

Pine Knoll Sabbath School Study Notes
Fourth Quarter 2021: *Present Truth in Deuteronomy*
Lesson 12 “Deuteronomy in the New Testament”

Read for this week’s study

Matthew 4:1–11; Deuteronomy 8:3; Acts 10:34; Galatians 3:1–14; Acts 7:37; Hebrews 10:28–31.

Memory Text

“It is written, “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” ’ ” (Matthew 4:4, NKJV).

Lesson Outline from Adult Sabbath School Study Guide

- I. Introduction
- II. “It Is Written”
- III. Lifting Up Faces
- IV. Cursed on A Tree
- V. A Prophet Like Unto Thee
- VI. A Fearful Thing
- VII. Further Study

Questions and Notes for Consideration

Facilitator: Daniel Duda

1. “And among the books often quoted or referred to was Deuteronomy (along with Psalms and Isaiah). This week we’ll look at a few of those instances and see what truth, present truth, we can draw from them.” (Sabbath afternoon)
2. There are 44 quotes (or over 60 if you also count the allusions) from the book of Deuteronomy in the New Testament. This week we will look at five examples chosen by the lesson author. Which ones would you choose?
3. Jesus quoted and used in his life the book of Deuteronomy more than any other book in the Old Testament. For example, Jesus answered all three of his temptations in the wilderness with quotations from the book of Deuteronomy. What is the significance of these quotes? (Matthew 4:1-11) (Sunday’s lesson)
4. How do the NT authors make use of Deuteronomy 10:17 in Acts 10:34, Romans 2:11, Galatians 2:6, Ephesians 6:9, Colossians 3:25, and 1 Peter 1:17? (Monday’s lesson) What is the significance of diverse use of the same text? How do we, as a

community of Jesus' followers, still show partiality? How can we counteract the tendency for partiality in today's world?

5. Why is there a curse associated with hanging on a tree? (Deuteronomy 21:22, 23; 27:26) What is the significance of what Paul is saying in Galatians 3:1-4? (Tuesday's lesson) How is that relevant to us today? What happens when you separate the cause and the consequence of sin?
6. How do Peter and Stephen in Acts 3:22 and Acts 7:37 apply what Moses told the people of Israel in Deuteronomy 18:18? (Wednesday's lesson)
7. In the ancient world people tried to discover the divine will by searching in the depths of animals' organs, using media from beyond the grave or in the esoteric signs of nature (18:14-20). However, the Lord says that he puts his revelation into intelligible speech of prophets. The promise from 18:18 is a collective reference to all the prophets after Moses and the future "new Moses" which points to a Messianic expectation (John 1:45; 5:46; 6:14; 7:40). How does God speak to us today? How eager are we to hear him, or do we, just like Stephen's enemies, call whatever we do not like "blasphemous words against Moses and God" (Acts 6:11)?
8. In order to exhort Jewish believers to stay faithful to God, Paul in Hebrews 10:28-31 quotes Deuteronomy 17:6, an earlier exhortation to Jewish believers to stay faithful to God. What is the significance of that and how is it related to Deuteronomy 32:35-36? How can it be applied to us as well?
9. What can we learn from how the later inspired writers quote an earlier inspired writer (Moses)? Where do we see the progression and shift within the storyline? Where does humanity find God's will today? How do we make sure we avoid all "abominations to the Lord"? What would they be in today's world?
10. Moses had to act and speak in a way that made sense to *his* time and *his* culture. Jesus and New Testament authors take Moses' words and treat them as God's invitation to make sense of *their* time and culture. How do we do the same in *our* time and *our* culture, as God's **friends**, and not just as mindless servants (John 15:15)?

