

**Pine Knoll Sabbath School Study Notes**  
**First Quarter 2021: *Isaiah: “Comfort My People”***  
**Lesson 11 “Waging Love”**

**Read for this week’s study**

Isaiah 55:1–7; Isaiah 55:6–13; Isaiah 58:1–12; Isaiah 58:13, 14.

**Memory Text**

“If you extend your soul to the hungry and satisfy the afflicted soul, then your light shall dawn in the darkness, and your darkness shall be as the noonday” (Isaiah 58:10, NKJV).

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

- I. Introduction
- II. Buy Something Free? (*Isaiah 55:1–7*)
- III. High Thoughts and Ways (*Isaiah 55:6–13*)
- IV. Fast Friends (*Isaiah 58:1–8*)
- V. Fast Fight (*Isaiah 58:1–12*)
- VI. A Time for us (*Isaiah 58:13, 14*)
- VII. Further Study

**Questions and Notes for Consideration**

**Facilitator: Daniel Duda**

1. “‘Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry... ?’ (Isaiah 58:6, 7, NRSV). We can keep such a fast by sharing our feast with hungry oppressors, thereby setting them free from their own bonds of unjust prejudice! Let’s learn more about this important spiritual principle as depicted by the prophet Isaiah.” (Sabbath afternoon)
2. The final revelation of the servant (52:13–53:12 [which we studied in the previous lesson]) enables the move from anticipation (49:1–52:12) to the invitation to deliverance (54:1–55:13). In light of the benefits of the servant’s work, God invites Israel to have the relationship with him that he offered at Mount Sinai (Exodus 19:5–6) and describes the future glory (chapter 54), if the people of Israel avail themselves of God’s salvation.

3. People should not imagine that purchasing salvation is an option (55:1-2), but are to obey the call to believe what God says (vs.3-5) (Sunday's lesson). They do not need to wait to understand it all (vs.6-11), but can immediately act (vs.6-7) (Monday's lesson) on the glorious promise (vs. 12-13).
4. What is the context in which the Lord talks about how 'his ways and thoughts are higher than what we can imagine'? (Isaiah 55:6-9) A saving relationship with God is not dependent upon our superior understanding of the theories of the atonement and what God has done. Instead, the relationship is based on our complete acceptance of his "word" (55:11). What is that "word" (vs. 11-13)?
5. The last section of Isaiah (chapters 56-66) concludes the book by describing two ways people can respond to the Servant. Some will respond with humility and turn from their sins and accept what God's Servant did on their behalf. These are called "the servants" and also "the seed" (cf. 6:13), and they will experience the blessing of the messianic kingdom. There is another group who are called "the wicked", they reject both the Servant and his servants.
6. What can we learn from Isaiah 58:1-14 today? (Tuesday's & Wednesday's lessons)
7. How does God enable people to be righteous (58:1-2)? How does the prophet describe the dismal failure of false religiosity in insincere fasting (58:3-12)? What is the significance of the connection with the Day of Atonement?
8. Why is the[ir] fast without a blessing (vs. 2-5) (Thursday's lesson)? How is that in contrast with the Sabbath, as the feast with a blessing (vs. 13-14)? How can we avoid ritualistic keeping of the Sabbath and express spiritual sincerity and gladness in worshiping God and resting from our work(s)? What is "not going our own way" (v. 13)? What is the true "keeping" of the Sabbath? How do we make sure that it is more than just an idle day?
9. What is the implication of chapters 55 & 58 for the type of community God wants to have in the last days (Joel 2:28-32)? What needs to change and what needs to be preserved so that we are that type of community?

### Thoughts from Graham Maxwell

Lou: Well, in this connection someone has already asked: "How can you really have a conversation about God? After all, how can we really know God? Take Paul's statement in Romans 3:11: "How unsearchable are His judgments. How inscrutable are His ways," the *Revised Standard Version* translates it. If that's the case, who are we to question? God is sovereign, so why should we be sitting here having conversations about God?"

Graham: Ah, who are we to question the inscrutable ways of God? And that's in Romans. But I notice in Romans 1, Paul says, "You're without excuse if you don't know God." So on the

principle of taking the Bible as a whole, and not “here a little and there a little,” I would have to put Romans 1 alongside Romans 9 and the other places.

I think when he’s saying God’s thoughts are so far above ours, that is a reverent recognition that God is infinite. Think of all he knows! We’ll never fully understand God; we’re mere creatures. And at times we need to be reminded of his infinite superiority. But then it’s marvelous that the Infinite One would *want* to be known.

All through the Bible he says, “Israel is destroyed because they don’t know me.” And, “I’ve come to this earth that you may know me.” So it’s pretty clear God wants to be known. But we shouldn’t pretend we’re gods who could know everything that he knows.

Lou: So we ought not to use that idea of God’s sovereignty, and so on, as an excuse to not think about him.

