

## Pine Knoll Sabbath School Study Notes

### Second Quarter 2026: *Growing in a Relationship With God*

### Lesson 8 “Having Faith”

#### Read for this week’s study

Mark 8:11, 12; Matthew 15:21–28; Luke 7:1–10; Ephesians 2:8; Hebrews 11; Revelation 14:12.

#### Memory Text

“Faith shows the reality of what we hope for; it is the evidence of things we cannot see”  
(Hebrews 11:1, NLT).

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

- I. Introduction
- II. Just Give Me a Sign!
- III. Jesus Sees Our Faith
- IV. Faith Is Not a Feeling
- V. Examples of Faith
- VI. The Faith of Jesus
- VII. Further Study

#### Questions and Notes for Consideration

##### Facilitator: Daniel Duda

1. “This week let’s explore the topic of faith: what to do with doubt and unbelief; what, according to Jesus, strong faith looks like; and what it means to have “the faith of Jesus.” (Sabbath afternoon)
2. What is it about human nature that in every generation there are some who want a sign? Why are signs so fascinating to us? Why does Jesus tell the people in Mark 8:11-12 that they will not be given any sign(s), yet in Matthew he gives the sign of Jonah (12:39-40)? (Sunday’s lesson)
3. Why is there such disparity between the faith of the disciples (Mark 4:40), the faith of the Canaanite woman (Matthew 15:21–28), and the Roman centurion (Luke 7:1-10)? (Monday’s lesson)
4. What’s the relationship between faith as a gift (Romans 12:3) and a tool of salvation (Ephesians 2:8)? What do we mean when we say that “faith is not a feeling”? (Tuesday’s lesson)
5. How does a plain or superficial reading of Hebrews 11:1 obscure the real meaning of that verse? When you read verses 7-40, which unpacks the lives of various biblical

- personalities, which of their stories of faith speak to you the most? (Wednesday's lesson) Which would *you* choose as "heroes of faith"? Which of them would you not choose, yet *God* chose them? How does that broaden our understanding of what God is looking for? How can their stories be encouraging and inspiring to us today?
6. How was the expression "the faith of Jesus" (Revelation 14:12) understood in Adventism historically? What can we learn from the gradual development of our understanding as a church? (Thursday's lesson) What does Matthew 26:36–42 tell us about the faith of Jesus at this crucial moment?
  7. How can we move beyond claiming Hebrews 11:6 as our personal prayer? How has God rewarded our corporate seeking of him and his Scripture in the last 50 years? (See: S.K. Tonstad, *Saving God's Reputation: The Theological Function of "Faith of Jesus" In the Cosmic Narratives of Revelation*, Bloomsbury T&T Clark, 2006.)
  8. If "faith of Jesus" is best understood as "the faithfulness of Jesus" — that is, the active, loyal, faithful stance of Christ in the cosmic conflict, especially as revealed in his sacrificial death and his bearing witness to God's true character, then this shifts our focus from human faith as a response to a divine object, to Christ's own faithfulness as the paradigm and foundation for the life of the believers. Why is this shift important?
  9. "The faithfulness of Jesus" shifts the locus of faith from a human response to a divine action, making Christ's own faithful witness the model and ground for salvation and perseverance. This avoids the more passive reading of faith as mere cerebral belief in Jesus or as a human act of fidelity which focuses on us, not God.
  10. How does this shift have potential to transform how we see our role in God's great project of reconciliation and renewal of his world? How does it help us to see how God calls **all** of us to be involved in this by cooperating with him in making the world as much like he intends it to be before he returns?

### Thoughts from Graham Maxwell

Faith is our conviction. It's being certain about things that at the moment we cannot see. And if you know the background of that verse in Hebrews, you know that this goes back to Habakkuk chapters one and two where Habakkuk says to God, "Why aren't you going to do something?" And God says, "I am. But you wouldn't believe it if I told you." And Habakkuk says, "I do. And I'm going to wait and see." And God says, "If what I have predicted seems slow, wait for it; it will come. My righteous one will live in trust."

