

Pine Knoll Sabbath School Study Notes

Third Quarter 2017: *The Gospel in Galatians*

Lesson 8 “From Slaves to Heirs”

Read for this week’s study

Galatians 3:26–4:20; Romans 6:1–11; Hebrews 2:14–18; 4:14, 15; Romans 9:4, 5.

Memory Text

“So you are no longer a slave, but a son, and if a son, then an heir through God” (Galatians 4:7, ESV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Our Condition in Christ (*Gal. 3:26–29*)
- III. Enslaved to Elementary Principles
- IV. “God Sent Forth His Son” (*Gal. 4:4*)
- V. The Privileges of Adoption (*Gal. 4:5–7*)
- VI. Why Turn Back to Slavery? (*Gal. 4:8–20*)
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “Paul tells the Galatians that they should not live and act as slaves but as the sons and daughters of God, with all the rights and privileges thereof.” (Sabbath afternoon)
2. “As his convictions of sin deepened, young Martin Luther sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring by fasting, vigils, and scourgings to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. He was, he had said later, a pious monk who strictly followed the rules of his order, and yet he found no peace within. ‘If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it.’ Yet it didn’t work for him.” (Sabbath afternoon)
3. Can you relate to that? Have you had experiences where something that everybody else found normal, did not work for you? Or perhaps you found something deeply problematic that others felt made perfect sense? What is the solution for this?

4. Sunday's lesson deals with *Our Condition in Christ*. What is the significance of Galatians 3:25-26? Paul's basic point is about the story of Israel between the time of Moses and the coming of the Messiah. During this time, Israel was still a child and needed special babysitters looking after him. Once the child has grown up – with the coming of the Messiah, Israel was at last God's grown-up child.
5. What is the significance of 3:26: "For you are all children of God through the faithfulness which is in the Messiah, Jesus"? Jesus came and he was not a legalist. He had a grown-up relationship to the Father and to the law. This gift, this demonstration about God and reality, enables a change in the story—God rescuing us.
6. What role does baptism play in all this (3:27)? It is an outward sign that any person, no matter what their ethnic background is a full and complete member of God's family. Notice that baptism into Christ [the Messiah] is the doorway to the single family God promised to Abraham. It is a matter of belonging to a particular community, the new royal family, Messiah's people. Notice the emphasis on a community picture, not an individual inner experience (however important that is).
7. Those who are baptized have thus "put on" the Messiah. They are the Messiah's family. What are the implications of this for infant baptism? What is the significance of this "changing of the clothes" metaphor? For whose benefit is it, and what are the consequences?
8. The lesson does not mention or discuss Romans 3:28, one of the most significant texts of the whole New Testament. It deals with the far reaching consequences of the death of Jesus, not only for our personal life but also for our social interactions. A Pharisee would pray each morning: "I thank Thee, God, that I am not a Gentile, not a woman, and not a slave." Why is this text therefore so important?
9. The rest of the lesson deals with Galatians 4:1-11. Here Paul seeks to convince the Galatians that they do not need legalism in order to live the Christian life, as they have all they need in Jesus Christ.
10. One of the tragedies of legalism is that it gives the appearance of spiritual maturity, when in reality it keeps the believer in spiritual infancy. The old human nature is attracted to the Law, because it tells you to do certain things and measures external results. When people start measuring themselves and their achievements, they get a sense of accomplishment and pride. It seems they are going forward when they are just regressing.
11. In the Roman world, the children of wealthy people were cared for by slaves. No matter how wealthy a father was, his infant son could not really enjoy that wealth. In fact, the son was not much different from the servant who guarded him. The son was commanded by the servant; the servant was commanded by the father (master of the house).

12. The solution for this situation, according to Paul, is the act of God in a new Exodus and 40 days later by giving his Spirit to turn his children in their innermost beings from slaves to mature children.
13. The last section (vs. 8-11) deals with Galatian Christians. They have come out of the 'Egypt' of idolatry and worshipping false gods, but now they look at the wide and worrying world of freedom and they don't like what they see. They are determined to return once more to the world where life seems safer, more regulated, where you know where you are: to the life of slavery.
14. They are insisting on keeping the Jewish festivals ("days, months, seasons and years", v. 9) which Paul pointed out should be for individual Christians to decide as a matter of personal preference (Romans 14:5-6). These festivals pointed to the great act of redemption that God had promised and had already accomplished. If the future arrived in Jesus, how can they insist that everybody keep them, as if God has not done what he said he would? The whole point of the gospel is that God gave Jesus.
15. The question for each one of us is: Is my life moving forward into liberty and maturity, or backward into bondage and childishness? The central call for Christians today is the call to find true freedom in knowing God and being known by the true God, whose character and action we will study for all eternity. It is easier to rule our life by being enslaved to the old line-up of racial, tribal, or gender identity, geographical, territorial or denominational loyalty, or demands of money, sex and power. It is much harder to keep learning, living in true freedom, humanness and community with others. But God has acted; we have tasted his goodness in the effects of his salvation. Going back is not only denying our Christian experience, but a denial of God himself.

