

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2018: *Oneness in Christ*
Lesson 8 Unity *in Faith*

Read for this week's study

Acts 4:8-12; Acts 1:11; Matthew 25:1-13; Hebrews 9:11, 12; Exodus 20:8-11; 1 Corinthians 15:51-54.

Memory Text

“ ‘Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved’ ” (Acts 4:12, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Salvation in Jesus
- III. Second Coming of Christ
- IV. Jesus' Ministry in the Heavenly Sanctuary
- V. The Sabbath
- VI. Death and Resurrection
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. What is your understanding of “unity in faith”? In what ways do you see this unity concept relevant and demonstrated as we look at our lives and community today? What are the dangers of misunderstanding the goal?
2. “This week we look at some essential biblical teachings that make us Adventists and that shape our unity in faith.” (Sabbath Afternoon)
3. “Although as Seventh-day Adventists we have much in common with other Christian bodies, our set of beliefs form a unique system of biblical truth that no one else in the Christian world is proclaiming. These truths help define us as God’s end-time remnant.” (Sunday’s lesson) Is the uniqueness of Adventism inherent in the doctrines that we preach? If the doctrines are so important in the process of salvation, why did the Bible come to us as a story and not as a set of cerebral, propositional doctrines?

4. What does 'Salvation in Christ' mean? How was our memory text understood throughout the centuries? Does it mean that if people do not pronounce the anglicized version of 'Jesus', they cannot be saved?
5. What is the significance of the Second Coming of Christ in: a) the early Church; b) 19th century Christianity; c) today? Can you see and explain the difference it makes in everyday life?
6. What is the significance of Jesus' Ministry in the Heavenly Sanctuary in: a) the early Church; b) 19th century Adventism; c) today?
7. The early church taught that before Jesus can reign as a King, he must function as a Priest. How does that bring together some important and sometimes neglected aspects of the Old Testament understanding of what God is doing to restore what went wrong?
8. "The ministry of cleansing the sanctuary is also based on Jesus' shed blood. The atonement performed on the Day of Atonement foreshadowed the final application of the merits of Christ to remove the presence of sin and to accomplish the complete reconciliation of the universe into one harmonious government under God." (Tuesday's lesson) What is this all about? Can we explain it without the 'dark speech'?
9. The lesson for Wednesday is about "Sabbath". Sigve Tonstad in his book *The Lost Meaning of the Seventh Day* shows that traditionally Adventists anchored their teaching of Sabbath in the Decalogue, but that we have a much stronger case, if we anchor it in Creation. Why is it so?
10. "The apostle Paul makes it clear that God bestows immortality upon people, not at the moment of death, but rather at the resurrection, when the last trumpet will sound. While believers receive the promise of eternal life at the moment they accept Jesus as their Savior, immortality is given only at the resurrection." (Thursday's lesson) What is the significance of this? How would you answer the perennial question of the contemporary young generation: So what?

Thoughts from Graham Maxwell

Suppose you had to keep rat poison (we're having a lot of trouble with rats now). So you had to keep rat poison in your house, and you have a young son. And if he touches it and then eats it, he could be very sick, even die. So you say, "Son, don't touch that rat poison." I'm going to put it on the highest shelf, the high and locked cupboard. A little later you hear a crash in the garage, and you run out, and there's your son lying on the floor. He's taken the rat poison and he's dying. Would it do any good to say, "Son, I forgive you, I forgive you!" He would just die forgiven, that's all. It wouldn't keep him from dying. Nor would it do any good to say, "Son, I

don't want you to die, so let me drink the rat poison." And you both die. The boy doesn't need forgiveness. He needs an antidote. He needs healing. But God didn't wait for that.

God has said, "You really don't take me seriously, do you, that sin is like a poison and will lead to your death? Let me take the poison." And Jesus dies. And we, like the son, say, "Dad, it's real, isn't it! And nobody's killing you. Sin is really a poison, and you are dying. I will take you seriously from here on."

The beauty is that God then was able to take his life back and come out living. I've made my point. There's still no legal requirement in that. There's an awesome truth to be revealed. There's nothing arbitrary in this thing. God does not want us to poison ourselves. We need healing. Better heed the warning. The results of sin is death, and don't do this thing. {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>*

For hundreds of years, justification, and propitiation, and sanctification, and atonement, and imputed and imparted righteousness, and all these complex terms (many of them heavy with Latin etymology), have only served to make the plan of healing and salvation more and more complicated. In fact, the plan of salvation can be spelled out in such complex detail that only a few initiates who understand this terminology really seem to have a grasp of what's going on. I think that's a gross perversion of the truth. Now—I should take that back a little. Grammarians do that with language; you know how they can spin it out. I have a grammar of the New Testament that must be five inches thick and it's only one of scores of grammars, very complex. And the Greeks have been talking Greek without reading that volume all these years. It's the same way with salvation. Children have been won back to faith and trust in God. And he's forgiven them. And they've had peace with God. And they've grown up to be trusting boys and girls, and men and women. And they'll be saved in his kingdom, and they've never heard the words justification, sanctification, propitiation, expiation, dispensation, glorification, and they don't know the difference between imputed and imparted righteousness, none of those terms. You see, some of them only listened to Jesus and they've never heard Paul.