Thoughts from Graham Maxwell

While we're early in the Gospel, now, what do you think of the temptations of Jesus as saying something about God? Remember how he went out into the desert to be tempted by the devil. What do you think of those temptations that came? Would you be tempted by them? If somebody came and said, "Why don't you make these stones bread," would that tempt you? Or if you were offered the whole world; do you want it? Or if someone said, "Throw yourself down off the Empire State Building, or the towers in Chicago that are even taller, and see what happens." Would you be tempted very much? Then, are these very serious temptations? Why

include them in scripture? Why would the devil approach him this way? What are the devil's goals in the Great Controversy? What's he trying to prove? What's he trying to undermine? Plea bargaining? How about the first one? Isn't the 'if' the important thing there? See, here's Jesus. He's been out there forty days. That's about six weeks. And you remember his appearance afterwards. He was exhausted. He was weakened by all this. And when he was so weak, the devil appeared to him and said, "If you are the Son of God ...". And wouldn't you like to know whether you are or not? How did Jesus know who he was? {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*
<http://pkp.cc/55MMPOGIA66> (Part 1) <http://pkp.cc/56MMPOGIA66> (Part 2)

Well, he says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And we usually sort of separate that from the context. It really had nothing to do with his hunger. He's saying, "If I performed a miracle, and made bread, what evidence would that really be?" But the Word of God, the scriptures; now there's real evidence. So I think sometimes we've maybe missed the point of that temptation, when we just take the words we should not live by bread alone, but by the Bible, related to his hunger at the time. No question, he was hungry, and he could have used his divine power to feed himself. But he never used his divine power for his own benefit, did he, all the way along, and he abstained here for six weeks. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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And the devil came with three temptations that had to have real persuasiveness in them, or it's mockery. Then the devil takes him up onto the pinnacle of the temple and says, "Throw yourself down." Isn't that again saying, "Don't you want to know if you enjoy God's favor? Are you really the Son of God? Don't you want another miracle?" He said, "No, I still don't want a miracle." And then he appeared in his real form as his old adversary, because now it was important that he identify himself, because he was going to offer something. He said, "I'll give you this whole world if you'll do something." Was the offer worth anything?

COMMENT: It was an act of worship.

Well, that's the first part, where he says, "to worship me," which we need to concentrate on. I'm just wondering if the offer was worth anything. "I'll give you the whole world." Of course, what would he mean by giving the whole world? Did Jesus know in advance what a painful experience it was going to be to fight the devil every step of the way? Do you think the devil would mean it when he said, "Look, you can have this world and everybody in it. I'll never bother you again." I think he would. He doesn't want it. Would you want it? In the condition that it's in? Does he even want the people in it? Doesn't he only use people to make a point?

What is it the devil wants more than anything else in the Great Controversy? In Ezekiel, in Isaiah, what is it that he's wanted? "I will be like the Most High. I will sit in the sides of the North." He has wanted worship, and the ultimate evidence of this is, he even asked his Creator to get down on his knees, the other Lucifer, the other covering cherub, the other Lightbearer. "Get down on your knees and worship me, and I mean it. I'll give you this whole world. I'll never bother you. You can have all those people. It'll make your work much easier. And if your goal is to just to win souls; if that's our goal, just to win lots and lots of souls, it will be much easier for you to do so."

But he would have lost the important issue in the Great Controversy. That's the more important thing. And all the angels were watching. They knew what the devil has wanted all along, and a third of them have been worshipping him. And Jesus said, "Worship the creature rather than the Creator? Never!" And the devil left him. And I think apart from the Great Controversy, that third temptation doesn't mean a whole lot. But in the setting of the Great Controversy, it was an offer; of course an unthinkable one, as you've suggested, to Christ. But to the devil, not really quite so unthinkable. If only he could have that one thing! In Revelation 13, when the devil completes his final campaign, what's the whole world doing, but worshipping him. At last he seems to succeed, except for a few, who at risk of life will not do so. So this thing isn't over yet. {Graham Maxwell. Excerpt from the audio series, The Picture of God in all 66 – Luke, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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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. But if one reads the Bible and **then** responds to God, there is conversation as one thinks along, and says to God, “That’s marvelous, what I’ve just read.” This is conversation with God as with a friend, and that’s the meaning of prayer.

But now, when we pick up the Bible and have this kind of conversation with him, what do we find there? With respect to the questions in the Great Controversy, do we find denials? Do we find claims? No, we find evidence.

Even when a person has been falsely accused, there’s no way to establish the truth simply by denying the charges. If just denying the charges would have worked, think what God could have done back in eternity. He could have assembled all of the angels, all hundreds of millions of them, and he could have stood before them in all his authority. And he could have said, “I understand that I have been accused of the following. I want you to know it’s absolutely false. I can be trusted. I am not arbitrary. I have not lied to you. And I expect you to believe it. And remember who I am, and don’t forget my power!” And all the angels would bow their heads and say, “We agree.”