That famous verse, "The just shall live by faith," is not discussing forgiveness or justification. The background for that verse is the one who is right with me—and my friend, will trust me and be willing to wait. And that's the kind of trust, and right relationship with God, that really

counts. And when we come to Romans (to look at that verse a little later), that's the background for it.

The angels had such trust, the loyal ones. They had questions! But they said to God, "We trust You enough that we are willing to wait," and they waited all the way to Calvary for some of their answers. They even heard the promise to Adam and Eve that God was going to do something. And they were willing to wait because they trusted God. It certainly helps to understand "salvation by faith" and "righteousness by faith," to understand faith as trust in this way. We're not saved by faith; that is, faith does not save us. God saves us. But God can only save those who trust Him.

Like a physician, God stands ready to heal all the damage done. But He cannot force us to be well. If we don't trust Him enough to listen, and to cooperate, and let Him heal the damage done, there's no way He can heal us. Physicians cannot heal rebellious patients who stay away because they think the doctor is a quack. Only if there is trust there—there needs to be mutual trust—can healing really take place. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3, "All God Asks Is Trust" 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/3MMCAG>

What does faith mean? We have so often discussed it. Faith is used for everything from believing what you know isn't so. This week on television somebody used that definition; faith is believing something that couldn't possibly be so. And your willingness to believe it shows that you really have faith. Faith is not a leap in the dark either, which is a common philosophical explanation. For has our gracious God left us in the dark? How would anyone dare suggest that God, who has revealed Himself at such infinite cost, has left us in the dark? More than this, would the God you know, tempt you to trust a stranger you don't know? Look at the dangers involved in that. We warn our daughters when they are walking home from school, if a stranger offers you a ride in his car, don't get in. And there are sad stories in the newspaper from time to time about little girls who got into stranger's cars. Does God ask us as a stranger to get in His car? He doesn't ask us to run any such risk. He first reveals Himself, that's the good news. Then on the basis of this truth and this everlasting good news, God then has a right to ask us, "Do you find Me worthy of your trust, your confidence, your faith? Do you still think I'm an untrustworthy 'quack', who'd hurt you? Or do you find Me a trustworthy physician? Could you trust Me enough to be willing to stay with Me long enough to let Me heal you?" This is why the only requirement for healing and salvation is faith and trust. {Graham Maxwell. Excerpt from the audio series Romans, chapter 13, recorded January 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/25MMROMANS66> (Part 1) <http://pkp.cc/26MMROMANS66> (Part 2)

Is faith a gift of God? Is that why some have faith and some don't? He's given it to some and not to others? If God gives faith, why do some have it and some don't? And does He give more to some than to others? Does He practice favoritism here? Can faith actually be given? You say to God, "I don't trust you. I think you're an absolutely untrustworthy liar as the devil has said, but I wish I trusted you and thought you told the truth. I'm praying that when I wake up in the morning, I will trust you and not think you're a liar anymore."

You hop into bed, wake up in the morning, you love, trust and admire God, you now know He tells the truth. Would you trust that? Can God give us faith as an outright gift? And yet, if God had not given us the capacity to reason and to weigh evidence and to discern between the true and the false, if God had not given us the capacity to make decisions and commitments, if God had not given us the revelation of the truth about Himself at such cost, if God did not preserve us from the enemy who would destroy us and confuse us and take away our chance to weigh the evidence, in fact, if God has not done all that He has done would there be any chance that we could see Him as He is and trust Him?

In fact, who even instructs us and works with us and persuades us, and tries to lead us to truth and conviction? Aren't all these things the work of God and the work of the Holy Spirit? Is there anything, though, that God doesn't do in the matter of faith? Does He also cast our vote? Does God not only bring the evidence but also force our vote? If God has forced our vote, then He's won the Great Controversy by stuffing the ballot box, hasn't He? He really hasn't won our vote. As Ellen White says repeatedly, our vote is offered in the highest sense of freedom. The vote is ours.

