

Pine Knoll Sabbath School Study Notes

Third Quarter 2021: *Rest in Christ*

Lesson 13 “The Ultimate Rest”

Read for this week’s study

Revelation 1:9–19; Matthew 24:4–8, 23–31; Revelation 14:6–12; Hebrews 11:13–16; Philippians 4:4–6.

Memory Text

“But as it is written: ‘Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him’” (1 Corinthians 2:9, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Vision of the End
- III. The Countdown
- IV. Marching Orders
- V. Rest in Peace
- VI. Rejoice in the Lord Always
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “This week, we look at how we can rest in Jesus in the face of global unrest and our own personal unknown future, at least in the short term. In the long term, things look very promising, indeed!” (Sabbath afternoon)
2. “In the confusion of events, we can easily lose the big picture of God’s escape plan for this world. Wars, political unrest, and natural disasters can hold us in helpless terror. But God’s prophetic guidance can help us keep in mind the big picture of where we are going and how we will get there.” (Sabbath afternoon) How does the biblical eschatology differ from 19th century escapism and/or classical Christianity? Why is it important what we believe about the ultimate destiny of humankind?
3. What is the immediate context of our memory text in 1 Corinthians 2? Does it matter, or can we apply those words to various things?

4. What's the purpose of John's vision in Revelation 1:9-19? (Sunday's lesson) If it was to give us the "history of the Christian church written in advance", wouldn't it have been possible to write the history more clearly? If it was that simple, why are there so many conflicting interpretations of Revelation?
5. What are the theological implications of this first vision of Jesus in the book of Revelation? People often have either a tendency to ignore God or to view Him as having similar limitations as we all do. Why is it important that Jesus is portrayed as dramatically powerful but equally gentle and caring? If kingdom, suffering and patient endurance went hand in hand for Jesus, would you expect it to be any different for us? What does it teach us about using religion to escape a painful reality?
6. "Jesus' famous sermon, recorded in Matthew 24, covers the uninterrupted, historical timeline from His days until the Second Coming and beyond. [...] Jesus wanted to give His people throughout the ages a rough sketch of the divine schedule for end-time prophecies, so that those living at the end of time could be prepared for the ultimate event." (Monday's lesson) Does this mean the purpose of Jesus' sermon from Matthew 24 is to give us a countdown of final events? Is it for all people throughout the ages, or is it only for those living at the end of time? Can it be for both? If yes, how? And if no, what then is the purpose of his sermon (to his original disciples and to us living today)?
7. "Revelation 14 tells us that our purpose at this time in history is to tell others about God's judgment and help them prepare for the second coming of Jesus." (Tuesday's lesson) How does telling people about three angels' messages prepare them for an enthusiastic welcoming of Christ's second coming? In what sense are these three messages our "marching orders"?
8. What is the significance of juxtaposition of "everlasting gospel" (14:6) and "no rest for those who worship the beast and his image (14:11)? How different is your answer now after 13 weeks of studying about the "Rest in Christ"?
9. What is the significance of the promise from Hebrews 11:13-16? (Wednesday's lesson) What does it mean that the "heavenly city" is being "prepared" (cf. 1 Corinthians 2:9; Matthew 25:34; John 14:3) for the saints? How is that presented in Revelation 21:1-2?
10. What is your experiential understanding of Philippians 4:4-6? (Thursday's lesson) What is the "ultimate rest" in biblical understanding?
11. There is not one single reference in the entire biblical canon (Old and New Testaments) to heaven as the eternal destiny of the believers. The Scripture itself does not actually say that the righteous will live forever in heaven. The term "heaven" simply does not describe the Christian eschatological hope. "Heaven" is never used in Scripture for the eternal destiny of the redeemed.
12. In the biblical eschatological hope one day God's salvation (which is being prepared in heaven) will be manifested fully on earth. That's why the meek will "inherit the

earth” (Matthew 5:5). How can we participate in the transformation of our earthly life that has already begun in Christ, and that we are called to experience and use for good in our present world? What role do you play as an individual, and what role do we play as a community?

