building was to take seven weeks, then another 62 weeks would bring us to the time of Christ’s baptism. The historic commandment to rebuild Jerusalem was given by king Artaxerxes of Persia in the year 457 B.C. Ezra 7:11-26. Therefore, 7 weeks, (or 49 days = 49 years) brings us to 408 B.C., exactly the date when the rebuilding of Jerusalem was completed. Taking the remaining 62 weeks (or 434 days = 434 years) brings us to the

The remaining 434 years brings us to the exact date of Christ's baptism.



AD 27

exact date of Christ's baptism: A.D. 27. This was Christ's anointing with the Holy Spirit. See Luke 3:21, 22 and Acts 10:38.

Micah foretold the place of his birth: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). The scriptures indicate that Jesus was indeed born in Bethlehem, the city of David: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matthew 2:1).

It is estimated that there are 35 specific prophecies of the betrayal, trial, death, burial, and resurrection of Christ. All were fulfilled in 72 hours!

THE PRICE OF OUR REDEMPTION

Isaiah gives a vivid description of the cruel torture and shameful

death of Christ more than 700 years before it occurred! Prophecy recorded a moving description which is accurate in every detail, that one could almost believe that Isaiah was an eyewitness of the sufferings of Christ. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, and was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from

judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken" (Isaiah 53:3-8).

In the book of Psalms we read about the manner of His death: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet" (Psalm 22:15, 16).

After enduring hours of excruciating pain on the cross in the heat of the day, with parched tongue Jesus said: "I thirst" (John 19:28). Cruel hands had driven the nails through the hands and feet of the Son of man, then lifted up the cross, and with a sickening thump it fell into the hole prepared for it; thus further tearing the wounds in His hands and feet! Prior to His crucifixion He was dragged from one judgment hall to another, cruelly beaten, mocked and scourged. Thus He had to share the death of the common criminal in the cruel way of crucifixion.

What a spectacle! The innocent Lamb of God tortured to death! Dear friend, that is the price He paid for you. In order that you might live, He voluntarily took your place, and died for you. "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"

(1 Corinthians 6:20). So great is God's love for fallen man, that He permitted His Son to come and meet life's peril as every human being must face it.

The human father yearns over his son. The earthly parent longs to shield his child and protect him from temptation and conflict. To meet a greater conflict and a more fearful risk, our Almighty God risked His only begotten Son to save us!

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). "The precious blood of Christ" is the price paid for our redemption. The whole treasure of heaven was poured out in that one Gift. What a price! Every one who avails themselves of God's free offer of salvation through His Son, now doubly belongs to Him, firstly by creation and secondly by redemption. Such a one will exclaim with the apostle John, as he contemplates the Gift of God: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

What did Christ gain through His death? We read in the Scriptures that the way to salvation is narrow, the gate strait and that there are but few who find it. The question

may be asked: Was it worth all that much? Just what did the Saviour gain by His sacrifice? Through obeying the devil, man had lost the dominion over this world given him at creation (Genesis 1:26), but through the death and resurrection of Christ the first dominion was regained. God's authority was restored.

The world, lost in sin, and thus brought at enmity with God was, through Christ, reconciled to God (2 Corinthians 5:19). On the cross, Christ obtained the victory over the devil, and henceforth we should regard Satan as a conquered foe. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

Jesus was willing to pay the price of our salvation with His own blood and by faith He saw the reward: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:11, 12). Christ obtained for us a perfect

and complete salvation. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8, 9).

"As one is drawn to behold Jesus uplifted on the cross, he discerns the sinfulness of humanity. He sees that it is sin which scourged and crucified the Lord of glory. He sees that, while he has been loved with unspeakable tenderness, his life has been a continual scene of ingratitude and rebellion. He has forsaken his best Friend and abused heaven's most precious gift. He has crucified to himself the Son of God afresh and pierced anew that bleeding and stricken heart. He is separated from God by a gulf of sin that is broad and black and deep, and he mourns in brokenness of heart. . . .