So God gives us every opportunity to have faith, but the decision to trust it is left with us. And many religions don't like that. They don't want anything left with us. But if it isn't left with us, how are we held accountable in the judgment? Are we not judged as to whether or not we've chosen to place our faith in the true God?

Isn't that the only thing we're held responsible for? The decision is ours, or else our trust in God would mean nothing to Him, would it? If He had manipulated us so that we trusted Him, I mean, if our wives said they loved us because we had manipulated them, we'd be talking back to ourselves. Does God just want to hear Himself talking back, "I love you God"? Or does He want to hear us say in the highest sense of freedom, "We do love and trust you; that's our choice." Hasn't He paid a heavy price to preserve our freedom to cast our own vote in the Great Controversy? And to love Him because we've decided He's lovable and trustworthy. And I think it's so cruel of many religions to suggest that even faith is not our decision. God does all of that. Yes, He brings everything to us. Without Him there would be no chance to exercise faith. But the decision, the vote, is ours, and for that we're held responsible.

In fact, Ellen White says if the Holy Spirit should be poured out on you with a hundredfold greater intensity, it would not make of you a Christian. (MB 142) The Spirit only leads to truth, leads us to conviction, but at the same time preserves our freedom to vote no. So when it says faith is a gift of God, I think we have to reserve that one act that is assigned to us—the decision whether we’re going to respond to the evidence with trust or with rebellion and distrust. Why all the costly revelation these thousands of years and all the records of scripture that we might have the evidence, if God is the one who places faith in our hearts anyway whether we have evidence or not? If God just says, “Now you don’t trust me, now you do” why do you need any evidence? The fact that God has been such a teacher and has brought us so much evidence is clear support that He’ll bring us every opportunity; He’ll preserve our lives to give us those moments of freedom when we cast our vote. But casting that vote is our privilege, our responsibility; He’s created us capable of voting and holds us responsible for the vote that we cast. {Graham Maxwell. Excerpt from the audio series Romans, chapter 12, recorded January 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/23MMROMANS66> (Part 1) <http://pkp.cc/24MMROMANS66> (Part 2)

But the most impressive illustration of how God seeks to convince us, not on authority and power, but on the basis of truth, was provided by Jesus Himself on the road to Emmaus. And that’s described in Luke 24, on the Bible Reference Sheet. I wish we could read the whole story:

But while they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him [they didn’t know Christ was walking with them]. And he said to them, “What is this conversation which you are holding” [You see, they were having a conversation about God (as we are) on the road to Emmaus.]? And they stood still, looking sad. . . . And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself. . . . Later, when he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him. (RSV)

Why did He not reveal who He was at the beginning, and say, “What are your questions? You know that I will give you authoritative answers, and I will expect you to believe them.” He did not reveal who He was until He had led them to an intelligent confidence based on the unquestionable evidence of Scripture. Then He revealed who He was. If the Infinite One will do that, how dare we presume to take any shortcuts? {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, “God’s Way of Restoring Trust” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/4MMCAG>

Lou: Over the last couple weeks, I have received letters from an individual who has talked about the impression of the Holy Spirit. This person even spoke about being awakened at night and going into his bathroom and turning on the light, and he describes how the Spirit came on him and he wrote and wrote. Now, that leads me to a question that someone has raised: “If I pray for the Holy Spirit to guide and then I have this deep conviction,” and this individual spoke about what great conviction that the Spirit has come, “isn’t that enough?”

Graham: It would seem to be. Fortunately the Bible warns us of that and sets up some protection. This warm feeling of conviction within could come from prejudice, it could come from indigestion, it could come from all kinds of things. So the Bible warns us that if it seems the Spirit is directing you in a certain direction, He will not lead you away from what He has already inspired. So we should always judge the work of the Holy Spirit by the scriptures which He has previously inspired.

