

Pine Knoll Sabbath School Study Notes

Second Quarter 2023: *Three Cosmic Messages*

Lesson 4 “Fear God *and Give Glory to Him*”

Read for this week’s study

Revelation 14; Genesis 22:12; Ecclesiastes 12:13, 14; Colossians 3:1, 2; Hebrews 12:1, 2; 1 Corinthians 3:16, 17.

Memory Text

“Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus” (Revelation 14:12, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Fear God
- III. Fearing and Obeying God
- IV. Living a God-centered Life
- V. Giving Glory to God
- VI. Revelation’s Overcomers
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. Read 2 Peter 3:10. Is the end of the world more or less believable than it was a couple hundred years ago? (Sabbath Afternoon’s Lesson)
2. Read Revelation 14:7. “Fear God” must be very important, since the phrase constitutes the first words out of the first angel’s mouth. The English word “fear” generally means something along the lines of terror. But the Greek and Hebrew words for fear have a broader meaning. What is the first angel calling on people to do? How does Hebrew poetry elaborate on the meaning of fearing the Lord (Psalm 111:10; Proverbs 3:7; 9:10)? What implications might this have for us? (Sunday’s Lesson)
3. Read Deuteronomy 6:2 and Ecclesiastes 12:13-14. What do these texts reveal about the fear of God? How do you relate what these texts say about the fear of the Lord with Proverbs 9:10? In light of everything we have learned about the fear of God from the above texts, what do we do with Matthew 10:28? (Monday’s Lesson)

4. The author of the lesson suggests that a good way to describe the fear of God in more contemporary terms is “living a God-centered life”? Do you agree with that definition? What do Matthew 6:33, Colossians 3:1-2, and Hebrews 12:1-2 tell us about making God the true center of our lives? What does that mean in practical terms? Read 2 Corinthians 10:3-5. How relevant is this to the end-time battle language associated with the battle of Armageddon in the book of Revelation 16:14-16? How relevant is Philippians 4:8 to this question and what do you do with Paul’s advice in today’s troubled world? (Tuesday’s Lesson)
5. What is the second major command or exhortation in Revelation 14:7? How do 1 Corinthians 3:16-17, 6:19-20, and 10:31 help us understand the meaning of glorifying God? What additional insight is added in Joshua 7:9 and 1 Samuel 6:5? How relevant to the subject is Romans 12:1-2? What is the difference between glorifying God and intelligent worship? (Wednesday’s Lesson)
6. Revelation 14:12 tells us that the end-time saints have the faith of Jesus? What does the “faith of Jesus” mean, and how does that relate to verse 7? Read Hebrews 4:14-16 and 7:25. What relevance does the intercession of Jesus mentioned here have to the call to “fear God and give him glory”? (Thursday’s Lesson)
7. The language of “fear God and give him glory” is rather foreign in today’s world. If you could write the script for the first angel, how would you express in contemporary terms what the first angel indicates will be the final message to the world? (Friday’s Lesson)

Thoughts from Graham Maxwell

Other things that the services would say to the people, and we discussed this last time, certainly to conduct the sacrifices and the services as described in detail would suggest holiness as we approach God—purity, modesty, reverence. But evidently this was not enough, because we have the story of Nadab and Abihu who staggered drunk into the tabernacle to try out some new incense in the presence of God. And God took their act of irreverence very seriously. For, as we have discussed before, reverence for God is the beginning of wisdom. If there is no respect in the classroom, nothing happens that’s good. That’s why it is so difficult to have freedom in the classroom and yet all due respect. How to achieve that balance, I think that’s the most difficult thing God has sought to accomplish, how to have reverence without fear!

When there’s irreverence, he can’t even tell people he doesn’t want them to be afraid. So when Nadab and Abihu behaved so grossly, God acted with terrible majesty and power, and the people were, I’m sure, duly impressed, but mixed with fear. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Leviticus*, recorded October 1981, 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 1983:

<http://pkp.cc/5MMPOGIA66> (Part 1) <http://pkp.cc/6MMPOGIA66> (Part 2)

