



Has Christ Forever Forfeited His Omnipresence?

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There are many Christians who believe that the incarnate Man Christ Jesus has forever forfeited His omnipresence. And with this underlying assumption, many are led to believe that Christ is physically stuck up in heaven until the second coming and that Christ's mediatorial work here on earth is now left to another entirely different Person called the God the Holy Spirit, Who is Christ's "successor" and His "representative" on earth.

The following Bible passages and statements by Ellen White are partly to blame for the reasons why many (Seventh-day Adventists) believe that Christ has forever forfeited His omnipresence.

“And I will pray the Father, and he shall give you ANOTHER COMFORTER, that he may abide with you for ever;” (John 14:16)

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7)

“By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan’s purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the SAVIOUR HAS BOUND HIMSELF TO HUMANITY BY A TIE THAT IS NEVER TO BE BROKEN. Through the eternal ages He is linked with us. “God so loved the world, that He gave His only-begotten Son.” John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, FOREVER TO RETAIN HIS HUMAN NATURE.” {The Desire of Ages 25.3}

“The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. CUMBERED WITH HUMANITY, CHRIST COULD NOT BE IN EVERY PLACE PERSONALLY. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.” {ibid, p. 669.2}

The expressions such as, “another comforter,” “It is expedient for you that I go away...” or Christ is “forever to retain His human nature” and that “cumbered with humanity, Christ could not be in every place personally” have all been misunderstood (as you will see) to mean that Christ can no longer be omnipresent.

This misunderstanding of Christ's omnipresence has led many to effectively obscure or undermine the full scope of Christ's mediatorial work. Those who believe that the Holy Spirit is another being than Christ in His divine Spirit form would have to believe that Christ is no longer the "one mediator between God and men" (1 Timothy 2:5). They must believe that Christ is now sharing that mediatorial work with another being called God the Holy Spirit, thus effectively making two mediators between God and men. This is found nowhere in God's Word.

With this view, Christ is physically bound by His humanity up in heaven while all the work that is being done on our behalf here on earth is done vicariously through another being called the Holy Spirit. It is no longer Christ who dwells in our hearts personally through His own Spirit but rather Christ is replaced with another being called "God the Holy Spirit."

The Bible speaks of Christ being with us

But while Jesus spoke of the Comforter that would be sent, He also spoke of Himself as the one who would come back to be with His people,

*"For where two or three are gathered together in my name, **there am I in the midst of them.**" — Matthew 18:20*

*"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever... **I [Jesus] will not leave you comfortless: I will come to you.**" — John 14:16, 18, (bracket supplied)*

*"and, lo, **I am with you alway, even unto the end of the world.**" — Matt 28:20*

Thus we find in Scriptures that explicitly describe how Christ is with us even though He is absent visibly or physically. And this idea is further evidenced in the following passages:

And when Christ says, "If a man loves me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him**" (John 14:23), is it not Christ who will come to us bearing the Father's Spirit rather than another person?

Jesus said, "Abide in me, and **I in you**. ... These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:4, 11).

Whose presence brings this joy? Is it not Christ's? Can anyone else abiding within bring this joy?

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:23.]

When Jesus prayed that He may abide in His disciples that they may be "made perfect In one," did He mean another individual will come in His stead?

Again, when the scripture says, "And **if Christ be in you**, the body is dead because of sin; but the Spirit is life because of righteousness." (Romans 8: 10), is it not Christ who is in you?

How about Eph. 3.17, "**That Christ may dwell in your hearts by faith;**"

When the Scripture speaks of "**Christ in you, the hope of glory**" (Colossians 1:27), does it not mean it's Christ Himself in His own Spirit but another "person" we refer to as God the Holy Spirit, who is not Christ but His representative?

Again, Colossians 3:11 says, "**Christ is all, and in all**" (Colossians 3:11).

If Christ is truly "all," does He need help from anyone else in mediating for us? And if Christ is truly "in all," why would He need to send someone else to be in us?

When the Scripture says, "Behold, **I stand at the door and knock**" (Revelation 3:20), is it not Christ who is knocking at the door of our hearts rather than another person?