Lou: But what difference does it make what kind of person I believe God to be? Now that’s a bit of a different question, but it’s related. So long as I submit to His authority. If I just say, “God has said it; I believe it; that’s it”?

Graham: Well, I think of two illustrations that come quickly to mind since we’ve talked of Saul. The conception of God that Saul had led him to conduct his evangelism the way he did before the Damascus road. In God’s name he imprisoned people and he had them stoned to death. When he got the true picture of God on the Damascus road so dramatically (and by the way, it suggests it didn’t have to take a lifetime), I think Saul proceeded from the foot of Sinai to the mouth of the cave in a few minutes. He really grew up in a hurry there. Paul changed his picture of God and he changed his whole method of evangelism.

Lou: So you’re saying that the picture inevitably affects everything.

Graham: Everything: the way we worship, the way we witness to others, the way we behave. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #7 with Lou Venden, “The Question of Authority” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:*  
<http://pkp.cc/7MMCAG>

Now, what do you think of a God who does not demand our belief on the authority of His personal testimony, but on the basis of evidence?

Well, we’re reminded we’re in this great controversy, and there is an enemy making claims, and making light of evidence, and reason, and intelligence. Of course, the truth isn’t with him. It’s no wonder that in the name of religion, the adversary has put thinking, investigation, careful

criticism, cautious skepticism, demanding of evidence, in a bad light. And he says, “Well, in the realm of religion, all you need is a warm feeling in the bosom,” but he’ll win, if you go that way. But if you demand evidence, since the evidence isn’t with him, he’ll lose. So Jesus is here, and He doesn’t say, “Look, do you not have a warm feeling in your heart? You’ll know this is true.” He never tempted them to believe that. This is the same Christ who inspired Deuteronomy 13 and 1 Kings 13 and warned us about mere claims. This is the One who didn’t send mere claims to His cousin, in prison. This is the way God is. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Actually, is faith alone a way of knowing anything? Can you think of anything you believe for which you have no evidence and about which you have no knowledge? Is faith an alternate way of knowing something? Now, we wouldn’t think of believing something without evidence in any other area of life. Even when we go shopping, look how carefully we investigate; especially these days with prices as high as they are. But is it safe in the realm of religion to believe something for which we have no evidence? Wouldn’t that be the most dangerous area in which to make a decision without information and without evidence?

When a child says, “I believe there’s a man in the moon,” we smile and say that’s very childish. But when a man says, “Don’t ask me to give you any evidence for God; it’s just something I accept by faith,” we think that’s acceptable. Some will say in the realm of religion, “I can’t give you the evidence for this, but I have a warm feeling of conviction deep down in my heart that it is so.” How trustworthy is this warm feeling deep down in the heart? Don’t all religious people have warm senses of convictions in their hearts about what they believe?

Our good friends in the Mormon Church, the Latter-Day Saints, openly, without apology, take this approach. Do you ever listen on television once every six months to the semi-annual general conference World Council of the Church of Jesus Christ of Latter-Day Saints? I love to listen when I’m able. Many of the sermons that are presented, are directed toward the subject “How do we know”, that is, we Latter-Day Saints, “know that we are God’s one true church?” We sometimes like to talk that way about ourselves. The answer given always is, “The Holy Spirit has borne witness with our spirits, and we have a sense of conviction in our bosoms, and we know this is so. We don’t have to cite evidence; we just know. We have this inner conviction.”