Had he left Lucifer to die, the universe would have misunderstood and assumed God had put him to death. So only by God coming, he said “No one takes my life from me. Nobody can kill me. I’m going through this myself. I have arranged this with my Father.” And the universe looking on said the Father isn’t killing the Son; God isn’t killing God. And it was clear enough to them that they could say, “Our questions are answered. One, sin does result in death. Two, but it is not torture and execution at the hands of our gracious God. Only one thing left. God, why were you so concerned that we understand this?” God says, “Because if you serve me from fear, it will turn you into rebels; holy rebels.” He says, “Come to Calvary. Maybe you slept through Gethsemane, Peter and James. Then please come to Calvary and watch.” Peter and James had fled. John came, fortunately, and has the most to say about it. On Calvary, Jesus was tortured to death. By whom? The most devout group of blueprinting Adventists the world has ever known. Absolutely dedicated to God, the scriptures, creation, the Sabbath, the Ten Commandments, you name it. Jesus said you even strain gnats out of your goat’s milk. Real health reformers. You couldn’t fault them for a thing. You couldn’t have disfellowshipped one of the people who crucified Christ. Their lives were apparently without blemish.

But they hated him; they hated his picture of God. They said he had a devil to be describing God the way he was. They killed him to silence his unbiblical heresy. And the angels looking on said, “We thought, by sending your Son to Palestine, you did that to get a good running start with people who already agreed with you. We didn’t realize you sent him there to prove this costly point, that if we obey you for the wrong reason, because we don’t really know you, we could turn into your worst enemies in the middle of our Sabbath-keeping and our tithe-paying and our health-reforming.” And that’s why I believe the biggest mistake the Adventist church could make in these last days is to have one tremendous revival in reformation, get out the blueprint, straighten out our lives, without spending much more time on the picture of God. Because if we do the right things for the wrong reason, we’ll do what the Jews did, and become his enemies. {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)

As you understand Hebrew parallelism, and when we get into more poetry we should think of that a little more, the second line may emphasize or enlarge the point made in the first line, which means that “to obey” means particularly “to hearken,” and vice versa, as, I believe you

pointed out in the Shemah it's not just "listen," it's "hearken," which is an attentive kind of listening, with an intent to do what you're asked to do.

Now, what's so significant is that if you carry that over into the New Testament, in the Greek, the Greek word for "obedience" is literally "a willingness to listen", to "hearken." God asks of us an unreserved willingness to listen. He does not expect perfect performance. He knows better than that. But if he gets less than a totally committed willingness to listen or hearken, nothing good's going to happen. If we only listen part time, if we cooperate part time and cheat the rest, nothing good can happen. It's not too much of God to ask our total willingness to listen, and to hearken. That's the real meaning of obedience. {Graham Maxwell. Excerpt from the audio series, The Picture of God in All 66 – Ruth, 1 Samuel, recorded November 1983, 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 1983:

<http://pkp.cc/13MMPOGIA66> (Part 1) <http://pkp.cc/14MMPOGIA66> (Part 2)

Rote, mechanical, legalistic, unthinking obedience implies a rote, mechanical, unthinking, legalistic, arbitrary God. And those who God chose to be his spokesmen to the world turned out to be the most serious perverters of the truth. To the extent that, when Christ came to set them right and give them a correct picture of God, it was his family, his Sabbath-keeping saints in the Promised Land, who killed him rather than accept the truth. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #3, recorded February 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*

<http://pkp.cc/3MMGALATIANS66>

Could you say, "I do what I do as a Christian because I'm finding the longer I live the more it is right and sensible to do so. And I'm seeing that more, the longer I live. And I have great and increasing admiration and respect for the one who so commanded me, in the days of my ignorance and immaturity, when the only reason why I did those good things or avoided those bad things was that he told me to. And he had the power to reward and destroy. Or I loved him and wanted to please him. At least it protected me. But I've come to the place now where I'm more and more beginning to do what's right because it is right. And I haven't had to think, 'There's a command not to murder my mother-in-law,' for a whole year. And my mother-in-law has never been so safe!" You see, if you have to check the Ten Commandments every morning not to murder your mother-in-law, your mother-in-law is walking on thin ice all the time. I think because God loves mothers-in-law, and knows our tendencies, he had to say, "Thou shalt not murder thy mother-in-law." Shame on us that we required that!

What an awful moment in God's family, when he had to gather his children around and say, "I want all the murdering and the hating to stop. And I want all the stealing, and the cheating, and the lying, and the immorality to stop. Please!" That means it was going on. There was a day when God didn't have to do that, and there's a day coming when he won't have to do it again. You remember the new covenant? It will all be written in our hearts, and we will do what is right because it is right. God will not have to lecture us a million years down the line and say, "I want all the murdering up here in heaven to stop." We won't have hated a soul for a million years. We'll be doing what's right because it is right.