Did you ever stop to think that Jesus never used those words? Do you mean that Jesus didn't understand the *plan of salvation*? No one was saved under the ministry of Christ?

Jesus would say, "Come unto me, and let me save you and heal you. Trust my Father." He said a lot about repentance, a lot about trust, a lot about forgiveness and being healed. He never talked about justification, sanctification, propitiation, expiation. He never used those words.

Don't tell me Jesus had to read Paul later on to learn about the plan of salvation!—and this isn't minimizing Paul. I think it's just to warn us that Paul's description is not the only description of

the plan of salvation. Paul under inspiration described the plan of salvation magnificently, to a special audience who would understand these terms. Jesus talked to another audience. He talked about vines, he talked about agricultural things. He didn't talk about law courts and law terminology.

So now we are in Romans, and we're going to use these terms, but let's remind ourselves constantly that one can be won back to faith in God without ever hearing one of these words. And I love to teach a class in righteousness by faith without using one of them, for weeks on end. And then when we've agreed that the everlasting good news about God shows that he's worthy of our trust and faith—he stands ready to forgive, accept, and heal us; he wants us to have peace and be comfortable in his presence, and it only makes sense to listen to such a God and obey his advice and commands on every subject! Only when that's all over do we say, "Now, let's see if we can sprinkle these terms along through here." You could have the experience without ever using them. Let us not be tyrannized by theological terminology, especially terminology that Jesus never used. But then let's be grateful (to be sure) that inspiration brought us Romans. To me, it's the greatest book to explain all of this. But I don't want to be tyrannized by the terms. {Graham Maxwell. Excerpt from the audio series Romans, chapter 3, recorded October, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

[http://pkp.cc/5MMROMANS66 \(Part 1\)](http://pkp.cc/5MMROMANS66) [http://pkp.cc/6MMROMANS66 \(Part 2\)](http://pkp.cc/6MMROMANS66)

But if we really want to know about God, what God is really like, then it would mean everything in the world to believe and understand that the one who came to this earth and walked among us was that God. And so, when Jesus was here, and we realize it's God, and you watch him treat sinners so graciously, did anybody intercede with Jesus to forgive somebody? No. Nobody had to plead with him to forgive, ever. It was in his heart to forgive. No one had to plead with him. But somebody has to plead with the Father, right? If Jesus is fully God, as emphasized in all these passages, and nobody had to intercede with him, then we know no one has to intercede with God. "In that day you will ask in my name; and I do not say to you that I shall pray the Father for you" (RSV) "You know, if you've seen me you've seen the Father. And you realize the implications to this? There's no need for me to intercede with the Father when I get up there, for the Father's just like me. In fact, I am God." And Jesus said in John 12:45 and 14:9, both, "if you have seen me, you have seen the Father. If you trust me, you trust the Father." And the incredible thing is that that gentle person who walked around Palestine the way he did, and was so incredibly gracious, even to the one who would betray him in the end; he was fully God. And that's the way God treats people. So don't wonder if the one up there is still learning how to behave as graciously as the Son. That's a terrible thing to think about! {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Ephesians and Colossians, recorded

May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

As friends of a friendly God, the disciples were encouraged to present their own requests directly to the Father. It was not necessary for Jesus to do this for them.

They were, however, to “ask in my name,” Jesus said. This was not to suggest that if God did not hear the name of his Son, he would be less willing to grant requests. The mention of the name of Jesus expresses grateful recognition that if the Son of God had not shown us the truth about his Father, we would not know how we could approach him. We might not even want to.

In this sense, we have indeed needed someone to “mediate,” to “intercede,” to “intervene,” all Latin-based words meaning respectively “to be in the middle,” “to go between,” “to come between.” Every time we pray in Jesus’ name, we thank God for Christ our Mediator, who came to bridge the gap between us and God and bring us the truth about our loving heavenly Father.

Because of Jesus, we know that we can talk with our heavenly Father “as one speaks with a friend.” There is no need for some other friend between, for God himself is our Friend.