Graham: Yes, and I think where that really comes from is Romans 9, where you have the verse, “Who are you to question God? Who are you to answer back to God?” And Romans 9, I believe, has been misunderstood by some very saintly people including a notable theologian in reformation days. One needs to really put Romans 9 in the whole context of Romans —certainly in the context of chapters 1 through 9.

In Romans 1-8, Paul has been saying to his audience (which is made up of both Jews and Gentiles), “I have great good news for you. God will save all who trust him—whether you are Jew or Gentile, bond or free, male or female. He’ll save everybody who trusts him.” And as Paul was developing chapters 1-8, he could sense that certain members of his audience (descended from Abraham) were not taking this too kindly, because they thought that they had a *special relationship* with God. You know, God almost had made a deal with their ancestor. And that’s why they were so concerned with their genealogy and other matters.

And when Paul got to the end of chapter 8, he sensed that some in his audience were quite offended. So he turned to them and said, “I sense that some of you don’t like what I’ve said, that God is the kind of God that would save all who trust him. I want to know, (you people who object to this) are you suggesting you would run the universe better than God? Are you saying God cannot save all who trust him? Let me tell you something: God is going to run this universe precisely as he wishes. Just as the potter takes a lump of clay, and makes of the same clay a vessel for honor, and a vessel for dishonor, so God has the right—if he will exercise it—to run his universe any way he likes!”

Now some people will take that out of context and say, “God takes the material we are all made of and makes some to be saved and some to be lost. So, what’s the use of trying to know him at all? Our destiny has already been determined.” No, what Paul is saying there is that God has just as much authority as the potter—more so. He created this universe. He’s going to run it precisely as he wishes. And he won’t ever change. You can count on it. You say that sounds

arbitrary? “No, I’ve been telling you in chapters 1-8 how he runs the universe. So infinitely gracious that he values nothing higher than our freedom, and will save all who trust him, but he doesn’t expect us to trust him as a stranger, and so at infinite cost he has revealed the truth about himself. And that’s what you don’t like, isn’t it, audience.” So he really is saying, “You impudent, irreverent people. How dare you tell God how to run his universe!” How *does* he run the universe? Please read Romans 1-8. Infinitely graciously. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1 with Lou Venden, “The Conflict In God’s Family” recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

Lou: The Bible does speak about references like, “Vengeance is mine.” Words about the wrath of God, typical references to the destruction of the wicked. What about those kinds of ways of speaking of our Lord?

Graham: Those will fit very well into next week, “There Is No Need to Be Afraid of God,” but let’s take “vengeance.” “Vengeance is mine; I will repay.” Before that, Paul says, “Leave room for the wrath of God. Don’t avenge yourself. Let him do it.” And God says, “Look, let me take vengeance on my children because I love them all. Now, if I take vengeance on this enemy of yours, it might win him. Would you mind?” And you say, “Wait a minute. I’m not going to let you take vengeance, if vengeance means you are going to win my enemy.” You see, the beauty of that is God says, “Let me discipline my own children. I might win some of them.” Well I wonder how many of us really want God to do the avenging? Because there’s the hazard that I might turn up in the Kingdom and meet my worst enemy because God has won him through the discipline.

Lou: That means that the word “vengeance” here, is God using it in a quite different way than we might be capable of doing on our own.

Graham: “Let me give your enemy what I think he needs.”

Lou: And that wins them.

Graham: That’s the hazard . . .

Lou: And you might be neighbors.

Graham: Letting God take vengeance is very hazardous. He might win your enemy. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #8 with Lou Venden, “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>*

A most significant verse about God is in 29:13. What was wrong with their worship? They were busy with their worship. Just as when Jesus came, they were never more religious. They tithed, they health-reformed, they kept their Sabbaths, they memorized the scriptures; but it wasn't doing them any good. And Jesus quotes this later on. Isaiah 29:13:

The Lord said: "Because this people draw near with their mouth [remember he says, "Who requires you to trample my courts?" They came. Amos says they sang a lot] and they honor me with their lips, while their hearts are far from me [and the heart is where a man does his thinking, his best thinking], and their fear of me [that is, their reverence, their worship of me] is but a commandment of men learned by rote.

Unthinking, mechanical worship is an utter insult to our intelligent, gracious God. And it doesn't do us any good; it destroys us, to simply do these things because we're supposed to. And if we Adventists, when we're asked why we do something or don't do it, and all we can say is, "Well, because God said so, and I believe it, and that's all there is to it," that's something learned by rote. Or worse, if "it's a requirement of the church, and if the church says so, I do it, and that's all there is to it." That doesn't do any good, and it's not much of a testimony, is it? So this rote, mechanical, unthinking worship is what Isaiah points to as being the cause of Israel's trouble.

