

Pine Knoll Sabbath School Study Notes

First Quarter 2017: *The Holy Spirit and Spirituality*

Lesson 12 “The Work of the Holy Spirit”

Read for this week’s study

John 16:8-11; Romans 5:10; Hebrews 4:15, 16; 1 Peter 5:8, 9; 1 John 5:12, 13; Psalm 31:24.

Memory Text

“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit” (Romans 15:13, NASB).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. Conviction of Sin
- III. The Need of Righteousness
- IV. Conviction About Judgment
- V. The Assurance of Salvation
- VI. The Holy Spirit and Hope
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “As we come to the end of our study this quarter on the Holy Spirit and spirituality, we will focus on one other decisive work of the Spirit that has not yet received our attention. [...] During our final week we will study in more detail this specific work of the Holy Spirit [John 16:8]. We also will learn how this work of the Spirit is related to two other important aspects of His ministry for us: our assurance of salvation, and the glorious hope that propels our life as disciples of Jesus Christ.” (Sabbath afternoon)
2. The New Testament speaks about the work of the Holy Spirit in three relations: to the **world**, to the **church** and to the **individual**. There are three dimensions of the ministry of the Spirit to the world: convicting the world of sin, righteousness and judgment. This lesson deals with all three.
3. What is the significance of the fact that the work of convicting the world of **sin** is not our job? Our job is not to stop the world from sinning! What is the significance of the fact that “sin” in John 16:8 is in the singular (not sins!)?

4. What is the significance of the fact that the Holy Spirit convicts the world not just of sin, but also of **righteousness**?
5. “But the righteousness of Jesus is sufficient for us. It meets all the claims of the law of God. It counts with God the Father. And we can claim it for ourselves through faith in Jesus Christ alone.” (Monday’s lesson) Why is it that our righteousness is before God as “filthy rags”, but Jesus’ righteousness counts with the Father?
6. “By means of the resurrection, God the Father placed the stamp of His approval upon Jesus’ life and redemptive work. Now Jesus lives to intercede for us (Hebrews 4:15, 16), and He applies the merits of His death in our behalf because we do not have the righteousness needed for salvation.” (Monday’s lesson) How would you say this without using “dark speech”? What is the reality behind these often used metaphors?
7. What is the significance of the fact that the Holy Spirit convicts the world also of **judgment**? How is this good news?
8. “Here is where much of our preaching on this passage seems to go in a wrong and harmful direction. Often a discussion of sin and righteousness seems to lead many professed Christians to pronounce a warning about the judgment on those who reject Christ. In doing so, they want to warn sinners, often with fearful overtones, of the future judgment that awaits them.” (Tuesday’s lesson) How can preaching about the judgment become bad news that puts God’s character into a wrong light and has nothing to do with the work of the Holy Spirit?
9. “The judgment that Jesus now refers to is the good news that Satan has already been judged at Calvary.” (Tuesday’s lesson) How is the message of the judgment good news about God’s character? What is it about God that is surprising (Romans 3:4)?
10. The remaining two days concentrate on “assurance of salvation” and “hope”. This is part of the ministry of the Holy Spirit to the individual (together with sanctification – covered in lesson 6; and service – partly covered in lesson 9).
11. What does it mean to be sealed by the Spirit? “Having heard and believed the gospel of our salvation, we were sealed in Jesus with the Holy Spirit, who is given as a pledge of our inheritance (Ephesians 1:13, 14, NASB). Every believer may have this certainty (1 John 5:12, 13).” (Wednesday’s lesson)
12. “God’s steadfast and unchanging love is the reason and the bedrock of our hope. Without love there would be no hope. Only love generates hope. Because God’s love is combined with His faithfulness, we have the wonderful hope that He will come again and take us home to where He is.” (Thursday’s lesson)
13. The lesson ends on the positive note of hope. Hope inspires. Hope gives new strength. Hope is essential for life. Without hope, there is no purpose for life. But let’s add two more thoughts on the work of the Holy Spirit:

14. The first thing that is reported about the disciples as a result of Pentecost is that “they devoted themselves to the apostles’ teaching” (Acts 2:42 RSV). Spirit-anointed teaching is God’s means of helping people to understand God’s story and our place in the storyline, thus changing our lives and the world!
15. The Holy Spirit is not limited to a location; his range of influence is universal. Thus to entrust this ministry to the Paraclete was to secure its progress throughout the world. There is something about the way the Spirit works that reflects the character of God better than a powerful local presence of Jesus! How can we be more open to the work of the Holy Spirit **in** us and **through** us, but also have eyes to see what He is doing **around** us?