Sometimes in the spring of the year in our schools, especially our boarding schools, when the trees begin to blossom on campus; I remember this happened up at PUC in the 23 years I lived up there, there was a peach tree that used to blossom in the spring at the foot of the steps down from Irwin Hall. Some of you know that building there. And just about the time the

blossoms would come on that tree, it seemed that the women of Graf began to look doubly attractive to the men of Granger. And the courtships would flourish, and occasionally the dean would decide that one of these friendships was really not well advised. She might call the young man in and say, “Young man, may I advise a little caution? Do you know this girl very well? Don’t make a hasty decision.” Then the young man could say, “Oh but Dean, I have a warm feeling of conviction in my heart that this is the girl for me.” And the dean might reply, “Well now, young man, you know that a warm feeling in the heart is not very reliable. You must get to know this girl better. You haven’t even had an invitation to her home yet, to see how she behaves around her family,” and so on. And you say, “Why Dean, I’m surprised. Last night at vespers you said that when it comes to making up our minds about God, don’t ask too many questions, don’t be too demanding of evidence; there can come this sense of conviction within and you’ll know that it’s true. Is it possible, Dean, that my decision about my future wife is more important than my decision about God?” It would seem to me if it’s important to have some knowledge and some evidence before making a decision about one’s husband or wife, then it is infinitely more important to have some evidence, some information, before making a decision about God. {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #1, “The Meaning of Faith, The Only Requirement for Salvation”, recorded February 6, 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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

### **Further Study with Ellen White**

God intends that even in this life the truths of His word shall be ever unfolding to His people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God’s word only through the illumination of that Spirit by which the word was given. . . . {SC 109.2}

God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. {SC 109.3}

In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God’s word, and they may gain an understanding of its truths that will make them wise unto salvation. {SC 111.1}

There is an evidence that is open to all,—the most highly educated, and the most illiterate,—the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises. He bids us “taste and see that the Lord is good.” Psalm 34:8. Instead of

depending upon the word of another, we are to taste for ourselves. He declares, "Ask, and ye shall receive." John 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence. {SC 111.3}

By faith we may look to the hereafter and grasp the pledge of God for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the Source of light. We may rejoice that all which has perplexed us in the providences of God will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. {SC 112.3}

By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt. {SC 111.2}

Jesus is ever ready to speak peace to souls that are troubled with doubts and fear. This precious Saviour waits for us to open the door of our heart to him, and say, Abide with us. {6Red 37.1}

It is Satan's work to fill men's hearts with doubt. He leads them to look upon God as a stern judge. He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. The Lord understands all this. Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. {DA 356.2}

God gives light to guide those who honestly desire light and truth; but it is not His purpose to remove all cause for questioning and doubt. He gives sufficient evidence to found faith upon, and then requires men to accept that evidence and exercise faith. {5T 303.1}

But He who spoke peace to the billows of Galilee has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. {DA 336.4}

We may believe that God is with us in every place, and in every trying hour we may hold fast that hand which has all power. {ML 336.3}

The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel. {DA 403.2}

Caste is hateful to God. He ignores everything of this character. In His sight the souls of all men are of equal value. . . . Without distinction of age, or rank, or nationality, or religious privilege, all are invited to come unto Him and live. {DA 403.3}

God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him? {COL 142.1}

It is when we come into difficult places that He reveals His power and wisdom in answer to humble prayer. Have confidence in Him as a prayer-hearing, prayer-answering God. He will reveal Himself to you as One who can help in every emergency. He who created man, who gave him his wonderful physical, mental, and spiritual faculties, will not withhold that which is necessary to sustain the life He has given. He who has given us His word—the leaves of the tree of life—will not withhold from us a knowledge of how to provide food for His needy children. {MH 199.4}

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we “are changed into the same image from glory to glory, even as by the Spirit of the Lord.” 2 Corinthians 3:18. {SC 72.1}

If you will ask help of God you need not ask in vain. In order to encourage us to have confidence and trust He comes near us by His holy Word and Spirit, and seeks in a thousand ways to win our confidence. But in nothing does He take more delight than in receiving the weak who come to Him for strength. If we will find heart and voice to pray, He will be sure to find an ear to hear and an arm to save. {TDG 194.5}

Every human being is the object of loving interest to Him who gave His life that He might bring men back to God. Souls guilty and helpless, liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. {MH 162.1}