"God reveals to us our guilt that we may flee to Christ, and through Him be set free from the bondage of sin, and rejoice in the liberty of the sons of God. In true contrition we may come to the foot of the cross, and there leave our burdens."—*Thoughts From the Mount of Blessing*, pp. 9, 10.

The Saviour will be perfectly satisfied when the redeemed of all ages stand before Him in His glorious kingdom. The plan of salvation will then be complete and peace and harmony will exist throughout God's universe, forever! ❌



Saved

Through His Life

BY CACIOUS
CHOOLOWE
MALAMBO

SANCTIFICATION

“The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man’s sanctification, and man is to cooperate with Him by putting forth persevering efforts in the cultivation of right habits.”

—*The Review and Herald*, March 15, 1906.

Whenever I ask myself whether I am becoming holy and faultless, I despair and see little hope ahead. But in the words of the apostle Paul, I find much hope and courage in Philippians 1:6, “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

WE MUST BE HOLY

“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy” (1 Peter 1:15, 16).

“The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts, in every word and deed, practical godliness was seen, and this godliness is to be seen in the lives of His disciples.”

—*Selected Messages*, bk. 1, p. 198.

“[God] cannot endure the presence of sin. It is the thing that His soul hates. . . . Holiness is the foundation of God’s throne; sin is the opposite of holiness; sin crucified the Son of God. If men could see how hateful sin is, they would not tolerate it, nor educate themselves in it. They would reform in life and character. Secret faults would be overcome. If you are to be saints in heaven, you must first be saints upon the earth.”—*Testimonies to Ministers*, p. 145.

A PROGRESSIVE PROCESS

We are bidden to be: “giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience ;and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity” (1 Peter 1:5-7).

“The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds peace with God through the blood of the atonement, the Christian life has but just begun. Now he is to ‘go unto perfection,’ to grow up ‘unto the measure of the stature of the fullness of Christ’ (Hebrews 6:1; Ephesians 4:13). Says the apostle Paul: ‘This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus’ (Philippians 3:13, 14).”—*The Great Controversy*, p. 470.

JUSTIFICATION, THEN SANCTIFICATION

“Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification.”—*The SDA Bible Commentary* [E. G. White Comments], vol. 7, p. 908.

“Righteousness within is testified to by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory.”—*The Review and Herald*, June 4, 1895.

ENDEAVORING TO FIGHT THE GOOD FIGHT OF FAITH

If we are to be sanctified, by God’s grace we should be in the constant warfare against evil. By all means, let’s avoid the first step downward. The temptation into which you have never fallen will be easier to resist, even if it comes again in the future. Sin is like an addiction. It’s better not to try it. Don’t sin! Better run away from any sin, like Joseph did. Then your energy to resist another temptation will not be depleted.

GRANDPA BEN MUSOSA’S EXPLANATION ON THE SECRET TO OVERCOMING AS YOUNG PEOPLE

One Sabbath afternoon during a Bible study, we were discussing why many people are so weak when tempted. He (Grandpa Benson Musosa) quoted Romans 6:10, “For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.” Grandpa further said, “You see the secret?

Christ never sinned because—look at another verse before that—Romans 6:7, 'For he that is dead is freed from sin.' Now, verse 10: 'For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.'

Grandpa explained that Jesus was appointed to die for our sins long before His entrance into our world. He was the lamb slain from the foundation of the world (Revelation 13:8). So when you see Jesus, Jesus was born already dead to sin; He was growing up while working in the carpenter's workshop already dead to sin; He was baptized by John the Baptist already dead to sin; and He was dying on the cross already dead to sin. There was no chance given for gratification of His human body, and that made Him a victor over every temptation He faced. So if we are to be overcomers successfully—even from childhood—we should as Paul the apostle says in 1 Thessalonians 5:21, 'hold fast that which is good' and 'continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them' (2 Timothy 3:14)."

