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## The Nature of the Spirit is a Mystery

This is something that everyone needs to ponder about:

- **God is a Spirit**
- **Jesus is a Spirit**
- **The nature of the Spirit is a mystery**

There is no doubt that this imply there is some mystery about the Father and the Son which our mind can't wrap itself around.

When EGW says the **nature of the Spirit is a mystery**, we have to ask ourselves, is she referring to the material nature or its immaterial operational nature!?

The Bible says in Luke 24: 39 for a **\*spirit hath not flesh and bones.\*** This is in reference to the tangible or **physical nature of the Spirit, simply, its immaterial**. Yet we know God, Christ and Angels are spirit beings but have physical natures. The perplexity with many is this, is this mysterious nature of the Spirit the immaterial nature of the Spirit but with ability to operate in certain mysterious ways or some material aspect of the Father and Son called a distinct personality, and though not a conscious entity of its own, yet able to function mysteriously controlled by the person in possession of it? some conclude its immaterial yet others equating it to light say its material but is light something tangible or is whatever contained in the light tangible or we can just feel the effect of light?

Like a demon can manifest a visible spirit we call a ghost but the ghost is not actually the demon but rather some kind of **\*spiritual projection.\*** I say that because people see ghosts all the time that have not flesh and bones. Christ could be touched. As far as what He can do with His Spirit, **it's still beyond my comprehension**. Take an example of Damascus road vision to Paul! **This was just another mysterious representation of his omnipresence, same with the Father's dovelike omnipresence manifestation at baptism. This is like hologram vision. A projection.** Later on we shall look closely at the visible manifestation of the spirit.

"God's **\*glory is his character.\*** The **\*visible brightness that surrounds\*** the Divine Being is only the **\*shining forth of what he is.\*** - **POWER IN IT**. Gospel Herald – April 23, 1902

Lest we forget what has been revealed and go to speculations which have no character perfection or spiritual growth, let us look at the revealed data on the spirit:

John 14: 15 If ye love me, **keep my commandments**. 16 And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; 17 **[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**. 18 I will not leave you comfortless: **I will come to you.**

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**. 12LtMs, Ms 44, 1897, par. 3

But it was **difficult even for the disciples to understand the words of Christ**. That Christ should manifest himself to them, and yet be invisible to the world, was a mystery to them. They could not understand the words of Christ in a 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 had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed**. ST November 18, 1897, par. 6

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**. 12LtMs, Ms 138, 1897, par. 21

### Refresh the Chapman story

"Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others **until some points held by me are changed or modified, in order that the views regarded by us as a people should be properly set forth**". He quotes as a sample, "my idea in **reference to the Holy Ghost not being the Spirit of God, which is Christ**, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as their Messiah. 7LtMs, Lt 7, 1891, par. 1

Your ideas of the **two subjects you mention do not harmonize with the light which God has given me**. The **nature of the Holy Spirit is a mystery**, it is not **clearly revealed**, and you will never be able to explain it to others, because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, **but you do them no good, nor are they, through accepting your views, enabled to do others good**.

**reference to the Holy Ghost not being the Spirit of God, which is Christ**, 7LtMs, Lt 7, 1891, par. 1

The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. **We want the Holy Spirit, which is Jesus Christ**. If we commune with God, we shall have strength and grace and efficiency. {Lt66-1894}

And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (**which is Christ formed within the hope of glory**,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." {Ms24-1898}

I know that the Lord will help every one who most earnestly seeks Him with all the heart and with all the soul. Please consider the parable of the ten virgins. All had lamps, outward semblance of religion, but five only had inward piety. The oil of grace was wanting. **The Spirit of life in Christ Jesus, the Holy Spirit**, was not abiding in their hearts; without this, all their outward preparation in taking their lamps was worthless... {Lt6a-1893}

👉 **\*His Omnipresence in a special way.\*** 👉 12LtMs, Ms 138, 1897, par. 21

It is 👉 **\*not essential\*** 👉 for you to know and be able to define 👉 **\*just\*** 👉 what the Holy Spirit is. 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." John 14: 26. "I will pray the Father, and he shall send you 👉 **\*another\*** 👉 Comforter, that he may abide with you forever, 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.\***" 👉 Verses 16, 17. This refers to the 👉 **\*omnipresence of the Spirit of Christ, called the Comforter.\*** 👉 7LtMs, Lt 7, 1891, par. 13 - 7LtMs, Lt 7, 1891, par. 14

### Again EGW seems to differentiate that omnipresence with the power

*O how little man can comprehend the perfection of God, 👉 **\*His Omnipresence united with His almighty power.\**** 👉 12LtMs, Ms 127, 1897, par. 6

The **Comforter** that Christ promised to send after He ascended to heaven, **is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace** to all who receive and believe in Christ as a personal Saviour... {SpTB07 63.2}

The Spirit was given as a **regenerating agency**, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come **with no modified energy, but in the fulness of divine power**. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. **Christ has given his Spirit as a divine power** to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. {RH, May 19, 1904 par. 3}

### Bottom line

People try to add ideas to spirit in order to make sense of it. People can grasp a ghost concept or an angel. It's difficult to grasp an influence yet we can see influence is real. When you read Bible and SoP, you can't escape the idea that they both portray the thought that it's not possible

to understand something that is immaterial yet has influence and 🖱️ **\*even personality within a being.\*** 🖱️ The human mind wants to make things tangible to understand them. This is the struggle with the issue of the Holy Spirit thus so much confusion so many fragmented.

The meekest of all among men wrote in Deuteronomy 29: 29

The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, 🖱️ **\*that we may do all the words of this law.\*** 🖱️

Is this the very purpose why we study and research on these topics?!

## Revisiting John 14: 17 Promise

### Who did the Pharisees not see nor know and the World later would not see or know?

*John 14: 17 [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.***

We have ever dwelt on the statement that it was Christ **dwelling** with the disciples and so he shall be **in** them. This to me seems half-truth of the verse. There is the aspect of **seeing the spirit of truth** in that verse that is never tackled in interpreting the verse. How can you see the spirit?

*John 3: 7 Marvel not that I said unto thee, Ye must be born again. 8 **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 every one that is born of the Spirit.*

*John 10: 37 If I do not **the works of my Father,** believe me not. 38 But if I do, though ye believe not me, **believe the works: that ye may know, and believe, that the Father [is] in me, and I in him.***

*John 14: 8 Philip saith unto him, Lord, **show us the Father,** and it sufficeth us. 9 Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me,** Philip? **he that hath seen me hath seen the Father;** and how sayest thou [then], Show us the Father? 10 Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.** 11 Believe me that I [am] in the Father, and the Father in me: **or else believe me for the very works' sake.** 12 Verily, verily, I say unto you, He that believeth on me, **the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.** 13 And whatsoever ye shall ask in my name, that will I do, **that the Father may be glorified in the Son.** 14 If ye shall ask any thing in my name, I will do [it]. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and **he shall give you another Comforter,** that he may abide with you for ever;*

The father is the one that gives the comforter, also that is the same kind of the son, with the same attributes of the son divested of humanity. It would be better we remember that:

*The Son is **all the fullness of the Godhead manifested**. The Word of God declares Him to be **"the express image of His person."** ... The Comforter that Christ promised to send after He ascended to heaven, **is the Spirit in all the fullness of the Godhead**, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour {BTS, March 1, 1906}*

The act of seeing in John 14: 17 is manifesting the works of the Father through the son by the works and then through the disciples by the ministration of the spirit. The Jews saw the works of Christ but said it was the work of the prince of the demons Beelzebub working in him [Matthew 12: 27] but Jesus said it was the finger of God which was doing the work they attributed to Beelzebub [Luke 11: 20]. Their statement, Jesus said it is the blasphemy against the Holy Ghost [Matthew 12: 31, 32] for the work of Jesus was a manifestation of the fruit of the Holy Spirit of God [Matthew 12: 33]. In this sense, according to John 14: 17, the Pharisees did not see the spirit of truth [aka the finger of God, the very spirit of God], neither know him but the disciples knew him for he was manifested in Jesus and will be as a comforter in those who believe alone. For this to be realized in the disciples, they were instructed:

*John 14: 23 If a man love me, **he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.***

The very reason that will make the father and the son be manifest in the disciples is the same reason that made the Pharisees and believers fail to see and know God:

*John 5: 38 **And ye have not his word abiding in you:** for whom he hath sent, him ye believe not.*

John 14: 17 should be read in consideration of the previous verses because it connects everything about how the Father will still continue to work when Jesus is taken from the disciples. The primary reference is God the Father and his continued exaltation in Jesus and his disciples. In fact the whole of John chapter 14-17 is based upon John 14: 1

*"Let not your heart be troubled: ye **believe in God, believe also in me.**"*

Another important point is that John 14: 17 should be taken in the sanctuary language. That is the only way to understand the whole book of John better because from Chapter 1, it is dealing with Atonement language:

*John 1: 29 The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.***

Sin had separated man with God and it was his desire that the broken relationship might be restored. Hence

Exodus 25: 8 And let them make me a sanctuary; **that I may dwell among them.**

1 Corinthians 3: 16 Know ye not that ye are **the temple of God, and [that] the Spirit of God dwelleth in you?** 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

1 Corinthians 6: 19 What? know ye not that your **body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?** 20 For ye are **bought** with a price: therefore **glorify God** in your body, and in your spirit, **which are God's.**

What was the original purpose of God which shall be accomplished in the giving of the comforter?

Genesis 1: 26 And God said, Let us make man **in our image, after our likeness:** and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man **in his [own] image, in the image of God created he him;** male and female created he them.

We read:

**In the cleansing of the temple,** Jesus was announcing His mission as the Messiah, and entering upon His work. **That temple, erected for the abode of the divine Presence,** was designed to be an object lesson for Israel and for the world. From eternal ages it was **God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.** Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. **But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.** God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. **But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit.** The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. **In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,**--from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. **"The Lord, whom ye seek, shall suddenly come to His temple,** even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? **for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.**" Malachi 3: 1-3. {DA 161.1}

This work Christ accomplished in his life that he may offer the same:

*Hebrews 5: 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet **learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;***

*John 17: 19 And for their sakes **I sanctify myself**, that they also might be **sanctified through the truth.***

*John 10: 36 Say ye of him, **whom the Father hath sanctified**, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 **If I do not the works of my Father, believe me not.***

*Hebrews 2: 10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation **perfect through sufferings.** 11 For both he that **sanctifieth** and they who are **sanctified** [are] all **of one**: for which cause he is not ashamed to call them brethren,*

How was this sanctification made possible?

*Hebrews 9: 14 How much more shall the blood of Christ, **who through the eternal Spirit offered himself without spot to God**, purge your conscience from dead works to serve the living God?*

*Hebrews 10: 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me:***

**Think of Christ's humiliation.** He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: **a divine spirit dwelt in a temple of flesh.** He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam. {YI, December 20, 1900 par. 7}

It is then realizing our restoration is about the original purpose of God being accomplished that we become one body with Christ:

*1 Corinthians 6: 14 And God hath both raised up the Lord, and **will also** raise up us by his own power. 15 **Know ye not that your bodies are the members of Christ?** shall I then take the members of Christ, and make [them] the members of an harlot? God forbid.*

*2Corinthians 3: 17 **Now the Lord is that Spirit:** and where the Spirit of the Lord [is], there [is] liberty.*

1Corinthians 6: 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 **But he that is joined unto the Lord is one spirit.**

### **Past and Future application**

John 14: 17 should then be referring to the Pharisees and the world that do not realize and understand the sanctuary service and its purpose

In the giving of the comforter, notice:

"And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, **and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**" {ST, November 13, 1893 par. 2}

John 5: 37 And the Father himself, which hath sent me, **hath borne witness of me. Ye have neither heard his voice at any time, nor seen his** shape.

"And the Father himself, which hath sent me, **hath borne witness of me. Ye have NEITHER HEARD HIS VOICE at any time, NOR SEEN HIS SHAPE.**" "And the Father himself, which hath sent me, hath borne witness of me." At the baptism the Holy Spirit had descended on Christ, and God's voice had said, "This is my beloved Son, in whom I am well pleased." **But the Pharisees heard not the voice; they saw not the Spirit of God as a dove hovering over the Saviour. "Ye have neither heard His voice at any time, nor seen His shape," Christ declared.** {RH March 26, 1901, par. 6}

John 5: 37 is spoken to the Pharisees and John 14: 17 was spoken to the Modern Pharisees/Christendom

John 16: 1 These things have I spoken unto you, that ye should not be offended. 2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 3 **And these things will they do unto you, because they have not known the Father, nor me.**

At the baptism:

"At the Saviour's baptism, Satan was among the witnesses. **He saw the Father's glory overshadowing His Son. He heard the voice of Jehovah testifying to the divinity of Jesus.** Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; BUT NOW THAT JESUS HAD COME "in the likeness of sinful flesh" (Romans 8: 3), **THE FATHER HIMSELF SPOKE. HE HAD BEFORE COMMUNICATED WITH HUMANITY THROUGH CHRIST; NOW HE COMMUNICATED WITH HUMANITY IN CHRIST.** Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored." DA 116.2

"He [Satan] was on the ground at the time when Christ presented Himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. "He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah [Father], **"This is my beloved Son, in whom I am well pleased."** → **HE SAW THE BRIGHTNESS OF THE FATHER'S GLORY ← overshadowing the form of Jesus, thus pointing out in that crowd the One whom He acknowledged as His Son with unmistakable assurance.** The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. **HE KNEW THEN FOR A CERTAINTY** that unless he could overcome Christ, from thenceforth there would be a limitation of his power. He understood that the **COMMUNICATION FROM THE THRONE OF GOD** signified that heaven was **MORE DIRECTLY ACCESSIBLE TO MAN.**" {Con 29.1}

### Transfiguration a repeat of baptism

"And the Father himself, which hath sent me, hath borne witness of me. Ye have **NEITHER HEARD HIS VOICE** at any time, **NOR SEEN HIS SHAPE.**" YET, they heard it Matthew 17: 5 5 While he yet spake, behold, a bright cloud overshadowed them: and **behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.** 6 And when the **DISCIPLES HEARD IT,** they fell on their face, and were sore afraid.

John 12: 28-30 "Father, glorify thy name. Then came there a **VOICE FROM HEAVEN,** saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and **HEARD IT, said that it thundered: others said, An angel spake to him.** 30 Jesus answered and said, **THIS VOICE came not because of me, but for your sakes."**

2Peter 1: 16-18 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, **but were eyewitnesses of his majesty.** 17 For he received from God the Father honour and glory, **when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.** 18 **And this voice which came from heaven WE HEARD, when we were with him in the holy mount.**

Revelation 16: 17, 18. And the seventh angel poured out his vial into the air; and **there came a great voice out of the temple of heaven, from the throne, saying, It is done.** And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

In the midst of the angry heavens is one clear space of indescribable glory, whence **comes the voice of God like the sound of many waters, saying: "It is done."** Revelation 16: 17. {Mar 280.3}

**That voice shakes the heavens and the earth.** There is a **mighty earthquake,** "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. ... {Mar 280.4}

**Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming.** The living saints, 144,000 in number, **knew and understood the voice**, while the wicked **thought it was thunder and an earthquake**. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai. {EW 14.1}

Satan sees that **HE IS ABOUT TO LOSE HIS CASE**. He cannot sweep in the whole world. He makes one last desperate effort **TO OVERCOME THE FAITHFUL** by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world **WHO RECEIVED NOT THE LOVE OF THE TRUTH** but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time ... He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice and pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. Then his deceived, deluded followers set up a shout of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us." ... The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. **A CLEAR, FIRM, MUSICAL VOICE IS HEARD, 'Look up.'** ... --Ms 16, 1884.