In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace—in “the beauty of the Lord our God” (Psalm 90:17). {AG 223.3}

God’s grace is ever working upon the human heart, and when it is received, the evidence of its reception will appear in the life and character of its recipient, for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. {TMK 163.2}

The gifts of Jesus are ever fresh and new. . . . Each new gift increases the capacity of the receiver to appreciate and enjoy the blessings of the Lord. He gives grace for grace. There can be no failure of supply. If you abide in Him, the fact that you receive a rich gift today insures the reception of a richer gift tomorrow. . . . {AG 104.2}

Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care. {SC 77.4}

Faith is trusting in God—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership, and accepts its blessing. Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God; faith receives from God the life that alone can produce true growth and efficiency. {FLB 90.3}

Faith . . . reaches out to grasp the hand of Christ, knowing that He will hold more firmly than it is possible for the human hand to hold, and that He will never let go. While the human agent is willing to be led, Christ will lead him. . . . {UL 72.2}

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings. {COL 333.1}

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning and discern the glory of the purpose which they are fulfilling as co-workers with Him. {MH 479.2}

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}

God scatters blessings all along our path to brighten our journey and lead our hearts out to love and praise Him, and He wants us to draw water from the well of salvation that our hearts may be refreshed. We may sing the songs of Zion, we may cheer our own hearts, and we may cheer the hearts of others; hope may be strengthened, darkness turned to light. God has not left us in a dark world—as pilgrims and strangers seeking a better country, even an heavenly—without giving us precious promises to lighten every burden. The borders of our path are strewn with fair flowers of promise. They blossom all around, sending forth rich fragrance. {OHC 10.2}

Our God is a very present help in time of need. He is acquainted with the most secret thoughts of our hearts, with all the intents and purposes of our souls. When we are in perplexity, even before we open to Him our distresses, He is making arrangements for our deliverance.—Letter 73, Feb. 1, 1905, to Drs. D. H. and Laretta Kress. {UL 46.6}

He who constantly depends upon God through simple trust and prayerful confidence, will be surrounded by the angels of heaven. He who lives by faith in Christ, will be strengthened and upheld, able to fight the good fight of faith, and lay hold upon eternal life. {HP 16.7}

God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones. . . . {HP 186.3}

It is part of God's plan to grant us in answer to the prayer of faith, that which He would not bestow did we not thus ask. {GC 525.2}

Faith is not a happy flight of feeling; it is simply taking God at His word—believing that He will fulfill His promises because He said He would.—Lt 49, 1888. (HC 119.) {2MCP 539.5}

Where there is not only a belief in God's Word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love, and purifies the soul. Through this faith the heart is renewed in the image of God. {AG 137.5}

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}

These things were not written merely that we might read and wonder, but that the same faith which wrought in God's servants of old might work in us. In no less marked a manner than He wrought then will He work now wherever there are hearts of faith to be channels of His power. {CG 43.1}

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}

Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him. The prayer that Nathanael offered came from a sincere heart, and it was heard and answered by the Master. The Lord reads the hearts of all, and "the prayer of the upright is His delight." [Proverbs 15:8.] {GW 257.1}

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, not to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection, of His character. Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness. {SC 70.2}

With the trusting faith of a little child, we are to come to our heavenly Father, telling Him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. {3BC 1146.8}

God is ever seeking to instruct finite men that they may exercise faith in Him and trust themselves wholly in His hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for His attention (GCB Feb. 18, 1897). {3BC 1141.3}

But though the conflict is a ceaseless one, none are left to struggle alone. Angels help and protect those who walk humbly before God. Never will our Lord betray one who trusts in Him. As His children draw near to Him for protection from evil, in pity and love He lifts up for them a standard against the enemy. Touch them not, He says; for they are Mine. I have graven them upon the palms of My hands. {PK 570.4}

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall ... be held, and led, and protected, by the power of Christ. {RY 112.1}