When Christ says in the same verse above, "**I will come in to him, and will sup with him**, and he with me," is it not Christ who will come into my heart rather than another person?

He Comes to us personally

Because Ellen White has stated, “CUMBERED WITH HUMANITY, CHRIST COULD NOT BE IN EVERY PLACE PERSONALLY,” (Desire of Ages, p. 669.2) many draw the conclusion that Christ has forfeited His omnipresence. And yet Sister White also wrote such statements as,

“I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and HE COMES TO US PERSONALLY BY HIS HOLY SPIRIT into the midst of His church. {Lt2d-1892.7}

“When Christ ascended to heaven, THE SENSE OF HIS PRESENCE WAS STILL WITH HIS FOLLOWERS. IT WAS A PERSONAL PRESENCE, full of love and light... {SC 73.2}

“The work of the Holy Spirit is immeasurably great. It is from this Source that power and efficiency come to the worker for God; and THE HOLY SPIRIT IS THE COMFORTER, AS THE PERSONAL PRESENCE OF CHRIST TO THE SOUL.” {Ye Shall Receive Power, p. 177}

We see here that there is in one sense that Christ cannot be with us “personally” but then there is in another sense that He can be with us “personally.”

Consider the following statements:

“In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. HE SPOKE OF HIS OMNIPRESENCE IN A SPECIAL WAY. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that MY PRESENCE WILL BE THERE. Labor in faith and confidence, for the time will never come when I shall forsake you.” {Ms138-1897.21}

“Christ’s VISIBLE PRESENCE was about to be withdrawn, but a new endowment of power was to be theirs. The Holy Spirit was to be given them in its fullness. {TT 18.3}

“Christ is withdrawn ONLY FROM THE EYE OF SENSE, BUT HE IS AS TRULY PRESENT BY HIS SPIRIT AS WHEN HE WAS VISIBLY PRESENT ON EARTH. The time that has elapsed since his ascension has brought no interruption in the fulfillment of his parting promise,—“Lo, I am with you always, even unto the end of the world.” {ST April 7, 1890, par. 6}

"When trials overshadow the soul, remember the words of Christ, remember that HE IS AN UNSEEN PRESENCE in the person of the Holy Spirit {Letter 124, 1897. }

"In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, AND BE AS THE PRESENCE OF CHRIST, a molding agency upon human character (RH Feb 12, 1895)

"Whenever it is celebrated, CHRIST IS PRESENT BY HIS HOLY SPIRIT. It is this Spirit that brings conviction to hearts.... {RH November 4, 1902, par. 10}

“While Jesus ministers in the sanctuary above, He is still BY HIS SPIRIT the minister of the church on earth.” {CIHS 44.2}

“Christ is withdrawn ONLY FROM THE EYE OF SENSE.” In other words, Christ is present with us not unlike how he was, when he was on earth, but the only difference now is that we cannot see him with our eyes; He is invisible. Thus she is making a distinction between Christ’s physical/visible presence in His incarnate humanity with His spiritual/unseen divine presence via His Spirit.

Notice what else Ellen White said,

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that he should leave them, go to his Father, and send the Holy Spirit to be His successor on earth. THE HOLY SPIRIT IS HIMSELF divested of the personality of humanity and independent thereof. HE WOULD REPRESENT HIMSELF AS PRESENT IN ALL PLACES BY HIS HOLY SPIRIT, AS THE OMNIPRESENT. ‘But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ [John

14:26]... *'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you.'* [John 16:7]" {Manuscript Releases, vol. 14, p. 23.3}

Note: The above statement says,

1. "The HOLY SPIRIT IS HIMSELF divested of the personality of humanity and independent thereof." Who is "Himself"? This is pretty clear. The way that the statement is rendered makes it impossible for "Himself" to mean anyone else other than Christ. Now it has been pointed out that there are no commas within the sentence in this citation, but in her original letter addressed to her children Edson and Emma, the commas do in fact exist as it reads, "The Holy Spirit is Himself, divested of the personality of humanity, and independent thereof." {Letter 119, (Feb. 19), 1895 par.18} However, with or without the commas, the meaning of the sentence remains unchanged. Only one divine person can be divested of the personality of humanity, and that is Christ who had clothed His divinity with humanity. In order to be divested of the personality of humanity, one needs to be invested with it first. You cannot be divested of something that you are not invested with in the first place.