Thoughts from Graham Maxwell

But man sinned and found himself thrust out into a world that became increasingly filled with sadness, disappointment, frustration, sickness, and death.

Adam and Eve saw their oldest son murder his brother. They watched most of their children leave home to build cities where they could give themselves up to lives of utter rebelliousness and self-indulgence. For almost a thousand years Adam grieved over the results of his sin in Eden.

But God did not leave sinful man without help and encouragement. Even though man’s life was to grow shorter, yet he could still remain under the influence of the life-giving Spirit of God.

When he was weighed down with sorrow, the Spirit would bring counsel and comfort, as Jesus explained to His disciples. See John 14. The Greek word translated “Comforter” in the King James Version also means “helper,” “adviser.”

When he was confused and perplexed by what he saw in the world, the Spirit would lead into truth. John 16:13.

When he was troubled, the Spirit would bring joy and peace. Galatians 5:22.

When he was tempted to give in to the urges of his sinful nature, the Spirit would bring self-control, the last of the fruits of the Spirit, as Paul listed them for the Galatian believers. “Self-mastery” or “self-control” is the meaning of the word usually translated “temperance” in the King James Version.

Thus under the guidance and stimulus of the Spirit of God, man would be able to stand up and face a hard life in an evil world. {Maxwell, A. Graham. *I Want to be Free*, 47-48. Mountain View, California: Pacific Press Publishing Association, 1970}

What is the work of the Holy Spirit? Who wrote more about the work of the Holy Spirit than the one who wrote Revelation? John, in the gospel of John, where at great length he recalls Jesus saying, “When I go I’ll send another teacher” another Counselor (we call him Comforter; that’s only one small part), another person to instruct you as I have done, “and he will lead you into the truth.” He will convince you of the truth. He will settle you into this truth. Hence, Ellen White’s definition of sealing, as you know: “To receive the seal of God is not to receive any sign or mark that can be seen. It means, rather, to be so settled into the truth, both intellectually and spiritually, that we cannot be moved.” {Graham Maxwell. Excerpt from the audio presentation – Perfection, Requirement or Generous Offer? Recorded December, 1983, San Diego, California} To listen to the entire audio of the above reference, click on the following direct links:

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

That’s precisely the word. *Sin is lawlessness*. Now the hazard of regarding sin as primarily breaking of the rules is that it tends to encourage an impersonal, even fearful relationship with our God. This is what he wishes to eliminate. If we regard sin as primarily a breaking of the rules, God’s commandments may be regrettably misunderstood as arbitrary regulations designed to show his authority and test our willingness to obey. If we obey, we’re rewarded. If we disobey, we’re destroyed. Do you want to live under those circumstances?

Since we all have sinned, should we be fearfully awaiting the execution of the sentence? Unless perchance God should find some legal way to give us yet another chance? And if we turn down that second chance, oh will he punish us with even greater severity for our ingratitude! Would this understanding help produce the peace and the freedom, and the freedom from fear that God desires so much in his universal family?

Actually though, I believe if rightly understood you *can say* that sin is a breaking of the rules. But look again at the rules. Look at God’s commandments, the ten in particular—The Decalogue. All those Ten Commandments require is that we love God, and we love each other. And if we really did that we would have peace and freedom. In fact, in the tenth of the Ten Commandments it says that we should not even *want* to sin. If we lived in that state of mind, not even wanting to do anything unloving, we would have freedom to be sure, and all kinds of peace and good will.

But can love be commanded? Or produced by force or fear? To put it vividly, has God said to us children, “You either love me, and love each other, or I’ll have to kill you. Do I make myself clear?”

Have you husbands ever tried that on your wives and children? Did it work? If you husbands should see your wives and children standing trembling in front of you, and all saying in unison

“Oh, yes, Daddy. We love you very much,” would you be pleased? Would you be satisfied? Then you’re a brute. And the God some of us worship would never settle for that. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #2, “What Went Wrong in God’s Universe?” 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/2MMCAG>

Lou: Well I wanted to ask you about that, because you have referred to involvement in cooperation. How do you keep away from the heresy, or the tendency to think in terms of your performance, of concentrating on how well you’re doing, and evaluating it, and that kind of thing?