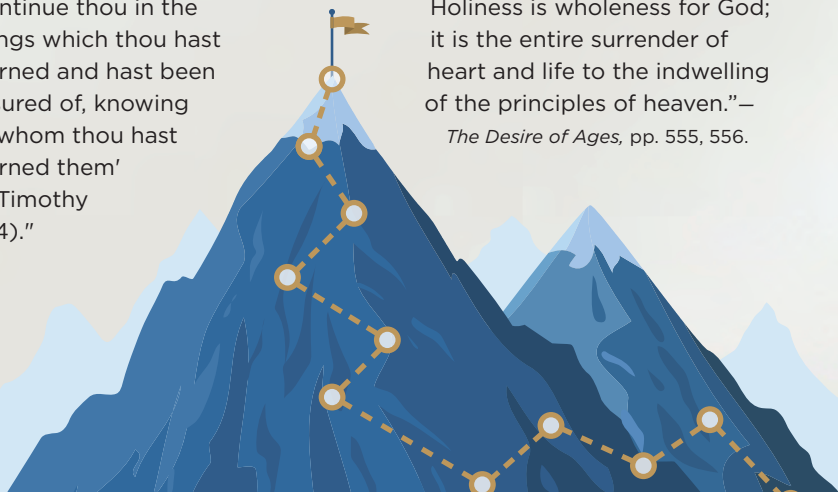
An addict has a difficult struggle to overcome his cravings for his usual sinful habits, but if you have never tasted the source of addiction, you are safer. The temptation to indulge and be overcome by the evil is harder to resist if the person has succumbed to it before. But even then, the situation is not hopeless. Don't give up! Cling to Christ for help.

"The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims: 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ' (1 Corinthians 15:57)."—*The Great Controversy*, pp. 469, 470.

"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct.

Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—

The Desire of Ages, pp. 555, 556.



“None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.”—*Testimonies for the Church*, vol. 2, p. 505.

CHOOSE TO SERVE GOD

“God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God’s service. But we can choose to serve God, we can give Him our will.”—*The Ministry of Healing*, p. 176.


“Feeling the terrible power of temptation, the drawing of desire that leads to indulgence, many a man cries in despair, ‘I cannot resist evil.’ Tell him that he can, that he must resist. He may have been overcome again and again, but it need not be always thus. He is weak in moral power, controlled by the habits of a life of sin. His promises and resolutions are like ropes of sand. The knowledge of his broken promises and forfeited pledges weakens his confidence in his own sincerity and causes him to feel that God cannot accept him or

work with his efforts. But he need not despair.”—*Ibid.*, pp. 174, 175.

“By the word and the Spirit of God are opened to men the great principles of righteousness embodied in His law. And since the law of God is ‘holy, and just, and good’ (Romans 7:12), a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says: ‘I have kept my Father’s commandments.’ ‘I do always those things that please him’ (John 15:10; 8:29). The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.”—*The Great Controversy*, p. 469.

CONCLUSION

As youth, our chemistry is very active and diverse. But far greater is our God, the Lord and Saviour Jesus and His liberality toward us to strengthen us to overcome. Let us devote ourselves entirely to Him, as we are His purchased possession.” “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:20).

Yes, it is indeed possible to be holy because Jesus has already begun a good work for you and me. “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6). 

CLOTHED WITH *Immortality*

BY ANDRÉ DEVAI (SON)

“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 Corinthians 13:12).

OUR FAULTY REALITY

We live in a paradoxical world. There’s always a constant fight between two different natures—not only in our soul, but also in reality itself. The world looks good and bad at the same time. Love and hatred seem to be almost always bound together. The same lioness who so tenderly protect her cubs has no scruples about mercilessly tearing apart and devouring the poor deer that’s innocently living its peaceful life. It’s not only that. It seems that cruelty and suffering are unavoidable. If the lioness doesn’t kill the deer, she dies in suffering and hunger. If she kills it, then the deer dies in suffering and despair. What a harsh and paradoxical reality!