2. "HE [Christ] WOULD REPRESENT HIMSELF AS PRESENT IN ALL PLACES BY HIS HOLY SPIRIT, AS THE OMNIPRESENT." "HE" clearly refers to none other than Christ. If "HE" refers to the Holy Spirit, then the statement would read, "HE (Holy Spirit) would represent himself as present in all places by his Holy spirit, as the omnipresent." This does not make any sense--the Holy Spirit does not have a Holy Spirit. Furthermore, this is unbiblical for the Holy Spirit was sent to represent Christ, not himself.

3. "(although unseen by you), [This phrase was added by Ellen White]" as noted by the publisher. Compare this with the following statement:

"The Lord Jesus recognizes the REAL VALUE OF SINCERE BELIEF IN HIS PERSONALITY, WHICH THO UNSEEN, IS VIEWED BY THE EYE OF FAITH." {Letter 248-1906.4}

Thus, it is Christ Himself by His own Holy Spirit (His divinity, divested of the personality of humanity), who is present with us, “WHICH THO UNSEEN, IS VIEWED BY THE EYE OF FAITH.”

Ellen White explains John 14

“That Christ should manifest HIMSELF to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. THEY WERE THINKING OF THE ‘OUTWARD VISIBLE MANIFESTATION’. They could not take in the fact that they could have the presence of Christ with them, and YET HE BE UNSEEN BY THE WORLD. They did not understand the meaning of a ‘SPIRITUAL MANIFESTATION.’” {The Southern Work, September 13, 1898}

“THE DISCIPLES STILL FAILED TO UNDERSTAND CHRIST’S WORDS IN THEIR SPIRITUAL SENSE, AND AGAIN HE EXPLAINED HIS MEANING. BY THE SPIRIT, HE [JESUS] SAID, HE WOULD MANIFEST HIMSELF TO THEM. ‘The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things.’ No more will you say, I cannot comprehend. No longer will you see through a glass, darkly. You shall ‘be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.’ Ephesians 3:18, 19.” {Desire of Ages, p. 669.4-670.1}

“Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, ‘the Spirit of truth, which the Father shall send in My name.’ ‘I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you’ [John 14:16, 17]. This refers to the OMNIPRESENCE OF THE SPIRIT OF CHRIST, CALLED THE COMFORTER.” {Manuscript Releases vol. 14, p. 179}

“Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Savior’s absence. While JESUS ministers in the sanctuary above, HE IS STILL BY HIS SPIRIT the minister of the church on earth. HE

IS WITHDRAWN FROM THE EYE OF SENSE, but HIS parting promise is fulfilled, 'Lo, I am with you always, even unto the end of the world.' Matthew 28:20. While HE delegates HIS power to inferior ministers, HIS ENERGIZING PRESENCE IS STILL WITH HIS CHURCH." {*Desire of Ages, p. 166*}

The above statements and many others (too many to list them all here) clearly show in an unambiguous language that Christ is omnipresent through His own Spirit.

One thing worth noting is that there's a need to distinguish the ACTUAL/LITERAL PRESENCE of Christ with His omnipresent Spirit. The actual Person of Christ has a corporeal personality and His visible, physical Self is limited to a local presence, ministering in heaven; He is only omnipresent BY His Spirit. Therefore we do not literally interact with Christ Himself, but rather with some mysterious "AGENCY" (not another being) WHICH IS DISTINCT AND SEPARATE FROM Himself but nonetheless we can indeed experience Christ personally.