Graham: I think it goes back to things we’ve discussed before. What is it that went wrong, and what would it take to make things right, and what would it mean for God to set things right? If our problem is a legal one and our primary concern is somehow to set things legally right; which would mean, maybe, to please the Father and persuade him not to punish or destroy us, then if I’m trying to be perfect to turn away his wrath and improve my legal standing, then that’s salvation by works.

But in the healing model, most of us have had a moment when we’ve not been well and have had to go to the physician. And we’ve heard the physician say, “Will you do the following?” And the most logical thing in the world is to go home and do it. And I don’t feel I’m being a legalist. It seems to me that if you really trust your doctor, you will be willing to do many things. I think, actually, the one who is enjoying salvation and righteousness by faith may work harder than the legalist. The only difference is his work is all in harmony with the Divine Physician. He’s not trying to please the doctor, nor is he trying to improve his legal standing with the doctor. He’s trying to do what is for his own best good. The gracious Physician is saying, “Do the following. It will produce good results.” And I go home and work hard to follow the regimen that he imposes. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14 with Lou Venden, “God Can Completely Heal the Damage Done” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/14MMCAG>

Lou: Now I missed some words in your presentation this evening that I’ve heard often associated with the subject, as one way to solve the questions created by Jesus’ statement in the Sermon on the Mount: “Be ye perfect as your Father is perfect” (Matthew 5:48). Words like “imputed,” “Christ’s righteousness imputed,” or “the covering of Christ’s righteousness,” as though that was something that was placed over us and then God says, “You’re perfect.” As

though maybe God didn't understand what is underneath. Why didn't you use phrases like that?

Graham: We need to be familiar with them and to use them at the right time, but actually those words belong to the legal model—the emergency model—“that the righteousness of Christ is reckoned to us so that our account may look all right in the judgment,” and so on. And that's often attributed to the verse, “Abraham believed God, and it was reckoned, imputed unto him for righteousness.” The Greek word there actually can mean, “considered, recognized.”

In the trust-healing model, I would translate that verse: “Abraham trusted God, and God said, ‘That's good! That's what I want. If you trust me, all is well.’” All God ever asked of us is trust. And he trusted Him enough to become His firmest friend there, and Abraham really grew up and was not afraid of God, though reverent. Look at the relationship they had. That's the ideal. And one does not need to explain that in legal terms at all.

It's the same way with “covered.” Think what we've done with the word “covered” to suggest that I as a sinner—and we are all sinners—I stand in the presence of the Father, and he would be very angry with me and destructive toward me if I were not covered. So I am covered with something; and fortunately God does not have twenty/twenty vision. He doesn't know the truth. I know what's inside. The Lord knows what's inside. My guardian angel knows what's inside. And the devil is reminding them as the accuser of the brethren as to what's inside. But the Father looks and I'm perfect.

He knows better. God knows exactly what I'm like. What does that mean in the legal model? You can see how it could have an emergency comforting message for people who are afraid of God. Don't worry. God can't really see you the way you are. That's emergency talk.

In the trust-healing model, God looks at me and knows exactly what I'm like; but nevertheless, he treats me as if I had been as loyal as his own Son.

He treats me as if I had lived as righteously as Christ. I know I haven't and so does he. But that's how generous he is. Now, that's for real. And that's more marvelous than the other. So we could use those phrases, but when we do, if the audience is ready, we should explain in the healing model. That language has its place, but as I think you said once before, it's a way station on the way. {Graham Maxwell. Excerpt from the audio series, *Conversations About God*, #14 with Lou Venden, “God Can Completely Heal the Damage Done” recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/14MMCAG>*

Don't you think that God's whole attitude toward vengeance is involved here in the book of Obadiah? Since at the end, assuming that we will be saved, and we watch as the glory of God is unveiled, and all that is out of harmony with him is consumed, and to use the words of Scripture, "Fire comes down from God out of Heaven and the wicked are destroyed." How do you expect to feel, at the time? Might we be saying "Well, they surely deserved it"? I had someone say to me just a little while ago, "If Idi Amin doesn't get what he fully deserves then God is not a just God." And this individual really meant it. And that's not unique. I've heard it said of other individuals in history.