Thoughts from Graham Maxwell

Now, those who prefer what appears to be quite a revival of reformation theology among us, do not say much about the great controversy in the universe. If they do talk about the great controversy, the controversy is over God’s law, and the issue is “are you going to obey it or not,” rather than the much larger issue—the whole character and government of God himself,—which views the law as really an emergency measure to hold us together until we have a better reason for doing things. {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)

Thinking for many years of the best way to approach this, you remember the counsel that we’re to take the Bible as a whole and relate it to the one central theme. And if you do that, you see the whole great controversy over the character of God running through the sixty-six books. We see the charges that Satan has leveled against God; of being a legalist, arbitrary, unforgiving and severe. And then we see how so many have accepted these charges, and we have distrusted God.

And left to ourselves we have become sinful, rebellious, untrustworthy, self-indulgent individuals, who’ve reaped all the consequences of this disorderliness physically, mentally, and spiritually. And yet God, our heavenly Father, remains gracious. He is not arbitrary, unforgiving and severe. He wishes to be seen as the father of the prodigal son. And he offers to do for us whatever needs to be done. Is there anything wrong that needs to be set right? In the order of things, what’s the most important thing that needs to be set right? What went wrong first? And what might have to be the first thing to be set right?

Was it not a growing distrust of God among the members of his family, until one-third of the brilliant angels agreed with Satan that God could not be trusted. And the first thing that was mentioned to the human race was that God was a selfish liar. He cannot be trusted. Then if the damage done is to be restored, would not the first step be winning us back to trust? In fact, knowing God to be the infinitely powerful Creator of the whole vast universe, if only we could

trust him, couldn't he most readily restore whatever damage has been done? Couldn't he do it?

It's in that light that Ellen White's statement right after the Minneapolis General Conference, becomes very, very significant. (See her explanation of why Jesus came to this world to do what he did, which she describes as "setting us right." in *Signs of the Times*, January 20, 1890) {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>*

Now what has religion done all down through the centuries, but make pronouncements, and make claims and appeal to miracles? That's the devil's way of doing it. If you don't have the truth with you then you have to resort to that method. No wonder he's called in Revelation 12 the deceiver, you remember? He had to deceive because the truth wasn't with him. How significant that when Christ came, God himself, the Creator, instead of making claims; remember on the road to Emmaus? We discussed that. Even when those two disciples; they would loved to have known who it was. And they'd have accepted his explanations, wouldn't they, because they revered the Son of God. Christ maintained his disguise until they were convinced on the basis of evidence. And Ellen White's comment is "not until they were convinced, and had an intelligent understanding, based on unquestionable evidence, did he reveal himself to them, and then disappeared." Even God himself does not expect us to believe him on his authoritative say so. Think of it, it could be somebody masquerading, and pretending to be God. Does not Satan say, "I am God. I am like the most high." He wishes to be worshiped.

So somehow we have to divorce ourselves from too much submission, ready submission to authority. The only thing one has to be absolutely submissive to is the authority of truth. And since God is truth personified, as we come to know him better and we find he always tells the truth, then we'll be willing to agree with him on his say so on any point, and then comes the astonishing message from God, "I love your willingness to agree with me and to believe in me on my authoritative say so, but I'd really rather you agreed with me because you believe it's the truth." That's really the ultimate authority in this thing. And don't you think, perhaps, one reason God waits, mercifully, for the last generation, is that the last generation will see Satan as God, as Christ, seeking to deceive us as he successfully deceived a third of the angels. And if we're too easily swayed by the voice of authority and by miracles; if we're not sufficiently demanding of evidence, we'd be deceived. And in mercy, God waits, until he has people so settled into the truth, like Job, that nothing could shake this group, just as Job could not be shaken. {Graham Maxwell. Excerpt from the audio presentation, Galatians, #1, 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/1MMGALATIANS66>*

At the Minneapolis General Conference every delegate present was an ordained minister, ordained to preach the gospel. And every one of them believed they had the gospel. And Ellen White said, "If Jesus had appeared before that group, as he did before the first members of the General Conference committee, the apostles, these ministers—Seventh-day Adventist ministers—would have rejected him with all the stubbornness, with which many of the unbelieving Jews rejected Christ in the first century." In fact, she goes even further. "They would have treated Christ just as the first century unbelievers treated him at that time." It seems unbelievable.