After proving that John 14: 17, other verses and quotes refers to the Pharisees and wicked not being able to **see, know, hear the Father or working of his Holy Spirit** but attribute all these manifestations to Beelzebub yet the disciples and believers are privileged of what the Pharisees and the wicked were deprived, the question now remains; how does **Jesus** fit in the verse since it is clear in John 14: 18, Matthew 28: 20, 2 Corinthians 3: 17 and Galatians 4: 6, is the fulfilment of John 14: 17 and it is Christ Spirit which come to us?

This is where the conduit of ministration comes in

John 3: 34 For he whom God hath sent speaketh the words of God: **for God giveth not the Spirit by measure [unto him]**. 35 The Father loveth the Son, and **hath given all things into his hand**. 36 He that believeth on the Son **hath everlasting life**: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Remember the words I speak unto you are spirit and life [John 6: 63] and those words are the words of the Father hence it is the Father which dwelleth in me [John 14: 10] and this is how he will abide in you [John 14: 23]

John 17: 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; **glorify thy Son, that thy Son also may glorify thee**: 2 As thou hast **given him power** over all flesh, that he should **give eternal life** to as many as thou hast given him.

John 14: 24 He that loveth me not keepeth not my sayings: **and the word which ye hear is not mine, but the Father's which sent me**. 25 These things have I spoken unto you, being [yet] present with you. 26 But the **Comforter, [which is] the Holy Ghost**, whom the **Father will send in my name**, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15: 26 But when the Comforter is come, whom I will send unto you **from the Father, [even] the Spirit of truth**, which **proceedeth from the Father**, he shall **testify of me**: 27 And ye also shall bear witness, **because ye have been with me from the beginning.**

Acts 1: 4 And, being assembled together with [them], commanded them that they should not depart from Jerusalem, **but wait for the promise of the Father, which, [saith he], ye have heard of me** [presumably in John chapters 14-17]. 1: 8 But ye shall **receive power**, after that the **Holy Ghost** is come upon you: and ye **shall be witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. [Notice that in John 15: 26, 27, they shall testify, witness after the Holy Ghost, the comforter is come upon them. In Acts 1: 4, 4, that comforter is the promise of the Father and his power which proceedeth from him John 14: 26. **Emphasis and brackets mine**

Acts 2: 33 Therefore being by the right hand of God exalted, and having **received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.**

Titus 3: 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy **he saved us, by the washing of regeneration, and renewing of the Holy Ghost**: 6 Which he **shed on us abundantly through Jesus Christ our Saviour**: 7 That being justified by his grace, we should be made heirs according to the **hope of eternal life.**

Revelation 1: 1 **The Revelation of Jesus Christ, which God gave unto him**, to show unto his servants things which must shortly come to pass; and he sent and signified [it] by his angel unto his servant John:

Revelation 1: 12 And I turned to see the **voice that spake with me**. And being turned, I saw seven golden candlesticks; 13 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.

Revelation 2: 7 He that hath an ear, **let him hear what the Spirit saith unto the churches**; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is the glory of our God to give. "I do nothing of Myself," said Christ; **"the living Father hath sent Me, and I live by the Father."** "I seek not Mine own glory," **but the glory of Him that sent Me**. John 8: 28; 6: 57; 8: 50; 7: 18. In these words is set forth the great principle which is the law of life for the universe. **All things Christ received from God, but He took to give.** So in the heavenly courts, in His ministry for all created beings: **through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.** And thus through Christ the **circuit of beneficence is complete, representing the character of the great Giver, the law of life.** {DA 21.2}

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7: 25. **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 Saviour'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. {DA 166.2}

John 14: 6 Jesus saith unto him, **I am the way, the truth, and the life:** no man cometh unto the Father, **but by me.**

1 Corinthians 15: 24 **Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father;** when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy [that] shall be destroyed [is] death. 27 For he hath put all things under his feet. **But when he saith all things are put under [him, it is] manifest that he is excepted, which did put all things under him.** 28 And **when all things shall be subdued unto him,** then shall the Son also himself be subject unto him that put all things under him, that **God may be all in all.**

## In Summary

**Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for whom He hath sent, Him ye believe not.** Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come unto Me, that ye might have life." **There are many in our churches to whom these words are applicable.** "Ye will not come unto Me, that ye might have life." I am charged to present this chapter, the fifth of John, to our churches. Unless those who have had such great light, shall awake from their sleep, and keep their lamps burning, they will slumber until they will at last find that their lamps are without oil. Now, now, without delay, let our people improve the opportunity to arise and shine. Let them take the Bible, and on their knees before God confess their sins of neglect. **Let every other consideration become secondary.** Earthly, common business is of little consequence compared with eternal interests. {AUCR, March 11, 1907 par. 3, 4}

See that thou reader those words in John 14: 17 and John 5: 37 do not apply to you.

## "The Present Christ"

In spite of their failure to appreciate fully what Jesus might be to them, these men of Galilee had found in Him a companion highly prized, and His announcement that He was about to leave them filled their hearts with dark forebodings. Why need He leave them? Why should they be deprived of the presence of their best Friend? Would not we have felt the same, if we had been of their number? It was to dispel these gloomy anticipations and to open up to them, and to us,

the final purpose of His mission, **THAT JESUS THEN SPOKE TO THEM OF THE COMING AND THE MISSION OF THE COMFORTER**: "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth." John 14: 16, 17. {1929 WWP, SOTW 72.2}

Note the new word here met with for the first time, "Comforter." **NO NEW AGENT IS HERE DESIGNATED**. We have read of the Spirit from the first chapter of Genesis, but now in the historical development of the gospel of our salvation, the Spirit enters upon a new mission, introducing a new dispensation, and it is fitting that a **NEW TITLE SHOULD BE APPLIED**. When the Son of God assumed our human nature and took up His residence in a new way upon earth in order that He might accomplish the work assigned to Him in providing salvation for us, He did not cease to be God, but at the same time applied to Himself a **NEW DESIGNATION-THE SON OF MAN. HE WAS THE SAME PERSON, AND YET DIFFERENT**. So when the Spirit of God, in succession to the God-man, took up His residence upon earth in a new way in order that He might accomplish the work assigned to Him in providing salvation for us, **IT WAS FITTING THAT THIS NEW RELATIONSHIP SHOULD BE RECOGNIZED BY A NEW TITLE-THE COMFORTER**. {1929 WWP, SOTW 72.3}

**THE WORLD DEALS WITH THE MATERIAL, THE TANGIBLE, BUT IS WHOLLY UNABLE TO TREAT AS REAL THAT WHICH IT CANNOT SEE**. Therefore the world cannot receive the Comforter, "for it beholdeth Him not, neither knoweth Him." John 14: 17. "We see at once that **JESUS PRESENTS THE COMFORTER AS A REAL PERSON, BUT AS INVISIBLE, AND HERE MANY SEEM TO BE THROWN INTO PERPLEXITY**. The difficulty is that they are trying to define and to limit infinite beings by finite terms, giving to these terms the same meanings as when they are applied to the members of the human family. {1929 WWP, SOTW 73.1}

In order to avoid error in the interpretation of the truth revealed to us through the Spirit of God, we must allow the same Spirit to convey to us the meaning of the terms employed. That is to say, we must compare scripture with scripture, and thus allow Scripture to be its own interpreter. **SO FAR AS I CAN FIND, THE WORD "PERSON" IS NOT USED IN THE BIBLE AS APPLIED TO ANY ONE OF THE GODHEAD. THE APPARENT EXCEPTION IN HEBREWS 1: 3 DISAPPEARS IN THE REVISED VERSION**. I do not object to the use of the word "person" in speaking of the Father, the Son, and the Holy Spirit, **BUT I URGE THAT WE MUST NOT DEPEND UPON THE ENGLISH DICTIONARY AND THE USE OF THE WORD AS APPLIED TO FINITE BEINGS, FOR ITS MEANING WHEN APPLIED TO THE GODHEAD**. To think of the Holy Spirit as a person, **IT IS NOT NECESSARY TO THINK OF HIM AS HAVING A TANGIBLE BODY**. Our bodies are designed to be **HIS TEMPLE**. Unless we learn **TO DEAL WITH THE INVISIBLE PERSONS WHO CONSTITUTE THE GODHEAD WITH THE SAME SENSE OF REALITY AS WE DEAL WITH OUR BROTHERS AND SISTERS IN THE FLESH, WE HAVE NOT ADVANCED BEYOND THE WORLD**. We must learn to endure, "as seeing Him who is invisible." Heb. 11: 27. {1929 WWP, SOTW 73.2}

In a few simple words Jesus now indicates the **TRANSITION FROM THE DISPENSATION OF THE SON TO THE DISPENSATION OF THE SPIRIT**: "Ye know Him; for He abideth with you, and shall be in you. I will not leave you desolate: I come unto you." John 14: 17, 18. Jesus did not enter into a philosophical or psychological discussion of the personality of the Comforter, and neither shall I. What is clear is that **JESUS REGARDED THE COMFORTER AS A REAL, THOUGH INVISIBLE, PERSON, WHO WOULD BE HIS SUCCESSOR ON EARTH, AND YET SO**

**INTIMATELY IDENTIFIED WITH HIMSELF THAT THE COMING OF THE COMFORTER WOULD MEAN HIS OWN PRESENCE IN THE SPIRIT.** {1929 WWP, SOTW 75.1}

**AS THE ADVENT OF THE SON WAS THE COMING OF THE FATHER TO THE WORLD, SO THE COMING OF THE COMFORTER WOULD BE THE FULFILLMENT OF THE PROMISE OF JESUS, "I COME UNTO YOU."** Not only so, but this advent of the Comforter would be a concrete exposition of the bond of spiritual unity between the Father, the Son, and the believing disciple: "In that day ye shall know that I am in My Father, and ye in Me, and I in you." John 14: 20. **HERE WE FIND THE VERY ESSENCE OF CHRISTIANITY-NOT IN A THEORETICAL DISCUSSION OF THE NATURE AND PERSONALITY OF EACH OF THE THREE PERSONS OF THE GODHEAD, BUT IN THE EXPERIENCE OF SPIRITUAL UNION BETWEEN INFINITE AND FINITE BEINGS, RENDERED POSSIBLE BY THE OPERATION OF THE HOLY SPIRIT OF GOD NOW MANIFESTED AS THE SPIRIT OF THE GOD-MAN, IN WHOM DIVINITY AND HUMANITY ARE UNITED.** "The mystery which hath been hid for ages and generations," but which was made known at Pentecost, is "Christ in you, the hope of glory." Col. 1: 26, 27. The most gifted theologian cannot explain this mystery, but the humblest child of God may enter into the benefits which it entails. {1929 WWP, SOTW 75.2}

Jesus desired to impress upon His disciples the comforting fact that His departure from them and His return to His Father **DID NOT REALLY INVOLVE A SEPARATION FROM THEM, BUT THAT, ON THE CONTRARY, THE WITHDRAWAL OF HIS BODILY PRESENCE WAS ONLY PRELIMINARY TO HIS PRESENCE WITH THEM IN THE SPIRIT, AND THAT HIS PRESENCE IN THE SPIRIT WOULD BE THE MEANS OF MANIFOLD GREATER BLESSING THAN THEY COULD POSSIBLY ENJOY SO LONG AS HE CONTINUED WITH THEM IN THE FLESH.** This is the evident meaning of His own explanation of His departure to the Father: "Now I go unto Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have spoken these things unto you, sorrow hath filled your heart. 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 go, I will send Him unto you." John 16: 5-7. Explanations and arguments are not required here. The simple fact is evident. The sending of the Comforter was a step in advance. **THE PRESENCE OF THE COMFORTER, THE PRESENCE OF CHRIST IN THE SPIRIT, WOULD BE BETTER FOR HIS DISCIPLES, AND FOR US, THAN HIS PRESENCE IN THE FLESH.** In other words, **"CHRIST IN YOU" IS BETTER THAN CHRIST AMONG YOU.** The union of Spirit with spirit is the closest possible fellowship, being the union of life with life, and is the experience toward which all the work of Jesus of Nazareth tended. The gift of the Comforter is the climax of all blessing. {1929 WWP, SOTW 75.3}

Jesus continued; "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." John 14: 21. **THE EVIDENT IMPRESSION CREATED IN THE MINDS OF HIS LISTENERS WAS THAT HE HIMSELF, AND NOT AN INFLUENCE EMANATING FROM HIM, WAS TO BE REVEALED TO THEM, AND THEY FAILED TO UNDERSTAND HOW SUCH A PRIVILEGE COULD BE GRANTED TO THEM AND THE WORLD NOT SHARE IN IT.** This led to the question of Judas: "Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?" John 14: 22. This inquiry led to a further unfolding of the blessing involved in the coming of the Comforter: "If a man love Me, he will keep My word: and My Father will love Him, and we will come unto him, and make our abode with him." John 14: 23. **THE PRESENCE OF BOTH THE FATHER AND THE SON IS VOUCHSAFED TO US THROUGH**

**THE INDWELLING SPIRIT IN THE COMING OF THE COMFORTER.** What greater blessing, what greater privilege, could be desired? {1929 WWP, SOTW 76.1}

From my own experience I am inclined to think that more, even among professed Christians, **ARE INCLINED TO REGARD CHRIST AS A SAVIOUR UP IN HEAVEN THAN TO MEDITATE UPON HIM AS A SAVIOUR DWELLING WITHIN IN ALL THE POWER OF THE HOLY SPIRIT, THE COMFORTER.** I would not in the least even appear to belittle the work of Christ in heaven, for "He ever liveth to make intercession for" us (Heb. 7: 25), but all the other work of Christ, even His sacrificial death on Calvary, would be of on avail if it were not for the office of the Holy Spirit, the Comforter, to make effective in us what Christ has wrought out for us. {1929 WWP, SOTW 76.2}

I fear that **SATAN HAS BEEN SUCCESSFUL IN SHUTTING AWAY FROM MANY THE WONDROUS TRUTH OF THE INDWELLING CHRIST, AND IN DEPRIVING THEM IN LARGE DEGREE OF THE VICTORIOUS POWER WHICH IS IN HIM WHO IS HIMSELF THE POWER OF GOD.** My sincere wish is that this brief meditation upon these words of Jesus, uttered in the very shadow of the cross, may bring into the experience of each one of us a more vivid realization of His gracious presence and His keeping power. {1929 WWP, SOTW 77.1}

### Mysteries of the Spirit

There is something significant that is being awaited for by those are looking for the second coming Christ, the power of Revelation 18 to finish the work.

Revelation

*18: 1: And after these things I saw another angel come down from heaven, having **great power**; and the earth was **lightened with his glory.***

This power more important experienced by apostles as early rain is all we are waiting for. What do the prophets tell us?

Zechariah

*10: 1: Ask ye of the LORD **rain** in the time of the **latter rain**; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.*

When we ask in faith it will be given unto us

Luke

*11: 9: And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11: If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12: Or if he shall ask an egg, will he offer him a scorpion? 13: If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?***

Interesting to note what Matthew and Luke says about what is given to us when time of test comes

Matthew

10: 19: *But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.* 20: *For it is not ye that speak, **but the Spirit of your Father which speaketh in you.***

Luke

21: 14: *Settle it therefore in your hearts, not to meditate before what ye shall answer: 15: For I will give you a **mouth and wisdom**, which all your adversaries shall not be able to gainsay nor resist.*

The Spirit of the Father is "**a mouth of wisdom**". Interesting. So during the Loud Cry what we will have is a mouth of wisdom

This time of latter rain is referred to by Peter too:

*Acts 3: 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the **TIMES OF REFRESHING** [LATTER RAIN AND LOUD CRY REV 18] shall come from the presence of the Lord; 20 And he shall send **JESUS CHRIST**, [IN THE PERSON OF THE SPIRIT JOHN 14: 18] which before was preached unto you: 21 Whom the heaven must receive until the **TIMES OF RESTITUTION OF ALL THINGS** [7000 PLAN OF REDEMPTION 1COR 15: 28], which God hath spoken by the mouth of all his holy prophets since the world began. 26 Unto you first God, having raised up his Son Jesus, **SENT HIM TO BLESS YOU** [JOHN 14: 28, ACTS 2: 33, Titus 3: 6, Rev 5: 6], in TURNING AWAY EVERY ONE OF YOU FROM HIS INIQUITIES. [FOR SIN COULD ONLY BE OVERCOME BY THE THIRD PERSON OF THE GODHEAD, PSALMS 119: 9-11, 1John 3: 9, John 16: 8]. Emphasis mine.*

In this time of the angel of Revelation 18, what do we have to expect to be this latter rain?

