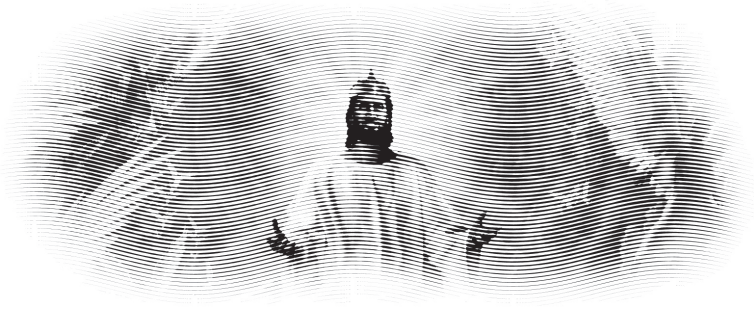
LESSON 13 *June 20–26

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Into Eternity



SABBATH AFTERNOON

Read for This Week's Study: *Psalm 80, 1 Thess. 4:17, Rev. 21:9–27, Isa. 25:8, Rev. 7:17, Rev. 21:4, John 6:44.*

Memory Text: **"Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is"** *(1 John 3:2, NKJV)***.**

What does the future hold for you? What lies ahead? It might seem daunting, exciting, scary, and wonderful all at once. Know that Jesus is faithful and that His words are true *(Rev. 3:14)*. There will yet be turbulent times ahead *(Matt. 24:21, 22)*, but He has promised that He will never leave nor forsake you *(Heb. 13:5)*. He will do exactly what He says He will do—He always has and always will *(Heb. 10:23)*. And "he who endures to the end shall be saved" *(Matt. 24:13, NKJV)*.

Regardless of the number of days left for us on earth, we should fix our eyes on Jesus, looking steadfastly to Him. This is not always easy in a world that clamors for our attention, but may we, like David, say, "My eyes are ever toward the LORD, for He shall pluck my feet out of the net" *(Ps. 25:15, NKJV)*.

This week, let's learn about the reward of heaven *(Matt. 5:12, Rev. 22:12)*; what heaven will be like; and ultimately, how incredible it will be to finally be with the One who created us, loved us unto death, has redeemed us from our sin, and is coming back soon. We need to just hold on in faith until then.

** Study this week's lesson to prepare for Sabbath, June 27.*

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Living Today

When we look around, we see the world heaving and groaning, and the signs that Jesus told us about are playing out before our eyes. Wars and rumors of wars, nations rising against other nations, famines, pestilences, earthquakes, and persecution *(Matt. 24:6–11)* are happening all around us and seem only to be intensifying as time rolls on. Yes, we live in serious times—times when we need an abiding relationship with God.

We are told, "But the end of all things is at hand; therefore be serious and watchful in your prayers" *(1 Pet. 4:7, NKJV)*. If so then, even more so now is the time to fortify and strengthen your personal relationship with God. And regardless of how long time lasts, our individual lives are always short, no matter how long we live. "Come now, you who say, 'Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit'; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away" *(James 4:13, 14, NKJV)*. We know how true that warning is. Some of you who are reading these words right now might not be alive when the day ends. This is part of the sad reality of living in a fallen world. How crucial, then, is it to make sure of our relationship with God and always to live in awareness of our need of Him and His saving grace?

Psalm 80 offers a beautiful appeal to God. Read the chapter and, in particular, consider verses 1–3, 14–17, 18, 19, and put the word "me" in place of "us." Regardless of how different the time, place, and context of this psalm, in what ways can you personally relate to it?

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We all need revival in our lives. It's so easy to get complacent or even to be forgetful of what God has done and is doing for us. What faithful believer, even if struggling, could not pray something like this: "Cause Your face to shine, and we shall be saved!" *(Ps. 80:19, NKJV)*? When you accept what Jesus has done for you, when you know that your sins have been forgiven and that you are covered by His perfect righteousness, credited to you by faith, you can know that you are saved in Him.

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?

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Finally, Face-to-Face

We were made to be close to God *(Gen. 2:7)*. Ever since He created humanity, God has given everything to restore our broken relationship with Him *(John 3:16)*. He has placed eternity in our hearts, yet human beings cannot fathom what God has done from the beginning to the end *(Eccles. 3:11)*. We're part of the great controversy raging around us—even in us—yet, too often, we don't pause long enough to consider the great cost of what has been given in order for us to be restored to the relationship God intends for us to have with Him. Too often, we find ourselves wrapped up in our earthly battles and trials, forgetting that "our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body" *(Phil. 3:20, 21, NKJV)*.

