



“Rabbi, which is the great commandment in the Torah?” And Yahoshua said to him, “You shall love the YHVH your God with all your heart, and with all your soul, and with all your might. This is the first and great commandment. And the second is like it: “You shall love your neighbor as yourself. On these two commandments hang all the Torah and the Prophets”

Matityahu (Matthew) 22:36-40

By this all shall know that you are my disciples, if you have love among one another.

Yochanan (John) 13:35

Loving God and our neighbor are paramount to holy disciples of Yahoshua. No other quality identifies the genuine disciple as does the presence of love. Love is the foundation and fundamental motivation of disciple life. Whatever else we do, whatever else we teach, all must emanate from love.

In the Bible, as in modern parlance, there are many types of love. Some is spontaneous; some is cultivated. There is noble, self-sacrificing love. There is infatuation and erotic love, sometimes appropriate, sometimes illicit. There is parent/child and sibling love. There is love for inanimate objects and love for the abstract. As with English, Biblical Hebrew employs the same word, *bh)* (*ahav*), for all of these. Given this range of applications, we have to consider the definition of love for our present context.

With the two great commandments, love is living for the real and substantial benefit of others without regard for personal gain—often at personal sacrifice. It is unselfish kindness and genuine desire for others’ well-being, *put into effective action*.

Loving God

When we consider doing things for the benefit of others, how can we possibly benefit an almighty God who has need of nothing? What we can do is to give him what, even in his omnipotence, he cannot (nor would he want to) possibly extract from us. He cannot manufacture or extract our adoration and kind affection for him. That is something only we can produce of our own volition.

One of the hallmarks of loving God is living by his instructions. The following two passages are but a sample of the many expressing this, both in the Tanakh and the New Testament:

And now, Israel, what has YHVH your God asked of you, except to fear YHVH your God, to walk in all his ways, and to love him, and to serve YHVH your God with all your heart, and with all your soul; to keep the commandments of YHVH, and his statutes which I am commanding you today, for your good.

D'varim (Deuteronomy) 10:12-13

By this we know that we love the children of God: when we love God and keep His commandments. For this is the love of God: that we keep his commandments; and his commandments are not heavy.

1 Yochanan (John) 5:2-3

See also Sh'mot (Exodus) 20:6; D'varim (Deuteronomy) 5:10; 7:9; 11:1,13; 19:9; 30:14-16; Yahoshua (Joshua) 22:5; Nechemya (Nehemiah) 1:5; Daniel 9:4; Yochanan (John) 14:15 & 21; 15:10; 1 Yochanan 5:2-3; 2 Yochanan 1:4-6

Since a considerable measure of commandment-keeping can be done in the absence of love, it is fair to ask what these two have to do with one another.

Where love is concerned, following God's instructions is not merely a matter of perfunctorily marking off a checklist of dos and don'ts. If our primary motivation is a place in the afterlife, we are nothing more than mercenaries. If we keep them simply because our life functions better as a result, we may be little more than detached pragmatists. If we conform to them out of the fear of the consequences resulting from not doing so, we may manifest mere cowardice. And while we will certainly not see the world to come in defiance of God and his instructions, neither will any level of conformity to them on our part merit eternal life. That, as Paul makes clear, is a gift, not an entitlement.

The love component in commandment-keeping expresses the deep and abiding admiration for God's way as the perfect way and the desire to participate fully in his life, in a close and harmonious relationship with him. The baser motivations of an immature relationship, while unavoidable, must eventually give way to the expression of our own, fervent admiration and desire, reflecting a small part of God's love for us. From this perspective, the Torah (Law) is acknowledged as a precious gift. Every benefit we experience in living by it becomes evidence of God's good will toward us.

In contrast, when we choose alternatives to God's ways, we are spurning him, expressing a low esteem of his opinion, his design and his hopes. We then reap the profoundly negative repercussions of our choice and God, being omniscient, witnesses all the individual and collective pain and suffering that inevitably results.

And because lawlessness shall have been multiplied, the love of the many will grow cold.