Thoughts from Graham Maxwell

Recommended Listening: The entire series by Graham Maxwell on the book of Galatians is available at <http://pkp.cc/MMGALATIANS66>

It was incredible to Paul that so many early Christians, recently released by the truth from the worship of false gods, seemed so ready to return to the indignity and fear of their former bondage.

"O you dear idiots of Galatia," he wrote, . . . "who has been casting a spell over you?"

"It is because you really are His sons that God has sent the Spirit of His Son into your hearts to cry "Father, dear Father." You, my brother, are not a servant any longer; you are a *son*. And, if you are a son, then you are certainly an heir of God through Christ. At one time when you had

no knowledge of God, you were under the authority of gods who had no real existence. But now that you have come to know God, or rather are known by Him, how can you revert to dead and sterile principles and consent to be under their power all over again?" Galatians 3:1; 4:6-9, Phillips.

What more could God say to assure us of the relationship he desires? It is true that God asks for our faith and obedience, our submission to his Spirit of truth—but not to deprive us of freedom.

For God would give us a new world where all will be safe and free, where all are led by His Spirit, where all love and all speak the truth. There at last we shall find full freedom.

"Live life, then," Paul wrote, "with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of these days. Don't be vague, but .firmly grasp what you know to be the will of God. Don't get your stimulus from wine ..., but let the Spirit stimulate your souls." Ephesians 5: 15-18, Phillips. {Maxwell, A. Graham. *I Want to be Free*, 53-54. Mountain View, California: Pacific Press Publishing Association, 1970}

When a person is converted, when he is won back to trust, and the whole marvelous procedure of healing begins, the change is so great, that it is like being born all over again. Jesus said this to Nicodemus. You remember the famous words in John 3:3: "Jesus answered, 'I am telling you the truth: no one can see the Kingdom of God [unless he be forgiven? No], no one can see the Kingdom of God unless he is born again.'" (GNB)

You remember Nicodemus' comment. He thought that was almost too much. That is how great the change is. That's why Paul interpreted baptism the way he did. He said baptism by immersion most appropriately symbolizes how great this change is. Look at the familiar verse in Romans 6:4: "By our baptism we were buried with him in death, in order that, just as Christ was raised from the dead by the Father's glorious power, we also should live an entirely new life." (Weymouth)

You can see why baptism by immersion represents this best. Besides, that is the meaning of the word "baptize." That word is even used for washing the dishes in the Bible. It doesn't do much good just to sprinkle them a little—though our children might try that short cut sometimes. The word means to dip, to immerse. And I thought I should include how this was recognized by members of other churches, particularly scholars in the Roman Catholic Church. Do you see right underneath, where it says Romans 6:3 and 4 footnote? Before we read it, do you see the names at the end, Kleist and Lilly? Lilly is a Roman Catholic priest. Kleist is a Jesuit monsignor. Good scholars. Beautiful translation! This is their footnote in a Roman Catholic New Testament:

St. Paul alludes to the manner in which baptism was ordinarily conferred in the primitive Church, by immersion. [Why? Because] The descent into the water is suggestive of the descent of the body into the grave, and the ascent is suggestive of the resurrection to a new life.

Could it be said much better than that? That is why many Christians still symbolize the newness of this experience, the beginning of the healing, by baptism by immersion. Of course, at this stage, the Christian is just a beginner. Paul calls him a babe in the truth, who needs a great deal of protection. Yet even at that beginning stage, God treats us as if we had never sinned, as if we had always been his loyal children. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14, “God Can Completely Heal the Damage Done” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

But how does one read the Bible in order to learn the truth about God—to find the answers to our questions and whether or not he is worthy of our trust? Should we go through the book and collect statements, sometimes known as key texts? And I’m not going to make light of key texts; I wish I knew five thousand more! But key texts, statements, are claims. And God does not ask us to believe mere claims. God is love. God is this. God is that. Those are claims. Where is the evidence? The evidence is in between the key texts. The evidence is in the stories. And we adults do a very strange thing. We collect the claims—and give the evidence to the children, and hope they understand how Samson, filled with the Holy Spirit, could kill a thousand men with the jawbone of an ass! We may not know what that means, but we hope the little dears will be able to understand it clearly.