As the world plummets closer to the end, we know that a small black cloud will one day appear in the eastern sky. As it comes closer and closer, we'll see that on that cloud sits "One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle" *(Rev. 14:14, NKJV)*. Jesus will be accompanied by thousands upon thousands of angels *(Matt. 25:31)*, and every eye will see Him *(Rev. 1:7)*. As He descends, we'll hear His shout, a trumpet call of God, and the tombs of those who fell asleep in Christ will open as they rise first *(1 Thess. 4:16)*. They will know the voice of the One who calls them *(John 5:28)*.

What will happen next? Read 1 Thessalonians 4:17. Ultimately, what Paul writes about in Philippians 2:10, 11 will echo throughout the universe.

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What an utterly incredible, magnificent thought! One day we will see Jesus—really, truly see Him. We will hear His voice, and we will confess that He is Lord. The One whom we've read about, prayed to, spoken of with others; the One whom our hearts have longed for . . . we will actually see Him face-to-face. We can be certain and sure of this, for God is faithful, and His promises are true *(Rev. 22:6)*.

In that moment, when the trumpets sound and every human eye sees Jesus, we'll know that it's been worth the wait. Every persevering prayer, every moment we've prioritized time with Him, every time we've spoken boldly for Him, every trial—will be culminated in seeing His face *(Rev. 22:4)*.

The Bride

While exiled on the island of Patmos, the disciple John was given a vision of what it will be like when we are reunited with God for eternity.

Read Revelation 21:9–11. What analogy was given, and why do you think it was used?

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The bride is beautiful, and on her wedding day, everyone wants to see her. A wedding day is a turning point of a new life together for the bride and groom, and this will also be true of our relationship with God upon His return.

Jesus has been preparing a place for us *(John 14:1–3)*, a beautiful place that is too amazing to describe. In fact, "human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God."—Ellen G. White, *The Great Controversy*, p. 675.

Although we cannot really comprehend what the new heaven and new earth will be like, God shows John a vision of this place so that we look forward to the "wedding" that will soon happen. Indeed, we're invited to "set your mind on things above, not on things on the earth" *(Col. 3:2, NKJV)*.

God is carefully preparing for this event, and He doesn't want this "wedding" to catch us by surprise *(see Matt. 22:1–14, Matt. 25:1–13)*.

The universe is the congregation that will see this event take place, and we are some of the central figures in this story. We will join with the "bride," this city that Jesus will take us to at His second coming. Interestingly, God's people (the saints) are also called the bride *(see Rev. 19:7, NASB)*, perhaps because they are in "the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband" *(Rev. 21:2, NKJV)*.

This beautiful description of the Holy City shows that there is an intimate connection between God's people and the city, because both are called "the bride." The Bible reveals a detailed description of "the Holy City, the New Jerusalem, which is the capital and representative of the kingdom, [and] is called 'the bride, the Lamb's wife.' "—Ellen G. White, *The Great Controversy*, p. 426.

Read Revelation 21:9–27. Why is this so hard for us to imagine now? How do we even begin to wrap our minds around what is promised to us in these verses?

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Follow the Lamb

Have you ever been asked what you're most looking forward to in eternity? A child might say, "Riding a tiger," "Sliding down a giraffe's neck," or "Flying to different planets." If you were to ask a teenager, they might say, "Not having to do any more schoolwork," or "Exploring heaven with my friends without getting hurt." And if you were to ask a group of adults, they might say, "Being in a place where there's no more pain, suffering, or death," or "Being reunited with loved ones." All of these responses are good and true, and there is so much to look forward to in the new heaven and the new earth. Eternity burns within our hearts, and, intrinsically, we know there must be something more to life than the here and now.

What other blessings might we look forward to in eternity? Read Isaiah 25:8, Revelation 7:17, and Revelation 21:4.

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Surely the greatest blessing of heaven will be to finally see Jesus and to thank Him, in person, for what He has done for us on this fallen earth. We will want to lavish our adoration and worship to Him for saving us, by His own suffering on the cross, from eternal death.

