

Pine Knoll Sabbath School Study Notes
First Quarter 2018: *Stewardship: Motives of the Heart*
Lesson 4 “Escape From *the World’s Ways*”

Read for this week’s study

Psalm 119:11; Ephesians 6:18; Romans 8:5, 6; Hebrews 11:1–6; 1 Kings 3:14; Ezekiel 36:26, 27.

Memory Text

“Riches do not profit in the day of wrath, but righteousness delivers from death. . . . He who trusts in his riches will fall, but the righteous will flourish like foliage” (Proverbs 11:4, 28, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. A Relationship With Christ
- III. In the Word
- IV. The Life of Prayer
- V. The Life of Wisdom
- VI. The Holy Spirit
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Jon Paulien

1. This week’s lesson asserts that “Our only hope to escape the allure of the world is a vital and successful relationship with Jesus.” Do you agree with this statement? If so, what exactly does a “vital and successful relationship with Jesus” mean and how does one reach that goal? (Sabbath afternoon)
2. Read Colossians 3:2. How do we set our minds on things above? What do Psalm 119:11 and Philippians 4:8 say that can help answer this? Does the Bible itself always focus on the things that are true, pure and lovely? How would these principles affect our choices in entertainment? Read Ephesians 6:18. What does it mean to “pray at all times in the Spirit? Should the text read “in spirit” or “in the Spirit?” (Sunday’s lesson)
3. Read John 5:39, 14:6 and 20:31. What do these texts tell us about how important Jesus is to our spiritual experience and what we believe? In the gospel of John faith is always a verb, never a noun (like Paul). What difference does that make? Read John 8:36. What is it that Jesus frees us from? Read Romans 8:5-6. How do we “set our minds? How can Bible study help us in the struggle to control our thoughts? (Monday’s lesson)

4. Read John 17:3. How do you “get to know” Jesus? Read Hebrews 11:1-6. What is the crucial component that needs to be mingled with all our prayers? What does it mean to come to God in faith and to pray in faith? What do your own prayers tell you about your personal priorities in life? (Tuesday’s lesson)
5. What did God say to Solomon that, had he heeded it, would have spared him the ruin that his possessions brought upon him (1 Kings 3:14)? How do 1 John 5:3 and 1 Peter 4:17 help to clarify this advice? What is the difference between knowledge, wisdom and understanding? Contrast the two kinds of wisdom in 1 Corinthians 3:19 and Proverbs 24:13-14. (Wednesday’s lesson)
6. What is the relationship of money to the cosmic conflict? How is that conflict played out in our personal financial decisions? How can we be successful the financial side of the conflict as it applies to us? Read Ezekiel 36:26-27, John 14:26 and Ephesians 3:16-17. What is the role of the Holy Spirit in the victory over greed and selfishness? (Thursday’s lesson)
7. Ellen White comments: “Remember that duty has a twin sister, Love; these united can accomplish almost everything, but separated, neither is capable of good” (4 *Testimonies*, 62). How do you understand the relationship of duty and love? What does duty look like without love and what does love look like without duty? (Friday’s lesson)
8. Remember a time when you acquired something you had really longed for. How long did the joy and fulfillment last before it faded away and you were back where you started emotionally? What implications does this have for spiritual life? (Friday’s lesson)

Thoughts from Graham Maxwell

I would say that sin has not been dealt with until our lawlessness has either been changed or eliminated. And that’s why I chose the translation I did for this Bible Reference Sheet. You notice the first verse there; it’s the familiar verse, 1 John 3:4. But I’m using Williams’ version, which I like very much: “Everyone who commits sin commits lawlessness; sin is lawlessness.”

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? Can love be 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?" {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>

How much faith do we have to have? I mean, must we trust completely, even perfectly? Is that required? Couldn't we get away with a little cheating?

Have you husbands ever said to your wives, "Wife, how much could I cheat and this marriage still survive?" Would that make any sense?

If a friend should say to you, "How much could I lie, and fail to tell you the truth—and this friendship still last?" It makes no sense.

