

## Pine Knoll Sabbath School Study Notes

### Third Quarter 2019: *“The Least of These”*: Ministering to Those in Need

#### Lesson 2 “Blueprint for a Better World”

#### Read for this week’s study

Exodus 3:7; Matthew 22:37–40; Exodus 22:21–23; Deuteronomy 14:22–29, 26:1–11; Leviticus 25:9–23.

#### Memory Text

“ ‘You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord’ ” (Leviticus 19:18, NKJV).

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

- I. Introduction
- II. The God Who Hears
- III. The Ten Commandments
- IV. Slaves, Widows, Fatherless, Foreigners
- V. Second Tithing
- VI. The Year of Jubilee
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “With the creation of the people of Israel, God was now working with an entire nation. So, He set about giving them laws, regulations, festivals, and practices that would be a way to live so that those who were blessed by God would be able to bless others, as well. No doubt this principle still exists today.” (Sabbath afternoon)
2. In what sense are these God-given instructions a “blueprint”? How do later parts of the Bible treat and modify them?
3. After Genesis 3, sin moves from the individual to society – from a garden to the entire globe. From personal to public, from individual to society, from interpersonal conflict to creating a global empire that oppresses people and is in defiance of God. By the end of the first book of the Bible, evil becomes systemic & structural.
4. God always hears the cry of the oppressed – it is the nature of God! (Exodus 3:7) The cry inaugurates history – a new story unfolds. God brings rescue & redemption from sin and oppression. After their glorious rescue, God reminds His people that when they “hear the cry”, they are on God’s side. (Tuesday’s lesson)

5. What is the significance of God being portrayed in the Bible as the one who always hears the cry of the oppressed? What is the significance of the fact that Jesus had more to say about serving the poor than about prayer and being born-again together?
6. What can we learn from the tithing system given to the Israelites and how is that applicable to our own times? “Every third year, there was to be a special focus on sharing their blessings in their own community.” (Wednesday’s lesson)
7. What principles can be learned from Deuteronomy 26:1-11? How do we count our blessings today; come to the Lord with a “basket”? Why is it important to also remember the painful parts of our story and not to gloss over them? (Deuteronomy 26:6)
8. What lessons about the structures of society can we learn from the provision for the Year of Jubilee? (Thursday’s lesson) What all did it encompass and what was *not* included? Why do you think there is no conclusive evidence that it was ever practiced?
9. How can Jesus’ church safeguard, protect, and maintain the value of every human being regardless of gender, class, sexual orientation, ethnic group, or religion?
10. The problems of this world are too complex for simple solutions. But the fact that we cannot solve them does not mean we should do nothing. How can we become: A community of justice in a world of economic and ecological injustice? A community of generosity and simplicity (of having ‘enough’) in a consumer satiated world? A community of selfless giving in a world of selfishness?

### Thoughts from Graham Maxwell

All the law requires is that we love him and we love each other, and behave accordingly. If God changes his law, the quality of life in the hereafter would deteriorate. We do not wish him to change it! So eventually it will be written on our hearts, where a man does his thinking. It becomes thinking obedience, intelligent obedience. We don’t love because we’re told to; we love because we’re absolutely sold on this. We agree with God; we actually do love him, and love each other. {Graham Maxwell. Excerpt from the audio series, *The Larger View*, #2, recorded October, 1982, Monterey, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/2MMLVIEW>*

Rote, mechanical, legalistic, unthinking obedience implies a rote, mechanical, unthinking, legalistic, arbitrary God. And those who God chose to be his spokesmen to the world turned out to be the most serious perverters of the truth. To the extent that, when Christ came to set them right and give them a correct picture of God, it was his family, his Sabbath-keeping saints

in the Promised Land, who killed him rather than accept the truth. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #3, recorded February, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/3MMGALATIANS66>

In the foresight of God, he knew there was much yet to be done, and the questions about him and his government could not be answered until what the Bible calls “the fullness of time.” Jesus came when the time was ripe for the answers to be given. Before the Flood the world was wicked enough, but that wasn’t enough. When Jesus came, there was something on this earth the universe had never seen before. At last, God had a group of people who seemed to be willing to obey, believe the Bible, keep the Ten Commandments, everything else, and now God could show that if people obey him for the wrong reason, they can actually be his enemies. That’s the “fullness of time.”