" 'Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing!' " *(Rev. 5:12, NKJV)*.

John the Baptist introduced Jesus as "the Lamb of God" *(John 1:36)*. Two of John's disciples heard this statement and followed Jesus *(John 1:37)*, and Revelation 14:4 tells us we should do the same. "These are the ones who follow the Lamb wherever He goes" *(Rev. 14:4, NKJV)*. However, if we want to follow Him in heaven, we must first follow Him here on earth.

Jesus, the Lamb, is also our Shepherd, guiding our paths as no other can. This is so reassuring for us as we struggle through the hard times that we find ourselves in, but Jesus will never stop leading us, even in heaven. Revelation 7:17 says, " 'For the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters' " *(NKJV)*. As His people, His sheep, we will follow Jesus in heaven, forever wanting to be in His presence. One defining characteristic of God's people is that "His name shall be on their foreheads" *(Rev. 22:4, NKJV)*. That is, we always will be thinking of Him.

Listen to the Adventist gospel song "Follow the Lamb" at https://vimeo.com/1067821589 and make the words your personal prayer today.

"Come!"

The invitation is offered to us again, today: "Come."

Read the following passages and notice His invitation for you to come to Him: *Matt. 11:28–30, Isa. 55:1–3, John 6:44***.**

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The Holy Spirit wants to draw you to Jesus today. Jesus invites you to come to Him, to abide in Him today, and every day, until He comes. When you respond and come to Him, when your heart is soft and your mind surrendered, you will feel peace because you know that He will raise you up, no matter how unworthy you may feel, on the last day of this earth. Jesus said, "Who comes to Me I will by no means cast out" *(John 6:37, NKJV).*

We should sense the urgency to work with the Holy Spirit to call others to come into a saving relationship with Jesus. "And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. Whoever desires, let him take the water of life freely" *(Rev. 22:17, NKJV).*

The invitation is free, offered as a gift of grace. When we accept Him into our life and love Him with all of our heart, mind, soul, and strength *(Deut. 6:5)*, our life here and in the future will be changed forever.

Even as Jesus invites us to come to Him, the last words in the Bible promise this: " 'Surely I am coming quickly.' Amen. Even so, *come*, Lord Jesus" *(Rev. 22:20, NKJV, emphasis added).*

How quickly? From our perspective, as soon as we close our eyes in death, the next thing we know will be the return of Christ. Considering how quickly our lives pass, that's how quickly Jesus is coming back for us. Perhaps our first thought at the resurrection will be *Wow, Lord, Your coming was soon after all!*

Truly, now we see but faintly, as in a mirror. But then we'll see Him face-to-face. Don't grow weary in waiting. Keep this desire alive, ever before you, in faith and in trust in the love and goodness of God. Lord Jesus, please come soon!

Pray right now for the faith to endure, for the faith to allow you to surrender wholly and completely to the One who died for you and is coming back quickly for you, too.

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Further Thought: "If we do not receive the religion of Christ by feeding upon the Word of God, we shall not be entitled to an entrance into the city of God. Having lived on earthly food, having educated our tastes to love worldly things, we would not be fitted for the heavenly courts; we could not appreciate the pure, heavenly current that circulates in heaven. The voices of the angels and the music of their harps would not satisfy us. The science of heaven would be as an enigma to our minds. We need to hunger and thirst for the righteousness of Christ; we need to be molded and fashioned by the transforming influence of His grace, that we may be fitted for the society of heavenly angels. . . .

"Then the nations will own 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.'

"We want to get in the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties. Let the mind be attracted to God."—Ellen G. White, *The Faith I Live By,* p. 363.

Discussion Question:

❶ If available, listen to or read Ellen G. White's vision of heaven found in *Early Writings*, pp. 14–20. What is most striking to you in this description?

❷ What aspect of this quarter's lessons do you most want to remember in order to keep your relationship with God strong until you see Jesus face-to-face?

❸ Who in your life needs to hear about the hope of heaven? Commit to sharing with them as soon as possible. Remember: you can't share with them a hope that you yourself don't personally have.