Then for us to suggest that God needs to leave a little room for cheating in this relationship, that a perfect relationship is surely asking too much; does it make sense to even raise the question? When we cheat, and cheat we have, God remains our constant friend. But we may be destroying our side of the friendship. You see, when what God wants is seen as friendship, a loving, trusting relationship; then what he wants is obviously not a requirement demanded, but it is an absolutely voluntary experience. This long debate between faith, works and obedience has troubled saints through the years, but it could be so readily resolved if we looked at the Biblical word for obedience. This word obedience is *hupakoe*. The first part "*hupa*" means under. And the second part "*akoe*" means hearing. The word means literally, "listening under." *A humble willingness to listen*, and of course if we love and trust God we'll be willing to listen. It wouldn't make sense for us to *not* listen to one we love, trust and admire. Now could God's expectation of our willingness to listen be one hundred percent? Our performance may be weak. We may stumble as we leave our doctor's office. But a willingness to listen? Is it too much to say, "Don't cheat there. Let that be one hundred percent!" If it should seem that God

is too demanding in asking for such a relationship, that he expects too much of us, it surely is encouraging to read about the heroes and heroines of faith celebrated in the same chapter of the same book that tells us what faith is. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #3, "All God Asks is Trust" recorded January, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/3MMCAG>

The great purpose of the Bible is to reveal the truth about our heavenly Father that we may be won back to him in love and trust. This truth, this everlasting good news, is to be found in every one of the sixty-six books. But to discover this truth we must learn more than just what happened to Samson and Delilah, to David and Bathsheba, to Gideon and his fleece. The all-important question is, what do these stories tell us about God?

If one does not ask this question, much of the content of Scripture may seem unrelated to the plan of salvation, even perplexing, sometimes even contradictory. But when one learns to view the Bible as a whole, there emerges a consistent picture of an all-wise and gracious God who seems willing to go to any length to keep in touch with his people, to stoop and reach them where they are, to speak a language they can understand. And the further one reads on book by book, the more one is moved with love and admiration for a God who would be willing to run such risk, to pay such a price, in order to keep open the lines of communication between himself and his wayward children. God will save all who trust him. But he has not asked us to trust him as a stranger. The Bible—all of it—is a record of God's revelation and demonstration of infinite trustworthiness. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6, "Evaluating the Evidence" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link:* <http://pkp.cc/6MMCAG>

But since the truth is with our Heavenly Father, he never has to stoop to use such methods. That is one reason, I believe, that he is not visibly here. Because if he were to be here, even in humble form as his Son was when he came, our tendency would be to say, "God, if you've said it, we believe it, and that is all there is to it!" recognizing who he is. And so even Jesus said, after just three and a half years the gentle one says, "It's better that I go now." Especially since they now recognized that he was God; and now the disciples would stop thinking things through. They would simply run to him and ask him their questions; they would accept his answers on the authority of who he was. It seems like the right thing to do.

Yet in the great controversy God does not ask for that. So even gentle Jesus said, "It is better that I go, and I'll send the Holy Spirit who will come as a still small voice. He'll come to be a

Teacher and a Guide to lead you into the truth. You won't see him. He won't intimidate you. He only works with evidence. Most particularly he'll help you understand the Bible." For God does speak to us. He does answer our questions. But he does it through what we call his Word. We talk to God, and he talks to us as we study the scriptures. That's why I believe that really thoughtful study of the scriptures is a form of prayer. That's conversing with God as with a friend. Now some people pray a great deal, but never hear God speak back because they never spend much time reading the Bible. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, "God's Way of Restoring Trust" recorded February, 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Do God's gifts and blessings keep us from misbehaving? If God gives us something generously, can we abuse the gift? When he gives us gifts, he does not control our use of them, and this becomes a little terrifying. Do you want to be that free? I've had people say, "I love your message of freedom, but I sometimes wish I were not that free."

I'd be willing to give God back about one third of my freedom if that would get me into the kingdom." And God says, "I don't like people in my kingdom who don't value freedom as highly as I do." If God has paid such a price to keep us free, how can we give any of it back? But if we are this free, it means that God could bless you for 50 years with a magnificent life, and wisdom and insight, and influence, and you could win many, many people. But you're still free to blow it all, and waste it. And look how Solomon; he was given wisdom, and yet he made a fool of himself. Samson was given great strength, which of course increased his ability to indulge himself. And he did. You remember, he could carouse all night long, and still cart the gates off in the morning, and dump them on the hillside.

It was dangerous for Solomon to have so much wisdom. You could become rather self-dependent, you know. And he did. He forgot God. And when he wrote his final book, he said, "I wish I had remembered God when I was young. Remember your creator when you're young, and don't wait to remember him when you get as old and tired as I am."