This strange blend of love and hatred is not all that occurs in

nature. Pleasure and pain, loss and gain also seem to be present in all we do. The pleasure of eating tasty food doesn’t come without the time spent to prepare it or the money to buy it, and it also cannot be fully enjoyed without the pang of hunger. The greater the hunger, the tastier the food. Opening ourselves to love is also opening ourselves to getting hurt if that love fails. And as humans, we’re always failing, so love is always hurting. We can’t get stronger without the pain of lifting weights. We can’t be successful without facing the pain of failure a few dozen of times. To master pain and learn to make the best of it is the only way to attain something, to get somewhere in this world.

And there is even more in reality that confounds us. There are

things we feel and face that can't be expressed in words. Language is feeble and imperfect to such an extent that at some moments it cannot describe everything. There are things we wish to share with others in the same measure we feel, either of extreme pain or extreme joy. But we cannot convey them because language fails us. And therefore, we're condemned to guard some things only for ourselves and carry them inside of ourselves for a long period—no matter how heavy or cumbersome they are.

Thankfully we have the Godhead, whereby the Spirit can percolate our souls and understand what we can't express in words, Christ can empathize with us in our pains and carry it together—and the Father can accept and love us when we feel in our hearts that no one else can anymore. In joyful moments, we can also laugh with them about what we know that no one else would understand. Yet although this relationship gives us peace and strength to keep going, we still face the problem of language—even in our relationship with Divinity.

When recognizing her incapability of worshipping God as fully as she would like, Ellen G. White fervently expressed, "Oh, that I had an immortal tongue, that I could praise Him as I desire!"—*Testimonies for the Church*, vol. 2, p. 593.

BEYOND OUR MINDS

No matter whether we like it or not, this is what we have. This is our reality. And it's interesting that we consider ourselves to be such creative beings when in fact the only thing we can do is take something that is already there and reshape it in a different way. We can't create something new out of nothing. We can imagine unicorns. But we can do this only because we know horses and horns. Our imagination cannot reach what it has never tasted. The experience of what immortality will be is beyond our minds, no matter how we try to contemplate it. The best we can imagine is a better version of earth and ourselves.

Our mind cannot fathom a reality where pain is separated from pleasure. In fact, that would even look boring. We can't have a pleasurable night of sleep if we're not tired. Tiredness makes the pleasure of resting to be better. When we try to create environments where there's no loss—only gain—things don't work. This we can see in spoiled children: they have everything without having to put forth any effort or self-denial (pain)—and instead of being extremely happy, nothing is ever good enough for them. That's the way things work in this sinful reality. No pain, no gain.

The problem with imagining only a better version of all things is that it isn't a true picture. And since we're

moved by pictures and not by concepts, a wrong picture will move us to the wrong place—even unconsciously, as we can't imagine it.

That's why Christ described the kingdom of heaven in parables, not in concepts or definitions. That's why our moral code is a person (Christ), not a code of rules. Let's clarify: That doesn't mean that we shouldn't follow the Ten Commandments or the Sermon on the Mount. We should and that's clear in the Bible. But their purpose is to be a lens through which we can get an accurate picture of Christ, our model.

When we read poetry, or appreciate art, or listen to classical music and so on . . . there are special rules to be followed to help us appreciate what has been designed for a good purpose. Why does Alvaro Siviero cry every time he listens to Rachmaninoff Piano Concerto n°2, but we don't? Because he knows deeply in his heart the rules to listen to in order to derive the full appreciation of it—but we don't. The same is with Christ and the law. The law is the set of rules through which we can rightly see and fully enjoy the picture of Christ.

PICTURING HEAVEN

Many are stuck in the thought that heaven will somehow be boring. We are tempted to think: "I had better enjoy things here on earth because I'll not have them in heaven." For us as youth, the biggest of those thoughts is about

marriage. I was counseling a friend who was planning to do a crazy thing in order to see her boyfriend and she reasoned, "Well, COVID is here. Jesus is coming. So, I had better get married." That wrong picture of heaven made her hurry—not for the coming of Christ, but her marriage. Many of us, youth, do the same in many things. For example, we want to travel and enjoy life in all its adventures now because we figure that we won't have this chance in heaven. But instead, we should picture heaven correctly. Otherwise even immortality loses its appeal.