Summary: As we keep our eyes on the goal, may we be "confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ" *(Phil. 1:6, NKJV)*. God initiated the relationship He has with you, and He will complete it. May we grow in love and in faith as we wait for that day, while always resting only in the righteousness of Christ, which is credited to us by faith.

INSIDE *Story*

Amelia's Promise to God

By MWAMBA MPUNDU

Amelia couldn't envision a future worth living for. She had struggled with mental health for years and carried deep pain from the harsh words and actions of others. One day, she considered ending her life.

Then she recalled a conversation with a friend. He had encouraged her to pray for the people who hurt her. Amelia was desperate for change, so she decided to try. "I remembered Psalm 37:5, that says, 'Commit thy way unto the LORD; trust also in him; and he shall bring it to pass,' " Amelia said. "I was crying, and I claimed that promise. I told God I wanted to serve Him and become all He wanted me to be. 'I will work for you, Lord,' I promised, 'if You help me out of this problem.' "

Amelia's prayer opened doors for God to change her life. Free from the resentment that kept her focused on herself, she now wanted to share His love with others. One day, Amelia's friend told her about an opportunity to serve as a Global Mission pioneer, teaching at an Adventist school in the mountains. The travel to the area sounded daunting, but she was determined to go.

Amelia's days at the school were long and demanding. After teaching, she would visit the students and their families and lead worship services—not only for the Adventist members but for the animists, who made up most of the community.

Not everyone supported Amelia's mission. The local village leader demanded that the locals stay away from her. He started attending and disrupting her evangelistic meetings. Amelia had heard that the man used witchcraft and cursed those who upset him, so she made his opposition a constant matter of prayer.

One evening, she held a parent-teacher meeting to discuss the students' performances and share her plans for the school. She hadn't gotten very far when the leader caused a scene. Amelia tried to ignore him, but his shouting drowned out her voice.

Amelia rushed to the church and knelt at the altar. "Please, God, help me," she pled. "Please, make me strong and guide our meeting." Feeling God's presence, she returned to the meeting with newfound courage.

The village leader's hostility didn't subside, but Amelia kept her composure and answered his questions respectfully. He demanded that the parents take his side, but they stood firm in their support of Amelia.

In the end, the meeting was inconclusive. Amelia didn't know what the future held, but she was determined to remain faithful to her promise, trusting Him to guide her through every challenge.

Global Mission pioneers such as Amelia often serve in difficult and even dangerous conditions. Please pray for Amelia and for the hundreds of pioneers who are sharing God's love. To learn more about Global Mission pioneers, visit GMsda.org/Give.

Provided by the General Conference Office of Adventist Mission, which uses Sabbath School mission offerings to spread the gospel worldwide. Read new stories daily at AdventistMission.org.

Part I: Overview

Key Text: *1 John 3:2*

Study Focus: *Psalm 80, Rev. 21:4, Eccles. 3:11.*

This week, we conclude our quarter-long reflection on our relationship with God. Our study culminates with the following question: What did we achieve as we studied, pondered, discussed, and diligently sought to develop a right relationship with the Creator, our Savior? Furthermore, what knowledge did we acquire this quarter over those individuals who never knew Him?

To the Pharisees who asked their question about the coming of the kingdom of God, Jesus answered in the present tense: " 'The kingdom of God is within you' " *(Luke 17:21, NKJV)*. But to His disciples who were concerned with the same question, Jesus used the future tense: " 'You will desire to see' " *(Luke 17:22, NKJV; compare with Luke 17:37)*. That is, only those who have an intimate relationship with Christ will long to see His face.

Yet, we must acknowledge the great, albeit frustrating, paradox at the heart of our longing for God: the more our relationship with God develops, the more our longing for Him is intensified. We may experience, at times, this frustration at the delay in the fulfillment of our desire to see Him face-to-face. In this final lesson, we will embrace both our longing for a more personal knowledge of God and our longing for a deeper intimacy with Him. Specifically, we will seek to understand, as did Jacob, what it means to see God's face. We also will pray with the Levite Asaph, through Psalm 80, out of this longing to see God face-to-face.

Part II: Commentary

To See the Face of God: The Experience of Jacob *(Gen. 32:22–33:10)*. When Jacob wrestled with God and saw His face, he did not know His name *(Gen. 32:29)*. But Jacob could at least name the place where God had appeared to him: "Peniel," which means "the face of God" *(Gen. 32:30)*. Of course, the name "Peniel" does not mean that Jacob identified the *place* as the literal "face of God." Rather, for Jacob, the name "Peniel" referred to his personal experience with God.

