

Pine Knoll Sabbath School Study Notes
First Quarter 2017: *The Holy Spirit and Spirituality*
Lesson 11 “Grieving and Resisting the Spirit”

Read for this week’s study

Acts 7:51; Hebrews 10:24, 25; Ephesians 4:25-5:2; 1 Thessalonians 5:19-21; Mark 3:28, 29.

Memory Text

“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption”
(Ephesians 4:30, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Resisting the Holy Spirit
- III. Grieving the Holy Spirit: Part 1
- IV. Grieving the Holy Spirit: Part 2
- V. Quenching the Holy Spirit
- VI. Blasphemy Against the Holy Spirit
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. If someone were to come to you, afraid that they had committed the unpardonable sin, what would you say to them? What texts would you use to help? (Friday’s lesson)
2. Read Ephesians 4:30. What does it mean to grieve the Holy Spirit? What does that possibility tell us about God? What are the implications for the cosmic conflict? What does it imply about the Holy Spirit that He can be grieved? How can we find a balance between downplaying the seriousness of sin, on the one hand, and obsessing over our sinfulness, on the other? (Sabbath afternoon and Monday’s lesson)
3. Read Acts 7:51. What warning did Stephen give in this comment and how does it apply to us today? (Sunday’s lesson)
4. Read Ephesians 4:25 – 5:2. What are we told to do here and how different would our lives be if we were to truly follow these biblical commands? What are some of the specific moral behaviors in this passage that grieve the Holy Spirit? Is there a “larger

- view” embedded in the passage? Take note of the specific evidence that the larger view is implied in the text. (Tuesday’s lesson)
5. Read Ephesians 4:25 – 5:2 again, but this time in the context of 4:21-24. In the latter passage is the well-known concept of the two natures. How does Paul describe the process of developing the new nature, and what is the new nature modeled on? What can we learn from this passage about both the character of God and also the character of Satan? (Tuesday’s lesson)
 6. Read Ephesians 4:3-4, 15-16 and 32. How does a spirit-filled life reveal itself in the community with other believers? How do we reconcile the beautiful ideals stated in these texts with the reality in many or most local churches? How does it compare with the reality of our own personal lives? How do we treat people in our own homes and extended families? (Tuesday’s lesson)
 7. Read 1 Thessalonians 5:19-21. How can the Holy Spirit be “quenched?” How do we test specific claims and prophecies without quenching the Holy Spirit? What do we do when churches are divided over the meaning of the biblical text? (Wednesday’s lesson)
 8. Read 1 Thessalonians 4:7-8. What is your understanding of the word “holiness?” What is holiness and what are the practical implications of such a call to holiness? Read 1 Thessalonians 4:3-6 to gain the context for Paul’s view of holiness. What is that context? What is the relationship of sexuality and the character of God? Why would Paul say that a lustful person doesn’t know God? (Wednesday’s lesson)
 9. Read Mark 3:28-29, Luke 12:10 and Matthew 12:31. Compare and contrast these three passages. What are the similarities and differences? If all kinds of sins and blasphemies can be forgiven, what is it that cannot be forgiven? What are the signs that we are living in rebellion against God or resisting the Holy Spirit? Is it possible to “catch ourselves in the act” and turn things around? (Thursday’s lesson)
 10. Some people leave the church out of fear that they will be tainted by a corrupt or abusive situation in the church. What is wrong with that idea in most circumstances? Would God ever actually tell a person to leave the church? Could that ever be a sound thing to do? (Friday’s lesson)

Thoughts from Graham Maxwell

How perverse is the reluctance of us needy humans to permit the gentle Spirit to do good things for us-to assure us of our worth and to convince us of God’s love! Of course, He will not force the truth upon us. He cannot force us to be free. Like the still small voice at the mouth of the cave He persuades, He teaches, He pleads. And when we refuse to listen, the Bible says, He is grieved. Ephesians 4:30.