Deuteronomy

32: 1: *Give ear, O ye heavens, and I will speak; and hear, O earth, **the words of my mouth.*** 2: ***My doctrine shall drop as the rain**, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: 3: Because I will **publish the name of the LORD:** ascribe ye greatness unto our God. 4: He is the Rock, his work is perfect: for all his ways are judgment: a **God of truth** and without iniquity, just and right is he.*

Habakkuk

2: 14: *For the earth shall be filled with the **knowledge of the glory of the LORD**, as the **waters** cover the sea.*

This will be the forming of Christ in us in its fullness. Our life will be a living epistle that Christ is in us. Jesus then says

John

14: 20: *At that day ye shall know that **I am in my Father, and ye in me, and I in you.***  
21: *He that **hath my commandments**, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.* 22: *Judas saith unto him, not Iscariot, Lord, **how is it that thou wilt manifest thyself unto us**, and not unto the world?* 23: *Jesus **answered** and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.***

Jesus told his disciples that [Peace be unto you: as my Father hath sent me, even so send I you – Joh 20: 21] but remember before they go to do the work they had to receive power, Luke 24: 49, Acts 1: 8. What were they send to do?

Matthew

28: 19: *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:* 20: ***Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always**, even unto the end of the world. Amen.*

By obeying all things commanded, then Christ will be with them always, his spirit will be. John adds information on this commission that Matthew doesn't record [And when he had said this, he **breathed on them**, and saith unto them, **Receive ye the Holy Ghost**: John 20: 22]

*"And when He had said this, **He breathed on them, and saith unto them, Receive ye the Holy Ghost**: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." **The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified.** The more abundant impartation of the Spirit did not take place till after Christ's ascension. **Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose.** Before the disciples could fulfill their official duties in connection with the church, **Christ breathed His Spirit upon them.** He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished. {DA 805.2}*

This was more than just impartation of knowledge or normal breath here, the words receive ye the holy ghost were accompanied with a divine power as we see in John 6: 63. It was "A SPARK OF GOD'S OWN LIFE" – [Every faculty that we possess has been provided for us in Christ; for when God gave his Son to our world, he included all heaven in his gift. And God would have men value their powers as a sacred gift from him. **A spark of God's own life has been breathed into the human body**, making man a living soul, the possessor of **moral endowments**, and a will to direct his own course of action. He has the privilege of becoming a **partaker of the divine nature. This will give him power to conquer evil, and love and choose that which is good. He has a conscience, which, under the control of God, will approve the right and condemn the wrong.** And he may, if he will, have fellowship with God. He may walk and talk

with God as did Enoch. This holy companionship is denied to none who will believe on Christ as their personal Saviour. {ST, August 26, 1897 par. 8}. This spark of God's own life is what always flashed in Christ when tempted with his peers and he would recoil from doing evil by choosing the word of God. This spark which was his divine nature worked through the word for without the word how could he distinguish if it was the Father or Satan working on his mind? How was Jesus able to distinguish rights and wrongs? Divinity flashed forth and prevented him from sin [Christ was an instructor, but in a simple and unassuming manner. Yet no one, looking upon the childlike countenance, shining with animation, could say He was just like other children. He was God in human flesh. And when urged by **His companions to do a wrong action, His divinity flashed through humanity**, and He spoke decidedly. **In a moment He distinguished between right and wrong, and placed wrong actions in the light of God's commandments, holding up the law as a mirror which reflected its light upon the wrong**. {Ms37-1898}.

Where did it flash? Now we know this was a work of two natures. The two natures retained their individuality, and the **divine nature flashed in the human mind to remind him of the right and wrong through the commandments**. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. [Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received **the words of Satan in the place of the words of God**. {16MR 182.3}]

Hebrew 10: 5 a body, hardware was prepared to house this software, the divinity. Two individualities each retained its own existence [Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the 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**. {Ms57-1890}]. But for the divinity to work humanity had to be alive. Humanity was the eclipse and if it were to be removed and only divinity remain, no one could have survived the presence **[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. His Deity could not be lost while He stood faithful and true to His loyalty. .... **He was ready to take once more His divine glory when His work on earth was done**. {ST, May 10, 1899 par. 11}] [He trod our earth as man. **He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature**. {Ms57-1890}]

In John 17: 5 we read Christ praying [And now, O Father, **glorify** thou me with thine own self with **the glory which I had with thee before the world was**]. What was this glory? We understand it was not the divine body that the Father glorified him with because he still has humanity. What is it then that the Father glorified? Reading further the commentary on John 17: 5 [Jesus is waiting to **breathe** upon all his disciples, and give them the **inspiration of his sanctifying spirit**, and **transfuse the vital influence from himself to his people**. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. **Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his**

**spirit**, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that **in giving his Holy Spirit he is giving to them the glory which the Father has given him**, that he and his people may be one in God. Our way and will must be in **submission to God's will**, knowing that it is holy, just, and good. {ST, October 3, 1892 par. 4} He was asking then the **Spirit** which he had with the Father before the world was. He took once more His divine glory when His work on earth was done, **inspiration of sanctifying spirit, to work through their faculties, his own will**. This is what he breathed on his disciples and send them to work in the world for conversion of others. They became streamlets of what they had received.

For the commission of Matthew 28 and John 20, to have fruit they had to receive the spirit of conversion, a sanctified character that made them to be called Christians at first in Antioch Acts 11: 26. The words "receive ye the holy ghost" contained the spiritual life. The words being the seed, the mechanism that carried the germinating principle by which when one is born of he doth not continue to sin 1John 3: 9. [By his heavenly gifts the Lord has made ample provision for his people. An earthly parent can not give his child a **sanctified character**. He can not transfer his character to his child. God alone can transform us. Christ breathed on his disciples, and said, "Receive ye the Holy Ghost." This is the great gift of heaven. **Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel**. Henceforth Christ would **live through their faculties, and speak through their words**. They were privileged to know that hereafter he and they were to be one. **They must cherish his principles and be controlled by his Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart**, and fall from sanctified lips. No longer were they to live their own selfish life; **Christ was to live in them and speak through them. He would give to them the glory that he had with the Father**, that he and they might be one in God. {GCB, October 1, 1899 par. 12}

**The Word shows the way, the Spirit helps us to walk in it. You need to cling to the Lord with all your might. The word is the seed of the Spirit, and the Spirit is the quickening power.** *Be firm, and full of faith and trust in God. {TSA 66.2}*

The word of God is the platform, the spirit is the WiFi transmitter between heaven and earth, when the two are in sync, no power of Satan can break the bond between Christ and a believer. The will of the believer has become the will of his maker, Christ is formed within and the word becomes the personality because are feeding on the personality [flesh and blood] of Christ in whom the personality of the father is brought to us.

*The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. {RH, December 15, 1891 par. 9}*

Before Christ's death and ascension we find that his spirit was in those that spoke:

1Peter

1: 11: Searching what, or what manner of time the **SPIRIT OF CHRIST WHICH WAS IN THEM** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Yet we are told that the spirit had not been send!!!

John

7: 38, 39: He that believeth on me, as the scripture hath said, **OUT OF HIS** [as referring to Christ – Deuteronomy 32: 1, 2 Psalms 36: 8, 9; Isaiah 12: 3, 44: 3; Joel 2: 23, John 4: 14 **and as referring to those who receive him** - Proverbs 10: 11, 18: 4, 20: 5] belly shall flow rivers of living water. (But this spake he **OF THE SPIRIT**, which they that believe on him should receive: for the **HOLY GHOST WAS NOT YET GIVEN**; because that **JESUS WAS NOT YET GLORIFIED**.)

And Christ promises the Father will send it

John

14: 16 And I will pray the Father, and he shall give you another <sup>G243</sup> Comforter, that he may abide with you for ever;

**G243**

ἄλλος

allos

al'-los

A primary word; "**ELSE**", that is, **DIFFERENT** (in many applications): - more, one (**ANOTHER**), (an-, some an-) **OTHER** (-s, -wise).

What is this spirit that was not **YET GIVEN** that is called **ANOTHER, ELSE, DIFFERENT** and **OTHER** that had to wait for the glorification?

The Messenger says:

*During His humiliation upon this earth, the **SPIRIT HAD NOT DESCENDED WITH ALL ITS EFFICACY**; and Christ declared that if He went not away, it would not come, but that if He went away, **He would send it. It was a representation of Himself, and after He was glorified it was manifest.** {ST, May 17, 1899 par. 3}*

Before the life of Christ as a human, the spirit was **IN FULLNESS OF THE GODHEAD** flowing from the Father to the Son and then to all his creation [DA 21.2] but after partaking of humanity, The Father sheds forth his spirit and it has to blend with the **EFFICACY** of the God-Man; Jesus Christ. Christ became the Son of God in a **NEW SENSE** by partaking humanity, the spirit becomes **AL'-LOS, ANOTHER, ELSE, DIFFERENT, and OTHER**, by blending with the **EFFICACY** of the God-Man. This is the spirit of God and Christ in a **DISTINCT PERSONALITY**, the spirit in a **NEW SENSE** commonly referred to as The Spirit of God and the Spirit of Christ [Romans 8: 9].

This this is the **PROMISE** send after ascension to our hearts when we become sons and daughters [Acts 2: 33, Romans 8: 15, Galatians 4: 6, and Titus 3: 5, 6].

1 Samuel

10: 6 And the Spirit of the **LORD WILL COME UPON THEE**, and thou shalt prophesy with them, and **SHALT BE TURNED INTO ANOTHER MAN**.

What does it mean to have the spirit of the Lord come upon thee and turn into another man?

*"The Lord would not leave Saul to be placed in a position of trust without divine enlightenment. He was to have a new calling, and the **SPIRIT OF THE LORD CAME UPON HIM**. The effect was that he was **CHANGED INTO A NEW MAN**. The Lord gave Saul a **NEW SPIRIT, OTHER THOUGHTS, OTHER AIMS AND DESIRES THAN HE HAD PREVIOUSLY HAD**. This enlightenment, with the spiritual knowledge of God, placing him on vantage ground, was to **BIND HIS WILL TO THE WILL OF JEHOVAH** (Letter 12a, 1888)."*

We have three distinct personalities

1. The Father **is all** the fullness of the divinity bodily
2. The Son **is all** the fullness of the divinity manifested [**blended with humanity**]
3. Their Spirit **is IN all** the fullness of the divinity without a form and stripped of humanity. The divinity of the Father shed through the son hence divinity blending with efficacious human experience and coming to us in a mysterious **DISTINCT PERSONALITY**. **It is also a distinct personality in the sense that it is immaterial but takes upon a personality in the one it is in. This distinct personality is what you call Christ formed within the hope of glory. Having the very mind, character and nature of Christ within.**

### The Mechanism of Ministration

GOD'S spirit of life comes to the believing child of God in various ways - ways perhaps of which poor humans know nothing. Of these we are not speculating. We wish to note tire most common ways in which God bestows His Spirit.

*"Light comes to the soul through **God's word**, through **His servants**, or by the **direct agency of His Spirit**; {DA 322.2}"*

- a. God must impart directly to the new-born child in Christ Jesus the constant life of the Spirit which gave it birth. He bestows that Spirit upon him, not as a segment cut off from the life of God, **but as a constant life current connecting the human with the "Fountain of Life."** **"If any man have not the Spirit of Christ, he is none of His."** Rom. 8: 9.
- b. He imparts that Spirit through His living Word; for as Jesus declares, **"The words that I speak unto you, they are Spirit, and they are life."** John 6: 63. "By the Word of the Lord were the heavens made; and all the host of them by the breath [Spirit] of His mouth." This scripture shows how clearly impossible it is to separate the two. He who feeds upon God's Word feeds upon His life. "For the word of God is quick, and powerful, and sharper

than any twoedged sword." Hebrew. 4: 12. **This two edged sword is the "sword of the Spirit, which is the word of God:** [Ephesians 6: 17]

- c. By **angelic ministry God bestows His Spirit.** Upon His shining messengers God places His Spirit, fills them with its power, and sends them forth to impart that Spirit to those fitted and willing to receive it. **But Spirit-filled and Spirit-panoplied though they come, the angels are not the Spirit of God they bear that glory** [DA 779.2]. For even so God sends forth His earthly messengers Spirit-clothed and Spirit-filled to minister of His power and His goodness to others. But the Spirit of God is before the messenger and above the messenger. **The messengers are but channels through which God's life flows to the thirsty and needy.** [Hebrew 1: 7, 14]

The Psalmist notes in 119: 11: Thy word have I hid in mine heart, that I might not sin against thee and 1John 2: 13: I write unto you, young men, because ye have **overcome the wicked one.** 14: I have written unto you, young men, because **ye are strong,** and the **word of God abideth in you, and ye have overcome the wicked one.** [Sin could only be overcome by the third person of the Godhead who would come with no modified energy]

Hence Colossians

3: 16: Let the **word of Christ dwell in you richly** in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

*The Bible is to be made the textbook from which is explained in practice the simple theory of Christian instrumentality. **Its words are as the leaves of the tree of life to the suffering who believe in Christ, inspiring them with hope.** Their treatment is of the highest value to them when they have confidence in those who give the treatment. And the Word of God is the grand instrument which convicts the unconverted, convincing them of their need of the sin-pardoning Saviour. {Lt122-1901.10}*

*The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eye-salve," **THE WORD OF GOD, MAKES THE CONSCIENCE SMART UNDER ITS APPLICATION; FOR IT CONVICTS OF SIN.** But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking-glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ. {RH November 23, 1897, par. 5}*

**THE RECEPTION OF THE WORD, THE BREAD FROM HEAVEN, IS DECLARED TO BE THE RECEPTION OF CHRIST HIMSELF. AS THE WORD OF GOD IS RECEIVED INTO THE SOUL,** we partake of the flesh and blood of the Son of God. **AS IT ENLIGHTENS THE MIND, THE HEART IS OPENED STILL MORE TO RECEIVE THE ENGRAFTED WORD, THAT WE MAY GROW THEREBY.** Man is called upon to eat and masticate the Word; but unless his heart is **OPEN TO THE ENTRANCE OF THAT WORD,** unless he drinks in the Word, unless he is taught of God, there will be a misconception, misapplication, and misinterpretation of that Word. {RH November 23, 1897, par. 10}

As the blood is formed in the body by the food eaten, **SO CHRIST IS FORMED WITHIN, BY THE EATING OF THE WORD OF GOD**, which is his flesh and blood. **HE WHO FEEDS UPON THE WORD HAS CHRIST FORMED WITHIN, THE HOPE OF GLORY. THE WRITTEN WORD INTRODUCES TO THE SEARCHER** the flesh and blood of the Son of God; and through **OBEDIENCE TO THAT WORD, HE BECOMES A PARTAKER OF THE DIVINE NATURE**. As the necessity for temporal food cannot be supplied by once partaking of it, so the Word of God must be daily eaten to supply the spiritual necessities. {RH November 23, 1897, par. 11}

By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. **SO THERE IS A NEED FOR CONSTANTLY FEEDING ON THE WORD**, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow up into Christ, our living Head. **WHEN HIS WORD IS ABIDING IN THE LIVING SOUL THERE IS ONENESS WITH CHRIST; THERE IS A LIVING COMMUNION WITH HIM**; there is in the soul an abiding love that is the sure evidence of our unlimited privilege. {RH November 23, 1897, par. 13}