But in a setting like that, how do you know if people really **do**? So God did not try this. Even when a person has been falsely and unfairly accused of being untrustworthy—maybe you have been so accused at some time, unfairly. Only by the demonstration of trustworthiness **over a long period of time and under a great variety of circumstances**, particularly difficult ones, can trustworthiness be re-established and confirmed. And I understand that the sixty-six books of the Bible are precisely the record of just such a demonstration, in every one of the books. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #4, “God’s Way of Restoring Trust” recorded February 1984, Loma Linda, California} *To listen to the entire audio of the above reference, click on the following direct link: <http://pkp.cc/4MMCAG>*

Lou: As I was listening to your presentation this evening, I couldn’t help but feel like—it seems that you are asking so much of us by way of having to think and to study. There’s a bumper sticker around that many have seen on the back of cars, which says, “God said it. I believe it. That’s all there is to it.” That sounds refreshingly simple. Why wouldn’t that be the appropriate way to go? To say, “Now here’s real faith! If it’s there, I’ll just read it, and that’s it.”

Graham: The difficulty is that people pick the passages from the Bible that they want to label in that way, and they don’t read all the others. For example, you read through where it says, “Take the tithe and buy strong drink with it, and rejoice before the Lord.” Or you read another passage, “Give wine to the poor, that they may forget their misery.” “God has said it. I believe it. That’s all there is to it.” You really can’t do that. On the other hand, it could be an expression of humility and teachableness, which would be very commendable. I would just suggest that

those who use that bumper sticker live up to it. Because they are going to read **everything** God says. They're going to read all of scripture, which warns us of the hazard of plucking pieces out like that; but instead to read the Bible as a whole.

Lou: So you are pushing us at the point of meaning. We just cannot simply jump around here and there and say that's what it means. The overall view, as that final statement in your talk so beautifully states it, and in the context. So there just is not an easy way to get around this.

Graham: The Bible says, "All scripture is inspired of God." So if that bumper sticker means I'm reading it all, then I'm comfortable with it.

Lou: Then you're comfortable with it—but would you suggest a better bumper sticker, perhaps?

Graham: Yes, I've often wondered what would be an appropriate one that I'd be willing to put on my car.

Lou: You could print one up and offer it to us here?

Graham: I've wondered about this: "Thank you for the evidence. Thank you for making it so clear. And thank you most of all for what it cost." It would take a big bumper. It would take an old car to have that much room. {Graham Maxwell. Excerpt from the audio series, Conversations About God, #6 with Lou Venden, "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>*

As he experienced this separation from his Father, so great was this agony, that his physical pain was hardly felt. With amazement angels witnessed the Saviour's despairing agony. Note the words, agony, fear, consternation. He was really tempted to doubt all that he'd been teaching. He even wondered if he'd rise again."

Maybe he was tempted to believe this legal explanation that the second death is, you die and stay dead forever. And if he was going to pay the price for sin, he would have to die, and stay dead forever. He would never rise again. But he didn't come to pay that penalty. He came to answer the questions, and as soon as he had answered them (he did wait over Sabbath, to add more meanings to the Sabbath, so that every Sabbath we'd remember the questions he'd answered on Friday) he arose a great while before it was day, and he hastened to heaven. And he said to Mary, "Don't detain me! I have to hasten to heaven." And he appeared before his Father, and the angels, and he said, "Was it enough?" To pay the price of sin? "No," they could have said, "You're supposed to stay dead for eternity. You hurry back! We'll not let anybody know you were out." They never said such a thing! They said, "It is more than enough. You've cleared up all our questions. You've confirmed our trust without fear for eternity." And he came

back down to see if the twelve had got the message, and they were all in a deep depression. It took him a long time to revive them.