Look at Matthew 15 where Jesus quotes this. Matthew 15:8, 9. How often Jesus cites Isaiah or shows that he had studied his writings. Matthew 15:8, 9, starting with 7. He's just been talking about all their rules and regulations; special ways of washing dishes and so on:

You hypocrites! Well did Isaiah prophesy of you, when he said: "This people honors me with their lips, but their heart is far from me; in vain do they worship me [and now he quotes a somewhat different wording], teaching as doctrines the precepts of men."

Just doing it because you're told to. I never even told you to do these things. Again, it's unthinking obedience to rules which is an insult to our gracious God. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Isaiah*, recorded January 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

\*Audio links to the West Covina series recorded in 1984:

<http://pkp.cc/33MMPOGIA66> (Part 1) <http://pkp.cc/34MMPOGIA66> (Part 2)

Yet Jesus said that the Sabbath was made for us. Mark 2:27. It was not to be a mere test of obedience, but rather to be a help. I believe that the great purpose of the Sabbath is to remind us of the truth that is the basis of our faith; the very truth that does set us free. In the first place, the Bible tells us in Exodus 20 and Exodus 31, that the Sabbath is designed to serve as a reminder that God created us; that we are his creatures. But to be more specific according to Colossians 1:16, the one who created us was none other than Christ himself. The seventh-day

Sabbath reminds us that the one who came to save us is also the one who made us in the beginning. The gentle Jesus who died on Calvary is also the supreme, all powerful creator of the universe. God did not send some subordinate person to die for us. The Creator came himself, one who is equal with God, for he is God. By keeping holy the seventh-day Sabbath, we acknowledge our faith in Jesus as not only our Savior, but also our Creator and our God.

A second way in which the seventh-day Sabbath serves to strengthen faith is mentioned in Exodus 31:13 and Exodus 20:12, 20. There we're told the Sabbath is designed to remind us that God is the one who sanctifies us. Our sanctification includes not just forgiveness, but the healing of the damage sin has done. It means the harmonious development of our physical, mental and spiritual powers, until the image of God, in which we were originally created, is perfectly restored. The observance of the seventh-day Sabbath is an acknowledgement that only the Creator can perform such a marvelous work of healing and transformation. Just as he created us in the beginning, so he has the power to re-create us now. Surely it is no less a miracle of creation to restore fallen human beings than it was to create them perfect in the beginning. No wonder David prayed as he did after his sad experience with Bathsheba, "Create in me a clean heart, O God." Psalm 51:10.

Now some seek to accomplish this transformation by themselves by rigorous obedience, self-discipline and self-denial. The Sabbath comes each week to remind us that only by faith in our Creator can the healing work be done. It's strange that Sabbath-keeping should be thought to be a legalistic act; a denial of true faith. Actually, Sabbath-keeping done in the right spirit is a denial of legalism, a denial that we can save ourselves. It's an acknowledgment that only by faith in the one who created us in the beginning can we possibly be healed and re-created now. And what a perversion it is to suggest that seventh-day Sabbath keeping is legalism; except that we can turn it around that way—and it has been done.

A third way in which the Sabbath serves to remind us of the truth and strengthen our faith in God is mentioned in Hebrews chapter four. There the Sabbath is described as a type and a foretaste of the final rest and restoration to come. Just as God rested from his labors at the end of creation week so there remains a Sabbath-like rest; the Greek says a '*sabbatismos*'. You can almost hear the meaning of the word. "There remains there a Sabbath-like rest for the people of God. When the children of Israel marched into the land of Canaan, they failed to enter into God's rest," the apostle says, "because of lack of faith. They possessed the Promised Land but they did not enjoy the Sabbath-like rest that faith brings." Just remember the book of Judges. Would you call that the Sabbath-like rest? That is not God's intention. "But those who maintain their faith in Christ may begin to enjoy this rest even in this life and they will enter into it fully when they are admitted to the heavenly Canaan and Eden is restored." So by keeping holy the seventh-day Sabbath, we acknowledge our anticipation of this Sabbath-like rest to come. We acknowledge our faith in the second coming of Christ and the re-creation of all things.

There are more of course, but these three focuses or purposes of the Sabbath answer the three great questions that have stood in the minds of thinking people—the three great quests of philosophy. Where have we come from? Why are we here? And where do we go after we die? But mankind has paid a heavy price for neglecting the Sabbath, or substituting another day. For without the Sabbath to provide the answers to the three great questions of life, other solutions have been substituted. Where have we come from? Without the seventh-day Sabbath to remind us that in the beginning Christ created us, room has been left for the substitution of the theory of the evolutionary origin of the human race. Or as others say more scientifically, we don't know where we've come from.

Why are we here? How do we attain to the greatest good in life? Without the seventh-day Sabbath to remind us that righteousness and salvation come by faith in Jesus Christ, room has been left for the substitution of the fundamental error of righteousness by works. Or as others have said more carelessly, we don't know why we're here. So let's eat, drink and be merry for tomorrow we die!