Before the Flood, every man’s thoughts were wicked. And I think God moved, in that terrible way, to maintain contact with the human race. He even changed the whole nature of life here; the surface of our planet, the age of our lives. It’s a better thing that we don’t live a thousand years now. Seventy is long enough under the circumstances. Eternal life comes yet. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Genesis, recorded October, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

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

Well, consider how God gave the Ten Commandments. One day, you recall, he gathered his misbehaving children together at the foot of Sinai. He announced, “I want all the murdering to stop, and all the hating to stop. I want all the stealing, cheating, the lying, and the immorality to stop. I want you to stop going after other gods.” What an emergency in his family, when he had to ask his children to stop doing all those things! You recognize, of course, the Decalogue. It was added because of transgression.

Have you ever had to do this in your home? Some of you fathers might say in the morning at worship, say, next Monday morning before the children leave for school, “Now Billy, let us see if we all can make this a very good day in our family. Billy, when you are at school today, do you promise not to murder any of your friends?”

“Yes, Daddy, if you insist.”

“And Mary, do you promise not to steal any more while you are in school?”

“Well yes, Daddy, if you insist.”

Then you turn to your wife and say, “And when I am at work, please do not commit adultery again. Do you promise, wife?”

“Well yes, if you insist.”

If you do this in the morning, be sure not to leave your window open, or the neighbors will assume that terrible things are happening in your home. And you don’t think the devil mocked God for having to say to his children, “Please, I want all this to stop”?

The law was added because of sin. There was no need before sin entered the universe to say to the loyal angels, I want all this misbehavior to stop. They didn’t need a law to do what was right. They did what was right—because it was right. But here on this earth, the law was added because of sin. Of course when sin entered the universe, there came the first day when God had to speak of law. Then the first awesome day when God had to say that sin, rebelliousness, disorderliness, and lawlessness result in death.

But there are many dangers inherent in the use of law. One danger is that now that the law has been expressed, one will assume that doing right means merely obeying the rules, that sin is merely disobeying the rules. And that the penalty for breaking the rules is that the rule-giver will execute you.

But God does offer forgiveness and then he won’t have to execute you?

How has he made this possible?

Someone else paid the legal penalty, so it’s all right for God to forgive you.

What if you turn down the offer?

Then you will be painfully destroyed, perhaps more painfully because of your ingratitude.

You know how that understanding can lead to the obedience that springs from fear.

But if one takes the larger view of all sixty-six books, you see that what God really wants is not mere obedience to the rules: he wants us to do what is right because it is right. He wants the obedience that springs from love and trust and that is offered in the highest sense of freedom.

And what if I choose to go my own rebellious way? What will he do to me? He will sadly let me go, as he let his Son go. I will die and he will cry. But there is no need to be afraid. Those who watch me die will not serve him from fear having watched my sad end. God wishes that to be understood for all eternity.

{Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #11, “God’s Emergency Measures” recorded April, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/11MMCAG>*

“Love is the fulfilling of the law. He who loves his neighbor has fulfilled all law.” That’s not new in the New Testament! That comes right out of Leviticus and Deuteronomy. They understood it then.

But then we go from such a lofty thought to the fourteenth chapter. How do you understand the list of clean and unclean meats in the first half, or the advice not to boil a kid in its mother’s milk in the middle, and what to do with the tithe?

How did you interpret that, and has it made any difference, not to the way you live, but the way you regard God? Remember the words there? Verse 22:

You shall tithe all the yield of your seed [and so on. And verse 23], And before the LORD your God, in the place which he will choose, to make his name dwell there, you shall eat the tithe of your grain [and so on. Then verse 24]. If the way is too long for you, so that you are not able to bring the tithe, when the LORD your God blesses you, because the place is too far from you, which the LORD your God chooses, to set his name there, then you shall turn it into money, and bind up the money in your hand, and go to the place which the LORD your God chooses, and spend the money for whatever you desire, oxen, or sheep, or wine or strong drink, whatever your appetite craves; and you shall eat there before the LORD your God and rejoice, you and your household.