"The Lord's throne is in heaven" (Psalm 11:4); YET BY HIS SPIRIT HE IS EVERYWHERE PRESENT. He has an intimate knowledge of, and a personal interest in, all the works of His hand. " { *E. G. White, Education , p. 132*}

"The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy beings, all waiting to do His will. THROUGH THESE MESSENGERS He is in active communication with every part of His dominion. BY HIS SPIRIT HE IS EVERYWHERE PRESENT. THROUGH THE AGENCY OF HIS SPIRIT AND HIS ANGELS HE MINISTERS TO THE CHILDREN OF MEN." {*MH 417.2*}

Biblical ontology holds that there are Two tangible, corporeal Beings (Father and Son) who each have Their respective visible and separate bodily presence in heaven and yet there is an Agency, a spiritual presence, that brings Both of Them in Its wake (John 14:23).

Christ appeared to Saul...

“And Saul, ... as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.” (Acts 9:1-8)

“But Barnabas took him and brought him to the apostles. And he declared to them HOW HE HAD SEEN THE LORD ON THE ROAD, AND THAT HE HAD SPOKEN TO HIM, and how he had preached boldly at Damascus in the name of Jesus.” (Acts 9:27)

“And the night following THE LORD STOOD BY HIM, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” Acts 23:11

Ellen White comments on Paul’s experience at Damascus:

“Paul told the Thessalonian Jews of his former zeal for the ceremonial law and of his wonderful experience at the gate of Damascus. Before his conversion he had been confident in a hereditary piety, a false hope. His faith had not been anchored in Christ; he had trusted instead in forms and ceremonies. His zeal for the law had been disconnected from faith in Christ and was of no avail. While boasting that he was blameless in the performance of the deeds of the law, he had refused the One who made the law of value. But at the time of his conversion all had been changed. JESUS OF NAZARETH, WHOM HE HAD BEEN PERSECUTING IN THE PERSON OF HIS SAINTS, APPEARED BEFORE HIM AS THE PROMISED MESSIAH.” {Acts of the Apostles, p. 228}

“In the record of the conversion of Saul important principles are given us, which we should ever bear in mind. SAUL WAS BROUGHT DIRECTLY INTO THE PRESENCE OF

CHRIST. He was one whom Christ intended for a most important work, one who was to be a "chosen vessel" unto Him; yet the Lord did not at once tell him of the work that had been assigned him. He arrested him in his course and convicted him of sin; but when Saul asked, "What wilt Thou have me to do?" the Saviour placed the inquiring Jew in connection with His church, there to obtain a knowledge of God's will concerning him." {AA 120.3}

On another occasion, Christ appeared to John...

"...I was in the Spirit on the Lord's day, AND HEARD BEHIND ME A GREAT VOICE, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, WHAT THOU SEEST, WRITE IN A BOOK, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. AND I TURNED TO SEE THE VOICE THAT SPAKE WITH ME. And being turned, I SAW seven golden candlesticks; And in the midst of the seven candlesticks one like unto the SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. AND WHEN I SAW HIM, I FELL AT HIS FEET AS DEAD. And HE LAID HIS RIGHT HAND UPON ME, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." (Revelation 1:9-20)

Ellen White comments on John's encounter with Christ on Patmos:

"Christ came to John on the Isle of Patmos to show him symbols and representations and to explain their meaning. He desires us to study this instruction." {Lt100-1906.9}

“The revelation of Christ to John is a wonderful, dignified, exalted, solemn message. To present this message with decided emphases, demands all the talents of capabilities that God has given to man. When John received it, he was worked (upon) by the Holy Spirit, FOR CHRIST HIMSELF CAME FROM HEAVEN and told him what to write.” {The Upward Look, p. 310.5}

"Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, HE HAD THE COMPANIONSHIP OF GOD AND CHRIST AND THE HEAVENLY ANGELS, AND FROM THEM HE RECEIVED INSTRUCTION FOR THE CHURCH FOR ALL FUTURE TIME. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God. When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth." – {AA 570.4}

Note: There is some debate as to how Christ manifested Himself to either Saul/Paul or John. Some argue that it was literally Christ himself, who vacated heaven and appeared to either Saul and John in His glorified personage, while others hold to the idea that it was either a vision or some sort of augmented reality or Christ manifesting Himself in a Spiritual form. The salient point here though is that, after His ascension, Christ interacted with people on earth without the aid of another divine Being:

Christ, “the appointed medium of communication”