Children are willing to accept statements and claims. “My daddy says, and I believe it.” As adults we demand evidence. As the children grow up they become more demanding of evidence. Why do we give the evidence to the children while we collect the claims? Give the claims to the children, and we take the stories back. It’s time that we read the stories that the children spend so much time telling to each other after hearing them in grade school or church. The stories are the demonstration of the truth about our God. The key texts are the summaries of the meaning. They really are more like claims. So to know God better, to determine whether he is worthy of our trust (which is our privilege in the great controversy), I believe as adults we have to read all sixty-six books and ask of every story, teaching, and event, what does this tell me about my God? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, “God’s Way of Restoring Trust” recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

If you were ever asked to explain why you obey God (assuming that you do), what answer would you give? Would you say, “I do what I do as a believer, because God has told me to and he has the power to reward and destroy.” Is that why you don’t lie and murder? Nothing wrong in those things themselves, but it upsets God when you do that—and that is a dangerous thing to do.

This might be all right for a beginner or for a little child, but it makes God’s laws seem so arbitrary. They have no sense in themselves. That kind of obedience does not speak well and truly about our God.

Would you rather say, “I do what I do as a believer, because God has told me to, and I love him and want to please him.” Is that why you don’t steal or commit adultery? It is not that you see anything wrong in these things in themselves; it’s just that God doesn’t like it when we do that. He has been so good to us, surely we owe it to him to do the things he has asked us to do, whether they make sense or not.

Again this does not speak well of God. It might be a little improvement from obeying out of fear or desire for reward. But it still smacks of arbitrariness. It still does not speak well of God, though that is often thought to be the antidote for the first one.

Could you say this? “I do what I do because more and more I am finding it to be right and sensible to do so. How I admire and revere the one who so advised me and even commanded me in the days of my ignorance and immaturity,” hastening to add, “being still somewhat ignorant and immature, I am willing to listen to this God and to heed his commandments when he asks me to do something beyond my present understanding.” That says that God is not arbitrary, but that everything he has asked us to do makes such good sense, we should want to do it anyway. If you can say that, then truly God’s law is not a threat to your freedom, and you thank Him for it.

James is thought to be the legalist among the Bible writers. But look at James 2:8, 12: “If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right. Speak and act as those who are going to be judged by the law that gives freedom.” (NIV) That is James; and even Luther didn’t understand him that way. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #12, “God’s Law is No Threat to Our Freedom” 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/12MMCAG>*

No event of creation week had dealt with this most serious charge, that God had lied to his children when he warned that the consequence of sin is death. Nothing during creation week, eloquent as it was, dealt with that most serious charge.

God waited thousands of years to answer that question. Finally, in the fullness of time, God sacrificed himself in the Son, to demonstrate the truthfulness of his word. As we considered two Friday evenings ago, he did not ask us to prove the truthfulness of his word. He could have, by leaving us to die. Instead, he came himself and died that awful death.

And Jesus knew why he was dying. He put it all in the larger view of the great controversy. He knew about Satan's charges. So as he died, he said, "It is finished." Just as God, at the end of creation week, said, "I've finished the work for this week."

But when Jesus died on the cross he said, "We finished it all." For the most important answer to the most devastating accusation had been given at such infinite cost. Look at John 19:30: "It is finished." (KJV)

What was finished? Look at John 17:4: "I have finished the work which you have given me to do." (New KJV)

His work was to reveal the character of God to angels and to men. On Friday evening, when Jesus died at the end of crucifixion week, all the major questions in the great controversy had been answered and all of Satan's charges against God had been met. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #10, "The Reminder of the Evidence" recorded March, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/10MMCAG>*

Lou: You've talked of Jesus as our example in this series on Conversations About God. We've had several questions come in raising the question about his perhaps having an advantage over us. How could he be regarded as our example if he did have such an advantage? Let me just refer to a couple of these. "When Christ came to the world and took on human flesh, did he take on sinful flesh in essence or vicariously?" The question of Jesus and his humanity, what was his humanity, I think ties in here in an important way. Would you comment briefly on that one?

Graham: Well, I'll cite Paul for that. He said, "Christ came in the likeness of sinful flesh to deal with sin." I think really what's behind this is, can we really look to Jesus as an example of the perfection that we should have? But was he exactly like us? There are some interesting differences. He was born of the Holy Spirit. And I might be sixty-five before I'm born of the Holy Spirit. So when I'm reborn, I've got sixty-five years of bad habits to fight with for the rest of my life. Jesus never acquired a bad habit. The only way you can get a bad habit is to do something bad, which he never did. And you say, "Well, then he's not an example for me." How low do we want him go? Do we want him to wallow in the gutter as a wino, so that he can be an example as to how you can get out of the gutter? I don't want Jesus to be more and more like me. I want to be more and more like him. So he came in human form in the likeness of sinful flesh using no

power that is not available to us. And he showed that even little boys can be good. And you can grow up good like that.

And you say, “Well, I had bad habits.”

“Look,” he says, “I’m your Physician; I understand. I’ll be very patient. And I guarantee I’ll help you get over all of those things. Just trust me.”