Matityahu (Matthew) 24:12

We do not love God by default. As Paul wrote, ". . . the mind of the flesh is enmity toward God; for it is not being subjected to the Torah of God, for neither can it be. And those being in the flesh are not able to please God. Romans 8:7-8 Yet, in Yochanan's words, "And we have known and have believed the love which God has in us. God is love, and the one abiding in love abides in God, and God in him. By this, love has been perfected with us . . . We love him because he first loved us. 1 Yochanan 4:16-17,19

Through his Spirit, God imparts a measure of his love within us which, with cultivation, grows into a powerful force for the benefit of others, as well as ourselves.

As the Father loved me, I also loved you. Continue in my love. If you keep my commandments you will continue in my love, as I have kept my Father's commandments and continue in his love. I have spoken these things to you that my joy may abide in you and your joy may be full.

Yochanan 15:9-11

Loving Each Other

You shall love your neighbor as yourself.

Vayikra (Leviticus) 19:18

Therefore, all things, whatever you desire that others should do to you, so also you should do to them; for this is the Law and the Prophets.

Matityahu (Matthew) 7:12

A teacher of the Torah asked Yahoshua, "And who is my neighbor?" And taking it up, Yahoshua replied, "A certain man was going down from Yerushalayim to Yericho and fell in with plunderers, who both stripping him and laying on blows, departed, leaving him being half dead. But by a coincidence, a certain priest was going on that road. And seeing him, he passed on the opposite side. And in the same way, a Levite, also being at the place, coming and seeing him, he passed on the opposite side. Yet a certain traveling Shomroni came upon him, and seeing him, he was filled with pity.

And coming near, he bound up his wounds, pouring on oil and wine. And putting him on his own animal, he brought him to an inn and cared for him. And going forth on the morrow, taking out two denarii, he gave them to the innkeeper, and said to him, 'Care for him, and whatever more you spend, on my return I will repay to you.'

Who, then, of these three seems to you to have become a neighbor to the one having fallen among the plunderers? And he said, "The one doing the deed of mercy with him." Then Yahoshua said to him, "Go, and you do likewise."

Luke 10:29-37

And he said to all, "If anyone desires to come after me, let him deny himself and take up his stake daily, and let him follow me. For whoever desires to save his life, he will lose it. But whoever loses his life for my sake, this one will save it."

Luke 9:23-24

But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. And before him shall be gathered all the nations; and he will separate them from one another, as the shepherd separates the sheep from the goats. And indeed he will set the sheep off his right, but the goats off the left hand.

Then the King will say to those on his right, 'Come, the blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I hungered, and you gave me food to eat; I thirsted, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

Then the righteous will answer, saying, 'Master, when did we see you hungry, and fed you; or thirsting, and gave you drink? And when did we see you a stranger, and took you in; or naked, and clothed you? And when did we see you sick, or in prison, and came to you?' And answering, the King will say to them, 'Truly I say to you, In so far as you did it to one of these, the least of my brothers, you did it to me.'

Then he will also say to those on his left, 'Away from me, cursed ones, into the everlasting fire having been prepared for the satan and his angels. For I hungered, and you did not give me a thing to eat. I thirsted and you did not give me a thing to drink; I was a stranger, and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.'

Then they also will answer him, saying, 'Master, when did we see you hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to you?' Then he will answer them, saying, 'Truly I say to you: In so far as you did not do it to one of these, the least, neither did you do it to me.'

And these shall go away into everlasting punishment, but the righteous into everlasting life.

Matityahu (Matthew) 25:31-46

In the discourse above, those commended for their kindness act, remarkably, not to score with their Master, but purely to fill needs at hand. Acts of love are conceived and performed purely to fill needs of others, with no thought of laying any debt on God or on the one loved.

But if a brother or a sister is naked and may be lacking in daily food and any one of you say to them, "Shalom! Be warmed and filled," but does not give them the things the body needs, what gain is it?

Ya'akov (James) 2:15-16

By this the children of God and the children of the satan are revealed: Everyone not practicing righteousness is not of God; also the one not loving his brother. For this is the message which you heard from the beginning: that we should love one another, not as Kayin was of the evil one, and killed his brother. And for what did he kill him? Because his works were evil, while the things of his brother were righteous.

Do not marvel, my brothers, if the world hates you. We know that we have passed from death to life because we love the brothers. The one not loving the brother remains in death. Everyone hating the brother is a murderer, and you know that every murderer does not have everlasting life abiding in him.