**WHEN A SOUL RECEIVES CHRIST, HE RECEIVES HIS RIGHTEOUSNESS. HE LIVES THE LIFE OF CHRIST. AS HE TRAINS HIMSELF TO BEHOLD CHRIST, TO STUDY HIS LIFE AND PRACTISE HIS VIRTUES**, he eats the flesh and drinks the blood of the Son of God. When this experience is his, he can declare, with the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." {RH November 23, 1897, par. 15}

**In the study of the Bible the converted soul eats the flesh and drinks the blood of the Son of God, which he himself interprets as the receiving and doing of his words, that are spirit and life.** . {SpTEd 219.1}

The Spirit of Christ, working upon the heart conforms it to His image; for Christ is the model upon which the Spirit works. **By the ministry of His Word, by His providences, by His inward working, God stamps the likeness of Christ upon the soul.** {TDG 46.5}

**The word of God is the seed.** Every seed has in itself a **germinating principle**. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "**The words that I speak unto you, they are Spirit, and they are life.**" John 6: 63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5: 24. **In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.** {COL 38.1}

The creative energy that called the worlds into existence is in the word of God. **The 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.** . . . {FLB 20.6}

**God's holy, educating Spirit is in His word.** A light, a new and precious light, shines forth from every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to the soul. {COL 132.2}

The Word of God is the truth. Of a good man the psalmist declares, "His delight is in the law of the Lord; and in his law doth he meditate day and night" (Psalm 1: 2). He who puts mind and heart into this work gains a solid, valuable experience. **The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the sixth chapter of John.** . . . {TDG 292.2}

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies but to read them and study them for themselves, then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the psalmist declares, "His delight is in the law of the Lord, and in His law doth he meditate day and night." He who puts mind and heart into this work gains a solid, valuable experience. **THE HOLY SPIRIT IS IN THE WORD OF GOD.** Here is the living, undying element so **DISTINCTLY REPRESENTED IN THE SIXTH CHAPTER OF JOHN.** [John 6: 53-57, 63, quoted.] **MUCH IS BEING SAID REGARDING THE IMPARTATION OF THE HOLY SPIRIT,** and by some this is being so interpreted that it is an injury to the churches. **ETERNAL LIFE IS THE RECEIVING OF THE LIVING ELEMENTS IN THE SCRIPTURES AND DOING THE WILL OF GOD.** This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for **GOD'S WORD IS VERITY AND TRUTH, SPIRIT AND LIFE.** It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle. "Search the Scriptures," Christ declared, "for in them ye think ye have eternal life: and they are they which testify of Me." Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life. Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the Word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples. Just before His crucifixion one of His disciples asked Him the question, "How is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings, and the word

which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" [John 14: 22-27]. These words are not half comprehended by individuals, by families, or by church members, to whom and through whom, as His family, God would represent pure, unadulterated truth, which, if received and properly digested, brings eternal life. Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, "Need not that any man teach you" [1 John 2: 27]. We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood. The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that He has sent a Comforter in His own name, even the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." Here is presented before us a rich banquet, of which all who believe in Christ as a personal Saviour may eat. He is the tree of life to all who continue to feed on Him. I am instructed to ask those who profess to receive Christ as their personal Saviour, Why do you pass by the words of the Great Teacher, and send your letters to human beings for words of comfort? Why do you rely upon human help when you have the large, full, grand promises, "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. ... This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever"? He may die, yet the life of Christ in him is eternal, and he will be raised up at the last day. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (Letter 132, Oct. 10, 1900, to Elder and Mrs. S. N. Haskell)

Christ walks unseen through our streets. **With messages of mercy** He comes to our homes. With all who are seeking to minister in His name, He waits to co-operate. He is in the midst of us, to heal and to bless, if we will receive Him." {E. G. White, *The Ministry of Healing*, p. 107}

**"WITH CHRIST'S WORD ABIDING IN US, we shall give evidence THAT WE HAVE WHOLLY RECEIVED HIM who IN HIS HUMANITY LIVED A SINLESS LIFE. IN THE STRENGTH OF DIVINITY WE SHALL OVERCOME EVERY TENDENCY TO EVIL. . . ." -**  
*The Upward Look*, p. 289

The Word of God is open to all. Those who study this Word, asking the Lord for wisdom, will become wise unto salvation. Those who refuse to do this, who turn from the Bible and from books which make Bible truth easy to be understood, take responsibility of their course upon themselves. "Sin lieth at the door." **All Scripture is given by inspiration of God and, like its Author, is perfect. He who breathed into man the breath of life, and made him a living soul, has also breathed into His Word the breath of life.** It is a lifegiving power. "The word of God is quick and powerful, and sharper than any twoedged

sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." {Lt29-1900}

We shall learn the value of the human soul when we learn to value the love of God for us. A divine Saviour died for all, that all might find in Him their divine Source. In Christ Jesus we are one, lifted to the same rank, members of the royal family, children of the heavenly King, by the utterance of one name, "Our Father," through Jesus Christ who loved us and gave His life a ransom for us. This places an equal value upon all. **To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,)** whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." {Ms24-1898}

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering." "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols." The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **It is not safe to catch the spirit from another. We want the Holy Spirit, which is Jesus Christ.** If we commune with God, we shall have strength and grace and efficiency. {Lt66-1894}

Let every youth consider the parable of the ten virgins. All had lamps, that is, an outward semblance of religion; but only five of them had the inward piety. Five of them were wanting in the oil of grace. **The Spirit of life in Christ Jesus, the Holy Spirit, was not abiding in their hearts. Without the oil of grace, of what use was it to bear about a lamp of profession?** However high may be the profession, however high may be the position held by a professor of religion, **if the oil of grace is wanting, he has nothing with which to feed his lamp, and it cannot send forth clear, shining rays of light.** {YI, September 20, 1894 par. 4}

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. **They must have His grace, the Spirit of Christ, to help their infirmities, or they cannot resist evil.** Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. {SC 52.2}

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. **The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church.** "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's

servants can obtain victories only by inward purity, by cleanness of heart, by holiness. {RH, December 22, 1904 par. 7}

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. **The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.** {RH, July 20, 1897 par. 6}

As you receive the Spirit of Christ--the Spirit of unselfish love and labor for others--you will grow and bring forth fruit. **The graces of the Spirit will ripen in your character.** Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. {COL 67.3}

Only by the aid of that **Spirit WHO in the beginning** "was brooding upon the face of the waters;" **of that Word by whom "all things were made;"** of that "true Light, which lighteth every man that cometh into the world," can the testimony of science be rightly interpreted. Only by THEIR GUIDANCE can its deepest truths be discerned." {Ed 134.4}

It is good to understand the word "person", the word "presence" has several variations of meaning SO THAT WE MAY UNDERSTANDS WHO DWELLS IN US AND HOW

**THE LIFE OF CHRIST** that gives life to the world **IS IN HIS WORD.** It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. **THE WHOLE BIBLE IS A MANIFESTATION OF CHRIST,** and the Saviour desired to fix the faith of His followers on the word. **WHEN HIS VISIBLE PRESENCE SHOULD BE WITHDRAWN, THE WORD MUST BE THEIR SOURCE OF POWER.** Like their Master, they were to live "by every word that proceedeth out of the mouth of God." Matthew 4: 4. {DA 390.3}

**WHEN HIS WORDS OF INSTRUCTION HAVE BEEN RECEIVED,** and have **TAKEN POSSESSION of us, JESUS IS TO US AN ABIDING PRESENCE, CONTROLLING OUR THOUGHTS AND ACTIONS.** We are imbued with the instruction of the greatest Teacher the world ever knew. A sense of human accountability and the value of human influence gives character to our views of life and of daily duties. Jesus Christ is everything to us,--the first, the last, the best in everything. Jesus Christ, his Spirit and character, colors everything; it is the warp and the woof, the very texture of our entire being. **THE WORDS OF CHRIST ARE SPIRIT AND LIFE.** We can not then center our thoughts upon self; it is no more we that live, but Christ that liveth in us, and he is the hope of glory. Self is dead, but Christ is a living Saviour. Continuing to look unto Jesus, we reflect his image to all around us. We can not stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight,--the precious love of Jesus. **HE DWELLS IN US BY THE WORD OF TRUTH.** {ST, September 3, 1896 par. 6}

What said Christ to the Samaritan woman at Jacob's well? "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." **THE WATER TO WHICH CHRIST REFERRED WAS THE REVELATION OF HIS GRACE IN HIS WORD. HIS SPIRIT, HIS TEACHING, HIS LOVE** is as a satisfying fountain to every soul. Every other source to which men resort proves unsatisfying; but the word of truth is as cool streams, represented as the waters of Lebanon, which are always satisfying. In Christ is fulness of joy forevermore. The pleasures and amusements of the world are never satisfying, or healing to the soul. But Jesus says, "Whosoever eateth my flesh and drinketh my blood hath eternal life." {ST, September 3, 1896 par. 7}

**Christ's gracious presence in His Word** is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings with it no sorrow. This is the result of an indwelling Saviour (Letter 73, 1897)

It is **THE PRESENCE OF JESUS** that is needed in our assemblies, to make the preaching of the word effectual to the salvation of souls. Preaching, in itself, has no natural power to renew the heart, and yet this is the object of preaching. It is **THE DIVINE INFLUENCE ACCOMPANYING THE WORD**, that brings souls in penitence to the foot of the cross. O that Christ's ambassadors would feel their need of Jesus, that their preaching might not be in vain, nor their ministry unsuccessful. When the minister hears the voice of the great Shepherd saying, "Lo, I am with you alway," he works **AS IF IN THE PRESENCE OF JESUS**; and out of weakness he is made strong. The word becomes quick and powerful, and, **IN PROPORTION AS FAITH APPRECIATES THE DIVINE PRESENCE**, and honors it, and trusts it, the preaching is in the demonstration of the Spirit and with power. {RH, September 4, 1888 par. 12}

We are to open the Word of God with reverence, with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. **GOD SPEAKS TO US OUT OF HIS WORD. WE ARE IN THE AUDIENCE-CHAMBER OF THE MOST HIGH, IN THE VERY PRESENCE OF GOD. CHRIST ENTERS THE HEART.** The Holy Spirit takes of the things of God and shows them to us. We see more clearly the greatness of God's love and the fulness of His salvation. We appreciate more fully His gracious design to make us partners in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant. (ST, June 26, 1901)

Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carried him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that **God's Spirit and life are in His Word. If they had received in the heart the eternal element**

**contained in the Word of God**, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples.—Letter {132, 1900 - 2SM 39.2}

**As our physical life is sustained by food, so our spiritual life is sustained by the word of God.** And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord." {DA 390.4}

## CONCLUSIVELY

1. Having a part of Christ literally in us means a lot. Let everyone decide for themselves about such a matter. For me, I can confidently affirm the reality of Jesus in me but not the literalism of him for that is destroying his local position
2. Christ being in the Father and Father being in Christ is the only way to unlock how they dwell in us.
3. God the Father = "Fullness of the Godhead BODILY"

Christ the Son = "Fullness of the Godhead MANIFESTED"

The Spirit = "IN all the Fullness of the Godhead" - that is, it is something that originates "IN" the Father and Son. This Spirit is the sum total of Their Omniscience + Their Omnipotence. It flows out to all creation THROUGH THE WORD. This is established over and over again.

4. The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6: 63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5: 24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God. Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God. {COL 38.1, 2}.

Since every seed has its germinating principle, the underlying issue then is, the Holy Spirit is the germinating principle of God's word, THE LIFE THAT WAS PUT IN THE WORD BY THE FATHER but not the word itself. TWO ENTITIES YET INTRINSICALLY INSEPARABLE

It will be great to see how at last this will lead to the worship of true God and the whole atonement understanding.

[**MUCH IS BEING SAID REGARDING THE IMPARTATION OF THE HOLY SPIRIT**, and by some this is being so interpreted that it is an injury to the churches. **ETERNAL LIFE IS THE RECEIVING OF THE LIVING ELEMENTS IN THE SCRIPTURES AND DOING THE WILL OF GOD**. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for **GOD'S WORD IS VERITY AND TRUTH, SPIRIT AND LIFE**. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. Letter 132, Oct. 10, 1900]. Truth sanctifies, error does. We are sealed as we settle in truth not in errors of who or how the spirit is imparted. We want to share in the glory which we refuse to accept what it is, indeed this is another mystery in the mysteries of the Holy Spirit.

### The Word of God - A Case Study of Hebrews 4\_12, {Lt92-1896.3}

Introductory quote

It is not God that blinds the eyes of men or hardens their hearts. **He sends them light to correct their errors**, and to lead them in safe paths; it is by the rejection of this light that the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. **LIGHT COMES TO THE SOUL THROUGH GOD'S WORD, THROUGH HIS SERVANTS, OR BY THE DIRECT AGENCY OF HIS SPIRIT**; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul.... {DA 322.2}

### A fresh look at John 1: 1, 4

- John 1: 1: In the beginning was the Word, and the Word was with God, and the Word was God.

**The word became a person**. The person is Jesus. Fully divine. This begetting of the word into a person is beyond human explanation. Men should take off their shoes from what is not revealed and be satisfied with what is revealed. John adds that **"In him was life; and the life was the light of men"**. John 1: 4. This word which became a person has life and light. This are two things that you cannot separate because they are the ones that make up the **word person**. **A life to offer on cross and a light to guide men**. He has given us his word and his word is **life** John 6: 63 and **light** Psalms 119: 105. For those who don't believe the word and what it can do, look at the **word** which became a **person**. That's why John says "But as many as received him, to them gave he power to become the **sons of God**, even to them that believe on his name: " John 1: 12. By the word becoming a person, it also became the **son of God**, and those who believe on this son through the word which is life and light they also become sons of God. **Jesus is the word begetting persons that are sons of God**. This is the power of the word. Through the word we become a person of the word that's Christ. Do you catch that?

- The gospel of **CHRIST BECOMES PERSONALITY** in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into

the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. {CE 97.1}

- Romans 1: 16: For I am not ashamed of the **gospel of Christ**: for it is the **power of God unto salvation** to every one that believeth; to the Jew first, and also to the Greek. 17: **For therein is the righteousness of God revealed from faith to faith**: as it is written, The just shall live by faith.

By accepting the word we are sealed with the spirit of promise for the day of redemption

- Ephesians 1: 2: **Grace** be to you, and peace, from God our **Father, and from the Lord Jesus Christ**. 3: Blessed be the **God and Father of our Lord Jesus Christ**, who hath blessed us with all spiritual blessings in heavenly places **in Christ**: 4: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5: Having **predestinated** us unto the **adoption** of children **by Jesus Christ to himself**, according to the good pleasure of his will, 6: To the praise of the glory of his grace, wherein he hath made us accepted **in the beloved**. 7: In whom we have **redemption** through **his blood**, the **forgiveness of sins**, according to the riches of his grace; 8: Wherein he hath abounded toward us in all wisdom and prudence; 9: Having made known unto us the **mystery of his will**, according to his good pleasure which he hath purposed in himself: 10: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; **even in him**: 11: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12: That we should be to the praise of his glory, who **first trusted in Christ**. 13: In whom ye also trusted, **after that ye heard the word of truth, the gospel of your salvation**: in whom also after that **ye believed, ye were sealed with that holy Spirit of promise**, 14: Which is the earnest of our **inheritance until the redemption** of the purchased possession, unto the praise of his glory.
- Ephesians 4: 30: And grieve not the Holy Spirit of God, whereby ye are **sealed unto the day of redemption**.

