

## Pine Knoll Sabbath School Study Notes

### First Quarter 2019: *The Book of Revelation*

### Lesson 13 “I Make All Things New”

#### Read for this week’s study

Revelation 19:6–19; John 14:1–3; 2 Thessalonians 1:8–10; Revelation 21:1–21; Jeremiah 4:23–26; 1 Corinthians 6:2, 3.

#### Memory Text

“Then He who sat on the throne said, ‘Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful’” (Revelation 21:5, NKJV).

#### Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. The Wedding Supper of the Lamb
- III. Armageddon Ends
- IV. The Millennium
- V. “A New Heaven and a New Earth”
- VI. The New Jerusalem
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Jon Paulien

1. Read Revelation 20:11-15 and 21:1. Will God transform the existing earth or destroy it and build a completely new planet? How does the destruction of Babylon, portrayed in Revelation 19:1-2, relate to the fifth seal (Revelation 6:9-11)? Why are the books of judgment opened again at the end of the millennium? (Sabbath afternoon)
2. Read Revelation 19:6-9 along with John 14:1-3. How does a wedding appropriately illustrate the long-awaited union between Christ and His people? What are the implications of John 14 for the timing and nature of the millennium? If we are not saved by works, why are the “righteous acts” of the saints so important? (Sunday’s lesson)
3. Read Revelation 19:11-16. Jesus Christ is portrayed here as a military leader. But what implications do the “Word of God” and the sword coming from His mouth suggest about the nature of the final battle? There are two suppers portrayed in Revelation 19, one in verse 9 and the other in verses 17-18. What is at stake for each human being in this final battle of earth’s history? Paul gives another picture of this same scene in 2 Thessalonians 1:8-10. What does this add to our understanding? (Monday’s lesson)

4. Read Revelation 20:1-3 along with Jeremiah 4:23-26. During the millennium, what is the state of the earth? In what way is Satan bound by chains? What purpose does the millennium serve in the cosmic conflict? Read Revelation 20:4-15. What are God's people doing during the millennium? (Tuesday's lesson)
5. What will the life of heaven be like? What roles will the people of God play there? What are the backgrounds in the rest of Scripture to the New Jerusalem symbolism in Revelation? Read Revelation 21:2-8 and 7:15-17. What parallels exist between the descriptions of the new earth in Revelation and the Garden of Eden in Genesis 2? What good would our faith be if we didn't have this kind of vision of the future? (Wednesday's lesson)
6. Read Revelation 21:9-21. What are the exterior features of the New Jerusalem? How is the city portrayed in the vision? How many cubes are there in the Bible and what implications does this have for the New Jerusalem? Is the New Jerusalem actually a cube or is it in the shape of a pyramid? Read Revelation 21:22 – 22:5. What interior features of the city remind you of the Garden of Eden? What does this picture tell us about God? (Thursday's lesson)
7. What should we be doing as we await the return of Jesus Christ? What does it mean to witness? Why does that seem so difficult in the developed world? (Friday's lesson)
8. Revelation 1:3 and 22:10 promise blessings to those who read and hear the book of Revelation and keep the words in it. What have you learned from the study of this book that you personally need to heed and keep? (Friday's lesson)

### Thoughts from Graham Maxwell

You remember 2 Peter says that in the end "the very elements of our planet will melt with fervent heat." And so when it's all over, and God's people are there in the New Jerusalem, and God opens the gates and welcomes us back to Eden. Who wants to live on a planet where the very elements have melted with fervent heat? It's going to need to be recreated.

And I don't know how God will do this, but, skillful teacher that he is, wouldn't it be just like him to say, "Would you like to see how I did it the first time? You know, you've been debating this ever since day one, two, three, four, five, six." Can't you see it all over again, maybe? We don't have a text for this. But then on Friday, all that would be left, because Eden is restored; Ellen White's insight into this is extraordinary. She says that Adam looks out and even sees the vines that he used to train with his own hands. Now why would God do such a thing? Or, as you know God, wouldn't he do just such a thing? Adam would enjoy it, so he would do it. And so God looks on his schedule of creation events and says, "Well, now, next I must create a man and a woman. What shall we call them this time?" No, there's no need. All he has to do now is open the gates and welcome his children home.