How *will* we feel? Well, do we have any indication, from Hosea, for example, how God will feel? Are bad people his children, just as much as good people? And he's losing his own children, and will never see them again. And Hosea has God crying, "How can I give you up? How can I let you go?" And if we are within the city, we will feel as he does. So I hate any suggestion that there will be any deep sense of satisfaction, of justice, within us as we look and say, "Well, that person is really getting what he deserves." I don't think there will be any room for that feeling. It will be a time of very great grief. {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – Obadiah, Jonah, Micah*, recorded March 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/45MMPOGIA66> (Part 1) <http://pkp.cc/46MMPOGIA66> (Part 2)

I have heard servants sometimes charge that friends lack a keen sense of justice. They do not leave room in their understanding of God for just and essential punishment. Their God is simply too weak and kind. "You have a marshmallow God," I heard one servant say.

The truth is precisely the opposite. Friend-believers have great concern about righteousness, which is the literal meaning of the Greek word often translated "justice." The English word "justice" comes from the Latin translation of the Greek. (Latin, "justitia")

Friends admire God's righteousness and would love to be like him. And to do what is right is, of course, to do what is just. But servants tend to think of justice in terms of retribution and punishment.

"I find comfort in the thought that some day God will bring retribution on those who have hurt me so much," I heard a believer say. "Now, I'm not asking for vengeance, you understand. I'm just asking for justice." {Maxwell, Graham. *Servants or Friends*, 109-110. Redlands, California: Pine Knoll Publications, 1992.}

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

For hundreds of years, justification, and propitiation, and sanctification, and atonement, and imputed and imparted righteousness, and all these complex terms (many of them heavy with Latin etymology), have only served to make the plan of healing and salvation more and more complicated. In fact, the plan of salvation can be spelled out in such complex detail that only a few initiates who understand this terminology really seem to have a grasp of what's going on. I think that's a gross perversion of the truth. Now—I should take that back a little. Grammarians do that with language; you know how they can spin it out. I have a grammar of the New Testament that must be five inches thick and it's only one of scores of grammars, very complex. And the Greeks have been talking Greek without reading that volume all these years. It's the same way with salvation. Children have been won back to faith and trust in God. And he's forgiven them. And they've had peace with God. And they've grown up to be trusting boys and girls, and men and women. And they'll be saved in his Kingdom, and they've never heard the words justification, sanctification, propitiation, expiation, dispensation, glorification, and they don't know the difference between imputed and imparted righteousness, none of those terms. You see, some of them only listened to Jesus and they've never heard Paul.

Did you ever stop to think that Jesus never used those words? Do you mean that Jesus didn't understand the *plan of salvation*? No one was saved under the ministry of Christ?

Jesus would say, "Come unto me, and let me save you and heal you. Trust my Father." He said a lot about repentance, a lot about trust, a lot about forgiveness and being healed. He never talked about justification, sanctification, propitiation, expiation. He never used those words.

Don't tell me Jesus had to read Paul later on to learn about the plan of salvation! And this isn't minimizing Paul. I think it's just to warn us that Paul's description of the plan of salvation is not the only description of the plan of salvation. Paul under inspiration described the plan of salvation magnificently, to a special audience who would understand these terms. Jesus talked to another audience. He talked about vines, he talked about agricultural things. He didn't talk about law courts and law terminology.

So now we are in Romans, and we're going to use these terms, but let's remind ourselves constantly that one can be won back to faith in God without ever hearing one of these words. And I love to teach a class in righteousness by faith without using one of them, for weeks on end. And then when we've agreed that the everlasting good news about God shows that he's worthy of our trust and faith—he stands ready to forgive, accept, and heal us; he wants us to have peace and be comfortable in his presence, and it only makes sense to listen to such a God and obey his advice and commands on every subject! Only when that's all over do we say, "Now, let's see if we can sprinkle these terms along through here." You could have the experience without ever using them. Let us not be tyrannized by theological terminology, especially terminology that Jesus never used. But then let's be grateful (to be sure) that inspiration brought us Romans. To me, it's the greatest book to explain all of this. But I don't

want to be tyrannized by the terms. {Graham Maxwell. Excerpt from the audio series Romans, chapter 3, recorded February, 1978, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct links:*

<http://pkp.cc/5MMROMANS66> (Part 1) <http://pkp.cc/6MMROMANS66> (Part 2)

It is most significant to know that the word salvation means, essentially, healing. To be saved is to be healed. In one very legal understanding of the plan of salvation, to be saved is more to be forgiven; almost to have your fire insurance paid up, so you can be admitted.