See, significantly, all the delegates present were convinced about the inspiration of the Bible, creation, the existence of God, the seventh-day Sabbath, tithe-paying, some of the principles of health reform; we always need more help on that. But they more or less agreed. You name it, they all agreed. The thing they disagreed about has never appeared on any list of beliefs I've ever read. It would seem that the position we take about God in the Great Controversy does not merit inclusion on the list of beliefs before a person is baptized into the Seventh-day Adventist Church. It doesn't matter too much what position you've taken about God, so long as you're right on all these other things? Not to chide ourselves for the past, but to look to the future, wouldn't we like to be known, more than anything else, for the position we've taken in the great controversy about God, and for the quality of our witness to that everlasting good news? {Graham Maxwell. Excerpt from the audio presentation, Galatians, #1, 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/1MMGALATIANS66>*

But so often we are trying to settle people on all the other matters. If you settle people on the Sabbath, the sanctuary, the state of the dead, tithe, and health, without settling them on the truth about God they might keep the Sabbath as Jesus' enemies did. They might pay tithe as his enemies did. They might read the Bible as his enemies did. We could be developing in this "campaign to win a million Adventists", we could, forbid the thought, develop a million enemies who faithfully keep the Sabbath, practice health reform, pay tithe, and read their Bibles. Now that is a horrible thought. But if we are not clear on the picture of God we might do well not to be in such a hurry. Have you read Ellen White's comment? "The Lord is not now working to bring many into the truth, because there are so many unconverted in the church."

It would seem to defeat the purpose of God if he were to empower us to go out and misrepresent him. He won't do it. But as soon as we are settled into the truth, so the Holy Spirit could give us power of influence and persuasion to tell the truth about God it would make sense for him to do so.

I do not believe the latter rain or the Holy Spirit will fall until God's people are really settled into the truth. The same Spirit that will settle them into the truth will then give them persuasiveness and influence to spread this everlasting good news about God to the whole world and then the end will come. Which raises the question, "What is Christ waiting for now?"

It's nothing artificial. He is waiting for a group to be like Job, and to be able to pass through the time of trouble. Caused by whom?

COMMENT: Satan.

And the theologians? Think of all the people that caused Job trouble and nobody could shake him. And of course behind it all is the adversary. And of what is he trying to persuade these people?—of his age-old misrepresentation of God. In the end, all theology goes back to the picture of God. And the good news is that he is like this, and that he is not like that. And that's why I believe our whole mission as a church is to picture God as he really is. But if we just go and say he is like this, this and this, without evidence, why would anybody believe us? We have to go with the evidence which is where, but in the sixty-six? Remember the man who was reading in the chariot and he couldn't understand Isaiah? We have to be like Philip who got in with him and explained. We need to be able to help people understand this. And I think one of the most helpful things is to help people keep reading on and not getting bogged down in details. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Revelation*, recorded August 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/79MMPOGIA66> (Part 1) <http://pkp.cc/80MMPOGIA66> (Part 2)

You remember Jonah went to Nineveh, and he announced, forty days, then they will be destroyed. "And I have the Lord's word on that. My chart is right. Forty days, and you'll be destroyed." And when the forty days were up, he went out to see the fulfillment of the prediction, and it didn't come as he had anticipated. Then he turned to God and said, "I didn't think you'd go through with that, anyway. That's why I ran away. But you put so much pressure on me." And you think of the pressure! You know, if an evangelist was trying to avoid going to a certain city and he spent a while in the belly of a whale, that's pressure! And finally he goes and he gives the message.