But now, taking Solomon first, and then Samson. In the end of his life, when Solomon had wasted everything, and he was a tired and foolish old king, and had just ruined his son Rehoboam, look what followed. He came to his senses, and he remembered God. He said, "God, I'm sorry. Can I come back? And I'd be willing just to sweep floors." Does God take people back that way? Or does he take them completely back? How about the Prodigal Son? Did he come back as a servant, or did he come back fully reinstated? So God took Solomon back. How fully did he take him back? Well, Solomon said, "Can I do anything to help others not do what I've done?"

And God said, "Yes. You can write me a book." And Solomon said, "But only holy men of God, moved by the Holy Spirit, write books in the Bible." And God said, "That's right. I want you to write a book." And Solomon said, "I can't understand this. Me? A holy man of God?"

"Yes. Please write Ecclesiastes for me."

Isn't it stunning that a man who wasted so much is listed among the holy men of God, who wrote yet another book in the Bible? Once again, I'm glad God is in charge, because when somebody disgraces himself in our church, from then on, he's a back pew man, isn't he? We don't let him up front very much. God puts them up front, and even asks them to write more of the Bible. Now, what about that? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in All 66 – 2 Samuel*, recorded November, 1983, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

*Audio links to the West Covina series recorded in 1983:

<http://pkp.cc/15MMPOGIA66> (Part 1) <http://pkp.cc/16MMPOGIA66> (Part 2)

Further Study with Ellen White

The words of truth will grow in importance, and assume a breadth and fullness of meaning of which we have never dreamed. The beauty and riches of the word have a transforming influence on mind and character. The light of heavenly love will fall upon the heart as an inspiration. {COL 132.4}

In the Bible the will of God is revealed. The truths of the Word of God are the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin has clouded the understanding, is removed. The words, "A new heart also will I give you," mean, "A new mind will I give you." A change of heart is always attended by a clear conviction of Christian duty, an understanding of truth. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher plane of intelligence. {RH, December 18, 1913 par. 8}

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. {RH, June 28, 1906 par. 7}

The Bible contains a simple and complete system of theology and philosophy. It is the book that makes us wise unto salvation. It tells us how to reach the abode of eternal happiness. It tells us of the love of God as shown in the plan of redemption, imparting the knowledge essential for

all,—the knowledge of Christ. He is the Sent of God; he is the Author of our salvation. But apart from the Word of God, we could have no knowledge that such a person as the Lord Jesus ever visited our world, nor any knowledge of his divinity, as indicated by his previous existence with the Father. {RH, June 11, 1908 par. 4}

The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus. The great truths necessary for salvation are made clear as the noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {5T 331.2}

The Comforter is called “the Spirit of truth.” His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {DA 671.1}

In the secret place of prayer, where no eye but God’s can see, no ear but His can hear, we may pour out our most hidden desires and longings to the Father of infinite pity, and in the hush and silence of the soul that voice which never fails to answer the cry of human need will speak to our hearts. {Pr 182.6}

We may commune with God in our hearts; we may walk in companionship with Christ. When engaged in our daily labor, we may breathe out our heart’s desire, inaudible to any human ear; but that word cannot die away into silence, nor can it be lost. Nothing can drown the soul’s desire. It rises above the din of the street, above the noise of machinery. It is God to whom we are speaking, and our prayer is heard. {Pr 188.1}

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him. {Pr 8.4}

When Jesus was upon the earth, He taught His disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon Him. And the assurance He gave them that their petitions should be heard, is assurance also to us.—(*Steps to Christ*, 93.) {Pr 8.5}

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent

to the wants of His children. “The Lord is very pitiful, and of tender mercy.” James 5:11. His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. “He healeth the broken in heart, and bindeth up their wounds.” Psalm 147:3. The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son. {SC 100.1}

Jesus said, “Ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you.” “I have chosen you: . . . that whatsoever ye shall ask of the Father in My name, He may give it you.” John 16:26, 27; 15:16. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe His promises, rely upon His grace, and work His works. {SC 100.2}