“The Father had given over the world into the hands of his Son for him to redeem from the curse and the disgrace of Adam's failure and fall. THROUGH CHRIST ALONE CAN MAN NOW FIND ACCESS TO GOD. AND THROUGH CHRIST ALONE will the Lord hold communication with man.” (Ellen G. White, Review and Herald, 24th February, 1874, Redemption No. 1')

“After the transgression of Adam, The LORD SPOKE NO LONGER DIRECTLY with man; the human race WAS GIVEN INTO THE HANDS OF CHRIST, and ALL

COMMUNICATION CAME THROUGH HIM to the world.” (Ellen G. White, Review and Herald, November 28, 1893, ‘Christ as Teacher’)

“After his transgression, GOD WOULD COMMUNICATE TO MAN THROUGH CHRIST AND ANGELS.” (Ellen G. White, Signs of the Times, 30th January 1879, ‘The great controversy: The plan of salvation’) {SR 50.3}

But the sin of Adam and Eve separated earth from heaven, so that man could not have communion with his Maker. Yet the world was not left in solitary hopelessness. THE LADDER REPRESENTS JESUS, —>THE APPOINTED MEDIUM OF COMMUNICATION. <— HAD HE NOT WITH HIS OWN MERITS BRIDGE THE GULF THAT SIN HAD MADE, THE MINISTERING ANGELS COULD HAVE HELD NO COMMUNION WITH FALLEN MAN. Christ connects man in his weakness and helplessness with the source of infinite power. PP 184.2

Note: If Jesus is the “appointed medium of communication,” along with the help of angels, why would another divine being (aka “God the Holy Spirit” according to trinity), without any merit, take the place of Jesus? Moreover, we are told here that, it is “through Christ alone (with the exception of angels’ help), can man find access to God.” This would affectively preclude any other divine being from communicating to human beings. Suffice to say, Jesus is the ladder that connects man to heaven, not someone else-Holy Spirit IS the Spirit of Christ!

“forever to retain His human nature”

Some have said that because Christ is “forever to retain His human nature,” He cannot possibly be omnipresent, “...divested of the personality of humanity” (referring to The Desire of Ages, p. 669.2). But what they fail to realize is that Christ possesses two distinct natures whereby His divinity and His human natures are mysteriously blended into one Person. Thus it is His divinity (His own Spirit), while still retaining His humanity, which allows Him to be omnipresent. His Spirit is divested of the personality of humanity but that does not negate His entire personage from continually maintaining two distinct natures-human and divine. Christ temporary forfeited his omnipresence while he lived on earth, but there is no evidence from any inspired writing as to Christ forfeiting His omnipresence forever.

Man Christ Jesus was both divine and human:

“Looking upon Him in His humiliation, as He walked a man among men, they had not understood THE MYSTERY OF HIS INCARNATION, THE DUAL CHARACTER OF HIS NATURE. {DA 507.1}

“Was the human nature of the Son of Mary changed into the divine nature of the Son of God? NO; THE TWO NATURES WERE MYSTERIOUSLY BLENDED IN ONE PERSON--THE MAN CHRIST JESUS. In Him dwelt all the fullness of the Godhead bodily.” {Letter 280a to ‘Ministers, Physicians, and Teachers’, September 3, 1904}

“By Him the Father must be rightly represented. God committed His ideal to Christ, and sent Him into the world, INVESTED WITH DIVINITY, YET BEARING HUMANITY.” {Signs of the Times, May 16, 1900, par. 1}

“The Lord has UNITED HIS NATURE WITH HUMANITY expressly that He might become a more distinguishable and definite object for our contemplation and love. He invites us to draw near and contemplate the great light, THE INVISIBLE GOD INVESTED IN ROBES OF HUMANITY, emitting a glory so softened and subdued that our eyes can endure the sight. Christ is the light of heaven. In His face we shall see God. Bear in mind the prayer of Christ, that His people may be one with Him as He is one with the Father, that they may be with Him where He is and behold His glory.” {In Heavenly Places, p. 201.5}

“...The two expressions human and divine were, in Christ, closely and inseparably one, AND YET THEY HAD A DISTINCT INDIVIDUALITY... {ST May 10, 1899, par. 11}

Note: The above statements reveal how Christ retained BOTH NATURES; His divinity and humanity are mysteriously blended into ONE PERSONAGE. Moreover, please note the phrase, “THE INVISIBLE GOD INVESTED IN ROBES OF HUMANITY.” His divinity was “unseen” but was present in His humanity. Keep in mind that this “unseen” aspect of the His divinity was localized (not omnipresent) when He was on earth.