So how many things do we want him to do more than he did? He’s enough of an example to show how we could have lived. Well, we didn’t. What will he do with us now?

He’s the physician, and he knows exactly what it’s like to go through what we are going through. And so you can count on him to be patient. You say, “Well, I guess that means the Father isn’t just as patient.” No, Jesus came to show how patient the Father, Son, and Holy Spirit are. I think sometimes we run into problems when we raise the wrong questions about what he came to tell us, what he came to show us. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, “God Can Completely Heal the Damage Done” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

There is one other thing in that passage though that I jotted down. That’s one of the most important paragraphs in these last three chapters. It says that Christ came born under the law to redeem those who are under the law. Isn’t that a clear illustration that to be under the law does not mean under the condemnation of the law? Did Jesus come under the condemnation of the law? He’d never broken it. So it obviously has another meaning. You can also drop the articles in front of law, and say “when the time had fully come, God sent forth his Son, born of woman, born under law, to redeem those who were under law.” Not under any particular law. Do remember in Romans where Paul says we’re not under law, but under grace? Christ came and met them where they were, at all different levels of experience in their relationship with God under law. He met a few, I think, who were under grace, and what a pleasure it must have been for him to associate with those who realized that they were under the governorship of a gracious God. But those who were under law, he met them, and to be sure that nothing stood between them as a hindrance to their acceptance, he was circumcised, wasn’t he? He didn’t preach until he was 30; if he had started sooner, they would not have treated him with respect. A speaker didn’t begin his ministry until he was 30. In every way he tried to meet them exactly where they were. Do you remember the quotations I read, I think it was last time, where Ellen White *repeatedly* says that when Jesus came to bring the good news, he always met people where they were? If they were under law, he met them under law. And Paul again, who imitated Christ, says, “I’m all things to all men, that by all means I may save some.” And I think the message is the same. {Graham Maxwell. Excerpt from the audio presentation, Galatians,

#5, recorded March, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/5MMGALATIANS66>*

Further Study with Ellen White

Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. {SC 52.2}

The parable tells you how the wanderer will be received: “When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” Luke 15:18-20. {SC 53.2}

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by His prophet, “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.” Jeremiah 31:3. While the sinner is yet far from the Father’s house, wasting his substance in a strange country, the Father’s heart is yearning over him; and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to his Father’s heart of love. {SC 54.1}

The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit is an assurance that, if you will claim Their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ’s yoke and learn in His school His meekness and lowliness. {6T 99.1}

Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. {5BC 1131.1}

But thirty years was all that the world could endure of its Redeemer. For thirty years He dwelt in a world all seared and marred with sin, doing the work that no other one ever had done or ever could do (ST Feb. 15, 1899). {5BC 1131.2}

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow

that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character.

{RH, November 17, 1891 par. 6}

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul.

{RH, November 17, 1891 par. 7}

Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,—to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, “I have manifested thy name.” “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” When the object of his mission was attained,—the revelation of God to the world,—the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan’s deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God

could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

When Christ came into the world,—the Son of God and the Son of man,—He was not understood by the people of His time. Christ stooped to take upon Himself human nature, that He might reach the fallen race and lift them up. But the minds of men had become darkened by sin, their faculties were benumbed and their perceptions dulled, so that they could not discern His divine character beneath the garb of humanity. {5T 746.3}

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. No man has seen God at any time except as He is revealed through Christ. . . . {8T 265.2}

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 reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. . . . {8T 265.5}

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them. {8T 266.1}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

All who have been born into the heavenly family are in a special sense the brethren of our Lord. The love of Christ binds together the members of His family, and wherever that love is manifest there the divine relationship is revealed. . . . {AG 54.5}

Love to man is the earthward manifestation of the love of God. It was to implant this love, to make us children of one family, that the King of glory became one with us. And when His parting words are fulfilled, "Love one another, as I have loved you" (John 15:12); when we love the world as He has loved it, then for us His mission is accomplished. We are fitted for heaven; for we have heaven in our hearts. {AG 54.6}

To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as His children will reveal Christlike love for one another. They will live and work for one object,—the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. "By this shall all men know that ye are my disciples, if ye have love one to another." . . . {SD 293.3}

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing of Christlike deeds. This is the most wonderful witness that can be borne in favor of Christianity, and will win souls to the truth. . . . {SD 293.4}

Those who accept Christ as their personal Saviour are not left as orphans, to bear the trials of life alone. He receives them as members of the heavenly family; He bids them call His Father their Father. They are His “little ones,” dear to the heart of God, bound to Him by the most tender and abiding ties. He has toward them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness as the divine is above the human. {DA 327.2}

All who choose Christ’s kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God’s providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God’s children are never absent from His mind. {DA 313.3}

God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him? {COL 142.1}

Recommended Reading: *Desire of Ages* Chapter 3 – “The Fullness of the Time”

<https://egwwritings.org/>