And to this present day, do we really accept what he came to reveal at such infinite cost, that he does not wish to be served from fear. The Father will no more kill us at the end of the millennium than he killed his Son—which leads some to believe that he did kill his Son as he will kill the wicked at the end. How have you worked this out yourself? How did Jesus resolve these questions on the cross? {Graham Maxwell. Excerpt from the audio series, *The Picture of God in all 66 – Luke*, recorded April 1982, Riverside, California} *To listen to the entire audio of the above reference, click on the following direct links:*

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Further Study with Ellen White

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. {DA 224.5}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

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}

Before the humblest is opened the promises of the Word of God. God declares, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally....” James 1:5. He will never be sent away empty. And the man who lives by every word of God will improve in mental and moral capabilities. He will have a clearer understanding than he manifested before he opened his heart to the entrance of the Word of life. Connected by faith with the living Source of wisdom and knowledge, the mental powers will grow and expand. While the powers of the intellect were under the sway of Satan, the whole man was deformed. But when the power of the truth is brought into the heart, it influences the entire being. {OHC 36.3}

Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. {GC 510.3}

Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. {MB 118.4}

Angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus “when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” {ML 28.4}

The heart that is stored with the precious truths of God’s Word is fortified against the temptation of Satan, against impure thoughts and unholy actions. {ML 28.5}

God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men “subject to like passions as we are.” James 5:17. We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. {SC 87.3}

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. {SC 89.2}

In the truths of His word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. {GC 465.1}

As we study His works, angels from heaven will be by our side to enlighten our minds and guard them from Satan’s deceptions. {CT 457.1}

The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God. {Ed 126.4}

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humblest and uncultured to discern the way of salvation. {SC 107.2}

The Bible is full of knowledge, and all who come to its study with a heart to understand, will find the mind enlarged and the faculties strengthened to comprehend these precious, far-reaching truths. The Holy Spirit will impress them upon the mind and soul. {FE 449.2}

The angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome, and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created. {DA 639.1}

How carefully the Lord worked to overcome the prejudice against the Gentiles that had been so firmly fixed in Peter's mind by his Jewish training! By the vision of the sheet and its contents He sought to divest the apostle's mind of this prejudice and to teach the important truth that in heaven there is no respect of persons; that Jew and Gentile are alike precious in God's sight; that through Christ the heathen may be made partakers of the blessings and privileges of the gospel. {CC 335.4}

As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. {AG 26.3}

Though He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables, partaking of the food prepared and served by their hands—and taught in their streets, and treated them with the utmost kindness and courtesy. {3SM 238.2}

Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society. {3SM 238.3}

The gospel invitation is not to be narrowed down, and presented only to a select few, who, we suppose, will do us honor if they accept it. The message is to be given to all. Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the worship acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He." {DA 194.2}

Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the service acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He." {MH 28.2}

Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity (ST June 12, 1901). {7BC 934.25}

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God gave to human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The gift of Christ reveals the Father's heart. It testifies that, having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. {9T 254.1}

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's exalted pre-existence. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross. {SD 81.4}

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}

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. Satan's course against Christ was heralded to every world. When the issue was finally determined, every unfallen being expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. . . . {RC 60.4}

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 death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. {TA 205.2}

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 reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. {8T 265.5}

In word and in deed the Messiah, during His earthly ministry, was to reveal to mankind the glory of God the Father. Every act of His life, every word spoken, every miracle wrought, was to make known to fallen humanity the infinite love of God. {PK 696.3}

The Son of God came to this earth to reveal the character of the Father to men, that they might learn to worship Him in spirit and in truth. He came to sow the world with truth. He held the keys of all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. The Light that lighteth every man that cometh into the world, every phase of truth was evident to Him. {CT 28.2}

Jesus came into the world to illustrate the character of God in His own life, and He swept back the misrepresentations that Satan had originated, and revealed the glory of God. It was only by living among men that He could reveal the mercy, compassion, and love of His heavenly Father; for it was only by actions of benevolence that He could set forth the grace of God. The unbelief of men was deep seated, and yet they could not resist the testimony of His God-like example, and His deeds of love and truth. {SD 139.3}

Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. {FLB 58.2}

Men have the power to quench the Spirit of God; the power of choosing is left with them. They are allowed freedom of action. They may be obedient through the name and grace of our Redeemer, or they may be disobedient, and realize the consequences. {FLB 58.3}

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, October 24, 1912 par. 2}

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. {MB 93.1}