We have arrived, then, at an apparently unsolvable paradox. We can't picture eternity correctly because our eyes can see only through the lens of our ephemeral reality, as we can long only for the pictures we see. We can't seem to yearn as we should for eternity, "for where your treasure is, there will your heart be also" (Matthew 6:21). If our heart longs for earthly things, then here's our treasure and here we'll end our days in mortality. Immortality, on the other hand, is for those who have their heart in eternity. So, how can we get out of this rut? "The just shall live by faith" (Romans 1:17). If we can't see with our own lens, we need a new lens.

SEEING WITH THE EYES OF FAITH

Sadly, nowadays the biggest focus of sermons and studies appears to be on justification.

“How can I be justified towards God?” That on which we focus, debate, and preach. Because of the intense emphasis on this, faith is automatically linked in our minds with justification only. “We’re justified by faith.” That, in fact, is truth. But only half of the truth. We LIVE by faith. That’s more. That doesn’t merely mean that faith gives us life in order for us to live. But it means also that our *modus operandi*—the way we live, act, plan, behave, and see life is by faith and through faith. Not by sight.

What is faith? “Faith is the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1). That’s faith: It is the conviction of something we cannot picture with our eyes nor with our mind. And it is not only conviction, but actual assurance. It is substance. It is assurance that what we hope for (our unfulfilled longings) will be fulfilled, even when we don’t know or understand how. That’s faith—and in this way, we not only believe; we live. How come?

Faith is a new sense, a new lens through which we can see and live a new reality that is yet to come. Faith opens the eyes of our heart to see the future glory of our inheritance and have a little taste of it (Ephesians 1:18). In other words, faith sanctifies our imagination in order that through it we can see the kingdom of heaven made real. That, of course, is not by us, but a gift from God only for

those who accept to be part of the kingdom. That enlightenment is made by the Holy Spirit. Through Him we can picture eternity, even if our reasoning cannot. In Ephesians 2:8, Paul makes clear that faith is a gift to those whom he is addressing in his letter. He opens this epistle by saying that it is addressed to the saints, those who have accepted the calling of the kingdom and are set apart from the kingdoms of this world.

We cannot imagine pleasure separated from pain. But that’s what the Bible says. It will be eternity, and through faith we believe and rest in it (Revelation 21:4). We do not readily relate to a world where there’s no evil to be fought, no victory without loss. But that’s what the Bible says it will be in eternity. And in this, through faith, we believe and rest.



We're always fighting against time. Always trying to decide what is the best way to use it because time is short. In eternity, we'll not have this problem. There will be time to do everything, without any loss. How can that be? Our mind cannot fathom this. But through faith we believe and rest in it.

In heaven, language will be perfect. The whole experience of our life, our inner struggles that no one can see nor understand, the things that have shaped our character cannot be transmitted by feeble language will finally be possible to communicate in heaven. And all that only in one name (Revelation 2:17)! We will have words to express everything we feel and want, either of joy or sorrow. We'll have an immortal tongue, like Sister White, in finally fulfilling the intense desire to praise and worship the Lord in the intensity and fullness of how great He is!

Have you ever stopped to think of how amazingly awesome that seems? How impossible it looks? That's what awaits us in eternity. It's not simply a better version of our reality. It's a completely new and unknown reality! The marriage dilemma that nearly every young

reformer faces is broken here when by faith we see a new land where the pleasure in God will be so intense that it will not only fulfill the longing for such deep intimacy as found in marriage, but it will also surpass it in such a way that even those who were married here will not miss it there (Matthew 22:30)! That's hard to believe, isn't it? But that's what it will be!

How about letting faith take control of your imagination and begin to see the kingdom of heaven right now. I'd like to pose a challenge to you: Try to think of at least one example of something that our mind cannot attain yet, but will be truth in that new reality. Then, create a story or publication on Instagram mentioning it, using the #youthmessenger. Let's share with others and develop our faith even more deeply!

Well, all that sounds very theoretical and not so practical. All for the future, nothing for now. So, what difference can this make in our life now? How can we live that by faith? What is the practical application of all this?

WHAT IS THERE FOR US NOW?