And then, as we go out into our beautiful world, described in so many places in the Bible as beyond description, what if God were to say, “Tomorrow is the seventh day on this planet. Would you mind, would you feel it was at all arbitrary, would it be an infringement on your freedom, would I seem legalistic if I were to suggest that we spend the next 24 hours celebrating and remembering?” Can you imagine any Sabbath in the history of the universe like that one? It would be incredible {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Mark, recorded April, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/53MMPOGIA66> (Part 1) <http://pkp.cc/54MMPOGIA66> (Part 2)

Lou: Speaking of the millennium, this thousand year period, what are the saints, the redeemed—those who are saved—what are they doing? That’s a long period of time.

Graham: Yes, I like to remember what Peter said, “With the Lord a thousand years is like a day.” You could have translated that “A millennium is like a day, and a day is like a millennium.” I don’t think we need to worry about the time. I think that a thousand years with the Lord will seem like a day. But I think there are important things that have to happen during that time. The angels have had a chance during what we call the Investigative Judgment, though that’s not a biblical term—this time when the family meets to consider candidates for the Kingdom, so that our future neighbors and friends may be satisfied that it’s safe to admit rebels like us. What about us? We’ve not seen that. I think during the millennium those who have been adjudged safe to save will have their opportunity to ask questions, see the evidence, to find out why Mother isn’t there. I would find that very sad. Well, I know he would be fair about it, that he would show me the evidence so I would be satisfied.

More than that, there’s another very gripping thing that may need to happen during the millennium. We will be preparing ourselves to face that awful scene when the wicked are resurrected and die in a fiery moment of destruction. We have to see that someday. Are we ready to see it and not become afraid of God?

I think those of us who “grow up,” who may be alive to see Christ come, we will have been so settled into the truth that we can see the seven last plagues and not become afraid of God. We might be ready to see this. But think of all the babes in the truth who have been saved from the foot of Mt. Sinai. Think of the thief on the cross. Think of all the others who have not had time and evidence to become confirmed in this. Everyone must be ready for that awesome day when God may call to us, to everybody who will be inside the New Jerusalem that day, when God says, “Children, you know what’s coming next. Do you want to come out to the wall and watch? Or do you want to hide in the basement somewhere? You know I’m about to give my rebellious children up, and untold numbers of them are going to die. And you know why I’ve waited so long.”

And so we stand, perhaps, and watch our God, as fire comes down from Heaven and the glory of him who is love will consume all that is out of harmony. And we know, because we are convinced about this, that as the wicked die, God will be crying, “Why will you die? How can I give you up? How can I let you go?” He’s no more angry with them than he was with his Son as he gave him up in Gethsemane and on Calvary. And then when it’s all over, God would turn to us and say, “How awful that was. But children, I have one last question to ask you all: Have I made you afraid? Because if I have, I’ve let it happen too soon, and I would have waited longer.” But hopefully we will be so settled into the truth that we will be able to say to God, and maybe get a little closer and say, “It’s all right, God. There was no other way.” And then there is peace forever, in spite of that awful end. Are we ready to see that and not be made afraid? Because if it makes us afraid, then we’ll serve him from fear, and the obedience of fear produces the character of a rebel, and God still has the seeds of sin in his universe and he has not won the war. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #20 with Lou Venden, “At Peace with our Heavenly Father” recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/20MMCAG>

But in these last days we’re going to see the seven last plagues. And we’d better not think that’s God torturing the wicked because probation’s closed. It doesn’t do any good to torture them. Why inflict all that pain on them? Who brings all those dreadful things? The devil imparts a deadly taint to the air. He brings the sicknesses of the plagues and then he arrives in the middle of them as the great medical missionary and heals the very plagues he’s responsible for and the whole world worships him as Christ. We’d better be pretty clear on who’s bringing those plagues. {Graham Maxwell. Excerpt from the audio presentation, We’ve Camped Around This Mountain Long Enough, #5, recorded July, 1989, South Dakota Conference Ministers Meeting} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/5MMCAMPED>

Now when we read this passage about the war in Heaven, it’s good to reflect that before there was war, there was peace. And there was peace throughout the whole universe. There was peace because all the members of God’s vast family trusted each other. And all of them trusted their heavenly Father. And he in turn could safely trust in them. Where there is such mutual trust and trustworthiness, there is perfect freedom, perfect peace, perfect security. And that’s the way it’s going to be in the hereafter. You notice the Bible never talks about prisons in the Promised Land. There will be no police on every corner. And our wives and daughters will safely walk the streets alone at any hour.