And then he says, "God, you confuse me. You make me go and deliver the message, and then you don't come through with it. I'm angry!" And God says, "But aren't you pleased that the inhabitants of Nineveh have repented?" But Jonah was more concerned about his reputation. As an advent preacher, he'd given a prophecy, and a date. That's what the charts can sometimes lead us to do. And as you said, the greater concern is that God looked good. And

that God did not destroy the inhabitants of Nineveh when they repented made him look very good, and it won some to repentance.

The appeal at the end is so moving in Jonah. “Don’t you care that there are 120,000 people in that city that don’t know right from wrong, and there are even a lot of cattle? Don’t you care, Jonah?” But he didn’t care about God’s reputation. As we study the prophecies here, what do they say about God? Do the prophecies even leave room for delay, by the way? Well, the book of Revelation certainly does. It even speaks of it. “Hold! Do not let these events occur until my servants are sealed in their foreheads.” It’s hard not to get into Revelation when we’re reading Daniel.

As I was reviewing this before coming, it’s significant to me how Jesus commented on the purpose of prophecy. Not just Daniel, of course, but others; but there are so many in Daniel that are so specific. Look at Matthew 24. Jesus himself made some prophecies, and he commented on the purpose of them. Matthew 24:25. You remember they asked how soon he would come. “Well,” he said, “several things will occur before I come.” In fact, verse 23:

Then if anyone says to you, “Lo, here is the Christ!” or “There he is!” do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand [suggesting that he had warned them in advance, so they’d be prepared].

But he gave an additional reason in John 13:19. And I think prophecies have these dual purposes, suggesting it does pay to work them out, indeed. There is warning, unless, of course, we misinterpret them and are looking for the wrong thing. So it pays to study carefully. But an additional reason is given in 13:19: “I tell you this now, before it takes place, that when it does take place you may believe that I am he.” {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Daniel*, recorded 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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

<http://pkp.cc/39MMPOGIA66> (Part 1) <http://pkp.cc/40MMPOGIA66> (Part 2)

And you could count on God when things were that bleak, to send a message of encouragement and enlightenment and explanation to his people. He surely wouldn’t send a book of mysteries and dates and schedules of events that they could not possibly understand. Rather, that sixty-sixth book that he did send, the book of Revelation (which means clarification, not mystification), that sixty-sixth book is an invitation to discouraged early Christians to look a little higher, to take the ***larger view*** of things. To see how they’ve all been

caught up in a vast great controversy that affects the whole universe! And that it's a controversy over God's own character and government.

And then to read on and see that God has already won this war, and the angels all agree with him. To see that this is the good news. And then to read on and realize that God is inviting us to join in the celebration; and then to go out to the world and invite all others who are willing to listen, to join in God's victory in the war. And then we Christians might not seem so much on the defensive all the time; we have good news to tell. There's no way God and his side can lose. And should we not **join the winning side?** is the invitation in that sixty-sixth book. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #1, "The Conflict in God's Family" recorded January 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/1MMCAG>*

Further Study with Ellen White

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all future time. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God. When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth. {AA 570.4}

He finds His faithful ones, and holds communion with them, encouraging and strengthening them. And angels of God, that excel in strength, are sent forth by God to minister to His human workers who are speaking the truth to those who know it not. {8T 17.3}

But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God's chosen people will stand unmoved. Satan and his angels cannot destroy them; for angels that excel in strength will protect them.—Letter 119, March 1, 1904, to J. J. Wessells. {TDG 69.5}

As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth. {PK 536.1}

Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned His people against deception upon this point, and has clearly foretold the manner of His second

coming. . . . This coming there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world. {GC 625.2}

The glory of Christ's humanity did not appear when He was upon the earth. . . . That same humanity now appears as He descends from heaven, robed in glory, triumphant, exalted. {Mar 291.3}

No human language can portray the scenes of the second coming of the Son of Man in the clouds of heaven. . . . He will come clad in the robe of light, which He has worn from the days of eternity. Angels will accompany Him. Ten thousand times ten thousand will escort Him on His way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves . . . shall come forth." {SD 357.2}