Have you been doing this? You’re not doing very well tonight. You don’t have the phylacteries on, and you’re not doing this either, all out of one book. We don’t stone our children when they are gluttonous, nor banish illegitimate children from our church, do we? And we let women speak in church, and a whole lot of other things. Are we being disobedient, or are we interpreting the Scriptures correctly? By the way, the *SDA Bible Commentary* on Deuteronomy is also very good. I think Deuteronomy was handled well. God wanted them to take this tithe and attend these religious services together. Was this the first tithe, or the second tithe? This is the second tithe, isn’t it—the one that was used for attendance at religious convocations. They shared this with each other and with the Levites. But he says, “If it’s too far to go, turn it into money and buy anything you like, but at least let’s keep in touch; rejoice before me.” {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Deuteronomy*, recorded November, 1981, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/9MMPOGIA66> (Part 1) <http://pkp.cc/10MMPOGIA66> (part 2)

## Further Study with Ellen White

If man had kept the law of God, as given to Adam after his fall, preserved by Noah, and observed by Abraham, there would have been no necessity for the ordinance of circumcision. And if the descendants of Abraham had kept the covenant, of which circumcision was a sign, they would never have been seduced into idolatry, nor would it have been necessary for them to suffer a life of bondage in Egypt; they would have kept God's law in mind, and there would have been no necessity for it to be proclaimed from Sinai or engraved upon the tables of stone. And had the people practiced the principles of the Ten Commandments, there would have been no need of the additional directions given to Moses. {PP 364.2}

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899). {7BC 942.12}

To His children today the Lord declares, "Be strong, . . . and work: for I am with you." The Christian always has a strong helper in the Lord. The way of the Lord's helping we may not know; but this we do know: He will never fail those who put their trust in Him. Could Christians realize how many times the Lord has ordered their way, that the purposes of the enemy concerning them might not be accomplished, they would not stumble along complainingly. Their faith would be stayed on God, and no trial would have power to move them. They would acknowledge Him as their wisdom and efficiency, and He would bring to pass that which He desires to work out through them. {PK 576.1}

Through the plan of salvation a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {TMK 366.4}

We are not to think of God only as a judge and to forget Him as our loving Father. Nothing can do our souls greater harm than this, for our whole spiritual life will be molded by our conceptions of God's character. . . . {TMK 262.2}

Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity (ST June 12, 1901). {7BC 934.25}

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}

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan’s temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus. . . . In Him there is inexhaustible fullness. . . . {AG 235.5}

God has given us every facility, every grace. He has provided the riches of heaven’s treasure, and it is our privilege to draw continually from this capital. {AG 235.6}

And while Christ opens heaven to man, the life which He imparts opens the heart of man to heaven. Sin not only shuts us away from God, but destroys in the human soul both the desire and the capacity for knowing Him. All this work of evil it is Christ’s mission to undo. The faculties of the soul, paralyzed by sin, the darkened mind, the perverted will, He has power to invigorate and to restore. He opens to us the riches of the universe, and by Him the power to discern and to appropriate these treasures is imparted. {Ed 28.3}

God’s healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists, the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. So it is in the spiritual realm. Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but whenever there is sin, there is the Saviour. It is Christ’s work “to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised.” Luke 4:18. {Ed 113.1}

Love's agencies have wonderful power, for they are divine. The soft answer that "turneth away wrath," the love that "suffereth long, and is kind," the charity that "covereth a multitude of sins" (Proverbs 15:1; 1 Corinthians 13:4, R.V.; 1 Peter 4:8, R.V.)—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become a very likeness and foretaste of heaven! {Ed 114.1}

All heaven has been looking on with interest, and ready to do whatever God might appoint, to help fallen men and women to become what God would have them. God will work for His children, but not without their cooperation. They must have indomitable energy, and a constant desire to become all that it is possible for them to be. {RC 296.3}

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. Through the merits of Christ man may be able to exercise the noblest powers of his being, and expel sin from his soul. . . . {TDG 124.2}