By this we have known the love of God, because that one laid down his life for us; and on behalf of the brothers we ought to lay down our lives. Whoever has the means of life of the world, and sees his brother having need, and shuts up his heart of compassion from him, how does the love of God abide in him?

My little children, let us not love in word, or in tongue, but in deed and in truth. And in this we shall know that we are of the truth, and shall persuade our hearts before him, that if our heart accuses us, we know that God is greater than our heart and knows all things.

Beloved, if our heart does not accuse us, we have confidence with God. And whatever we ask, we receive from him, because we keep his commandments, and we do the things pleasing before him. And this is his commandment: that we should believe the name of his son, Yahoshua Meshiach, and love one another, even as he gave command to us. And the one keeping his commandments abides in him, and he in him. And by this we know that he abides in us, by the spirit which he gave to us.

1 Yochanan (John) 3:10-24

As the Father loved me, I also loved you; continue in my love. If you keep my commandments you will continue in my love, as I have kept my Father's commandments and continue in his love. I have spoken these things to you that my joy may abide in you, and your joy may be full.

This is my commandment: that you love one another as I loved you. Greater love than this has no one that anyone should lay

down his soul for his friends. You are my friends if you do whatever I command you.

1 Yochanan (John) 15:9-14

Yahoshua answered and said to him, "If anyone loves me, he will keep my word, and my Father shall love him and we will come to him and will make a dwelling place with him.

The one who does not love me does not keep my words. And the word which you hear is not mine but of the Father who sent me."

1 Yochanan (John) 14:23-24

And I made known to them your name, and will make it known, that the love with which you loved me may be in them, and I in them.

1 Yochanan (John) 17:26

Though I speak with the languages of men and of angels, yet have not love, I have become sounding brass or a clanging cymbal.

And though I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to move mountains, yet have not love, I am nothing.

And though I give out all my goods and deliver my body that I be burned, yet have not love, I am not profited anything.

Love is patient; it is kind. Love is not envious. Love is not vain; it is not puffed up,

neither behaves inappropriately, neither pursues its own things, nor is easily provoked. It thinks no evil, rejoices not in iniquity, but rejoices in the truth.

In all love endures; in all is faithful; in all has hope; in all endures all things. Love never fails.

Though there be prophecies, they will become obsolete; though languages, they shall fade; though knowledge, it will come to nothing. For we perceive in part, and we prophesy in part; but when perfection comes, then that which is partial will have come to nothing.

When I was a child, I spoke as a child; I thought as a child; I reasoned as a child. But when I became a man, I put away childish things. For now we see through a mirror darkly, but then face to face. Now I perceive in part, but then I will comprehend even as I also was fully known.

And now faith, hope, and love—these three things endure; but the greatest of these is love.

1 Corinthians 13

The greater of you shall be your servant.

Matityahu (Matthew) 23:11

Clearly, the scriptures above abundantly attest to the need to think, speak and act with kindness and concern, whether in regular or momentary contact, from our most intimate to our most superficial relationships.

Pure and undefiled religion before the God and Father is this: to visit orphans and widows in their afflictions, and to keep oneself unspotted from the world.

Ya'akov (James) 1:27

This love is not reserved only to friends or even to neutral parties:

When you happen on the ox of your adversary, or his wandering donkey, returning you shall return it to him.

Sh'mot (Exodus) 23:4

But I say to you, love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you, so that you may become sons of your Father in heaven. Because he causes the sun to rise on the evil and the good, and sends rain on the just and unjust. For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?

Matityahu (Matthew) 5:44-46

This is the love that ultimately overpowers evil.

Do not be overcome by evil, but overcome the evil with good.

Romans 12:21

Love in Marriage

Therefore, a man shall leave his father and his mother, and shall

cling to his wife and the two of them shall become one flesh.

Bereshit (Genesis) 2:24

Husbands, love your wives, even as Moshiach also loved the assembly and gave himself up on its behalf . . . So, husbands ought to love their wives as their own bodies, (he loving his wife loves himself), for then no one hated his own flesh, but nourishes and cherishes it, even as the Master does the assembly.