Every earnest petition for grace and strength will be answered. . . . Ask God to do for you those things that you cannot do for yourselves. Tell Jesus everything. Lay open before Him the secrets of your heart; for His eye searches the inmost recesses of the soul, and He reads your thoughts as an open book. When you have asked for the things that are necessary for your soul’s good, believe that you receive them, and you shall have them. Accept His gifts with your whole heart; for Jesus has died that you might have the precious things of heaven as your own, and at last find a home with the heavenly angels in the kingdom of God. {ML 16.4}

The way to the throne of God is always open. You cannot always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. When tempted, as you will be, you may flee to the secret place of the Most High. His everlasting arms will be underneath you.—(*Counsels on Health*, 362.) {Pr 179.4}

Living amid these opposing forces, we may through the exercise of faith and prayer, call to our side a retinue of heavenly angels, who will guard us from every corrupting influence.—(*Our High Calling*, 23.) {Pr 256.2}

Prayer is heaven’s ordained means of success in the conflict with sin and the development of Christian character. The divine influences that come in answer to the prayer of faith will accomplish in the soul of the suppliant all for which he pleads. For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; and the promise is, “Ye shall receive.” {AA 564.1}

In all ages, through the medium of communion with heaven, God has worked out His purpose for His children, by unfolding gradually to their minds the doctrines of grace. His manner of imparting truth is illustrated in the words, “His going forth is prepared as the morning.” Hosea 6:3. He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. {AA 564.2}

What higher power can man require than this—to be linked with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart’s desire in our closets. Then we go forth to walk with God as did Enoch. {HP 81.6}

There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to Heaven by the humblest saint is more to be dreaded by Satan than the decrees of cabinets or the mandates of kings. {HP 82.5}

It is a part of God’s plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask. {ML 15.5}

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children. The Holy Spirit understands man’s every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We cannot comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of wisdom. To such ones God gives liberally and upbraids not. {HP 294.4}

How much better and safer it is to draw nigh to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The closer we are to God, the safer we are, for Satan hates and fears the presence of God. {FLB 312.5}

The subtlety of Satan will not decrease, but the wisdom given to men through a living connection with the Source of all light and divine knowledge will be proportionate to his arts and wiles. {FLB 312.6}

God is our Father, and He will teach all who come to Him, realizing that their human wisdom is foolishness. As they take hold of His strength, and make peace with Him, living by His Word, He will unite His strength with their weakness, His knowledge with their ignorance, making them strong in Him. He will give them the care adapted to their necessities. Those who trust in Him as their Teacher will not stumble or fall.—Manuscript 88, June 18, 1902, “A Worldwide Work.” {UL 183.6}

God is able and willing to bestow upon His servants all the strength they need and to give them the wisdom that their varied necessities demand. He will more than fulfill the highest expectations of those who put their trust in Him. {AA 242.1}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, the Holy Spirit has come as a counselor, sanctifier, guide, and witness. The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of the presence of the Spirit in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. {AA 49.2}

Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned in the likeness of the divine. {AA 49.3}

When Christ ascended to the Father, He did not leave His followers without help. The Holy Spirit, as His representative, and the heavenly angels, as ministering spirits, are sent forth to aid those who against great odds are fighting the good fight of faith. Ever remember that Jesus is your helper. No one understands as well as He your peculiarities of character. He is watching over you, and if you are willing to be guided by Him, He will throw around you influences for good that will enable you to accomplish all His will for you. {MYP 17.1}

God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, quickens all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and His disciples that the Christian becomes like his Master in character. He has clearer, broader views. His discernment is more penetrative, his judgment better balanced. So quickened is he by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God. {GW 285.3}

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been

renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. {SC 57.2}

Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ. {COL 384.1}

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {DA 302.1}

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results. {PK 660.3}

The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty, it is left with us to decide our course. {FE 124.1}

Provision is made by God Himself for every soul that turns to the Lord, to receive His immediate cooperation. The Holy Spirit becomes His efficiency. {ML 47.4}

It is through the mighty agency of the Holy Spirit that the government of Satan is to be subdued and subjected. It is the Holy Spirit that convinces of sin, and expels it from the soul by the consent of the human agent. The mind is then brought under a new law, and that law is the royal law of liberty. Jesus came to break the shackles of sin-slavery from the soul; for sin can triumph only when the liberty of the soul is extinguished. Jesus reached to the very depth of human woe and misery, and His love attracts man to Himself. Through the agency of the Holy Spirit, He lifts the mind up from its degradation, and fastens it upon the eternal reality. {TDG 124.2}