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. {SD 23.2}

God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him. None have fallen so low, none are so vile, but that they may find deliverance in Christ. The demoniac, in place of prayer, could utter only the words of Satan; yet the heart's unspoken appeal was heard. No cry from a soul in need, though it fail of utterance in words, will be unheeded. Those who consent to enter into covenant with God are not left to the power of Satan or to the infirmity of their own nature. {MH 93.1}

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His



faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them. {AA 532.2}

Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And He will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep His commandments." Psalm 78:7. {PK 377.1}

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distresses, He is making arrangements for our deliverance.—Letter 73, Feb. 1, 1905, to Drs. D. H. and Laretta Kress. {UL 46.6}

The Lord's care is over all His creatures. He loves them all and makes no difference, except that He has the most tender pity for those who are called to bear life's heaviest burdens. {FLB 63.2}

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. {8T 19.1}

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." Revelation 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Isaiah 54:10. {DA 483.1}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. {MH 419.1}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ. {MH 419.3}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

When Christ ascended to heaven, the sense of His presence was still with His followers. It was a personal presence, full of love and light. . . . {FLB 62.5}

Henceforth through the Spirit, Christ was to abide continually in the hearts of the children. Their union with Him was closer than when He was personally with them. The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, “marvelled; and they took knowledge of them, that they had been with Jesus.” Acts 4:13. All that Christ was to the disciples, He desires to be to His children today. {FLB 62.6}

Christ is represented as stooping from His throne and bending earthward to send help to every needy soul who asks Him in faith. {TMK 260.5}

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy’s power. The Lord Jesus never forsakes any soul that puts his trust in Him. {UL 150.4}

God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless and deceived to be overcome by the enemy. And if those who have enlisted in the army of Christ will put on the whole armor of God, and wear it, they will be proof against all the assaults of the enemy. Those who really desire to be taught of God, and to walk in His way, have the sure promise that if they feel their lack of wisdom and ask of God, He will give liberally, and upbraid not. {FE 299.2}

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, “Follow Me,” and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, “My sheep hear My voice, and I know them, and they follow Me.” He cares for each one as if there were not another on the face of the earth. {DA 480.1}

Satan is ever at work endeavoring to pervert what God has spoken, to blind the mind and darken the understanding, and thus lead men into sin. This is why the Lord is so explicit, making

His requirements so very plain that none need err. God is constantly seeking to draw men close under His protection, that Satan may not practice his cruel, deceptive power upon them. He has condescended to speak to them with His own voice, to write with His own hand the living oracles. And these blessed words, all instinct with life and luminous with truth, are committed to men as a perfect guide. {PP 503.3}

Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven, . . . whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance. {GC 493.1}

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. {1SM 235.1}

There was but one hope for the human race—that into this mass of discordant and corrupting elements might be cast a new leaven; that there might be brought to mankind the power of a new life; that the knowledge of God might be restored to the world. {Ed 76.1}

Christ came to restore this knowledge. He came to set aside the false teaching by which those who claimed to know God had misrepresented Him. He came to manifest the nature of His law, to reveal in His own character the beauty of holiness. {Ed 76.2}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

Christ came to demonstrate the value of the divine principles by revealing their power for the regeneration of humanity. He came to teach how these principles are to be developed and applied. {Ed 77.1}

When one surrenders to Christ, the mind is brought under the control of the law; but it is the royal law, which proclaims liberty to every captive. By becoming one with Christ, man is made free. Subjection to the will of Christ means restoration to perfect manhood. {MH 131.1}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing. {SC 77.1}

The life of Christ was a life charged with a divine message of the love of God, and He longed intensely to impart this love to others in rich measure. Compassion beamed from His countenance, and His conduct was characterized by grace and humility, love and truth. {OHC 366.4}

What a wonderful reverence for human life Jesus expressed in His life mission! He stood not among the people as a king, demanding attention, reverence, service, but as one who wished to serve, to uplift humanity. He said He had not come to be ministered unto but to minister. . . . {OHC 176.3}

The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ. {COL 384.1}

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance. {COL 384.2}

Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus as we become partakers of the divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is heaven's way of administering saving power. {6T 456.3}