{Maxwell, Graham. *Servants or Friends*, 76-77. Redlands, California: Pine Knoll Publications, 1992.} <http://www.pineknoll.org/graham/sof/chapter6.html>

It indicates in scripture that one of his functions, standing there before this heavenly scene in such brilliance and glory, is intercession. He is our advocate, our intercessor.

Now with whom would he be interceding? Commonly we have ventured to suggest that he’s interceding with the Father. Does that mean that the Son has to plead with the Father to forgive us? In that case, does it mean that the Son loves us more than the Father?

Didn’t Jesus very specifically state that would not have to pray the Father for us? You remember in John 16:26 he said, “In that day you will ask in my name [and we should, not as the final phrase of every prayer, because that’s the way to stop a prayer. To pray in Jesus name is to pray in recognition that if Jesus had not done what he has done, we wouldn’t even know the Father. We wouldn’t even want to approach him. So he says,] In that day you will ask in my name, but I say *not* unto you that I will pray the Father for you [why not?]. For the Father himself loves you.” Now, nothing can violate that. Besides, he said that “If you’ve seen me, you’ve seen the Father.” The Father is just as loving as the Son.

COMMENT: The devil’s the one that’s condemning us.

Very much so. Besides, who so loved the world that he gave his only Son? Who was in Christ reconciling the world unto himself? Who sacrificed himself in the Son? Oh, that stunning statement, “Who was crucified with the Son?” How would we dare say that the Son has to beg the Father to forgive us? Is it that the Son understands us better than the Father? Because, by becoming a human he came to see our weaknesses first-hand, and how difficult it is to resist temptation? Do we want to limit the knowledge of God? Does not the Father understand us just as well as the Son?

Well, if we should eliminate the need for Christ to intercede with the Father, would you recommend the Holy Spirit as needing to be interceded with? How about Romans 8:26, 27? Does not the Holy Spirit himself intercede for us with unspeakable yearning? The basis of the whole good news is that all three members of the Godhead are equally on our side. One does not have to persuade another member of the Godhead. And all three members of the Godhead are working for us in the judgment. If that’s true, then why does the Bible say that Christ is our intercessor, and intercedes for us? What specifically does, and a number of you have already mentioned how this does make sense. We have an enemy, but he is not a member of the Godhead. {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #15 “What is Christ Doing in the Heavenly Sanctuary—Especially Since 1844?”, recorded April, 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

Recommended Listening:

Faith, Righteousness and Salvation, #15 “What is Christ Doing in the Heavenly Sanctuary—Especially Since 1844?” is available at:

<http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

Further Study with Ellen White

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour’s life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man’s redemption. {SC 21.2}

Up to the time of Christ’s first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ’s mission on the earth was to reveal to

men that God was not a despot, but a heavenly Father, full of love and mercy for His children. {18MR 112.4}

Looking upon man, God saw his desperate rebellion, and He devised a remedy. Christ was His gift to the world for man's reconciliation. The Son of God was appointed to come to this earth to take humanity and by His own example to be a great educating power among men. His experience in man's behalf was to enable men to resist Satan's power. He came to mold character and to give mental power, to shed abroad the beams of true education, that the true aim of life might not be lost sight of. The sons of men had had a practical knowledge of evil; Christ came to the world to show them that He had planted for them the tree of life, the leaves of which are for the healing of the nations. {CT 33.3}

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. {FLB 129.2}

If you take even one step toward Him in repentance, He will hasten to enfold you in His arms of infinite love. His ear is open to the cry of the contrite soul. The very first reaching out of the heart after God is known to Him. Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered or the yearning of the heart made known, grace from Christ goes forth to meet the grace that is working upon the human soul. {FLB 129.3}

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}

Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will

not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love. “Behold, now is the accepted time; behold, now is the day of salvation.” “Today if ye will hear His voice, harden not your hearts.” 2 Corinthians 6:2; Hebrews 3:7, 8. {SC 34.2}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He “so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. The gift of Christ reveals the Father’s heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

The spirit of liberality is the spirit of heaven. Christ’s self-sacrificing love is revealed upon the cross. That man might be saved, He gave all that He had and then gave Himself. {9T 254.2}

The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who “walk even as he walked.” {SD 81.5}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God’s authority was forever established. Truth triumphed over falsehood. {RC 60.3}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, “It is written”; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}