Ephesians 5:25,29

Drink waters out of your own cistern and running waters out of your own well. Should your overflowing springs be scattered outside, like rivers of waters in the streets? Let them be only your own, and not to strangers with you. Let your fountains be blessed and rejoice with the wife of your youth. She is a loving deer, a graceful doe. Let her breasts satisfy you every time and always be ravished in her love.

Mishlei (Proverbs) 5:15-19

Though marital love may begin with infatuation and, though having its rightful, erotic facet, it must transcend these to include a selfless, resilient devotion.

The inevitable differences two people bring to a marriage will create some friction initially until they can acclimate to each other. While many points of contention involve flaws in need of reform, many others are aptitudes and skills to be cultivated. Where such qualities, particularly when pronounced, are not shared by both parties, resentment may set in; or these differences can be complimentary, creating a team greater than the sum its parts.

Maintaining love in marriage and in all our close relationships is not merely a matter of good intentions. It entails an array of highly-developed skills such as reading the emotional state and needs of one's spouse, defusing friction and providing encouragement. It involves the ongoing labor of building and maintaining a pleasant and viable household and assisting each other. Parents are the ideal mentors in this regard, but having close contact with successful couples and supportive congregations is also invaluable.

At the same time, no parents can bequeath guaranteed success on the marriages of their offspring. Like apprentices to master artisans, young couples must put forth their own initiative and effort to grow their skills.

Since marriage is for life, love between husband and wife means sharing every joy, every triumph, every setback and every sorrow—nurturing one another from wedding to death. It involves discipline—from sexual fidelity to fiscal responsibility. It means shouldering a fair share of the burdens. It means cleaning dirty diapers and succoring the sick. It means listening to one another and laughing together.

Though this love matures over the years, it should be cultivated in courtship to help ensure good marriage prospects. Absent it, the excitement of young love is shallow, selfish and fleeting.

The abundance of love or lack thereof in a congregation may be gauged by the state of its marriages.

Protecting and maintaining the special love unique to marriage includes placing clear boundaries on male/female relationships outside marriage. In this regard, Paul advised Timothy as follows:

...encourage . . . older women as mothers, younger ones as sisters, in all purity.

1 Timothy 5:2

Love for Our Children

None of us are born to perfect human parents and all of us must take responsibility for our own actions. At the same time, there is simply no substitute for having loving parents as mentors.

Train up a boy on the opening of his way; even when he is old, he will not turn aside from it.

Mishlei (Proverbs) 22:6

He is seeking a godly seed.

Malachi 2:15

Children are a heritage of YHVH; the fruit of the womb is a reward.

Tehil (Psalm) 127:3

And they brought children to him, that he might touch them. However, the disciples rebuked those carrying them. And seeing, Yahoshua was indignant. And he said to them, "Allow the children to come to me, and do not hinder them. For of such is the kingdom of God. Truly I say to you, whoever does not receive the kingdom of God as a child may not enter into it, never." And having taken them in his arms, laying hands on them, he blessed them.

Mark 10:13-16

And having called forward a little child, Yahoshua set him in their midst. And he said, "Truly I say to you, unless you change and become as the little children, not at all can you enter into the kingdom of heaven. Then whoever will humble himself as this little child, this one is the greater in the kingdom of heaven. And whoever will receive one such little child in my name receives me. But whoever causes one of these little ones believing in me to offend, it is better for him that a millstone turned by a donkey be hung on his neck and he be sunk in the depth of the sea.

Matityahu (Matthew) 18:2-6

Look. I am sending you Eliyahu the prophet before the coming of the great and dreadful day of YHVH. And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and strike the earth with utter destruction.

Malachi 4:5-6

Children, obey your parents in the Master, for this is right. "Honor your father and mother," which is the first commandment with a promise, "that it may be well with you, and you may be long-lived on the earth." And fathers, do not provoke your children, but nurture them in the discipline and admonition of the Master.

Ephesians 6:1-4

He who spares his rod hates his son, but he who loves him gives him correction promptly.

Mishlei (Proverbs) 13:24

Those of us who are parents are custodians of God's children until they reach adulthood—longer in the case of those severely disabled. Their need for our love is paramount. They need our time, our presence, our affection, our instruction, our encouragement, our discipline and a significant measure of our material resources.