As mentioned above, we are moved by pictures. So that picture of immortality in that new reality

Imagine...

can make us stop being so in love with our mortality and its feeble pleasures, and instead start seeking immortality with its eternal pleasures. That picture unplugs our mind from the power of the vain promises of this passing world. But it is not only this! It's not that we should wait and live for a kingdom that will come. The kingdom of heaven has already begun. That future reality has already been inaugurated.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15).

When Christ came, He inaugurated the new kingdom. It was not yet in its fullness, but was nonetheless begun. In the world darkened by oppression, injustice and cruelty Jesus came as the Light, enlightening it with true love. Showing that things from now on would be different. We as His body are now the light of the world. We are the proponents of the coming reality, the messengers of the new kingdom. How can we carry out this task?


- a) By living now with the same traits of character when dealing with the world around us as if we were already in the kingdom of heaven.
- b) By loving our enemies here since in the new kingdom, we have no enemies.

c) By being fair in all we do because there is neither injustice nor unfairness in the new kingdom.

d) By forgiving all who have offended us because, in the new kingdom, grace abounds in all things.

e) By giving our best days, our health, our sleep, our desires, our longings and even our lives on behalf of others since in the new kingdom—we're immortal.

When through the Holy Spirit we put on the lenses of faith and start seeing and living reality through it, the kingdom of heaven is made real. We can picture it. We can feel it. We become part of it. Imagination ceases to think about unreal things and instead becomes a means through which we see the deeper reality of the Kingdom. Do you live this life of faith? Is the kingdom real and palpable in your daily life? Have you already tasted the flavor of immortality by having the assurance of it?

Today, the kingdom is seen only as a sketch without color and life of what it will be immortality. But we can live it right now. So let us enjoy the little drops of what is to come until the moment when our longing will meet the object of our desire. Then, when the sketch will receive its colors and becomes a perfect picture, mortality will finally destroyed with all its harsh implications. Immortality with immensurable pleasures will be complete. Until then, let's live it by faith. 



FROM GLORY TO

Glory

We are living in a world of sin—with many excruciating moments and untold misery. People are getting sick, each and every hour thousands of people are dying; many families are mourning for their beloved ones; there is much pain, shame, loss, and worst of all, bloodshed. Amid all of these bad things around us, we know that the state of our world today is not how it were once it was created. We know that everything that God created was absolutely good and perfect as is written

in the word of God (Genesis 1:27, 31). God created man in His image and after His likeness and God saw that everything which He made was good. If we read in the word of God, we know that a place of this kind is promised. “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Corinthians 2:9). If we understand this verse very well, we may say that what is ahead of us is more than what was here before, even more



BY EBENEZER BULAYA

so than we can ever imagine. “As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory.”—*Steps to Christ*, p. 86.

A GLIMPSE OF THE WORLD TO COME

We may have different ideas and perspectives on how life in Heaven will be, but putting aside all our preconceived ideas and perspectives, what does the Bible actually say about Heaven? “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4). This means that “there is no disappointment, no sorrow, no sin, no one who shall say, I am sick; there are no burial trains, no mourning, no death, no partings, no broken hearts; but Jesus is there, peace is there. There ‘they shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them’ (Isaiah 49:10).”—*Thoughts From the Mount of Blessings*, p. 17.

EVERLASTING PEACE

In this cursed world we live in, we have no peace but in the heavens made new, where there will be everlasting peace:

“Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise” (Isaiah 60:18). This means that there will be perfect harmony between

humans and animals. The Lord's messenger describes: "I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union."—*Early Writings*, p. 18. "The fierce will become gentle, and the timid trustful."—*Education*, p. 304.

A PLACE WITH MANY MANSIONS

Before His death, Jesus comforted His disciples with the promise that He would go and provide a place for them. The most beautiful part was His assurance that He would return for them and receive them unto Himself. No matter how spectacular the mansions in our Father's house, dwelling with Jesus will make it beyond the most beautiful habitation ever to imagine. Welcomed into the eternal realm by the Way, the Truth, and the Life will be the culmination of the hope we have in Christ.