Divested of the form of God

“Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but HE DID NOT PART WITH HIS DIVINITY.” {Review and Herald, June 15, 1905}

“CHRIST HAD NOT EXCHANGED HIS DIVINITY FOR HUMANITY; but He had clothed His divinity in humanity.” {Review and Herald, Oct. 29, 1895}

“But although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet HE DID NOT CEASE TO BE GOD when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions ‘human’ and ‘divine’ were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, THE GODHEAD WAS STILL HIS OWN.” {Signs of the Times, May 10, 1899 par.11}

“His finite nature was pure and spotless, divine nature that led Him to say to Philip, ‘He that hath seen Me hath seen the Father’ also, was not humanized; neither was humanity deified by the blending or union of the two natures; EACH RETAINED ITS ESSENTIAL CHARACTER AND PROPERTIES.” {Manuscript Releases, vol. 16, p. 182 par.1}

“He was God while upon earth, but HE DIVESTED HIMSELF OF THE FORM OF GOD, and in its stead took the form and fashion of a man. HE WALKED THE EARTH AS A MAN. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, BUT THE GLORIES OF THE FORM OF GOD HE FOR A WHILE RELINQUISHED. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures.” {SDA Bible Commentary, vol.5, p. 1126.8}

“Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and DIVESTED HIMSELF OF HIS ROYAL ROBE, to take upon Him human nature, that humanity might touch humanity. As the world’s Redeemer He passed through all the experiences through which we must pass. He found Himself in fashion as a man.

He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world.” {The Bible Echo, May 29, 1899, par. 7}

Note: What we can deduce from the above statements is that while Christ lived on earth, He lived a life, DIVESTED of the FORM OF GOD (personality of God) and yet He ALWAYS RETAINED His divinity along with His humanity. This shows that while Christ retains both aspect of His personalities (divine and human together) one aspect of His personality (divine) can be divested while other aspect of his personality (humanity) is in operation. Likewise, the reverse is also true, in that Christ can indeed retain His humanity while He is operating in His divinity (in His Spirit) “divested” of the personality of humanity. On earth, He lived as a man, divested of His divinity and therefore temporarily forfeited his omnipresence but after His ascension, He is fully reinstated to his former glory whereby he is able to fully exercise His divinity, including His omnipresence.

Christ received His former glory after His ascension

“After his humiliation, suffering, and death, the Son of God STEPS BACK TO THE POSITION OF HIS FORMER GLORY, and is ONE WITH THE FATHER IN POWER AND DOMINION.” {Signs of the Times, June 27, 1895}

“Christ’s ascension to heaven, amid a cloud of heavenly angels, glorified Him... The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was beheld by all the heavenly intelligences. No words can describe the scene which took place as the Son of God was PUBLICLY REINSTATED IN THE PLACE OF HONOR AND GLORY which He voluntarily left when He became a man.” {Signs of the Times, May 10, 1899 par.17}

"Though Christ humbled Himself to become man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. HE WAS READY TO TAKE ONCE MORE HIS DIVINE GLORY WHEN HIS WORK ON EARTH WAS DONE." 5BC 1129.3

“The apostle Paul speaks of our Mediator, the ONLY-BEGOTTEN SON OF GOD, WHO IN A STATE OF GLORY WAS IN THE FORM OF GOD, the Commander of all the heavenly hosts, and who, when He clothed His divinity with humanity, took upon Him the form of a servant.” {ISM 243.2}

Note: After Christ’s glorification, He has fully regained His former glory which should include all the prerogatives of a divine Being. But the difference now is that His nature is forever linked with humanity through incarnation. It is without any inspired evidence to suggest that Christ’s link to humanity should in any way make His divinity inferior in that He is no longer omnipresent. On the contrary, evidence do suggest that, while Christ is “forever to retain His human nature,” He can simultaneously be divested of the personality of humanity when operating in omnipresent capacity. The ability to be omnipresent is one of the defining characteristics of the personality of God and therefore to deny the omnipresence of the Spirit of Christ is to deny His divinity!