Moreover, the use of the Hebrew expression *panim 'el panim*, "face to face," does not mean that Jacob actually saw the physical face of God. This expression is equivalent to seeing "the form of the LORD" *(Num. 12:8, NKJV)* and, instead, describes the experience of a direct encounter with

God *(Deut. 5:4)*. Jacob associates his salvation with this encounter: "And my life has been preserved" *(Gen. 32:30, MEV)*. The Hebrew verb *natsal*, "preserve," refers to divine deliverance from enemies and troubles *(1 Sam. 12:21, Prov. 19:19)* but also may carry the connotation of spiritual salvation from sin and guilt *(Ps. 39:9, Ps. 119:170)*.

From his encounter with God *(Gen. 32:22–32)*, Jacob moves to his encounter with his brother *(Gen. 33:1–16)*. Thus, Jacob's preceding encounter with God prepares him for his encounter with Esau.

Jacob's encounter with Esau in Genesis 33:5–15 connects the face of God in Peniel *(Gen. 32:30)* with the face of Esau *(Gen. 33:10)*. Genesis 33:5–15 also connects God's grace to Jacob *(Gen. 33:5, 11)* with Esau's grace to Jacob *(Gen. 33:8, 10, 15)*. The phrase "Jacob lifted his eyes and looked, and there" *(Gen. 33:1, NKJV; compare with Gen. 33:5)*, which introduces Jacob's sighting of Esau, is typical usage for introducing the appearance of God, and thus anticipates the association of Esau with God. Esau's approach is, therefore, loaded with hopeful prospects. When Jacob finally meets Esau, he explicitly connects his relationship with his brother to his relationship with God: " 'I have seen your face as though I had seen the face of God' " *(Gen. 33:10, NKJV)*. It is this argument that induces Esau to accept Jacob's gift *(Gen. 33:11)*, a sign that he is willing to forgive his brother. Jacob has seen "the face of God" (Peniel) in the face of Esau. Jacob's experience with Esau is a second Peniel, the first Peniel preparing for the second one. This evocation of God is reinforced by the use of the verb *ratsah* ("pleased" *[Gen. 33:10]*), a technical verb that belongs to offertory language, referring to the sacrifice or worship that is "pleasing" to or "accepted" by God *(Lev. 22:27, Amos 5:22)*.

Jacob's encounter with God has helped him during his encounter with his brother. Likewise, his reconciliation with his brother will affect his relationship with God. Indeed, the chapter ends with the report that Jacob erected an altar, which he called "El Elohe Israel" *(Gen. 33:20, NKJV)*, meaning "God, the God of Israel" or "Israel's God." Here, for the first time, Jacob acknowledges El as his personal God. Previously, Jacob referred to God only as the God of his fathers but never as his own personal God. Jacob has come to understand that his love for God and his love for his brother are dependent upon each other. Jesus infers this unique theological lesson from the Scriptures: " 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets' " *(Matt. 22:37–40, NKJV)*.

For Jesus, the two loves, love for God and love for one another, are related: unless we love our neighbor, we are unable to love God. To see the face of God, we need to learn to see the face of God in our brother or

sister. And, on the other hand, to see the face of God in people, we need to have experienced a personal, intimate relationship with God.

To See the Face of God: Asaph's Prayer *(Psalm 80)*. As we read this lament, let us appropriate its meditation and message to our own experience with God.

Prayer to the Silent God. Asaph, the author of Psalm 80 *(see also Psalm 50 and Psalms 73–83)*, is one of the Levites whom David assigned as worship leader in the tabernacle.

Asaph's prayer, which takes place inside the house of God, resonates with profound longing for God and even frustration or bitterness at His silence. The God to whom Asaph addresses his prayer is in the Most Holy Place, "between the cherubim" *(Ps. 80:1, NKJV)*; and yet, He is seemingly reticent and absent.