Given these, they will be both the recipients and the source of a wealth of blessings, regardless as to whatever challenges they will face. Absent these, they will likely be either menaces to society or contributors to a menacing society.

Loving our children means socializing with them at our meals. It involves including them in our work so we can pass along our skills, share in worthwhile accomplishments and give them to know they are needed. It means sharing our leisure time, building fond memories, demonstrating that we desire and enjoy their company. As often as is necessary, love includes redirecting our children when they make wrong choices.

The social environment in which we live is not morally neutral. Whether we love our children or not, whether we are fully engaged with them or not, we have a tireless, cunning adversary who wastes no opportunity to lure them to their destruction.

Those whose need for love went unfulfilled in childhood will likely seek to fill the void inappropriately in adulthood. Those blessed with a childhood in a loving home are those prepared to carry that legacy forward.

And you shall teach them to your sons, and shall speak of them as you sit in your house, and as you walk in the way, and as you are lying down, and as you are rising up.

D'varim (Deuteronomy) 6:7

Love in Business

The business world is one of intense competition. The resources available to produce goods and services as well as to purchase them are not unlimited. And, in nearly any given niche, one can expect to have others plying the same trade or selling the same goods.

In this environment, the pressure to sell less for more and to depress the wages of employees is enormous. This is nothing new. The Bible refers to it as "making the ephah smaller and the shekel greater" (an ephah being a measure of quantity and the shekel a currency). Amos 8:5 A common business

phenomenon is described in Mishlei (Proverbs) 20:14, where we read, “Bad! Bad!” says the buyer; but when it is left to him, he then boasts.

Whether or not love is at the core of our business practices is evident in how we work and what we produce—on the corporate and the individual levels. It is apparent in how we treat our coworkers, our clients, our vendors and our customers—our subordinates, our supervisors and our peers.

Disciples do not lead double lives. No amount of philanthropy can justify or mitigate ill-gotten gain.

In the Biblical passages below, we work our way from the responsibilities of the individual worker to that of the employer.

Individual Workers

He who works with a lazy hand becomes poor, but the hand of the hard worker makes him rich. He who gathers in summer is a prudent son; he who sleeps in harvest is a son who causes shame.

Mishlei (Proverbs) 10:4-5

The hand of the hard worker shall rule, but the lazy ones will become forced labor.

Mishlei (Proverbs) 12:24

The one stealing, let him steal no more, but rather let him labor, working what is good with the hands, that he may have something to give to the one that has need.

Ephesians 4:28

...work with your own hands as we enjoined you, that you may walk becomingly toward those outside, and that you may have need of nothing.

1 Thessalonians 4:11-12

But if anyone does not provide for his own, and especially his family, he has denied the faith and is worse than an unbeliever.

1 Timothy 5:8

Employers

You shall not oppress a poor and needy hired servant, of your brothers or of your foreigners who are in your land, within your gates. In the same day you shall give him his hire; do not let the sun go down on it. For he is poor, and has lifted up his heart on it; that he not cry against you to YHVH, and it be sin against you.

D'varim (Deuteronomy) 24:14-15

You shall not extort your neighbor, nor rob; you shall not allow the wages of one hired to remain with you until morning.

Vayikra (Leviticus) 19:13

Woe to him who builds his house without righteousness, and his upper rooms without justice. His neighbor serves without pay, and he does not give him for his work;

Yirmayahu (Jeremiah) 22:13

Masters, give what is just and equitable to the slaves, knowing that you have a master in heaven also.

Colossians 4:1

Look, the wages of the workmen who have reaped your fields cry out, being kept back by you—and the cries of the ones who have reaped have entered “into the ears of the YHVH of Hosts.” You lived luxuriously on the earth and lived for self-pleasure; you nourished your hearts as in a day of slaughter;

Ya'akov (James) 5:4-5

Business Charity

If there is a poor man among you, one of your brothers inside any of your gates in your land which YHVH your God is giving to you, you shall not harden your heart, nor shut your hand from your needy brother. But opening you shall open your hand to him, and lending you shall lend him enough for his need in that which he lacks.