“To deny the omnipresence of the Spirit of Christ is to deny His divinity!

“‘It is the SPIRIT that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are SPIRIT, and they are life.’ CHRIST IS NOT HERE REFERRING TO HIS DOCTRINE, BUT TO HIS PERSON, the divinity of his character.” {Review and Herald, April 5, 1906, par. 12}

"With his long human arm the Son of God encircled the whole human family, while with his divine arm he grasped the throne of the Infinite. His own individual presence was necessary, that in seeing him we might see the Father. He placed his throne, his spiritual kingdom, upon the earth. He revealed his special grace, and opened to our view the wonders of heavenly things. HE IMPARTED HIS OWN DIVINE SPIRIT TO HUMANITY, thus exalting humanity in the scale of moral worth with God. {YI July 29, 1897, par. 9}

Note: Regarding the “SPIRIT”, Ellen White referred to it as “HIS PERSON, THE DIVINITY OF HIS CHARACTER”, "DIVINE SPIRIT"; Thus, you can say that the Spirit represents the divinity of Christ’s Character that is divested of the personality of humanity.

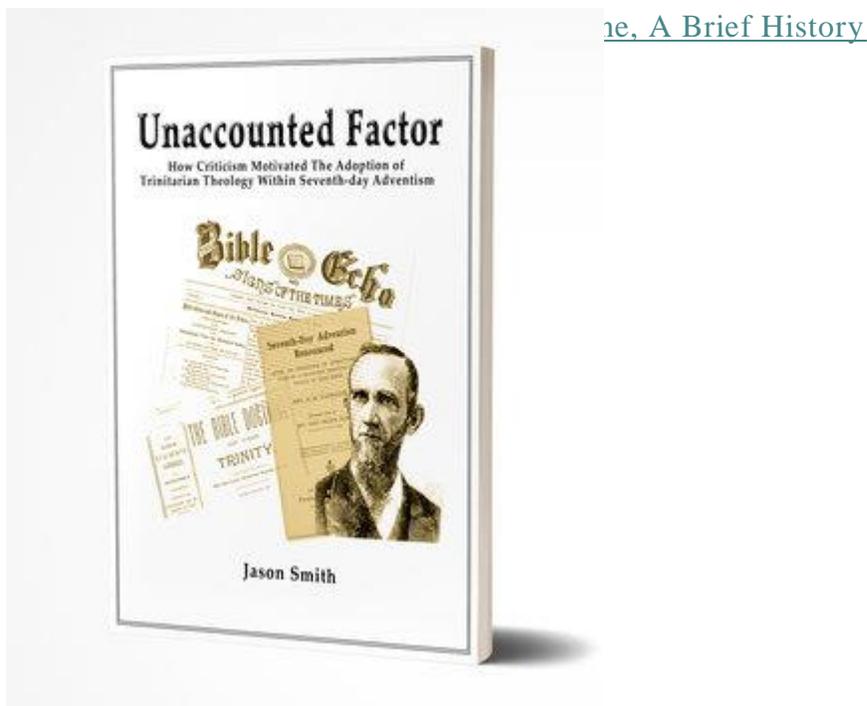
“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of CHRIST. HE IS THE COMFORTER. He will abide in their hearts, making their joy full.” {Review and Herald, January 27, 1903}

“‘He that hath the Son hath life.’ 1 John 5:12. THE DIVINITY OF CHRIST IS THE BELIEVERS’ ASSURANCE OF ETERNAL LIFE.” {Desire of Ages, p. 530.3}

The indwelling of the divinity of Christ (His Holy Spirit) is the believer’s assurance of eternal life whereby we may partake of His divine nature (primarily through the word of God) and experience the power and the presence of Christ personally.

God bless,

Paul Chung



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