Application: As did Asaph, God's people of the time of the end pray to Christ, who stands in the Most Holy Place, preparing His people for the kingdom of God. As did Asaph, God's people are waiting for their Savior, who is seemingly delayed in His coming and does not appear to respond to their supplication. They experience a "time of trouble" *(Dan. 12:1)* during God's silence. Yet, they keep waiting *(Dan. 12:12)* and praying for His coming, just as the early Christians did, as their greeting suggests: *Mara' na' thah* ["O Lord, come!" Or, the Lord cometh or will come] *(1 Cor. 16:22, NKJV)*.

A Longing. Asaph's prayer begins with a longing for God's presence. The poet begs God to come and save His people *(Ps. 80:1, 2, 7)*, who are weeping all the time *(Ps. 80:5)*. Asaph's longing also is heard in his question *'ad matay* ["How long?"] *(Ps. 80:4)*, the same shout that is uttered from the mouth of the oppressed in many psalms *(Ps. 13:2, Ps. 62:3, Ps. 74:10, Ps. 94:3, etc.)*. The angel in Daniel's vision also asks this same question to express the longing for God's eschatological judgment *(Dan. 8:13)*.

Restore and Return. The refrain of Psalm 80 marks its rhythm three times: in the beginning *(Ps. 80:3)*, in the middle *(Ps. 80:7)*, and at the end *(Ps. 80:19)*. The refrain is as follows: *"Restore us . . . ; cause Your face to shine, and we shall be saved!" (Ps. 80:19, NKJV)*. The call to restore (*shub*) God's people echoes the call to God to return (*shub*).

Application: As did Asaph, God's people long for God and wait for God's response of judgment and redemption. Also, as did Asaph, they promote repentance (a return to God), which is connected indissolubly to God's return.

Priestly Blessing. The refrain of Psalm 80 resonates with the priestly blessing: "The LORD make His face shine upon you" *(see Num. 6:24–26, NKJV)*. The parallel of the refrain with the priestly blessing helps us see that God's salvation is promised in terms of grace *(Num. 6:25)* and peace *(Num. 6:26)*.

Application: As Asaph did, we must ask God to "restore" us and shine His face upon us that we may be saved *(Ps. 80:19, NKJV)*.

Application: As Asaph did, God's people should seek to be a blessing to others, bringing salvation to the world through their testimony.

Conclusion: An important connection exists between Jacob's experience with the face of God and Asaph's prayer in which he longs to see the face of God. Our vertical relationship with God depends on the quality of our horizontal relationships with our brothers and sisters in Christ. The religion that makes us long for heaven will not succeed if we fail in our ethical duties and in our relationships with our neighbors. At the same time, we must ever bear in mind that apart from God's grace, we will not be able to love our neighbor, who is made in the image of God.

Part III: Life Application

Teacher's Tip: Discuss the following activities with your class. Encourage class members to implement one or more of these activities in their spiritual walk in the coming week. Ask class members to be prepared to share with the class on the following Sabbath how their experiences drew them closer to Jesus.

Activity 1: See the face of God in your brother or sister (read Matt. 25:35–45).

Train yourself to see the best in someone you struggle to get along with or like. Ask God to help you in this endeavor. As soon as you witness something negative in his or her words or behavior, counter it with the memory of something positive about this person. In this way, work to change your enemy into a friend. Here are some other things you can do in this person's company or for him or her:

- Smile.
- Converse.
- Associate.
- Share something positive.
- Pray for or with this person.
- Bring this person a gift.
- Refrain from speaking badly about him or her. Instead, praise this person without exaggerating.
- Invite him or her to lunch. Find some opinion or taste you share in common and discuss or share it.
- If he or she has done harm to you, forgive.

Activity 2: Pray to God through the words of Asaph.

A. In your morning prayer, ask God to come into your day, into your words, into your actions, and into your relationships.
B. When you suffer, when you are angry because of an injustice, pray for God to come into your heart. Ask Him to establish His kingdom of peace, justice, and love within you.

Activity 3: Nostalgia for Eden.

Work on nurturing a "homesickness" for Eden:

- Consider transitioning to a plant-based diet (affirmation of the sacredness of life).
- Prepare a special Sabbath experience. Provide a foretaste of the kingdom of God by doing the following:
  A. Clean and decorate your home with your Sabbath guests in mind.
  B. Beautify your home and dining room table with flowers.
  C. Serve a tasty and nutritious meal.
  D. Lead out in a vibrant worship experience.

Notes