It was incredible to Paul that so many early Christians, recently released by the truth from the worship of false gods, seemed so ready to return to the indignity and fear of their former

bondage. {Maxwell, A. Graham. *I Want to be Free*, 53. Mountain View, California: Pacific Press Publishing Association, 1970}

And then we see the Holy Spirit who is just like Christ, working to bring us the truth as he did, to bring conviction, and yet so respectful of our freedom, coming as a still, small voice to persuade. And we understand he is grieved when we will not listen, that he intercedes with us, he reasons with us, helps us to tell the truth, to see the truth about you and about ourselves. How can we run from truth? How could we be so foolish as to turn from the good news about health, and happiness, and peace, and freedom, and self control, and dignity, and individuality, and turn to all these habits and customs and frauds and misrepresentations that only discourage people and make them ill and turn them against each other, and finally result in everlasting death? {Graham Maxwell. Excerpt from the audio series Romans, chapter 8, recorded November, 1977, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/15MMROMANS66> (Part 1) <http://pkp.cc/16MMROMANS66> (Part 2)

“Do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. Ephesians 4:30

Don't grieve him. Does that mean, “Don't make him angry, and then he won't help you?” Or is it that when we do not allow our Heavenly Father to heal us, he grieves, because then he'll have to give us up? Now, supposing I do whatever it is that brings great sorrow to the Spirit of God? What am I actually doing? I mean, God is not willing that any should be lost, but that all should be won to repentance. By the way, what wins us to repentance; Romans 2:4? The kindness of God, which is the truth about God, you see. Who brings us the truth? Where's all the evidence about the kindness of God? Isn't it the inspired Scripture, which holy men of God were moved by the Holy Ghost to write? The Spirit does all this for us.

Do not disappoint him in the work that he seeks to do. What work does he seek to do? You remember Christ's long prayer that was in our Sabbath School lesson last week. It's really John 13 through 17:

I will not leave you orphans. When I go I will send another counselor, teacher, like myself. He will do the same work I've been trying to do. He's the Spirit of Truth. He'll guide you into truth, convince you of the truth; and when you're convinced of the truth, and say, “Lord, I love and trust you;”

You couldn't do that without a new heart and a right spirit. So it's already happened. So the resistance to the truth about God is really the effective resistance to the Holy Spirit, isn't it? And if I persist in resisting the truth, eventually I even come to the place where the lies make

more sense to me than the truth. I prefer Satan's lies to the truth. Romans 1 says: "What does God do to those who prefer lies to the truth? He gives them up." And He weeps over them. "How can I give You up? How can: let you go?" And it all fits in there, it seems to me. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Ephesians & Colossians, recorded May, 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/67MMPOGIA66> (Part 1) <http://pkp.cc/68MMPOGIA66> (Part 2)

Think of how many centuries he waited for Israel to respond to the information brought by the prophetic messengers that he sent one after the other. And not until the children of Israel had resisted the truth so long that they were beyond even the Creator's power to restore, did he finally and reluctantly give them up. But after the Israelites had been taken off to Babylonian captivity, God inspired the writer of 2 Chronicles to explain why he could no longer protect them, why he had to let them go. Look at 2 Chronicles 36:15, 16, on the sheet:

The Lord, the God of their fathers, sent persistently to them by his messengers, because he had compassion on his people [grossly as many of them were misbehaving, as you know from the Biblical record]; but they kept mocking the messengers of God, despising his words, and scoffing at his prophets, till the wrath of the Lord [and we know that means His sadly giving people up, from Romans and Hosea and elsewhere], till the wrath of the Lord rose against the people, till there was no remedy. (RSV)

It was not an arbitrary decision. He simply could not do anything more for them. He had to let them go into the discipline of captivity. Fortunately, it was not the final awful destruction at the end of the world. But it still was discipline. And though God seemed to have abandoned them, he went with them, didn't he? He blessed Daniel, Hananiah, Mishael, Azariah, Esther, Mordecai, Ezekiel. Think of the distinguished saints that grew up there in Babylonian captivity. But by and large, God could not work through his people as a nation at that time. He had to give them up into the discipline of captivity. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #19, "How Soon Will The Conflict Be Over?" recorded June, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/19MMCAG>

Well, someday this will be for real. And it will all be so fair. And we will meet this gracious person who was so forgiving to Peter, and so respectful of Judas, and of Simon. And we know that if we look up there, it will be the same gracious face, and he'll be crying, "Why will you die? How can I give you up? How can I let you go?" *But we will die*, if he diagnoses us as beyond

remedy. And the Bible says we will kneel and admit how fair it's all been. And that's how it will end.