"'Let not your heart be troubled,' He said; 'ye believe in God, believe also in Me. 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 and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.' For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal Myself to you, that you might believe. I go to the Father to co-operate with Him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that He might come again, and receive them unto Himself. While He was building mansions for them, they were to build characters after the divine similitude."—*The Desire of Ages*, p. 663.



A CITY BUILT FOR WORSHIP

“Ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness and tempest. . . . But ye are come to Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect (Hebrews 12:18, 22, 23). This Bible passage is rich with beautiful and detailed descriptions of heaven. The “city of the living God,” will be a spectacular place according to God’s perfect design. And, as one writer put it, the heavenly Jerusalem will be “a place of unimagined blessing.” In the earth made new, the redeemed will come to worship before the Lord Sabbath after Sabbath. The Sabbath will continue to be a memorial of God’s creation and redemption throughout eternity. See Isaiah 66:22, 23.

FILLED WITH JOY AND PRAISE

In the earth made new, the redeemed “are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them. They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; for the Lamb

who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes” (Revelation 7:15-17, NKJV). Those who have come out of the great tribulation will remain before the throne of God forever. With pure joy and adoration, they will serve Him. Jesus, the Good Shepherd, will lead them to fountains of living waters, never to thirst again. Every tear will be wiped away by the merciful hand of God and the faithful will rest in the shade of His presence. The love of God will be the ultimate focus.

In the new earth, “the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise.”—*The Great Controversy*, p. 677.

A PLACE WITH REWARDING ACTIVITIES

“In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning.”—*Prophets and Kings*, pp. 730, 731.

“There will be music there, and song, such music and song as, save in the visions of God, no mortal ear has heard or mind conceived.”—*Education*, p. 307.

THE LIGHT OF GOD

"In the City of God, 'there shall be no night.' None will need or desire repose. . . . 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."—*The Great Controversy*, p. 676.

THE TREE OF LIFE

In a world that is riddled with sickness and disease, the description of the tree of life in Revelation 22 is a beautiful reminder that there will be no

more suffering or pain in heaven. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations" (Revelation 22:2). "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" (Verse 14).

ONLY ONE THING WILL REMIND US OF THIS WORLD OF SIN

"Every trace of the curse is swept away. . . .

"One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. . . . That pierced side whence flowed the crimson stream that reconciled man to God—there is the Saviour's glory, there 'the hiding of His power.' . . . And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise and declare His power."—*The Great Controversy*, p. 674.

WHEREIN DWELLETH RIGHTEOUSNESS

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). In



the place promised us, sin and sinners will be no more.

Only "those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God."—*Testimonies for the Church*, vol. 9, p. 287.


A KINGDOM WITHOUT END

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character [forever]."—*The Great Controversy*, p. 678.

CONCLUSION

"It is high time we devoted the few remaining precious hours of our probation to washing our robes of character and making them white in the blood of the Lamb, that we may be of that white-robed company who shall stand about the great white throne."—*That I May Know Him*, p. 65.

Let us strive to obtain an abundant entrance into the kingdom of our Lord. Let us diligently study the Gospel that Christ came in person to present to John on the Isle of Patmos—the Gospel that is termed, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass" (Revelation 1:1). Let us remember always that "blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Verse 3).

"My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure."—*Early Writings*, p. 58. 

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Beyond the Light of Setting Suns

By L. W. Mansfield

Beyond the light of setting suns,
Beyond the clouded sky,
Beyond where starlight fades in night,
I have a home on high.

Beyond all pain, beyond all care;
Beyond life's mystery,
Beyond the range of time and change,
My home's reserved for me.

Swiftly flying worlds, their nights that roll
Far out on seas of light,
Will bring no darkness to my soul;
My home's beyond the night.

My sins and sorrows, strifes and fears,
I bid them all farewell,
High up amid th'eternal years
With Christ, my Lord, to dwell.

A mansion there not made with hands,
A place prepared for me;
And while God lives, and angels sing,
That home my home shall be.