It's amazing to see what Paul says

- Ephesians 6: 17: And take the **helmet of salvation**, and the **sword of the Spirit, which is the word of God**:

Ellen White amplifies very well the above text

- Do not, I beg of you, sink down into a faithless position. Arise and shine, for the glory of the Lord is risen upon you. Believe, believe without a doubt that God hears your prayers. If you feel weak and unworthy, He is your strength. **The Word is abundant in promises** from God to us, and **the Spirit helps our infirmities to plead these promises. The Word shows the way, the Spirit helps us to walk in it**. You need to cling to the Lord with all your might. The Word is the seed of the Spirit, and the Spirit is the quickening power. Be firm, and full of faith and trust in God. {Lt92-1896.3}

The power of the spirit is manifested in the word when it is spoken. We exercise faith in possessing the spirit by not only believing the word will do what it has promised but by walking the belief 1John 2: 6

Another good illustration of the creative power of the word of God full of spirit is found in Ezekiel

- Ezekiel 37: 1: *The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the **valley which was full of bones**, 2: And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they **were very dry**. 3: And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest. 4: Again he said unto me, **Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD**. 5: Thus saith the Lord GOD unto these bones; **Behold, I will cause breath to enter into you, and ye shall live**: 6: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD. 7: **So I prophesied as I was commanded: and as I prophesied**, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8: And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. 9: Then said he unto me, **Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live**. 10: **So I prophesied as he commanded me**, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*
- KJV Hebrews 4: 12 **For the word of God is quick, and powerful**, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul and spirit**, and of the joints and marrow, and is a **discerner of the thoughts and intents of the heart**.
- NKJV Hebrews 4: 12 For the **word of God is living and powerful**, and sharper than any two-edged sword, piercing even to the division of **soul and spirit**, and of joints and marrow, and is a **discerner of the thoughts and intents of the heart**.

### The prerogatives of the Word

- **Quick** = Zao: a primary verb; to live (literally or figuratively): --life(-time), (a-)live(-ly)
- **Powerful**. Energes: active, operative: --effectual
- **Sharper**. Temno: (to cut; as if by a single stroke; repeated blows, like hacking); more keen
- **Two-edged Sword** also Revelation 1: 16; 2: 12, Ephesians 6: 17.
- **Piercing**. Diikneomai: to reach through, i.e. penetrate
- **Dividing Asunder**. Merismos: see as used in Hebrews 2: 4. Distribute gifts
- **Discerner of thoughts and intents**. Kritikos: decisive ("critical"), i.e. discriminative.

The written Word is a sword (compare Ephesians 6: 17), and the *living* Word has a sword (Revelation 1: 16; 19: 15). Once, and once only, has God used the word *kritikos*; thus confining it to His own Word as a "critic". That Word is to be man's Judge (John 12: 48). Yet man claims the word "critic" and dares to sit in judgment on that very Word which is to judge him, in what

he terms "higher criticism", which is only human reasoning based on the deceit of his own heart (Jeremiah 23: 26). "In the last day" man will be criticized (judged) by the same Word on which he now sits in judgment. "Dividing asunder of soul and spirit" means not only differentiating between that which is begotten of the flesh and that which is begotten of the Spirit (John 3: 6) in the individual; but also between the natural (Greek. *psuchikos*) man and the spiritual (Greek. *pneumatikos*) man. See 1Corinthians 2: 13-15. If the Word is to be the man's judge John 12: 48, the its in rivalry with the Son because he is the one all judgment has been committed to John 5: 22 or they are the same thing working on different plane.

The word quick in NKJV is living and in Greek is number **G2198**

ζάω

zaō

dzah'-o

A primary verb; to *live* (literally or figuratively): - life (-time), (a-) live (-ly), quick.

**Total KJV occurrences: 142**

Dead things are not alive, living things have life. This is in perfect harmony with John 6: 63, the word of God has life that's why it has all the prerogatives aforementioned.

- **Christ's gracious presence in His Word** is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings with it no sorrow. This is the result of an indwelling Saviour (*Letter 73, 1897*)
- Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carried him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that **God's Spirit and life are in His Word**. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples. --*Letter 132, 1900.*

#### **Hebrews 4: 12**

- *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Commentators are greatly divided concerning the meaning of the phrase Ὁ λογος του Θεου, the word of God; some supposing the whole of **Divine revelation** to be intended; others, the **doctrine of the Gospel faithfully preached**; others, **the mind of God or the Divine intellect**;

and others, the **Lord Jesus Christ**, who is thus denominated in John 1: 1 and Revelation 19: 13; the only places in which he is thus incontestably characterized in the New Testament. That Jesus Christ, the eternal, uncreated Word, is not meant here, is more than probable from this consideration, that St. Paul, in no part of his thirteen acknowledged epistles, ever thus denominates our blessed Lord; nor is he thus denominated by any other of the New Testament writers except St. John.

It is therefore more natural to explain the term of the word, order, and will of God, for the Hebrews represent the revelation of God as an active being, living, all-powerful, illumined, executing vengeance, discerning and penetrating all things. In Deuteronomy 8: 3, the sacred Scriptures point out and appoint all the means of life. Again, speaking of the Hebrews who were bitten with the fiery serpents, Psalms: 107: 20 **He sent his word**, and healed them, and delivered them from their destructions; i.e. which describes and prescribes the means of healing.

And this mode of speech is exactly conformable to that of the Prophet Isaiah, Isa 55: 10, 11,

- *10: For as the **rain cometh down**, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11: So shall my **word** be that goeth forth out of my mouth: it shall not return unto me void, **but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.***

The word of God, spoken by his prophet, has the same kind of powers and attributed as those mentioned here by the apostle: The centurion seems to speak a similar language, Luke 7: 7 : But say in a **word**, (αλλα ειπε λογω, **speak to thy word**), and my servant shall be healed."

Adam Clarke commenting on this verse says: -

- *"The word of God, which promises to the faithful, an entrance into God's rest in David's time, and now to us, is not a thing which died or was forgotten as soon as it was uttered, but it continues one and the same to all generations; it is ζων, quick or living. So Isaiah says: The word of our God shall stand for ever; Isaiah 40: 8. Compare Isaiah 51: 6; 55: 11; John 3: 34; 1Peter 1: 23. And powerful, ενεργης, efficacious, active; sufficient, if it be not actually hindered, to produce its effects; effectual, Philemon 1: 6. And sharper than any two-edged sword; τομωτερος υπερ, more cutting than. The word of God penetrates deeper into a man than any sword; it enters into the soul and spirit, into all our sensations, passions, appetites, nay, to our very thoughts; and sits as judge of the most secret intentions, contrivances, and sentiments of the heart. If this idea be admitted, the meaning of the last clause in this verse will be, 'That the word of God is a judge, to censure and punish the evil thoughts and intents of the heart.' And this brings the matter home to the exhortation with which our author began, Hebrews 3: 12, 13; for under whatever disguise they might conceal themselves, yet, from such tremendous judgments as God executed upon their fathers, they might learn to judge as Moses did, Numbers 32: 23 : If ye will not do so, ye have sinned against the Lord; and be sure your sin will find you out."*

For the word of God - preached, Hebrews 4: 2, and armed with threatenings, Hebrews 4: 3, is living and powerful - attended with the power of the living God, and conveying either life or death to the hearers; sharper than any two-edged sword - penetrating the heart more than this

does the body; piercing quite through, and laying open, the soul and spirit, joints and marrow - the inmost recesses of the mind, which the apostle beautifully and strongly expresses by this heap of figurative words; and is a discerner, not only of the thoughts, but also of the intentions.

The law, and the word of God in general, is repeatedly compared to a two-edged sword among the Jewish writers, חֶרֶב שֵׁטֵי פִּיפְיוֹת chereb shetey piphioth, the sword with the two mouths. **By this sword the man himself lives, and by it he destroys his enemies.**

- *Proverb 18: 21: Death and life are in the power of the **tongue**: and they that love it shall eat the fruit thereof.*

**Is a discerner of the thoughts** - Και κριτικός ενθυμησεων και εννοιων καρδιας. Is a critic of the propensities and suggestions of the heart. How many have felt this property of God's word where it has been faithfully preached! How often has it happened that a man has seen the whole of his own character, and some of the most private transactions of his life, held up as it were to public view by the preacher; and yet the parties absolutely unknown to each other! Some, thus exhibited, have even supposed that their neighbors must have privately informed the preacher of their character and conduct; but it was the **word of God**, which, by the direction and energy of the **Divine Spirit**, thus searched them out, was a critical examiner of the propensities and suggestions of their hearts, and had pursued them through all their public haunts and private ways. Every genuine minister of the Gospel has witnessed such effects as these under his ministry in repeated instances. I myself had had a person who had resisted baptism for 23 years, born in a Adventist home and attended church all these years say to me "I have never been convicted of being baptized and my sins forgiven, but when you spoke, everything crossed my mind and when I tried to resist coming for baptism at your call, my feet moved by themselves and I saw light surrounding you, I had to make a decision then for baptism". This incidence happened to me unbeknown. I never knew there was a light surrounding me as I preached until this story was told by the person. This was in Evangelistic campaign in Kisuri Valley in Oyugis Town.

But while this effect of the word or true doctrine of God is acknowledged, let it not be supposed that it, of itself can produce such effects. The word of God is compared to a hammer that breaks the rock in pieces, Jeremiah 23: 29; but will a hammer break a stone unless it is applied by the skill and strength of some powerful agent? It is here compared to a two-edged sword; but will a sword cut or pierce to the dividing of joints and marrow, or separation of soul and spirit, unless some hand push and direct it? Surely, no. Nor can even the words and doctrine of God produce any effect but as directed by the experienced teacher, and applied by the Spirit of God. It is an instrument the most apt for the accomplishing of its work; but it will do nothing, can do nothing, but as used by the heavenly workman. To this is the reference in the next verse.

- *Ezekiel 1: 8: **And they had the hands of a man under their wings** on their four sides; and they four had their faces and their wings.*

The affairs of this world are not left to man to brag about what they can accomplish or how eloquence they can speak but a hand guides the affairs of this world even though evil men after accomplishing something they say I have done it. **The word of God (ὁ λόγος τοῦ θεοῦ) that** which God speaks through **any medium**; The message of God which promises the rest and

urges to seek it, is no dead, formal precept, **but is instinct with living energy**. It is **Quick and powerful (ζῶν καὶ ἐνεργῆς)**. Note the emphatic position of ζῶν *living*. *Living* is the word of God, since it is the word of "the living God" (Hebrews 3: 12). *Living* in its essence. For ἐνεργῆς *active, energizing*, and kindred words, John 1: 12. Manifesting itself actively in the world and in men's hearts. Comp. 1Peter 1: 23.

**It is sharper than any two-edged sword (τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον).**

Τομώτερος *sharper* from τέμνειν *to cut*, N.T.<sup>o</sup>. Ὀλxx. The word of God has an incisive and penetrating quality. It lays bare self-delusions and moral sophisms. For the comparison of the word of God or of men to a sword, see Psalms 57: 4; 59: 7; 64: 3; Ephesians 6: 17. The word itself is **A discerner (κριτικὸς)**. The word carries on the thought of *dividing*. From κρίνειν *to divide* or *separate*, which runs into the sense of *judge*, the usual meaning in N.T., judgment involving the *sifting out* and *analysis* of evidence. In κριτικὸς the ideas of *discrimination* and *judgment* are blended.

But what is 'the word of God'? And how is it different from the word of man? This quality of the Word has to be judged by the qualities it produces. We are told that it produces conviction, to show the sinner the falsehood and the wickedness of even his inmost thoughts. What occurred in the case of the Israelites who fell by hundreds of thousands in the wilderness will occur under the Gospel with aggravated suffering if men will not believe. Nor does this word take cognizance of outward acts only,—open apostasy,—it is **a discerner** and judge **of the thoughts and intents** (or rather of the inclinations and thoughts) **of the heart**. Feelings and thoughts, desires and ideas (opinions as we call them), are equally under its jurisdiction; backslidings of heart, as well as of life, it marks and condemns. The religion of Christ is eminently spiritual. Not the outer life only; the inmost nature, mental and emotional, must be subject to the Divine authority, and conformed to the Divine will. The word of God is the Sword of the Spirit Ephesians 6: 17. It was the Word of God, in this sense, that debarred the ancient Israelites from their rest, and doomed them in the wilderness; it is the same Word which still more, as being uttered in the Son, is so searching and resistless now. True, it is through the mechanism of Word, Angels and men that the Father and Son operates

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

The Word of God is, first, *living*, instinct with the life of the living God who utters it, itself a living power. Beware of unbelief and presumption. Your dangers are many and great. The Divine observations and testings are most exact and searching. Thou knowest my down sitting and my uprising; Thou understandest my thought afar off. The Word is in actual operation; it is not a

thing of mere possibilities. At one time the term *Word* was a much more important expression than it is now. To the early Christians, and in early Church philosophy, the term *Word*, or *Logos*, had its own special significance. As it is used in Scripture the term includes:

1. *The conditions under which our first parents had their rights to Paradise. The Word of God given to Adam. The mode of communication we cannot now know. Somehow the thought and will of God were intelligently conveyed to their minds. The mysteries of these modes of communication through the word can be seen in Genesis 1: 2 [cf Psalms 33: 6, 9]*
2. *The manifestations of God and His will to men in the patriarchal age. The modes of communication being visions, dreams, angelic appearances, living voices—all being Words of God. Genesis 3: 8*
3. *The human life on earth of the Son of God, whom we call the Incarnate Word. This is, in the very highest sense, the Word of God. John 1: 1*
4. *The active energy of the Divine Spirit working in the hearts of men. So far as it is revealing and teaching it becomes the Word of God. John 6: 63, 17: 17*
5. *The Written Word, as contained in the Scriptures of the Old and New Testaments. Isaiah 8: 20 and 2Timothy 3: 16*

Through printing and education, this has come to be the most effective form of the Word. From this sketch of the forms of the Word, it may be shown that it is essentially this: the manifestation of God to men; the communication of the thought and will of God to men; the translation of the mind of God into some form of language that men can understand. It is affirmed of nature, "There is no speech nor language, (yet) their line is gone out into all the earth." There are more or less perfect degrees in which words utter thoughts. They serve both to convey and to conceal our meaning. So in God's Word there are different degrees of clearness. We find it given under a variety of conditions, and in forms appropriate to each condition. The Word in Christ, and taught by His Spirit, represents the highest form of Divine communication.

Through the Word, we have seen God bringing Himself into such relations with men as men can realise. The Word is God is God's thought made audible. It is essential to God that He must be a searching power wherever He comes. This is affirmed in Scripture, and by the experience of believers. "All things are naked and open unto the eyes of Him with whom we have to do." What is true of God Himself is true of all modes of His Word.

1. *The Written Word. It searches by the force of its commands, examples, counsels, warnings—wonderfully fitting into all the circumstances of life. Sinning man dreads the Scriptures.*
2. *The Incarnate Word. Searches by the contact of His purity and perfection. No man can fail to admit the moral perfection of Christ. A man feels it. All the power is exerted which attends on putting the standard, the model, beside the copy. Jesus is the one and only model of a man who reached heaven by His own goodness.*
3. *The Living Word, or Holy Spirit. This is declared to be the effect of His inworking—He "convincing of sin, of righteousness, and of judgment"; and this is His constant operation in the Christian soul. This searching quality ought to attach to the preached Word: it does whenever it is really the Word of God.*

But God hath revealed them unto us by his Spirit: for the Spirit **searcheth** all things, yea, the deep things of God For what man knoweth the things of a man, save the spirit of man which is

in him? even so the things of God knoweth no man, but the Spirit of God[1Corinthians 2: 10, 11]. If thought-reading be an unusual gift or endowment, a particular form of human genius, it is a Divine bestowment, or rather trust; and God cannot give what He does not possess: **what God possesses constitutes Him what He is.** He has this genius of thought-reading in a perfection of which man's limited power can give no adequate idea. Man's power is in body limitations. If thought-reading be dependent on sympathy, it must be a **Divine attribute.** Familiar to men long before "thought-reading" was heard of was the power of persons in close sympathy—as friends, or husbands and wives—to understand each other without the use of words. Sympathetic friends constantly know what friends are thinking. With God we associate the revelations of a perfect sympathy. If thought-reading be a **result of knowledge** of mental laws, God has the perfect knowledge. Thinking is entirely in the control of laws. And every man's thoughts are the strict operation of laws, which always work as they do in any one case. God knows what we think, for He knows all the working of the thought-laws. This is what is meant by the word is a discerner; *Kritikos* – this is the ability of the spirit because ink on paper in the form of the word of God cannot accomplish anything if it didn't have the spirit. That such discerning of things is characteristic of the Incarnate Word, or Gospel; of the Written Word, or Scriptures; and of the Living Word, or Spirit, it ought to be a marked characteristic of the preached Word, or ministry. Whichever minister that goes outside on a mission not knowing what he is carrying in his hand, should then do nothing else but read a novel to a congregation.