Now if you heard your children behind the door saying, "Let's do what our folks want. I mean, you'll have to admit that everything they've asked us to do makes such good sense, we ought to want to do it anyway." And you get the impression that even after you're dead and gone, your children will go on doing what's right because it is right. Because now they're maturing, and they've come to see. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Galatians*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

In the introduction to his letter to the believers in Rome, Paul states his conviction that he had been specially commissioned to bring about a new kind of obedience. It was to be different from the kind of obedience he himself had offered before he met Jesus on the Damascus road. It was to be what he calls literally "obedience of faith," "obedience of trust."

"Law-obedience" is what Paul used to practice with such zeal, and he was not at all pleased with the results. It had made him intolerant toward other people, even cruel. "Law-obedience" had actually led him to violate the whole spirit of God's law, the law of love.

By now urging "faith-obedience" or "trust-obedience," is Paul doing away with the law? "By no means!" Paul exclaims. "On the contrary, we uphold the law." (Romans 3:31, NRSV) Phillips interprets, "We put the Law in its proper place."

One proper place for the law has been to serve as "our attendant on the way to Christ." But the ultimate place is the one Jeremiah described. Paul agrees with the prophet. What the law requires may be written on the heart—the place, Paul explains to the Romans, where the conscience is active and people do their thinking. (See Romans 2:15)

"Trust-obedience" is the kind that results from "knowing" God, in the full meaning of that word. It comes from learning the truth about him and his use of law. It is the result of being won back to trust him as a Friend, to admire him for his wise and gracious ways.

This means that the Spirit of Truth has succeeded in writing the law "on our hearts." Now we freely do what the law requires, not because we've been ordered to, but because we're

convinced in our own minds that what the law requires is right. {Maxwell, Graham. *Servants or Friends? Another Look at God*, 103-104. Redlands, California: Pine Knoll Publications, 1992.}

<http://www.pineknoll.org/graham/sof/chapter8.html>

But if the Bible is a record of God's revelation of himself in many and various ways, and one of his ways is through the people who so loved and admired him that they imitated him and became like him. That doesn't sound like Paul before Damascus road. Look at him now. He's so tender of heart and gracious. Wonderful things had happened to Paul. And I think that fits in very well. In fact, I think things like this are among the most important parts of scripture.

"Jesus wept." Think what that says about God. God attended the funeral of one of his friends, and the Bible says that he cried. And when he raised Jairus' daughter, he says, "Wait a minute, everybody. This little girl is hungry, and somebody get something for her to eat." That's theology! Why do we put other things above it? See, that's "Let this mind be in you which is in Christ Jesus, who said 'This little girl is hungry. Get her something to eat.'" And he cried at a funeral. That's the mind of Christ. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Philippians, 1 & 2 Thessalonians*, recorded May 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/69MMPOGIA66> (Part 1) <http://pkp.cc/70MMPOGIA66> (Part 2)

How you define faith and trust enters into this. And we need to read other places. **To me, faith is just a word we use to describe a relationship with God as with a person well known; and we get to know him through the gospel. The good news is about God, that he is infinitely worthy of our trust. It implies an attitude toward God of love, and trust, and deepest admiration.** It means having enough confidence in God, based upon the more than adequate evidence, all summed up in the good news, to be willing to believe what God says—as soon as we're sure *he* said it! And to accept what God offers, as soon as we're sure *he's* offering it, and to do whatever God wishes, without reservation, as soon as we're sure *he's* asking us, and not somebody else. Anybody who has such a trusting relationship with God, of love, trust, and admiration, willing to listen, is perfectly safe to save. He could die just beginning that relationship, like the thief on the cross. He would arise loving, trusting, and admiring that kind one in the middle. He will be willing to listen and accept all kinds of instruction and correction. He is therefore safe to save. But you can't regard God in that attitude without a new heart and a right spirit. So you are a new creature, which he's going to mention in a moment.

And that's what David eventually wanted—truth and honesty in the inner man. Mention honesty, and you remember Micah, Amos, Hosea, they all talked about this. All God asks of us is

that we stand humbly in his presence with an honest willingness to listen, and let him do for us whatever needs to be done.

I would add that even though with the passing of time I'm finding more and more that everything God has asked us to do makes such good sense and I agree with him. I would have to say that being still somewhat ignorant and immature, I'm willing to obey this trustworthy God when he instructs me to do something beyond my present understanding.

Wouldn't that be safe? Because he's proved always to make such good sense in every other respect. And I think that's what Abraham said to him. "God, you've always made such good sense. But your command to sacrifice the son of the promise makes no sense to me. But I know it will. So God, I'm on my way." I believe faith says to God, "God, I hear you, and I've checked that carefully. It is you. And I am on my way. But as I go, in all reverence, may I ask why?"