The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested. {GC 593.1}

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}

The manifestation of God's love, His mercy and His goodness, and the work of the Holy Spirit upon the heart to enlighten and renew it, place us, through faith, in so close connection with Christ that, having a clear conception of His character, we are able to discern the masterly deceptions of Satan. {5T 744.2}

The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness (MS 43, 1907). {7BC 907.1}

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish he charged upon the loyal angels. {GC 591.1}

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience and to secure homage to himself. To accomplish this, he

works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God. {GC 591.2}

There is one safeguard against Satan's deceptions and snares, that is the truth as it is in Jesus. The truth planted in the heart, nourished by watchfulness and prayer, nourished by the grace of Christ, will give us discernment. The truth must abide in the heart, be felt in its power in spite of all the alluring enchantments of Satan, and your experience and mine must be that the truth can purify, guide, and bless the soul. . . . {TMK 301.4}

Christ made full provision for the prosecution of the work entrusted to the disciples, and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I will forsake you. {8T 16.3}

To us also the promise of Christ's abiding presence is given. The lapse of time has wrought no change in His parting promise. He is with us today as truly as He was with the disciplines, and He will be with us "even unto the end." {8T 17.1}

All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. {DA 827.3}

It is a wonderful thought that human beings can speak the Word of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help—a kind thought, a kind word, made effective by the One who has said, "Lo, I am with you always, even unto the end of the world."—Letter 329a, Nov. 16, 1905, to her 19-year-old granddaughter Mabel. {TDG 329.6}

Angels do not come to the earth to denounce and to destroy, to rule and to exact homage, but are messengers of mercy to cooperate with the Captain of the Lord's host, to cooperate with the human agents who shall go forth to seek and save the lost sheep. Angels are commanded to encamp round about those who fear and love God. {LHU 207.3}

If we accept the truth as it is in Jesus, national prejudices and jealousies will be broken down, and the Spirit of truth will blend hearts in one. We will love as brethren; we will esteem others better than ourselves; we will be kind and courteous, meek and lowly, easy to be entreated; full of mercy and good fruits. . . . {OHC 171.2}

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 gospel invitation is not to be narrowed down and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. When God blesses His children, it is not alone for their own sake, but for the world's sake. As He bestows His gifts on us, it is that we may multiply them by imparting. {MH 102.1}

Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And He will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer. Constantly He is sending His angels to those who, while surrounded by circumstances the most discouraging, pray in faith for some power higher than themselves to take possession of them and bring deliverance and peace. In various ways God will reveal Himself to them and will place them in touch with providences that will establish their confidence in the One who has given Himself a ransom for all, "that they might set their hope in God, and not forget the works of God, but keep His commandments." Psalm 78:7. {PK 377.1}

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}

There immortal minds will study with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. {SR 432.2}

Sin and sinners are no more, God's entire universe is clean, and the great controversy is forever ended. {SR 433.2}

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. {AH 548.2}

Here they stand, and the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air. The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in. There are the columns of angels on either side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. {6BC 1093.5}

It is not the will of God that His people should be weighed down with care. But our Lord does not deceive us. He does not say to us, “Do not fear; there are no dangers in your path.” He knows there are trials and dangers, and He deals with us plainly. He does not propose to take His people out of a world of sin and evil, but He points them to a never-failing refuge. . . . {TMK 225.2}

The Lord’s care is over all His creatures. He loves them all and makes no difference, except that He has the most tender pity for those who are called to bear life’s heaviest burdens. . . . {MH 199.3}

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}

But even here Christians may have the joy of communion with Christ; they may have the light of His love, the perpetual comfort of His presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of His love, and may bring us one step nearer to the blessed home of peace. {FLB 121.5}

All who choose Christ’s kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God’s providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God’s children are never absent from His mind. {DA 313.3}

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. 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 is too small for His attention. {8T 260.1}

Remember that underneath you are the everlasting arms. “Rest in the Lord, and wait patiently for him” (Psalm 37:7). He is guiding you into a harbor of gracious experience. {HP 269.5}