- *"The Jewish priest required a strong and skilful hand to do the ordinary work of his holy calling. It needed both strength and skill to lay the victim on the altar, to guide the sharp two-edged sacrificial knife straight through the carcass, till the very backbone was severed, the whole laid bare, and the very joints and marrow exposed and separated. For this reason (as well as because he was a type of Him who is perfect), because such persons ordinarily are deficient in bodily strength, no deformed person could be high priest, he could not do the work required of him. There is a knife sharper than that two-edged sword, and a hand to guide its blade and apply its edges and point stronger and surer than the Jewish priest's. That knife is the word of God: it is a "living" word; it has a power to lay open hearts far greater than that sacrificial knife had to lay bare the bodies of the sacrifice; its edge is sharper than that of the two-edged sword; and when driven home and directed by the hand of the Spirit, "it pierces even to the dividing asunder of the joints and marrow, the soul and spirit," and lays bare "the thoughts and intents of the heart."—W. W. Champneys, M.A.*
- *"A man who was remarkable for his ignorance and wickedness was visiting some of his relations on the last day that our mission-tent was used. They tried to persuade him to come to our closing meeting; but finding their entreaties prevailed nothing, one of them asked if he would go, provided some one would give him a sum of money. He answered, "Yes, he would do anything for money." "Would he go for a shilling?" "Would he go for a meal's victuals?" "Yes." "Then I will give you one." A loaf was then broken in two, and one half of it, with some butter and cheese, was deposited at a cottage near the tent, it being understood that the man was to have it immediately the service was over. This being done, the man came to the tent. My sermon, being founded upon "The end of all things is at hand," etc., turned a good deal upon the future judgment, and made way for some remarks from Mr. Pocock, in the course of which he described the Judge descending, the judgment set, and the books opened; and then remarking that every word, and every work, and every secret thing would then be exposed, he exclaimed, "Who was it at such a time opened his*

*neighbour's potato-pit, and deprived a poor family of their stock of winter provisions? There he is; bring him forward—what! is that he?" etc. Conscience now smote this man; he had been guilty of this very crime, and, filled with alarm, went home without his victuals. The next morning he went to the woman whose potato-pit he had robbed, and confessed his crime, adding, "Mr. Pocock wouldn't ha' knowed I, but my hankercher weren't tied like anybody else's!" What is specially remarkable in this case is, that Mr. Pocock knew nothing of the man, nor had he ever heard of such a circumstance as a potato-pit being opened and robbed in the neighbourhood; but he simply hit upon the observation as involving a general thing, without the slightest idea of any individual case. Surely there was something more than chance in all this. Who can tell but this very occurrence saved this poor fellow from the gallows?"—Memoirs of the Rev. John Pyer.*

- *The Greek word here is taken from the practices that accompanied the offering of animals in sacrifices. It is said that, in ancient nations, when the animal that was to be sacrificed had been killed, the priest examined microscopically all the entrails and bowels, and watched certain spots or symptoms, from which he argued success or misfortune in the enterprise in which the offerer was embarked; and therefore the apostle says, that all things are as clearly noted by God as the entrails of the victim were laid bare and examined by the priest.—Dr. Cumming.*

God's Word has diagnosed our illness with a surgeon's precision. It has seen our hearts, and discerned that we are too ready to follow in the failure of the children of Israel, to give up belief. When the **word of God** exposes our weakness and unbelief like this, it demonstrates the inherent power, sharpness, and accuracy of the **word of God**. It bears constant reminding that as we submit ourselves to the **word of God**, we do it for far, far more than intellectual knowledge of the learning of facts. We do it for the *ministry of the Word*, because God *meets us* in His Word, and the *Holy Spirit* works powerfully through the **word of God**. We should consider just what the Word of God says it will do in our lives:

- God's word brings true health, fruitfulness, prosperity and success to the things we do. (Psalm 1: 3)*
- The word of God has healing power; it has the power to deliver us from oppression. (Psalm 107: 20, Matthew 8: 8, 16)*
- God's word is cleansing - if we take heed according to God's word, our way will be cleansed. (Psa 119: 9, John 15: 3, Ephesians 5: 26)*
- The word of God, hidden in our hearts, keeps us from sin. (Psalm 119: 11)*
- God's word is our counselor; as we delight in God's word, it becomes a rich source of counsel and guidance for us. (Psalm 119: 24)*
- God's word is a source of strength. (Psalm 119: 28)*
- God's word imparts life to us. It is a continual source of life for us. (Psalm 119: 93, Matthew 4: 4)*
- God's word is a source of illumination and guidance to us. When God's word comes in, so does light; it makes the simple wise and understanding. (Psalm 119: 105, 119: 130)*
- God's word gives peace to those who love it; they are secure, standing in a safe place. (Psalm 119: 165)*
- When the word of God is heard and understood, it bears fruit. (Matthew 13: 23)*
- The word of God has inherent power and authority against demonic powers. (Luke 4: 36)*

- l. Jesus Himself - His eternal person - is described as the Word. When we are into the Word of God, we are into Jesus. (John 1: 1)*
- m. Hearing God's Word is essential to eternal life - you cannot pass from death into life unless you have heard the Word of God. (John 5: 24, James 1: 21, 1Peter 1: 23)*
- n. Abiding - living in - God's Word is evidence of true discipleship. (John 8: 31)*
- o. God's Word is the means to sanctification. (John 17: 17)*
- p. God can do dramatic works with the Holy Spirit as His Word is being preached. (Acts 10: 44)*
- q. Hearing God's Word builds faith in us. (Romans 10: 17)*
- r. Holding fast to the Word of God can give us present assurance of salvation. (1Corinthians 15: 2)*
- s. The faithful handling of the Word of God gives the ministers of the Word a clear conscience - they know that they have done all they can before God. (2Corinthians 4: 2, Philippians 2: 16)*
- t. The Word of God is our sword of the Spirit - it is our equipment for spiritual battle, especially in the idea of an offensive weapon. (Ephesians 6: 17)*
- u. The Word of God comes with the power of the Holy Spirit - with "much assurance" - and critical aspect of the ministry of the Word. (1 Thessalonians 1: 5)*
- v. The Word of God works effectively in those who believe. (1 Thessalonians 2: 13)*
- w. The word of God sanctifies the very food we eat! (1Timothy 4: 5)*
- x. The word of God is not dead; it is living and active and sharper than any two edged sword. The word of God can probe us like a surgeon's expert scalpel, cutting away what needs to be cut and keeping what needs to be kept. (Hebrews 4: 12)*
- y. The word of God is our source of growth. (1Peter 2: 2, 1Colossians 2: 1-5)*
- z. The word of God is our means of our un-corrutable birth and means of sealing. (1Peter 1: 23, Ephesians 1: 13)*

No wonder the writer to the Hebrews can say this. The Bible isn't a collection of musty stories and myths. It has an *inherent* life and power. The preacher doesn't make the Bible "come alive." The Bible is alive, and gives life to the preacher and anyone else who will really receive it. God's Word can hit us with surprising precision, and the Holy Spirit empowers the ministry of the Word to do deep work in our hearts. Often people wonder how a preacher's message can be so *relevant* to their life. They sometimes honestly wonder if the preacher doesn't know some "inside information" about their life. But it isn't necessarily the preacher at all. It is the sharpness of the Word of God, delivering the message in just the right place. **All things are naked and open to the eyes of Him to whom we must give account:** There is no one hidden before God. He sees our hearts and knows how to touch them, and we must **give account** for how we respond to His touch. This reminds us of the way God saw through Adam's feeble hiding. God sees through our hiding the same way.

Philo similarly speaks of "God passing between the parts of Abraham's sacrifices (Genesis 15: 17, where, however, it is a 'burning lamp' that passed between the pieces) with His word, which is the cutter of all things: which sword, being sharpened to the utmost keenness, never ceases to divide all sensible things, and even things not perceptible to sense or physically divisible, but perceptible and divisible by the word." Paul's early training, both in the *Greek* schools of Tarsus and the Hebrew schools at Jerusalem, accounts fully for his acquaintance with Philo's modes of thought, which were sure to be current among learned Jews everywhere, though Philo himself belonged to Alexandria, not Jerusalem. Addressing Jews, he by the Spirit sanctions what was true in their current literature, as he similarly did in addressing Gentiles (Acts 17: 28). Christ

“knows what is in man” (John 2: 25): so His word reaches as far as to the most intimate and accurate knowledge of man’s most hidden parts, feelings, and thoughts, dividing, that is, *distinguishing* what is *spiritual* from what is *carnal* and *animal* in him, the *spirit* from the *soul*: so Proverbs 20: 27. As the knife of the Levitical priest reached to dividing parts, closely united as the *joints* of the limbs, and penetrated to the innermost parts, as the *marrows* (the *Greek* is *plural*); so the word of God divides the closely joined parts of man’s being, soul and spirit, and penetrates to the innermost parts of the spirit. The clause (reaching even to) “*both* the joints and marrow” is subordinate to the clause, “even to the dividing asunder of soul and spirit.” The Word’s dividing and far penetrating power has both a punitive and a healing effect.

- Heb 4: 12 (see EGW on Joh 17: 17). **Cutting Away the Surplus of Self**.-- *Practical truth must be brought into the life, and the Word, like a sharp, two-edged sword, must cut away the surplus of self that there is in our characters [Heb 4: 12 quoted] (Letter 5, 1897). {7BC 928.9}*
- **Transforming Power of the Word**.--*The Word makes the proud humble, the perverse meek and contrite, the disobedient obedient. The sinful habits natural to man are interwoven with the daily practice. But the Word cuts away the fleshly lusts. It is a discerner of the thoughts and intents of the mind. It divides the joints and marrow, cutting away the lusts of the flesh, making men willing to suffer for their Lord (MS 42, 1901). {7BC 928.10}*

Stephen speaks of Scripture as “the living oracles” (Acts 7: 38). Its power is seen in awakening the conscience; alarming the fears; laying bare the secret feelings of the heart, and causing the sinner to tremble with the apprehension of the coming judgment. All the great changes in the moral world for the better, have been caused by the power of truth. They are such as the truth in its own nature is suited to effect, and if we may judge of its power by the greatness of the revolutions produced, no words can over-estimate the might of the truth which God has revealed.

Is it not true that people are made to see their real character under the exhibition of the truth of God? That in the light of the Law they see their past lives to be sinful? That the exhibition of truth calls to their recollection many long-forgotten sins? And that their real feelings are brought out when the truth of God is proclaimed? Men then are made to look upon their motives as they had never done before, and to see in their hearts feelings whose existence they would not have suspected if it had not been for the exhibition of the truth. The exhibition of the truth is like pouring down the beams of the sun at midnight on a dark world; and the truth lays open the real feelings of the sinner as that sun would disclose the clouds of wickedness that are now performed under cover of the night. Many a man has a deep and fixed hostility to God and to his gospel who might never be sensible of it if the truth was not faithfully proclaimed. The particular idea here is, that the truth of God will detect the feelings of the hypocrite and self-deceiver. They cannot always conceal their emotions, and the time will come when truth, like light poured into the soul, will reveal their unbelief and their secret sins. They who are cherishing a hope of salvation, therefore, should be on their guard lest they mistake the name for the reality:

- *The power of truth. It is “suited” to lay open the secret feelings of the soul. There is not an effect produced in awakening a sinner; or in his conviction, conversion, and sanctification, which the*

truth is not "adapted" to produce. The truth of God is not dead; nor suited to make people "worse;" nor designed merely to show its own "weakness," and to be a mere occasion on which the Holy Spirit acts on the mind; it is in its own nature Fitted to produce just the effects which are produced when it awakens, convicts, converts, and sanctifies the soul.

- *The truth should be preached with the feeling that it is adapted to this end. Men who preach should endeavor to understand the nature of the mind and of the moral feelings, as really as he who would inflict a deadly wound should endeavor to understand enough about anatomy to know where the heart is, or he who administers medicine should endeavor to know what is adapted to remove certain diseases. And he who has no belief in the efficacy of truth to produce any effect, resembles one who should suppose that all knowledge of the human system was needless to him who wished to perform a surgical operation, and who should cut at random - piously leaving it with God to direct the knife; or he who should go into a hospital of patients and administer medicines indiscriminately - devoutly saying that all healing must come from God, and that the use of medicine was only to show its own weakness! Thus, many men seem to preach. Yet for aught that appears, truth is just as wisely adapted to save the soul as medicine is to heal the sick; and why then should not a preacher be as careful to study the nature of truth and its adaptedness to a particular end, as a student of the healing art is to understand the adaptedness of medicine to cure disease? The true way of preaching is, to feel that truth is adapted to the end in view; to select what is best suited for that end; to preach as if the whole result depended on getting that truth before the mind and into the heart - and then to leave the whole result with God - as a physician with right feelings will exert all his skill to save his patient, and then commit the whole question of life and health to God. He will be more likely to praise God intelligently who believes that he has wisely adapted a plan to the end in view, than he who believes that God works only at random.*
- *Take up any other book except the Bible, and there may be a measure of power in it, but there is not that indescribable vitality in it which breathes, and speaks, and pleads, and conquers in the case of this sacred volume. It is a living and incorruptible seed. It moves, it stirs itself, it lives, it communes with living men as a living Word. That human system which was once vigorous may grow old, and lose all vitality; but the Word of God is always fresh, and new, and full of force. Here, in the Old and New Testaments, we have at once the oldest and the newest of books.*
- *The revelation of God given us in Holy Scripture is edge all over. It is alive in every part, and in every part keen to cut the conscience, and wound the heart. Depend upon it, there is not a superfluous verse in the Bible, nor a chapter which is useless. Doctors say of certain drugs that they are inert—they have no effect upon the system one way or the other. Now, there is not an inert passage in the Scriptures; every line has its virtues.*
- *The difficulty with some men's hearts is to get at them. In fact, there is no spiritually penetrating the heart of any natural man except by this piercing instrument, the Word of God. Into the very marrow of the man the sacred truth will pass, and find him out in a way in which he cannot even find himself out.*

## **The self-evidencing power of the Bible**

We may affirm of the Bible, that he who reads it with attention, will find his own portrait given with so much accuracy, his heart so dissected and laid bare for his inspection, that there will be nothing left for him but to confess that the Author of the Bible knew him better than he knew himself; knew him better than he would have been known by any being who could not read the thoughts and search the spirit. Is there any one of you who has read so little of the Bible, or read it with so little attention, that he has never found his own case described—described with so surprising an accuracy, that he felt as though he himself must have sat for the portrait? When Scripture insists on the radical corruption of the heart, on its native enmity to God, and on all its deceitfulness, is there any one of us who will fail to allow that the affirmations are every way just, supposing his own heart to be that of which the affirmations are made? And when over and above its more general statements the Bible descends, as it often does, into particulars; when it speaks of the proneness of man to prefer a transient good to an enduring; the objects in sight, however inconsiderable, to those of faith, however magnificent; when it mentions the subterfuges of those whose conscience has been disquieted; when it shows the vain hopes, the false theories, the lying visions with which men suffer themselves to be cheated, or, rather, with which, they cheat themselves, who is there amongst us who will venture to deny that the representation tallies most nicely either with what he is, or with what he was—with what he is, if he have never repented and sought forgiveness of sin; with what he was if his nature has been renewed by the operations of God's Spirit?

