

Pine Knoll Sabbath School Study Notes

Fourth Quarter 2018: *Oneness in Christ*

Lesson 9 The Most Convincing Proof

Read for this week's study

John 11:51, 52; Ephesians 2:13-16; 2 Corinthians 5:17-21; Ephesians 4:25-5:2; Romans 14:1-6; Acts 1:14.

Memory Text

“Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad” (John 11:51, 52, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Under the Cross of Jesus
- III. Ministry of Reconciliation
- IV. Practical Unity
- V. Unity Amid Diversity
- VI. Unity in Mission
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “Last week we studied how unity is made visible through a common message, centered on Jesus as Savior and on the truths of Scripture to be emphasized in the time of the end. We are who we are because of the message that God has given us and the calling we have to spread it to the world. This week, we focus on the visible unity of the church in its expression in the day-to-day lives of Christians and the mission of the church.” (Sabbath afternoon)
2. What is the most convincing proof to the world that Christ is alive and has the power to deal with the problem of sin? How do we understand what God is doing in our world and with our world [and the wider universe]?
3. What is the significance of our memory text? Why did John use this cynical suggestion of Caiaphas as a kind of prophecy, the meaning and significance of which would not be lost on the followers of Jesus? Jesus indeed died for the nation, executed in the manner reserved for rebel subject; but his death would not just be

for the Jewish nation, but (as Jesus already indicated in 10:16) for a much larger company: all of God's children, wherever they might be in the world.

4. How does Paul broaden this perspective in Ephesians 1:7-10? There is no word in English that captures what Paul is saying here. The word he uses in Greek is *pas anakephalaiossathai* – to *bring again together under one head all things* – and Paul says that it brings God pleasure. [The word was used in ancient word in math, describing what happens when you sum up several numbers.]
5. It can also be translated as recapitulate or retell. A story has been told in a certain way, from a certain perspective, through a certain lens – but God wants to retell it, recapitulate it, or tell it in a different way. He does not remove the nasty bits or the unfortunate events – he includes them, but by retelling them they appear in a new light. They gain new meaning, weight and perspective.
6. Why is God retelling history, everything every human has ever done? And Paul intentionally uses the word *pas* – all things – to include heaven and earth? Because God is in the business of retelling, restoring, reconciling, renewing, putting everything back together as it should be. Could that include broken hearts, abuse, poverty, racism, fractured relationships? *Pas* – All things. Can your story be retold? Is it possible that the worst, most embarrassing parts can become the most powerful, poignant parts?
7. And if it can be done and is possible for your story, is it possible for the history of the world? Can it be eventually retold in such a way that the worst parts – even wars, oppression, disease, etc. are included and somehow brought to a unity, a different perspective? Is this happening right now? What would it look like? How would living like that change your life?
8. What is this ministry of reconciliation that God has given to us (2 Corinthians 5; Monday's lesson)? How is this expressed as 'Unity amid Diversity' (Wednesday's lesson)? How is *uniformity* a direct threat and the opposite of what God is doing? Why would people settle for this cheap counterfeit when God offers so much more?
9. What is this 'Unity in Mission' (Thursday's lesson) all about? What did "being in one mind" look like in the New Testament church? What does it look like today?
10. The strongest argument **in favor** of Christianity are Christians – their joy, their certainty, their completeness, their wholesomeness, their aliveness. The strongest argument **against** Christianity are Christians – when they are somber, joyless, self-righteous, smug, narrow-minded, judgmental and vindictive – Christianity dies and has nothing to offer to a dying world. How many people today are radically and permanently repelled from Christianity by Christians who are insensitive, rigid, unapproachable, boring, lifeless, power-hungry, obsessive and dissatisfied?
11. "The simple program of Christ for winning the whole world is to make each person he touches magnetic enough with love to draw others." (Frank Laubach) How can the picture of God we believe in transform who we are becoming?

Thoughts from Graham Maxwell

Unfortunately, some have come to regard the blood as if it had some magical power. Blood simply represents the death of Christ. Unless you understand the meaning of his death, the blood has no power. Otherwise we could be accused of hematolatriy (worship of the blood). So the power in the blood is only when we understand its meaning. This will keep the universe secure against apostasy for eternity. So even when we sing “There’s power in the blood” we must say to ourselves, *because we understand its meaning*. There is no power in merely repeating or singing those words. But understanding the meaning of the death of Christ has great power to change my life. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8, “The Most Costly and Convincing 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/8MMCAG>

(Audience) Why was Christ’s death necessary to establish the relationship, to reestablish trust? Wasn’t there another way?