"And that's how we come to know God. And for three days and three nights Abraham thought that through; and in the end he said, "God, I'm even beginning to think of ways in which you could work this out. I'm not telling you how, but I know you will, because you'll not contradict yourself in the promise you gave me about my son. Maybe you'll resurrect my son. Just as you gave him miraculously, you could easily resurrect him. Or maybe you'll provide a substitute." And that's what God chose to do. And Abraham is cited in Hebrews 11 as one who trusted God, but thought it through. **Faith is not blind. You can jump off a cliff if you take leaps in the dark, and call that faith. It is not safe. History is strewn with the wreckage of people who leap in the dark and call it faith. Light makes faith possible, and without it we ought to wait.** {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Galatians, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/65MMPOGIA66>*

Recommended Listening: The entire series by Graham Maxwell on the Three Angel's Messages is available at: <http://pkp.cc/MM3ANGELSM>

Conversations About God #16 "God's Last Pleading with His Children" is available at: <http://pkp.cc/16MMCAG>

Recommended Reading:

Conversations about God Chapter 16—"God's Last Pleading with His Children"

Further Study with Ellen White

To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890).

{7BC 979.4}

The reason why it seems so difficult to win souls for Christ, is that Satan is continually engaged in misrepresenting the character of God to the human mind. Christ came to reveal the Father to the world in his true character, that the false conceptions which men entertained of the divine character might be swept away. {RH, May 31, 1892 par. 9}

We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. {RH, April 5, 1887 par. 10}

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,—to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. {RH, March 22, 1892 par. 5}

Men put God out of their knowledge and worshiped the creatures of their own imagination; and as the result, they became more and more debased. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8. It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence. {PP 91.2}

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward. {GC88 555.2}

God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and

clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures. {COL 60.1}

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. “Concerning thy testimonies,” says the psalmist, “I have known of old that thou hast founded them forever (ST April 15, 1886). {1BC 1104.2}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. {DA 668.3}

If the human agent consents, God can and will so identify His will with all our thoughts and aims, so blend our hearts and minds into conformity to His Word, that when obeying His will, we are only carrying out the impulses of our minds. {UL 187.5}

Satan is constantly urging men to accept his principles. Thus he seeks to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power he is constantly using against those who work righteousness. The Lord desires through His people to answer Satan’s charges by showing the result of obedience to right principles. {6T 11.2}

But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure. {COL 363.1}

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service and he makes up for the deficiency with his own divine merit; for he is the source of every right impulse. {OW, December 1, 1909 par. 10}

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new-covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10:16. And if the law is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5:3; 2:4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience. {SC 60.2}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. {PP 34.3}

In calling them to His service, God offers them freedom. Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse. {TM 247.1}

Christ came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, He showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. {Ed 76.3}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

Heaven's law is always merciful, kind, tender, helpful, uplifting to others. {FLB 84.4}

He would have us living in the world, yet not of it, our affections taking hold of eternal things. He would have us talking of the things which He has prepared for those that love Him. This will attract our minds, awaken our hopes and expectations, and strengthen our souls to endure the conflicts and trials of this life. As we dwell on these scenes the Lord will encourage our faith and

confidence. He will draw aside the veil and give us glimpses of the saints' inheritance. {3SM 163.5}

Looking unto Jesus, the author and finisher of our faith, we may go on from strength to strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation. {1SM 364.1}

Our divine Lord is equal to any emergency . . . Cast yourself wholly on His mercy. There is no difficulty within or without that cannot be surmounted in His strength. {HP 17.3}

By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect. {1SM 395.1}

The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed, the image of Christ is to be revealed in words and actions. A new nature is imparted. . . . {6BC 1117.15}

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth. {PP 596.2}

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. {FLB 191.2}

Amid the perplexities that will press upon the soul, there is only One who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that He is present, and is directing us to commune with Him. We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might. {SD 27.2}

Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. {GW 261.1}

Jesus does not call on us to follow Him, and then forsake us. If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard, saying, "I am the way, the truth, and the life." [John 14:6.] "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." [Psalm 72:12.] {GW 263.1}

In the whole Satanic force there is not power to overcome one soul who in simple trust casts himself on Christ. {COL 157.3}

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, humility, truth, and love. {FE 179.3}

In the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God. . . . {LHU 341.4}