It was taught by the Jews that before God’s love is extended to the sinner, he must first repent. In their view, repentance is a work by which men earn the favor of Heaven. And it was this thought that led the Pharisees to exclaim in astonishment and anger. “This man receiveth

sinner.” According to their ideas He should permit none to approach Him but those who had repented. But in the parable of the lost sheep, Christ teaches that salvation does not come through our seeking after God but through God’s seeking after us. “There is none that understandeth, there is none that seeketh after God. They are all gone out of the way.” Romans 3:11, 12. We do not repent in order that God may love us, but He reveals to us His love in order that we may repent. {COL 189.1}

The fall of man, with all its consequences, was not hidden from the Omnipotent. Redemption was not an afterthought, a plan formulated after the fall of Adam, but an eternal purpose, suffered to be wrought out for the blessing not only of this atom of a world, but for the good of all the worlds that God had created. . . . {TMK 18.2}

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}

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}

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}

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose

another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we “are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:18. {SC 72.1}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4}

Christ is coming with power and great glory. He is coming with His own glory, and with the glory of the Father. And the holy angels will attend Him on His way. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee, Christ’s followers will rejoice in His presence. {SD 357.3}

Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming. {Mar 200.2}

The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God’s unwillingness to have His people perish, has been the reason of so long delay.—*Testimonies*, vol. 2, p. 194. (1868) {Ev 694.2}

God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness *for* sin, but reclaiming *from* sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, “Create in me a clean heart, O God; and renew a right spirit within me.” Psalm 51:10. And again he says, “As far as the east is from the west, so far hath He removed our transgressions from us.” Psalm 103:12. {MB 114.1}

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world’s Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. {RH, February 15, 1912 par. 4}

In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon human character. Receiving the truth, men become also recipients of the grace of Christ, and devote

their sanctified human ability to the work in which Christ was engaged,—men become laborers together with God. It is to make men agents for God, that divine truth is brought home to their understanding. {RH, February 12, 1895 par. 5}

God does not give us up because of our sins. We may make mistakes, and grieve His Spirit; but when we repent, and come to Him with contrite hearts, He will not turn us away. {1SM 350.3}

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. {ST, July 12, 1899 par. 2}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

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 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. {ML 358.5}

There certainly is and ever will be employment in heaven. The whole family of the redeemed will not live in a state of dreamy idleness. There remaineth a rest to the people of God. In heaven activity will not be wearing and burdensome; it will be rest. The whole family of the redeemed will find their delight in serving Him whose they are by creation and by redemption. {ML 358.6}

To the weary and heavy laden, to those who have fought the good fight of faith, it will be a glorious rest; for the youth and vigor of immortality will be theirs, and against sin and Satan they will no longer have to contend. {ML 358.7}

After He had created our world and man, He looked upon the work that He had done, and pronounced it very good. And when the foundation of the earth was laid, the foundation of the Sabbath was laid also. "When the morning stars sang together, and all the sons of God shouted for joy," God saw that a Sabbath was essential for man, even in Paradise. In giving the Sabbath, God considered man's spiritual and physical health. {TM 136.1}

With untold love our God has loved us, and our love awakens toward Him as we comprehend something of the length and breadth and depth and height of this love that passeth knowledge. By the revelation of the attractive loveliness of Christ, by the knowledge of His love expressed to us while we were yet sinners, the stubborn heart is melted and subdued, and the sinner is transformed and becomes a child of heaven. God does not employ compulsory measures; love is the agent which He uses to expel sin from the heart. By it He changes pride into humility, and enmity and unbelief into love and faith. {MB 76.3}

Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. {MH 17.1}

Through the gospel, souls that are degraded and enslaved by Satan are to be redeemed to share the glorious liberty of the sons of God. God's purpose is not merely to deliver from the suffering that is the inevitable result of sin, but to save from sin itself. The soul, corrupted and deformed, is to be purified, transformed, that it may be clothed in "the beauty of the Lord our God," "conformed to the image of His Son." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Psalm 90:17; Romans 8:29; 1 Corinthians 2:9. Eternity alone can reveal the glorious destiny to which man, restored to God's image, may attain. {MB 60.3}

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}

In striking contrast to the wrong and oppression so universally practised were the mission and work of Christ. . . . He planned a government which would use no force; His subjects would know no oppression. . . . Not as a fierce tyrant did He come, but as the Son of man; not to conquer the nations by His iron power, but "to preach good tidings unto the meek;" "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn" (Isaiah 61:1, 2). He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of His righteousness, man, fallen and degraded though he was, might be a partaker of divinity. . . . {AG 14.3}

The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality, crying, "Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory?" Then the living saints and the risen ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated were united, never more to part. {EW 287.1}

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, could say, "I have power to lay down My life, and I have power to take it again." . . . {ML 295.2}

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. {GC 536.2}