How the prophets must have enjoyed describing the peace and the security and the freedom of the hereafter. And they do this in many places. Isaiah, for example, says there will be no lions there. And little children will lead them. Well, if there are lions there, they will “eat straw like

an ox”, and “little children will lead them.” Sometimes Isaiah says there will be lions—though not fearsome ones. And if there are lions, there will be no reason to be afraid. Zechariah gives a picture the Jews would love, because the family means so much to them. He says that in the city to come, the elderly “will sit with staff in hand for very age, and the boys and girls will play safely in the streets.” But not yet. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1, “The Conflict in God’s Family” recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

### Further Study with Ellen White

Satan’s work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God’s creatures are forever delivered from his presence and temptations. “The whole earth is at rest, and is quiet: they [the righteous] break forth into singing.” Isaiah 14:7. And a shout of praise and triumph ascends from the whole loyal universe. “The voice of a great multitude,” “as the voice of many waters, and as the voice of mighty thunderings,” is heard, saying: “Alleluia: for the Lord God omnipotent reigneth.” Revelation 19:6. {GC 673.2}

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. {DA 663.1}

It was the compassionate Saviour, who, anticipating the loneliness and sorrow of His followers, commissioned angels to comfort them with the assurance that He would come again in person, even as He went into heaven. As the disciples stood gazing intently upward to catch the last glimpse of Him whom they loved, their attention was arrested by the words: “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. Hope was kindled afresh by the angels’ message. The disciples “returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.” Luke 24:52, 53. They were not rejoicing because Jesus had been separated from them and they were left to struggle with the trials and temptations of the world, but because of the angels’ assurance that He would come again. {GC 339.2}

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more.—5T 740 (1889). {1MCP 251.3}

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.—GC 678 (1911). {1MCP 252.1}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, “I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, “This is the love of God, that we keep His commandments.” “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

Divine wisdom will order the steps of those who put their trust in the Lord. Divine love will encircle them, and they will realize the presence of the Comforter, the Holy Spirit. {OHC 324.6}

The faith that works by love and purifies the soul produces the fruit of humility, patience, forbearance, long-suffering, peace, joy, and willing obedience. {HP 109.6}

Genuine faith is followed by love, and love by obedience. All the powers and passions of the converted man are brought under the control of Christ. His Spirit is a renewing power, transforming to the divine image all who will receive it. {5T 219.4}

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning. {DA 311.2}

The righteousness which Christ taught is conformity of heart and life to the revealed will of God. Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. {DA 310.1}

As the representative of God, Christ appeared in human flesh. Though in the form of a man, He was the Son of God, and the world was given an opportunity to see how it would treat God. Christ declared, "He that hath seen me hath seen the Father" (John 14:9). But when He comes the second time, divinity is no longer concealed. He comes as One equal with God, as His own beloved Son, Prince of heaven and earth. He is also the Redeemer of His people, the Life-giver. The glory of the Father and the Son are seen to be one. . . . Then shall He shine forth "before his ancients gloriously" (Isaiah 24:23). {HP 357.4}

The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God's own image in the souls whom He has made. {COL 190.1}

We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. {5T 120.2}

Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Malachi 4:1),—Satan the root, and his followers the branches. . . . {DA 763.4}

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. {DA 764.1}

Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire. {GC 37.1}

It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. {SC 17.2}

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations. {FLB 353.3}

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. {Mar 307.4}

At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of "the judgment written." Thus the revelator, after describing the resurrection of the righteous, says: "The rest of the dead lived not again until the thousand years were finished." Revelation 20:5. And Isaiah declares, concerning the wicked: "They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days shall they be visited.*" Isaiah 24:22. {GC 661.2}

The earth looked like a desolate wilderness. Cities and villages, shaken down by the earthquake, lay in heaps. Mountains had been moved out of their places, leaving large caverns. Ragged rocks, thrown out by the sea, or torn out of the earth itself, were scattered all over its surface. Large trees had been uprooted and were strewn over the land. Here is to be the home of Satan with his evil angels for a thousand years. Here he will be confined, to wander up and down over the broken surface of the earth and see the effects of his rebellion against God's law. For a thousand years he can enjoy the fruit of the curse which he has caused. Limited alone to the earth, he will not have the privilege of ranging to other planets, to tempt and annoy those who have not fallen. {EW 290.1}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled.

Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,—here, when He shall make all things new, the tabernacle of God shall be with men, “and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—Immanuel, “God with us.” {DA 26.3}

Between the school established in Eden at the beginning and the school of the hereafter there lies the whole compass of this world's history—the history of human transgression and suffering, of divine sacrifice, and of victory over death and sin. Not all the conditions of that first school of Eden will be found in the school of the future life. No tree of knowledge of good and evil will afford opportunity for temptation. No tempter is there, no possibility of wrong. Every character has withstood the testing of evil, and none are longer susceptible to its power. . . . Restored to His presence, man will again, as at the beginning, be taught of God. {Mar 363.2}

Our lifework here is a preparation for the life eternal. The education begun here will not be completed in this life; it will be going forward through all eternity—ever progressing, never completed. {Mar 363.3}

Every right principle, every truth learned in an earthly school, will advance us just that much in the heavenly school. As Christ walked and talked with His disciples during His ministry on this earth, so will He teach us in the school above, leading us beside the river of living waters and revealing to us truths that in this life must remain hidden mysteries because of the limitations of the human mind, so marred by sin. {Mar 363.4}

The history of the inception of sin; of fatal falsehood in its crooked working; of truth that ... has met and conquered error—all will be made manifest. The veil that interposes between the visible and the invisible world will be drawn aside, and wonderful things will be revealed. {Mar 363.5}

Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {Mar 363.6}

There the redeemed greet those who led them to the Saviour, and all unite in praising Him who died that human beings might have the life that measures with the life of God. The conflict is over. Tribulation and strife are at an end. Songs of victory fill all heaven as the ransomed ones take up the joyful strain, Worthy, worthy is the Lamb that was slain, and lives again, a triumphant conqueror. {AA 602.1}

There, when the veil that darkens our vision shall be removed, and our eyes shall behold that world of beauty of which we now catch glimpses through the microscope; when we look on the glories of the heavens, now scanned afar through the telescope; when, the blight of sin removed, the whole earth shall appear in “the beauty of the Lord our God,” what a field will be open to our study! There the student of science may read the records of creation and discern no reminders of the law of evil. He may listen to the music of nature’s voices and detect no note of wailing or undertone of sorrow. In all created things he may trace one handwriting—in the vast universe behold “God’s name writ large,” and not in earth or sea or sky one sign of ill remaining. {Ed 303.4}

There the Eden life will be lived, the life in garden and field. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.” Isaiah 65:21, 22. {Ed 303.5}

There shall be nothing to “hurt nor destroy in all My holy mountain, saith the Lord.” Isaiah 65:25. There man will be restored to his lost kingship, and the lower order of beings will again recognize his sway; the fierce will become gentle, and the timid trustful. {Ed 304.1}

There will be open to the student, history of infinite scope and of wealth inexpressible. Here, from the vantage ground of God’s word, the student is afforded a view of the vast field of history and may gain some knowledge of the principles that govern the course of human events. But his vision is still clouded, and his knowledge incomplete. Not until he stands in the light of eternity will he see all things clearly. {Ed 304.2}

Then will be opened before him the course of the great conflict that had its birth before time began, and that ends only when time shall cease. The history of the inception of sin; of fatal falsehood in its crooked working; of truth that, swerving not from its own straight lines, has met and conquered error—all will be made manifest. The veil that interposes between the visible and the invisible world will be drawn aside, and wonderful things will be revealed. {Ed 304.3}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul. {Ed 307.4}

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think" (Ephesians 3:20) will be, forever and forever, the impartation of the gifts of God. {Ed 307.5}

There 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 pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15)—these help to constitute the happiness of the redeemed. {GC 677.1}

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {GC 677.2}

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar—worlds that thrilled with sorrow at the spectacle of human woe and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed. {GC 677.3}

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. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. {GC 678.1}

“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.” Revelation 5:13. {GC 678.2}

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love. {GC 678.3}

In the earth made new, the redeemed will engage in the occupations and pleasures that brought happiness to Adam and Eve in the beginning. The Eden life will be lived, the life in garden and field. “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.” Isaiah 65:21, 22. {PK 730.2}

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will appear new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects of study to call forth the powers of body and mind and soul. {PK 731.1}

The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. . . . God’s original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. “The righteous shall inherit the land, and dwell therein forever.” {ML 350.3}

Then we shall enjoy with Him all the glories of the world to come throughout the ceaseless ages of eternity. . . . There is nothing in the kingdom of God to disturb or annoy. This is the life that is promised to the overcomer—a life of happiness and peace, a life of love and beauty.... There is no sin, no distracting care, nothing to mar the peace of the inhabitant. {ML 350.4}

God created the earth to be the abode of holy, happy beings. That purpose will be fulfilled when, renewed by the power of God and freed from sin and sorrow, it shall become the eternal home of the redeemed. {AH 540.3}