And where do we go after we die? Without the seventh-day Sabbath to point forward to the second coming, to the rewards of faith and the results of sin, room has been left for the substitution of the belief in the natural immortality of the soul. Or as others prefer to say, we don't know where we go after we die. So again, let's eat, drink and be merry.

Incidentally, those three substitute answers; aren't they almost universally held? And not just in Christianity. Belief in the natural immortality of the soul is shared by almost everybody. The idea that salvation comes by works, Ellen White states that is the fundamental error of every false religious system, salvation by works. There are all kinds of substitute explanations as to where we came from that put God in a bad light, or that make of no effect the plan of salvation. But all three of these substitutions wipe out all the significance of the plan of salvation. This is why the seventh-day Sabbath is so vital a part of God's last message to the world. The main difference between the many religions in the world and true Christianity lies in the answers to these three great quests.

We also speak of the seventh-day Sabbath as being the seal of God and we all want to be sealed at the end. In what sense do you understand the seventh-day Sabbath to be the seal of God? In what sense could it be? Would it be possible to be observing the seventh-day Sabbath at the end and be on the wrong side in the Great Controversy? It's happened before. Is the mere refraining from work from Friday sundown to Saturday sundown evidence that one has the seal of God?

If to be "sealed" means to be so settled into the truth about God, both intellectually and spiritually, that one cannot be moved, then obviously there have been many people who appeared to observe the seventh-day Sabbath who were not settled into the truth. In fact they

had accepted the lie. The men who crucified Christ didn't work from Friday sundown to Saturday sundown. Would you say they had the seal of God? So in what sense could the seventh-day Sabbath be the seal, do you think? The Sabbath really does sum up this truth about God. It answers the questions about life, and the questions about God; they go right together in a package, don't they? {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #13 "Faith and the seventh-day Sabbath", recorded April 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:*  
<http://pkp.cc/13MMFRS> (Part 1) <http://pkp.cc/14MMFRS> (Part 2)

### Further Study with Ellen White

You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It *is* so if you believe it. {SC 51.1}

God calls upon all who will to come and drink of the waters of life freely. The power of God is the one element of efficiency in the grand work of obtaining the victory over the world, the flesh, and the devil. It is in accordance with the divine plan that we follow every ray of light given of God. Man can accomplish nothing without God, and God has arranged His plans so as to accomplish nothing in the restoration of the human race without the cooperation of the human with the divine. The part man is required to sustain is immeasurably small, yet in the plan of God it is just that part that is needed to make the work a success. {AG 319.3}

All heaven rejoices at the redemption of the lost race. Christ rejoiced in the secret consciousness of what He purposed to do for man. He desires to do far more abundantly than we are able to ask or think. The fountain of His inexpressible love is inexhaustible, and it flows toward all those who believe in Him. {TMK 107.5}

God's work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. . . . He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. . . . The Teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. {AG 130.4}

But forgiveness has a broader meaning than many suppose. When God gives the promise that He “will abundantly pardon,” He adds, as if the meaning of that promise exceeded all that we could comprehend: “My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:7-9. 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}

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before the universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the word of God: “Affliction shall not rise up the second time.” Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. {GC 504.1}

God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {AG 313.5}

Christ came to the world that we might become new creatures, created after the similitude of his own character; that we might have purity like the purity of God, have perfection like his perfection. In the work of regeneration, the original loveliness begins to be restored. The attributes of the character of Christ are imparted to the soul, and the image of the divine begins to shine forth. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” It is plainly declared that a change takes place in the character of the human agent. {ST, August 21, 1893 par. 3}

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}

Christ presented to men that which was entirely contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the 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.” John 3:16. 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 and treated them despitefully. In all 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. {CT 29.3}

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}

In Christ the character of the Father was revealed. As children looked upon His countenance, they saw purity and goodness shining forth from His eyes. In His countenance gentleness, meekness, love, and conscious power were combined. But though every word, every gesture, every expression of His face, betokened His divine supremacy, humility marked His deportment and bearing. He came but for one purpose, and that was the salvation of the lost. {ML 300.4}

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

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

His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually. {DA 254.4}

His messages of mercy were varied to suit His audience. He knew “how to speak a word in season to him that is weary” (Isaiah 50:4); for grace was poured upon His lips, that He might convey to men in the most attractive way the treasures of truth. He had tact to meet the prejudiced minds, and surprise them with illustrations that won their attention. Through the imagination He reached the heart. His illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the seed, the shepherd and the sheep,—with these objects Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these things of nature, they recalled His words. Christ’s illustrations constantly repeated His lessons. {DA 254.2}

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

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

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 Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, He made the Sabbath for man. After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state (3SG 295). {1BC 1104.3}