This is the person who would gladly have defended us before the heavenly council. You see, it isn't the long record of our sins that keeps us out, because there isn't a person that doesn't have one. It's that we were unwilling to be changed, and the Lord can take care of a sinful past. That's no problem with him. The least thing in the world is for God to forgive us. But to heal us, you can't force this on people. No doctor can force a patient to accept his medication and be healed. No more can God force upon us all that he has to offer to heal us. If we don't want to be healed, we will die. And we'll realize that at the end, as I'm afraid more than one patient has done when it's too late, "Doctor, it isn't that you didn't try. It's my fault. I didn't take my medicine. I'm sorry." And sometimes, it's so sad when a patient dies like that. He realizes he made a fool of himself. And the doctor's so sad to see the patient realizing it. But it's still terminal. And the patient still dies. And I think it will end on this note. {Graham Maxwell. Excerpt from the audio series, Faith, Righteousness and Salvation, #15 "What is Christ Doing in the Heavenly Sanctuary - Especially Since 1844?", recorded April, 1975, Lynwood, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/15MMFRS> (Part 1) <http://pkp.cc/16MMFRS> (Part 2)

God someday will lose a vast number of his children and they're still his children. And it says Christ wept and he explained to them that it was not that God was unwilling to forgive, he's forgiveness personified as witness the fact that Jesus who is God was weeping over them. But he said that so long had Satan rejected, twisted and perverted the truth, so long had he and his followers indulged in habits of irresponsible, rebellious, and illogical thinking that they had lost the capacity for responsible, clear thought. The image of God within them, the power to think and to do had been destroyed. Both the desire and the capacity to respond to truth spoken in love was gone. That's what we call the unpardonable sin, not because God's unforgiving, it's that there's no healing for this. For since the truth about God and his ways spoken in a still small voice of love and respect and concern is God's only medium for inspiring and confirming trust and love and cooperation in his universe, when we've lost both the capacity and the desire to respond to truth spoken in love we are all through. As 2 Chronicles says there is no remedy for this. There is no medicine for chronic unwillingness to listen and to accept healing—there is no medicine. And as evidence that Christ's diagnosis was right when Satan heard this he announced in fury his intention to destroy all of God's creation and he's been about it ever since. The diagnosis was right.

Now how shall we escape if consistently and persistently in our lives we reject the truth about God? The outcome will be the outcome of Satan and the fallen angels who've lost the capacity to be governed by truth and evidence and love. And God will weep over us as he did over Satan

and his followers and he will announce his diagnosis. It's in Revelation, isn't it? "Let him that is filthy, unrighteous stay that way." Nothing can be done. And this is why Jesus said there will be no need for me to judge you in the end. I won't judge you. No one will judge you. "Oh," he said, "there will be something that will judge you. It will be the word that I have brought, the truth that I have revealed. And in the end it will be apparent those who have loved the truth and have come to the light will have been healed. And those who have rejected the light and have preferred darkness and falsehood will have even lost the power of sight. And I won't need to judge you in that day, I will only need to say everyone stay the way you are, for there would be no way to change those who've lost the power of sight anyway." It's just the same sad announcement that Jesus gave to Lucifer and his followers.

The unpardonable sin is coming to the place where even God cannot heal his wayward, sick children and all he can do is give us up. Now how shall we escape hearing that awful pronouncement? "There's nothing more we can do for you." Well, how about the Scriptures? "Ephraim is joined unto idols." Beat her up? No, "Ephraim is joined unto idols, let her alone." That would be the most terrible thing to hear. If God was angry it wouldn't be so hard. You might fight back. But when our Heavenly Father who would give his life all over if it would work, if it would help, when he says we're going to have to leave you alone, there's nothing we can do, it will be absolutely overwhelming at that time. And that's why the wicked kneel and admit their loss is their own fault, as Paul mentions elsewhere. So what we escape depends upon our understanding of God and how he runs his universe. {Graham Maxwell. Excerpt from the audio series Hebrews, chapter 3, recorded October, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/5MMHEBREWS66> (Part 1) <http://pkp.cc/6MMHEBREWS66> (Part 2)

Further Study with Ellen White

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced allegiance, and to all He grants freedom of will, that they may render Him voluntary service. {GC 493.2}