(Graham) If there had been another way, you can be sure he would have done it. Now, in the trust model, in the great controversy model, the questions are over God’s government and character, which are really one and the same. He runs the universe the way he does because that’s the way he is. In that model, the issue is trust versus distrust and war. The distrust was caused by the adversary, who used to live in the presence of God, circulating insinuations, accusations, questions about God, his character and his government. If one starts out that way, with a war up in Heaven, and the division among the angels before you and I were ever involved in sin, then one becomes caught up in the questions that were presented so persuasively that one-third of the angels bought the devil’s picture of God and his government. And then one asks, *if these are the questions, what are the answers? And, why should I believe the answers?* God says, “How can I answer this on authoritative claims alone? No, I will show you.” And so he set out to demonstrate to the universe the truth about himself. Now I believe, if we could perceive and enunciate the right questions, then we could interpret the answers that were given.

My understanding is that the most important questions of all were answered by the cross; there is absolutely no other way. {Graham Maxwell. Excerpt from the audio presentation, Questions People Are Asking About the Plan of Salvation, recorded April, 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)

The purpose of the plan of salvation is to restore that trust, to bring the rebellion to an end, and thus to establish at-one-ment once again in the whole universe. All of God's children are unavoidably involved.

Some seem to find it disappointing, even offensive, to learn that Christ did not die primarily for them. But unless God wins this war and reestablishes peace in his family, our salvation is meaningless. Who would want to live for eternity in a warring universe?

Without this larger understanding of a conflict that has involved the universe, it's hard to understand Paul's explanation that Jesus shed his blood to bring peace, reconciliation, and unity to God's children in heaven as well as on earth. But recognition of the war and its issues helps one to take a larger view of the cross and of the plan of salvation and atonement.

The kind of unity God desires cannot be commanded or produced by force or fear. In the course of human history, many tyrants have tried to maintain unity by terror and brutality. But that kind of at-one-ment does not last. Look at what has happened in a number of countries just in recent years.

The kind of at-one-ment God desires is described in the New Testament as a unity that is "inherent in our faith and in our knowledge of the Son of God." (Ephesians 4:13, REB) People who love and trust the same Jesus and the same God are naturally attracted to each other. The same truth about God that sets them free from tyranny and fear binds them together in the firmest kind of unity. Friends of a friendly God enjoy at-one-ment with each other.

This is where the meaning of the cross is so important. There can be no friendship and at-one-ment where there is fear. Calvary says there is no need to be afraid of God. When God says, "Be my friend," he's not saying, "Be my friend or I'll punish you severely; I'll even put you to death." You don't talk that way to friends—especially if you want to keep their friendship. And friendship is the whole purpose and meaning of atonement. {Maxwell, Graham. *Servants or Friends*, 164-65. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter12.html>

I do not find those legal concepts in the book of Romans, of all places. But that's where they say you get propitiation. Ah, but what is propitiation? It's been loaded in one direction.

Justification's been loaded. Sanctification's been loaded. And Paul never used one of those words anyway. It would be very helpful, I think, for us to drop every one of these heavily, now prejudiced and biased and conditioned terms, since they weren't used by the Bible anyway, and adopt some nice new simple ones. For justification I would nominate "set right". For sanctification I'd nominate "keep right" and words like that. Ellen White loves those words. She says "the only way in which God could set and keep men right was to reveal the truth about his character." Now that is not a passage oft quoted. In fact, it has never been excerpted, though she wrote it a hundred years ago, in any publication whatever, until Don John put it in *Insight*.

This is a magnificent article, “God Made Manifest in Christ,” where all the way through she says what went wrong was a false picture of God. {Graham Maxwell. Excerpt from the audio presentation, Questions People Are Asking About the Plan of Salvation, recorded April, 1983, Redlands, California} *To listen to the entire audio of the above reference, click on the following direct links:* <http://pkp.cc/1MMQUESTP> (Part 1) <http://pkp.cc/2MMQUESTP> (Part 2)

Recommended Listening: Conversations About God #8 “The Most Costly and Convincing Evidence” is available at: <http://pkp.cc/8MMCAG>

Further Study with Ellen White

The religion of Christ means more than the forgiveness of sin; it means that sin is taken away, and that the vacuum is filled with the Spirit. It means that the mind is divinely illumined, that the heart is emptied of self, and filled with the presence of Christ. {OHC 154.5}

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}

The union between Christ and His people is to be living, true, and unending, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ and with their brethren. Those in whose hearts Christ abides will bear the fruit of brotherly love. They will realize that as members of God’s family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship, in spirit, words, and action. {SD 293.2}