In the trust-healing model, salvation means healing the damage done. This is made plain in many places in Scripture. Look at the next two examples on the list, of Luke 18:42, in two different versions. Jesus said to the blind man: "Receive thy sight: thy faith hath saved thee." That's the *King James Version*. But the *New International Version*, right underneath: "Receive your sight; your faith has healed you." {Graham Maxwell. Excerpt from the audio series, Conversations About God, #14, "God Can Completely Heal the Damage Done" recorded May, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/14MMCAG>

Further Study with Ellen White

So it is with the true child of God. The religion of Christ reveals itself as a vitalizing, pervading principle, a living, working, spiritual energy. When the heart is opened to the heavenly influence of truth and love, these principles will flow forth again like streams in the desert, causing fruitfulness to appear where now are barrenness and dearth. {PK 234.1}

The same divine mind that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. The Spirit of God is pleading with them to seek for those things that alone can give peace and rest—the grace of Christ, the joy of holiness. Through influences seen and unseen, our Saviour is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "Let him that is athirst come. And whosoever will, let him take the water of life freely."

Revelation 22:17. {SC 28.1}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion.

{DA 758.3}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. . . . The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. . . . {5BC 1132.8}

The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {5BC 1132.9}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. Then the prevarications and accusations of him who had once been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was fully discerned. His falsehoods were apparent to all. God's authority was forever established. Truth triumphed over falsehood. {RC 60.3}

The heavenly universe had witnessed the weapons that were chosen by the Prince of life—the words of Scripture, “It is written”; and the weapons used by the prince of the world—falsehood and deception. They had seen the Prince of life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his power of cunning, artful secrecy, intrigue, enmity, and revenge. They had seen the One who bore the banner of truth sacrifice everything, even His life, to maintain truth, while the one who bore the banner of rebellion continued to strengthen his accusations against the God of truth. {RC 60.5}

The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man's redemption. {SC 21.2}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God. {MH 419.4}

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of

Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life. {5T 738.4}

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered him: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" Christ declares Himself to be sent into the world as a representative of the Father. In His nobility of character, in His mercy and tender pity, in His love and goodness, He stands before us as the embodiment of divine perfection, the image of the invisible God. {5T 739.1}

Having undertaken the work of man's redemption, the Father would spare nothing, however dear, which was essential for the completion of His work. He would make opportunities for men; He would pour upon them His blessings; He would heap favor upon favor, gift upon gift, until the whole treasury of heaven was open to those whom He came to save. Having collected all the riches of the universe, and laid open all the resources of His divine nature, God gave them all for the use of man. They were His free gift. What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that the eternal God should adopt human nature in the person of His Son, and carry the same into the highest heaven! {TMK 19.2}

All the heavenly intelligences were watching with intense interest the warfare that was going on upon the earth—the earth that Satan claimed as his dominion. Every moment was big with eternal realities. How would the conflict end? The angels looked for the justice of God to be revealed, His anger to be aroused against the prince of darkness and his sympathizers. But lo, mercy prevailed. When the Son of God might have come to the world to condemn, He came as righteousness and peace, to save not merely the descendants of Abraham, Isaac, and Jacob, but all the world—every son and daughter of Adam who would believe on Him, the Way, the Truth, and the Life. What an exhibition of the love of Jehovah! This is love without a parallel. {TMK 19.3}

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {ST, December 22, 1914 par. 4}

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice—its influence upon the intelligences of other worlds, as well as upon man—the Saviour looked forward when just

before His crucifixion He said: “Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me.” John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin. {PP 68.2}

It is not always the most learned presentation of God’s truth that convicts and converts the soul. Not by eloquence or logic are men’s hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming and developing character. It is the still, small voice of the Spirit of God that has power to change the heart. {PK 169.1}

Recommended Reading: *Desire of Ages* Chapter 73 – “Let Not Your Heart Be Troubled”
<https://egwwritings.org/>