Beware that there is no evil thought in your heart, saying, The seventh year, the year of release draws near; and your eye be evil against your needy brother, and you give him nothing, and he cry to YHVH against you and it be sin to you.

Giving you shall give to him, and your heart shall not be grieved when you give to him, because YHVH your God will bless you for this thing, in all your work, and in all that you put your hand to. For the poor will never cease from the midst of the land. On account of this I command you, saying, Opening you shall open your hand to your poor and needy brother in your land.

D'varim (Deuteronomy) 15:7-11

And as you reap the harvest of your land, you shall not completely reap the corner of your field; and you shall not gather the gleaning of your harvest; and you shall not glean your vineyard, and you shall not gather the leavings of your vineyard; you shall leave them to the poor and to the foreigner; I am YHVH your God.

Vayikra (Leviticus) 19:9-10

When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not turn back to take it. It shall be for the foreigner, for the orphan, and for the widow; so that YHVH your God shall bless you in all the work of your hand. When you beat your olive tree, you shall not search the branch behind you. It shall be for the foreigner, for the orphan, and for the widow. When you gather the grapes of your vineyard, you shall not glean it afterward. It shall be for the foreigner, for the orphan, and for the widow. And you shall remember that you were a slave in the land of Egypt. On account of this I am commanding you to do this thing.

D'varim (Deuteronomy) 24:19-22

The amoral Darwinian model of unbridled self-preservation and survival of the fittest prevails in business. To implement love in such an environment, one must set one's sights on goals which lie beyond the material, cultivating a close relationship with the One who enables the otherwise impossible. Yahoshua spoke to his proteges of this outlook:

Do not treasure up for you treasures on the earth, where moth and rust cause to perish, and where thieves dig through and steal, but treasure up for you treasures in heaven, where neither moth nor rust cause to perish, and where thieves do not dig through and steal. For where your treasure is, there your heart will be also.

The lamp of the body is the eye. Then if your eye is good (generous), all your body is light. But if your eye is evil (stingy), all

your body is dark. If, then, the light in you is darkness, how great is the darkness!

No one is able to serve two masters; for either he will hate the one, and he will love the other; or he will cling to the one, and he will despise the other. You are not able to serve God and wealth. Because of this, I say to you, do not be anxious for your soul, what you eat and what you drink, nor for your body, what you put on. Is not the soul more than the food and the body than the clothing?

Observe the birds of the heaven, that they do not sow, nor do they reap, nor do they gather into barns, yet your heavenly Father feeds them. Do you not rather excel them?

But who of you by being anxious is able to add one cubit onto his stature?

And why are you anxious about clothing? Consider the lilies of the field, how they grow. They do not labor nor do they spin, but I say to you that not even Solomon in all his glory was clothed as one of these.

If God so enrobes the grass of the field (which is today, and is thrown into a furnace tomorrow) will he not much rather you, little-faiths?

Then do not be anxious, saying, "What may we eat? Or, what may we drink? Or, what may clothe us?" For after all these things the nations seek. For your heavenly Father knows that you have need of all these things.

But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Matityahu (Matthew) 6:19-33

In the words above, Yahoshua's focus was on faith and trust, not love. However, we must understand that love cannot develop so long as we remain imprisoned in the anxiety of self-preservation. Faith that God will provide our needs frees us to love unfettered. Love displaces the fear that undermines faith.

There is no fear in love, but perfect love casts out fear, because fear has punishment, and the one fearing has not been perfected in love.

1 Yochanan 4:18

Summation

Yahoshua's statement, "Greater love than this has no one, that anyone should

lay down his soul for his friends” should not be construed only to involve our death. More often, it means sacrificing our time and our other resources for others.

The one finding his life shall lose it, and the one losing his life on account of me shall find it.

Matityahu (Matthew) 10:39

Whatever other aspirations we may have, whatever other accomplishments we may achieve, the real measure of our lives—individually and communally—will be in the extent to which we have served as conduits for God’s active love, impacting the lives of those around us for the better.

Throughout the Bible, God refers to his people as his children, called by his very name. We are not to bear his name in vain.

God is love. Without him, we are feeble and selfish. Empowered by his spirit, we can perform the labor and express the outgoing concern that is his love.

With men this is impossible, but with God all things are possible.

Matityahu (Matthew) 19:26