We may address Him by the endearing name, “Our Father,” which is a sign of our affection for Him and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, “is not ashamed to call them brethren.” They have even a more sacred relationship to God than have the angels who have never fallen. {ML 365.3}

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. {RC 27.4}

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory. {RC 27.5}

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life. {RC 27.6}

Though He was a Jew, Jesus mingled freely with the Samaritans. . . . And while He drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.—*The Ministry of Healing*, pp. 25, 26. {RC 27.7}

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence. {MH 25.1}

By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. {DA 391.1}

When Christ abides in the heart, the whole nature is transformed. Christ's Spirit, His love, softens the heart, subdues the soul, and raises the thoughts and desires toward God and heaven. {SC 73.1}

When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the joy of heaven. No one sees the hand that lifts the burden or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God. {ML 46.3}

The truths of God's word are not mere sentiments, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given

new mental powers, but the darkness that through ignorance and sin has clouded the understanding is removed. {CT 452.2}

The words, “A new heart also will I give you” (Ezekiel 36:26), mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our view of truth will be proportionate to our understanding of the word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. {CT 452.3}

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}

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}

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy. {MH 115.3}

When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God’s own method of development. “Acquaint now thyself with Him” (Job 22:21), is His message to mankind. {AA 126.1}

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}

Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Saviour. {MH 93.3}

The power of Christ alone can work the transformation in heart and mind that all must experience who would partake with Him of the new life in the kingdom of heaven. "Except a man be born again," the Saviour has said, "he cannot see the kingdom of God." John 3:3. The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship. {9T 156.1}

The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places" (Ephesians 3:10), the final and full display of the love of God. {RC 196.2}

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good. {COL 384.3}

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature,

contrary to his education. The “Light which lighteth every man that cometh into the world” (John 1:9), is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God. {COL 385.1}

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness. {COL 386.1}

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. {RC 104.2}

Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. {RC 104.3}

Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God. {RC 104.4}

Jesus says, “Love one another, as I have loved you.” Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, unaffectedly—“without partiality, and without hypocrisy.” And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat (Letter 63, 1896). {5BC 1140.3}

As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and

messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power, Christ dwells in the heart by faith; and through co-operation with the divine, the power of man becomes efficient for good. {DA 296.4}

He who called the fisherman of Galilee is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. {DA 297.1}

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}

His [Christ's] work gave character to His mission, showing that it was of divine appointment. In His every word and act were revealed tender compassion, love, and mercy. The poorest and humblest were not afraid to approach Him. He always noticed the little children, and they were attracted to Him. {UL 145.3}

The voice and tongue are gifts from God, and if rightly used, they are a power for God. Words mean very much. They may express love, devotion, praise, melody to God, or hatred and revenge. Words reveal the sentiments of the heart. They may be a savor of life unto life or of death unto death. The tongue is a world of blessing, or a world of iniquity. {SD 180.5}

Righteous words and deeds have a more powerful influence for good than all the sermons that can be preached.—ML 114. {VSS 52.1}

Every word you speak, every action you perform, has an influence for good or evil upon those who associate with you; and, oh! how necessary it is that you have Christ dwelling in your heart by faith, that your words may be words of life, and your works, the works of love.—RH, June 12, 1888. {2MCP 433.3}

Christ does not bid His followers strive to shine. He says, Let your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the darkness. You cannot help shining within the range of your influence. {COL 420.1}

The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from

God to self. His love dies out of the heart, and with it perishes love for his fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies. {MB 123.1}

The Pharisees were of this class. They came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth filled with spiritual pride, and their theme was, "Myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they judged others. Putting on the robes of self-dignity, they mounted the judgment seat to criticize and condemn. {MB 123.2}

The people partook largely of the same spirit, intruding upon the province of conscience and judging one another in matters that lay between the soul and God. It was in reference to this spirit and practice that Jesus said, "Judge not, that ye be not judged." That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them. {MB 123.3}

"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul. {MB 124.1}

God has given to every man an individual responsibility. "Work out your own salvation with fear and trembling." Man is not to work out any other man's salvation. He is not to become the transcript of any man's mind. He is required to act in his capacity according to the ability God has given him. No man, whatever his experience, whatever his position, is to feel that he accomplishes a wonderful work when he fashions and shapes the mind of any human being after his own mind and teaches him to voice the sentiments he may express. This has been done again and again to the detriment of human beings.—MS 116, 1898. {2MCP 427.3}

Recommended Reading:

The Signs of the Times, May 28, 1902 "The Will of God Concerning You."

The Signs of the Times, December 15, 1914 "Surpassing Love Revealed in His Plan"

<https://egwwritings.org/>