If there be anything like honesty in the mind of the student of Scripture, he must, we are persuaded, be continually startled in his pursuit, in finding his own thoughts and motives and designs set in order before him. And if this be true, then, as is very evident, there belongs to the Bible the character which is assigned to it in the words of our text. And though it may seem somewhat extraordinary that notwithstanding the confessed diversity in human character, we should thus make a simple description serve as the moral portrait of countless individuals.

But, now, there remains a most important question—how comes it to pass that if the Word of God possess this dissecting power, so that it lays man bare and exposes to his own eye all the secrecies of his soul—how comes it to pass that so little effect is actually produced? This is only because the hearers are utterly inattentive; because they give no heed whatever to the statements of the preacher; but go through the business of the sanctuary as a matter of form, in which they have no interest. It is no marvel if to such as these the Word of God should not be as a "sword." They may be said to clothe themselves in that thick armour, the armour of indifference, and though dissection may be going on all around, they ward off from themselves the knife of the anatomist. But there is another class of hearers on whom considerable impression is often made by the preaching of the gospel, who, while they remain in church, and are actually hearkening to the solemn truths of religion, feel an interest in what is said, feel its power, and wish to use it for their guidance; and in whom there seems the best moral promise presented of such an attempt at amendment of life, as would issue in genuine conversion.

Are there not some who would be ready to own that sermons have occasionally had on them a mighty and almost overcoming effect; so that they have felt constrained to give full assent to the truths uttered in their hearing, though these truths have convicted them of heinous offences, and proved them placed in terrible danger. If the man thus exhibited to himself, startled with

the moral deformity which he has been forced to behold, would strive at once to act on the disclosure, and set about procuring a renovation of his nature, he would be immeasurably advantaged by the spectacle of his own sinfulness—soul and spirit will have been divided by conviction of sin, only to the becoming united in the blessed hope of forgiveness through Christ. But if he contents himself with having heard, and do not immediately and intently strive to act on its requirements, what is to be looked for, but that he will speedily lose all those feelings which have been excited within him, as the process went forward of dissecting the inner man? And then there will be no conversion, though there have been conviction, and that, too, through his own listlessness, his own indifference, and not through any want of truth in this emphatic declaration—"The Word of God is quick and powerful,"

- *"Now, let us recur again to that very important and interesting matter, the self-evidencing power of the Bible. We send a missionary to a barbarous tribe; he settles down amongst the savages; but he can employ no miracle; he can work no wonders to fix the attention, and win the confidence of his wild auditory. You would think there was no chance of his making any way with these barbarians. He seems to have nothing at his disposal by which the pretensions of Christianity may be substantiated. If he could heal the sick; if he could hush the elements; if he could raise the dead; then, indeed, the wild denizens of the distant land might be expected to give ear to him as a messenger from heaven; but just standing as a defenceless stranger on their shores, what probability is there of success when he proceeds to denounce their ancestral superstitions, summoning them away from idols that they had invested with all the sacredness of Divine, and declaring as the alone Saviour of mankind, a Being who died centuries back as a malefactor? But experience is all against you when you would conclude that Christianity cannot make way without miracle. The simple preaching of the sinfulness of man, and of the sacrifice of Christ, has proved a mighty engine in the hands of the missionary; and though he have done nothing but faithfully deliver his message, making no attempt at supporting its authority by an appeal to external evidence, yet have converts flocked in from the mass of idolators, and a moral regeneration has gone out over the long degraded territory. And what account do we give of this phenomenon? Shall we say that Christianity has been admitted without proof? The matter of fact is, that the gospel of Christ carries with it its own credentials. Wherever it is preached, there is a conscience to act upon; amid all the derangements of humanity, a sense of right and wrong is never wholly extinguished, but even where that nature is most sunken, the principle is in action which applauds the cause of virtue and utters a protest against vice; and which, stirring up forebodings when the mind looks onward to death, witnesses powerfully to our living under a retributive government. Conscience is everywhere man's attribute; therefore Christianity has everywhere an evidence. (H. Melvill, B. D.)"*

We now inquire, what is the meaning of the Word of God giving life. And clearly it relates to an operation upon the soul of man, to some new state of being generated and produced. A new store of knowledge is brought to the understanding; a flood of light is poured in which arrays every object in a new colour; an influence works upon the affections by which they are refined and changed, made to delight in new purposes and pursuits, to flow in a new channel, and raised from earth to heaven. The Word and its accompanying grace, with its doctrines, and promise, and ordinances, with the manifold ministrations of the Spirit, brings the mind altogether into a new condition. And by the hearing of the Word, and the deep study of the

Word, and by the willing and faithful acceptance of all that it reveals, this life of God in the soul is maintained; renewed as it languishes from its corrupt communication with earth, and daily carried on to further advancement and strength. The Word is "quick and powerful": energetic, active. It has the power because it has life. The life is such as to exert a perpetual energy within us: we might say, powerfully alive. It will move upon the mass of corruption; it will convince of sin; it will change the love of sin into the love of holiness; and will, if applied and carried out by the Church's wisdom, bring the wayward and ungodly affections into a state of self-denying discipline, into humble submission to the Divine will.

- *The word of God is the seed. Every seed has in itself a **germinating principle**. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6: 63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5: 24. **In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.** {COL 38.1}*

The very conception of the spiritual is enshrined in the bosom of God's Word. Further, the Word of God pierces to the joints that connect the natural and the supernatural. It does not ignore the former. On the contrary, it addresses itself to man's reason and conscience, in order to erect the supernatural upon nature. Where reason stops short, the Word of God appeals to the supernatural faculty of faith; and when conscience grows blunt, the Word makes conscience, like itself, sharper than any two-edged sword. Once more, the Word of God pierces to the marrow. It reveals to man the innermost meaning of his own nature and of the supernatural planted within him. The truest morality and the highest spirituality are both the direct product of God's revelation. But all this is true in its practical application to every man individually.

There is a rest of God which is the goal of the long race of the human creation. It has been so from the beginning. It was realised by the old patriarchs as their true city and country, while they lived the tent-life here. It was typified in the promise of Canaan—typified, but certainly not fulfilled—more certainly not exhausted. Long ages after the entrance of Israel into Canaan, a psalmist speaks (by clear implication) of God's rest as still open, still liable to be forfeited, therefore still capable of being attained. Nothing certainly has occurred since the psalmist's day which could be supposed to have cancelled promise by performance. The rest of God is still in reserve for His true people. Let us give diligence to enter into it. Let us not forfeit it, as one whole generation forfeited Canaan, by unbelief.

Do we know also the majesty and the power of the Word of God? Do we know that, in possessing, reading, and knowing the Scripture, we are under a mighty, solemn, and decisive influence, and that this Word judges us now, and will judge us at the last day?

- *"A dealer in low publications taunted me about the Bible. I begged her to take a copy and read it. She said, "I shall sell it." "That is your affair," I replied. I lost sight of her for three weeks. When I returned to her kiosk all her immoral publications had disappeared. "Oh!" she cried, on seeing me, "I am delivered; this book has saved me from dishonour. No, no, I will not sell it. I and my husband now read it together, and with the children." This morning this dear old woman told me that in two neighbouring families the Holy Bible is read, "And,"*

says she, "it has absolutely had the same effect with them as with us." (Pasteur Hirsch.)"

- *"The Bechuanas are excellent patients. There is no wincing. In any operation even the women sit unmoved. I have been quite astonished, again and again, at their calmness. In clotting out a tumour, an inch in diameter, they sit and talk as if they felt nothing. "A man like me never cries," they say; " they are children that cry." And it is a fact that the men never cry. But when the Spirit of God works on their minds they cry most piteously. Sometimes in church they endeavoured to screen themselves from the eyes of the preacher by hiding under the forms, or covering their heads with their karosses, as a remedy against their convictions. And when they find that won't do they rush out of the church and run with all their might, crying as if the hand of death were behind them. (D. Livingstone.)"*

The Word of God is too sacred a thing, and preaching too solemn a work to be toyed and played with, as is the usage of some who make a sermon but matter of wit and fine oratory. If we mean to do good we must come unto men's hearts, not in word only, but with power. Satan moves not for a thousand squibs and wit-cracks of rhetoric. Draw, therefore, this sword out of your scabbard and strike with its raked edge; this you will find the only way to pierce your people's consciences and fetch blood of their sins. Let arrows fall where God has bidden them to like a watchman on Zion's wall. The word of God is a sword in the hand of a physician not a knife in the hand of a butcher and this is where the difference lies. When the physician applies it, it should be a savor of life unto life but when it's rejected, then it turns into the usage of a butcher, a savor of death unto death. The word of God is God with us:

- *A man who was in the habit of going into a neighbour's corn-field to steal the ears, one day took his son with him, a boy of eight years of age. The father told him to hold the bag while he looked if any one was near to see him. After standing on the fence, and peeping through all the corn rows, he returned and took the bag from the child, and began his guilty work. "Father," said the boy, "you forgot to look somewhere else." the man dropped the bag in a fright, and said, "Which way, child? " supposing he had seen some one. "You forgot to look up to the sky to see if God was noticing you. His word says, "thou shall not steal" The father felt this reproof of the child so much, that he left the corn, returned home, and never again ventured to steal, remembering **the truth his child had taught him**, (W. Burnet.)*

Now, one last thing to consider:

- **Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving.** *The gratitude which flows from our lips is the result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart. {Ms50-1900}*

Remember what the word was made up of in John 1: 4? **Life and light**. Here we have Christ in heaven offering his **blood which is his life** and then his spirit offering on earth **light through the written word**. Hence you can't believe in one and discard the other because it's the two **life and light** that makes up the person. When we have the word which has the spirit then we are having the personality of Jesus and becoming his person as we believe and exercise faith.

This is the partaking of divine nature. The word of God is not just a mirror that acts as eyes to us it gives power to remedy the defects in our Character. Reader, will you allow the word of God to do what it has prescribed it will do in Hebrews 4: 12?

- *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
- *Do not, I beg of you, sink down into a faithless position. Arise and shine, for the glory of the Lord is risen upon you. Believe, believe without a doubt that God hears your prayers. If you feel weak and unworthy, He is your strength. **The Word is abundant in promises from God to us, and the Spirit helps our infirmities to plead these promises. The Word shows the way, the Spirit helps us to walk in it.** You need to cling to the Lord with all your might. The Word is the seed of the Spirit, and the Spirit is the quickening power. Be firm, and full of faith and trust in God. {Lt92-1896.3}*

### **The Holy Spirit, the oil in the messages**

*Psalms 133: 1: Behold, how good and how pleasant it is for brethren to dwell together in unity! 2: It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; 3: As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.*

There is a reason why I have started with the statement above because brethren think that if we differ in our view on certain matters, then we hate each other and not promoting unity. I believe part of peaceful disagreement and discussions is part of the upper room experience in Acts 2 which will usher in the latter rain when we have polished our views and moving as a unit in one accord.

*We want that His will shall be our will. We do not want that our will shall be such that it will control all that [are] around us. **One brother said to me, "Sister White, we must see eye to eye. Now, I view matters in this light and my brethren in another light, and I cannot make them see everything as I do. Their habits and ways are altogether different from mine."** "Thank God, Brother," said I, "that there is only one like you in the world, for if we were all like you we could not live in the world long, for there would be no harmony. Your brother's ways are just as precious to him as yours are to you." {1SAT 42.3, 4}*

*The fact that there is no controversy or agitation among God's people, should **not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error.** When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, **there will be many now, as in ancient times, who will hold to tradition, and worship they know not what.** I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not*

understand the evidences of their faith. They have no just appreciation of the work for the present time. **When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason.** Until thus tested, they knew not their great ignorance. **And there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness.** When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. **Certain it is that there has been among us a departure from the living God, and a turning to men, putting human wisdom in place of divine.** {CW 39.1-3}

### The Spirit – How and what are we Born of?

It should be understood from onset that the writer does not believe the word is the spirit, neither does he believe a third individual, a literal part of the Father and Son called God the Holy Spirit or Spirit of God dwells in us. I call upon the weighing of evidence and not being rash in making conclusions which are but misrepresentations.

The Lord will not leave his afflicted, tried children to be the sport of Satan's temptations. It is our privilege to trust in Jesus. The heavens are full of rich blessings, and it is our privilege to have the joy of Christ in us that our joy may be full. We have not because we ask not, or because we do not pray in faith, believing that we shall be blessed with the **special influence of the Holy Spirit.** To the true seeker through the mediation of **Christ the gracious influences of the Holy Spirit are imparted in order that the receiver may impart a knowledge of saving truth. Why do we not believe the plain "Thus saith the Lord"?** ... The Lord Jesus loves his people, and when they put their trust in him, depending wholly upon him, he strengthens them. He will live through them, giving them the inspiration of his sanctifying Spirit, imparting to the soul **a vital transfusion of himself.** He acts through their faculties, and causes them to choose his will and to act out his character. Christ impresses upon the mind of believers the fact that **they are to have the glory which the Father has given him,** in order that all who love and serve him may be one with God. **"For I have given unto them the words which thou gavest me; and they have received** them, and have known surely that I came out from thee, and they have believed that thou didst send me.... Father, I will that they also, whom thou hast given me, be with me where I am; that they may **behold my glory [character], which thou hast given me;** for thou lovedst me before the foundation of the world." {SSW, February 1, 1896 par. 3}

Let's friend try to reason this, the quotes says Jesus imparts to the soul a **vital transfusion of himself.** The Holy Spirit has the fullness of Godhead, when we are filled with it, we do not become part of deity and I understand very well no single Non-Trinitarian ever said or believes like this, neither do we become puppets that just respond to what's inside. We do become "Christlike" as we have "Christ formed within". Do a search for that phrase within Ellen White and you will find even "Christ formed within, the hope of glory", but this does not make us puppets. Jesus died to preserve our free will, He did not die to take away our free will. The Holy Spirit restores us to the Image of the Deity that we were created to be.

Ellen White uses the analogy of a "**transfusion**". If I am giving you a blood transfusion, my blood, which the Bible says contains my "life" would be "in" you. There is a sense that you could say I am "in" you because it originated as a part of me, but we know that once my blood leaves my body, it is no longer "me" in any sense. I can give you a "piece of my mind" but it doesn't mean that I am independently thinking IN you. I find it disturbing and not in harmony to say a part of God lives in us when we consider the transfusion statement and its logical reasoning and application as it's in a natural realm.

### **Sanctified and born by the Word and the Spirit**

- John 17: 17: **Sanctify them through thy truth: thy word is truth.**
- 2Thessalonians 2: 13: But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through **sanctification of the Spirit and belief of the truth:**
- Ephesians 1: 13: In whom ye also trusted, **after that ye heard the word of truth**, the gospel of your salvation: in whom also after that ye believed, ye were **sealed with that holy Spirit** of promise,
- 1Peter 1: 23 Being **born again**, not of corruptible seed, but of incorruptible, by **the word of God**, which liveth and abideth for ever.
- John 3: 5: Jesus answered, Verily, verily, I say unto thee, Except a man be **born of water and of the Spirit**, he cannot enter into the kingdom of God. 6: That which is born of the flesh is flesh; and that which is **born of the Spirit is spirit.**
- Hebrews 4: 12: **For the word of God** is quick, and powerful, and sharper than any twoedged sword, piercing even to the **dividing asunder of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

It's clear the sanctification we receive is from the Holy Spirit by effectual acceptance of the word of Truth. There is no sanctification in accepting error hence no room for the Holy Spirit to work. The word of truth creates the environment, a platform if you will for the Holy to work on the human brain and mind which is the hardware.

The **anointed ones** standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, **the Lord keeps up a constant communication** with the inhabitants of the earth. The **golden oil represents the grace with which God keeps the lamps of believers supplied**, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven **in the messages of God's Spirit**, the agencies of evil would have entire control over men. {RH, July 20, 1897 par. 6}

As all of us understand the oil is the Holy Spirit, here we are told that that oil is poured from heaven **in the messages of God's Spirit**. Here is revealed one of the mechanisms by which the

spirit is carried to the believer, by the messages or word of God. The words of God are not only living words, but they are spirit and life (John 6: 63) to those who believe them.