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}

Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. {MB 142.1}

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. {1SM 235.1}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {1SM 235.2}

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. “Come now, and let us reason together” is the Creator’s invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God. {SC 43.4}

I saw that the angels of God are never to control the will. God sets before man life and death. He can have his choice. {EW 221.1}

The Lord will not compel men to deal justly, to love mercy, and to walk humbly with their God; He sets before the human agent good and evil, and makes plain what will be the sure result of following one course or the other. Christ invites us, saying, “Follow Me.” But we are never forced to walk in His footsteps. If we do walk in His footsteps, it is the result of deliberate choice. As we see the life and character of Christ, strong desire is awakened to be like Him in

character; and we follow on to know the Lord, and to know His goings forth are prepared as the morning. We then begin to realize that “the path of the just is as the shining light, that shineth more and more unto the perfect day.” — R. & H., March 31, 1896. {CS 138.1}

God never compels the obedience of man. He leaves all free to choose whom they will serve. {PK 510.4}

God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh of old sowed the seeds of obstinacy, and he reaped obstinacy. {FLB 155.4}

Each actor in history stands in his lot and place; for God’s great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to. {FLB 155.5}

Men act out their own free will, either in accordance with a character placed under the molding of God or a character placed under the harsh rule of Satan. {FLB 155.6}

Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will spring up in a “root of bitterness” (Hebrews 12:15), whereby many shall be defiled. {FLB 155.7}

God is light, and in Him is no darkness at all. If there were no light, there would be no shade. But while the shade comes by the sun, it is not created by it. It is some obstruction that causes the shadow. So darkness emanates not from God, but is the result of an intruding object between the soul and God... Disregard of the light that God has given brings the sure result. It creates a shadow, a darkness that is more dark because of the light which has been sent... If a man withdraws himself from light and evidence, and yields to Satan’s seducing arts, he himself draws the curtain of unbelief about him, so that light cannot be distinguished from darkness. More light and evidence would only be misunderstood by him. The greater the evidence, the greater will be the indifference. This will lead the deceived soul to call darkness light and truth error. {OHC 26.2}

“Whatsoever a man soweth, that shall he also reap.” Galatians 6:7. God destroys no man. Every man who is destroyed will destroy himself. When a man stifles the admonitions of conscience, he sows the seeds of unbelief and these produce a sure harvest... {OHC 26.4}

We are told that the Lord hardened Pharaoh’s heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each

rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. {RH, February 17, 1891 par. 1}

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief, and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until, at last, the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. {RH, February 17, 1891 par. 2}

In these first disciples was presented marked diversity. They were to be the world's teachers, and they represented widely varied types of character. In order successfully to carry forward the work to which they had been called, these men, differing in natural characteristics and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to His Father, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;" "that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me." John 17:21, 23. His constant prayer for them was that they might be sanctified through the truth; and He prayed with assurance, knowing that an Almighty decree had been given before the world was made.

He knew that the gospel of the kingdom would be preached to all nations for a witness; He knew that truth armed with the omnipotence of the Holy Spirit, would conquer in the battle with evil, and that the bloodstained banner would one day wave triumphantly over His followers. {AA 20.2}

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one. {8T 269.4}

By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin (MS 111, 1903). {5BC 1148.3}

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus, is the manifestation of love for his brethren, the doing of Christlike deeds. This is the most wonderful witness that can be borne in favor of Christianity, and will win souls to the truth. . . . {SD 293.4}

God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. {GC 36.1}

Through persistently cherishing evil, willfully disregarding the pleadings of divine love, the sinner loses the love for good, the desire for God, the very capacity to receive the light of heaven. The invitation of mercy is still full of love, the light is shining as brightly as when it first dawned upon his soul; but the voice falls on deaf ears, the light on blinded eyes. {MB 92.3}

No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. "Man turns from God, not God from him." Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God. Then even "the light

that is in thee” has become darkness. The very truth we do know has become so perverted as to increase the blindness of the soul. {MB 93.1}

To speak against Christ, charging His work to satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light. . . . {5BC 1092.8}

They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness leads them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills. {5BC 1092.9}

The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence (MS 30, 1890). {5BC 1093.1}

It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through God’s word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power. {DA 322.2}