Life seems to belong to everything that is associated with Christ, He has life in himself (John 5: 26). His word is a word of life (Phil 2: 16), the breath of life (Gen. 2: 7), the bread of life (John 6: 48), the river of life, and the tree of life (Rev. 22: 1, 2). The word is the sword of the Spirit (Eph. 6: 17), for the Spirit dwells in the word (compare James 1: 18 and 1Peter 1: 23 with John 3: 5). CHRIST is called the Word of God (Rev. 19: 11-13), not only because he spake the words of God (Deut. 18: 18; John 17: 8), but also because he was a living proclamation to the world of the character of God (2 Corin 5: 19)

It is very important that we should have a correct understanding of the power of God's word in creation, in order to appreciate his power in redemption. The current teaching upon this subject has done much to undermine faith in God's word and its power He simply spake and "it was" (Ps. 33: 9), he commanded and it standeth". The breath of God's mouth is a breath of life (Gen. 2: 7; Job 33: 41. It has the same creative power as his word (compare Job 37: 10 and Ps. 147: 15-17); so his word, which is life (John 6: 63), is God-breathed (2 Tim. 3: 16). In the record of creation we read (Gen. 1: 3, 6, 9, 11, 14, 20, 24) that at each step in the work "God said" let it be so and "it was so." He made "light to shine out of *darkness*" (2 Cor. 4: 6) by calling for it (Gen. 1: 3). Yet though the word of God has his power of Spirit, there are some points that should be guarded:

*"Does not God say he fills immensity of space? **We answer, No.** Ps.cxxxix,7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, etc. **God by his Spirit may fill heaven and earth, etc. Some confound God with his Spirit, which makes confusion.** Ps.xi,4. The **Lord is in his holy temple,** the Lord's throne is in heaven: his eyes behold, etc. Hab.ii,20; Ps.cii,19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1Pet.iii,12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, etc. Ps.lxxx,1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Ps.xcix,1; Isa.xxxvii,16.*

*John xiv,2. In my Father's house are many mansions. I go to prepare a place for you. Rev.xxi,2-5; Heb.xi,6. For he that cometh to God must believe that he is, etc. This testimony we deem highly important at this time, to know that there is a God. We have no doubt that if our eyes could be opened in vision, or see as angels see, we should see **God in heaven sitting on his throne, and is present to all that exists, however distant from him in his creation.** {March 7, 1854 JWe, ARSH 50.10}*

The true God is distinguished by this creative power (Ps. 95: 4, 5), and the call to worship him is based upon the same reason (Rev. 14: 7). This is the only way of guarding panentheism and Kellogg's error by not espousing ideas that a part of God is in anything. That "science falsely so called" (1 Tim. 6: 20) which teaches that only a force and not a person is the creator, and that an indefinite period of time was required to accomplish the work, has struck at the very foundation of true Christianity by weakening the faith in the power of God's word, and destroying the foundation for the Bible Sabbath. The Holy Spirit is not just a force or words, but a living regenerating principle able to transform the mind it's worked on. It's the soul of life of Jesus.

The same word that created is the power which now preserves (Neh. 9: 6). The universe is not left to run itself (Ps. 145: 9), but the unwearied worker (John 5: 17) still directs it (Isa. 40: 20), and cares for all his creatures (Matt. 10: 20-31). He controls the elements by his word (Ps. 147: 15-18; Jer. 10: 13), and they accomplish his purpose (Ps. 148: 8).

Adam lost his life by the first act of disobedience (Gen. 2: 17). By the mercy and forbearance of God, probation has been granted to him; but life has been forfeited by sin (Eph. 2: 1). Death has been abolished and life brought to light through the gospel (2 Tim. 1: 10), which is the power of God (Rom. 1: 16), and the basis of which is his word (1 Peter 1: 25). This word is life, and when received as the word of God (1 Thess. 2: 13) it begets new life in the believer.

*The **gospel of Christ becomes personality in those who believe**, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. {CE 97.1}*

The word is both *spirit* and *life* (John 6: 63); and so both is spoken of as the agency in the new birth; "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." This work is beyond the power of man to accomplish (John 1: 13), and everyone in whom it is wrought is said to know God (1 John 4: 7), or to be known of God (Gal. 4: 9), and to be born of God (1 John 5: 1, 18). Thus, to know God is eternal life (John 17: 3), and through this knowledge blessings are multiplied to us (2 Peter 1: 2). In this knowledge one may glory (Jer. 9: 23, 24). God's Spirit is a spirit of knowledge (Isa. 11: 2), and is given to guide us into all truth (John 16: 13), and is superior to any merely human teacher (1 John 2: 27); **but it works through the word in which it dwells**. It is in this way that it defeats the enemy (Isa. 59: 19, Rev 12: 11), and witnesses to our acceptance with God (Rom. 8: 16) by bringing the word of God to our remembrance (John 14: 26). WATER is used as a symbol of cleansing (1 Peter 3: 21); but the power is in the word (Eph. 5: 25-27), by which we are made clean (John 15: 3), through the spirit which dwells in it (Titus 3: 5). Christ is also called the Word (John 1: 1), and in 'him is life (John 1: 4; 5: 26) and the power to give life (1 Cor. 15: 45). So when we receive him, which is done by believing on him (John 1: 12; Eph. 3: 17), we have life (1 John 5: 12), Christ himself dwelling in us (Gal. 2: 20) by his word (Col. 3: 16). So we feed upon him (John 6: 57) in studying his word (Jer. 15: 16). Thus the same Word, by which all things were created in the beginning, begets by the same power a new life in the believer.

Thus redemption is simply "a new creation," and the gospel is the same creative power manifested in salvation (Rom. 1: 16). But we have learned that this creative power is in God's word, and it is equally true whether applied to the creation of a world or a new heart. Through faith in his promises our natures may be changed (2 Peter 1: 4) by the power of his word. When he speaks righteousness in place of sin (Rom. 3: 25), and "is declaring righteous" the ungodly (Rom. 4: 5), we are to believe in the power of his word supplying the fact." God makes a man righteous by counting him so. This is the divine paradox of justification by faith."

The miracles of Jesus illustrate the power of the word over disease, over evil spirits, and over the elements, and convey important instruction to us, bearing upon our Christian experience. We are sick with sin (Isa. 1: 5, 6), "but it is the will of God to cleanse us from sin, to make us his children, and to enable us to live a holy life." The power is in his word (John 15: 3) to cleanse us from all unrighteousness (1 John 1: 9), and God desires to say to each one, "Be thou clean" (Mark 1: 41). We are to believe that he is "able to do this" (Matt. 9: 2S), and, as of old, so he says to-day, "According to your faith be it unto you" (verse 29, compare with Mark 5: 34; 10: 52, etc.). The result of disease finally is death, as sin ends in the second death (James 1: 15; Rom. 6: 23), and Satan has power over death (Heb. 2: 14). He is the prince of this world (John 12: 31), but Christ has overcome the world (John 16: 33), meeting the temptations of Satan with the **word of God** (read Matt. 4: 1-11), which is the sword of the Spirit (Eph. 6: 17). Faith in the same power gives us the same victory (1 John 5: 4, 2: 14, Psalms 119: 11). Lazarus came forth from the grave in response to the word of Christ (John 11: 43, 44), though bound hand and foot; but the same authority said, "Loose him." So we who were dead have been made alive (Eph. 2: 1), and set free from the power of sin (John 8: 34-36), and all who are in their graves will be brought forth by the power of the same word (John 5: 28, 29). Christ has given peace to his followers (John 14: 27), but the wicked know not of this peace (Isa. 57: 20, 21). When the storms of life arise, his word will bring a calm, as it did upon the lake. Christ's power over the elements is further shown. by his walking upon the water (Matt. 14: 25-31). When he said to Peter, "Come" (verse 29), he gave him his word to walk upon, and it sustained him so long as he did not doubt. The word of God placed the earth here (Heb. 11: 3); it is upheld by the same word (Heb. 1: 2), and by the same it will be renewed. (Heb. 12: 26, 27). Then the same word, "Come," which upheld Peter, will be spoken to the saints (Matt. 25: 34), and they will meet the Lord in the air (1 Thess. 4: 17). All the miracles were recorded for a purpose (John 20: 31), and should lead to unshaken confidence in the power of God's word manifested in salvation.

### **Practical Aspects of being born by the Spirit**

No attempt will be made in this study to define the Holy Spirit. The subject will be considered from the practical rather than from the theoretical side. We know that it is omnipresent. Ps. 139: 7-12. We know that it is the **ETERNAL SPIRIT** [more on this to come]. Heb. 9: 14. We know that it is the Comforter (John 14: 26), and the Spirit of truth (John 15: 26). These names are given because there is **comfort in the truth**. It is of much more **importance to us that we receive the Spirit than that we try to discern what it is**. "Holy Ghost" and "Holy Spirit" are from the same original words, and seem to be used interchangeably in the King James' Version. The American members of the Revision Committee desired to use in all cases the term "Holy Spirit." FAITH in Christ makes us children of God (Gal. 3: 26), and the Spirit is given because we are sons (Gal. 4: 6); and so Paul asked the believers if they had received the Holy Spirit (Acts 19: 2). All things are ours (1 Cor. 3: 22), but God does not give spiritual blessings against our will, and so we are to ask (Matt. 7: 7) for the Spirit, with the assurance that he will give willingly (Luke 11: 13). This, the disciples did (Acts 1: 5, 14), and their request was granted (Acts 2: 4). The promise that was fulfilled to them (Joel 2: 28, 29) is for us also. The possession of the Spirit gives us a union with God (1 John 3: 24; 4: 13), and no one can be Christ's without it (Rom. 8: 23 9).

Christ bestowed it upon his disciples (John 20: 21, 22), and we are exhorted to be filled with it (Eph. 5: 18). We receive it by faith. Gal. 3: 2. Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us

as much as it did to them, and yet how rarely is it presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. The power of God awaits their demand and reception.

The Christian must build upon the foundation if he would build a strong, symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, and strength of will.

God's Spirit dwells in his word (compare John 3: 5 with James 1: 18 and 1 Peter 1: 23, 2 Timothy 4: 2, 3: 16), and it is through this agency that it reproves the-world. The Spirit is an instructor (Neh. 9: 23), to teach all things (John 14: 26), according to the promise (John 6: 45), and to testify of Christ (John 15: 26). It is the agent in inspiration (2 Peter 1: 21), testified in the prophets (1 Peter 1: 11), and is to speak in those who are persecuted (Matt. 10: 19, 20). Through the word it witnesses that we are the children of God (Rom. 8: 16) and lifts up a standard against the enemy (Isa. 59: 19). The Spirit strives with men (Gen. 6: 3), helps in prayer (Born. 8: 26; Jude 20; Eph. 6: 18), and guides them in the right way (Isa. 30: 21). It renews (Titus 3: 5), quickens (1 Peter 3: 18), and sanctifies (2 Thess. 2: 13). The practical importance of receiving the Spirit is apparent, as we see the part which it acts in God's purpose concerning man. "The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual but shall we trust the spirit at the expense of the revealed word of God? No (Isaiah 8: 20). The Spirit has to speak according to it.

It is worse than useless to speculate on the process of the new birth. It is our privilege, however, to know the fact. "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." To know God (John 17: 3), or to be known of him (Gal. 4: 9), involves that idea of that generative power of the Holy Spirit which creates a new heart (Ps. 51: 10). The birth of Christ, in whom God was manifested (2 Cor. 5: 19), and who is God with us (Matt. 1: 25), was due to the Holy Spirit (Luke 1: 35); **so we are begotten of God through his word (James 1: 18), are born of his Spirit (John 3: 3, 5)**, are sons now (1 John 3: 1, 2), receive power by the Holy Spirit (Acts 1: 8). Religion is not a mere sentiment, but a life; and the mystery of godliness (or the "secret of piety") is that as God dwelt and worked in Christ (John 14: 10), and in him condemned sin in the flesh (Rom. 8: 3), so Christ shall dwell in us (Eph. 3: 17), and live in us (Gal. 2: 20), being with us

always (Matt. 28: 20), enabling us to do all things (Phil. 4: 13). All this new life and power come through the Holy Spirit (Eph. 3: 16), which is to dwell in us (John 14: 17). Thus it was that after Christ left his disciples, "their union with him was closer than when he was personally with them." Thus we become a habitation of God (Eph. 2: 22), a spiritual house (1 Peter 2: 5; Heb. 3: 6), a temple of God in which he dwells (2 Cor. 6: 16).

In the new covenant the law is written in the heart by the Spirit (2 Cor. 3: 3, Hebrews 8: 10, Jer 31: 31-34), just as it was in Christ's heart (Ps. 40: 8). This writing of the law in our hearts is also referred to as the sprinkling of his spirit on our hearts (Ezekiel 11: 19, 36: 25). The word of God being spirit and life when in the heart keeps from sin (Ps. 119: 11), and establishes the righteous in the way (Ps. 37: 31). The law of God "is an expression of the- will of God," "the transcript of the character of God." In Christ this character was illustrated. "He gave to man a new interpretation of God." He was the Word made flesh (John 1: 14), and thus, when the law of God is in the heart, it is Simply Christ in us the hope of glory (Col. 1: 27). Such are born of the Spirit, and through faith become partakers of the divine nature (2 Peter 1: 4). These promises are the better promises even the promises of God.

How is the Spirit in creation distinct from the Spirit in the converted human heart? I ask this question because many non-Trinitarians rightfully understand that God is not consciously inside His creation, that it is by His power that these things were created and held together. Scripture calls this power the Spirit of God. However when it comes to the converted man the Spirit suddenly becomes a conscious intelligent entity indwelling the man which I don't believe is correct. We don't know or understand God's power to create things but there is something about His being we call omnipotence that allows Him to do this. If I could describe it I would but I can't. Now the power that converts the human heart is still the Spirit of God although it may be a different kind of power, nevertheless it's still the power of God. The Spirit of God in the converted heart is 100% spiritual. In creation, some type of energy was needed to create things out of nothing. I wouldn't call the power of God in the human heart an energy and nothing is physically being made from nothing. Something spiritual is taking place. We have to understand the difference between the atomic plane which is all created matter that the Spirit of God holds together including our bodies and the conscience which is the spiritual plane. Man doesn't have the Spirit of God in the conscience as he is carnal, he must be born again to receive it. The Spirit that operates on an atomic level in all creation is independent of anything we do. It operates on an atomic level. Now here is the part that the majority of Father and Son non-Trinitarians are resisting or ignorant of. The word of God is a seed that contains the spiritual life/power of God/Holy Spirit. It germinates in the soul and the Holy Spirit is formed within the heart. The Holy Spirit is spiritual. It is simply spiritual divine nature. When we have the Spirit of God do we shut up our Bibles and let this supposed intelligent being inside us to teach us everything? No, we do not but that is the logical conclusion for those who believe an intelligent being is inside them. We have to study the word of God and let the seeds germinate in us by faith giving us more of the Spirit which we call sanctification.

The Spirit of Christ in us is the exact same Spirit that is in Jesus. Yes it is proper to say Christ is in us for we have the very same Spirit in us that He has. We have His divine spiritual nature. We have His spiritual life. We have power to obey the light He has given us. Our minds think like Him to the best ability we have in the light He has shown us. So yes indeed Christ is in us and this is proper to say but the thought of Christ in you is not trying to imply an intelligent

conscious Deity is inside you. That is heresy. Why pray for this being to enter you so often? Does He leave your body every night? Why read your Bible? Can He not speak to you directly since He is inside you just as much as He is inside His own body? Just look at the arguments used to uphold the idea of God consciously in saints. These arguments always downplay the idea of life and Spirit being in the word or brought to us by Angels. Justification and being born again happen when the word germinates life into the believers heart and causes him to truly accept Jesus as Lord. Some say we are justified in accepting Christ and THEN the Holy Spirit enters our being. Sometimes they will even say people in OT times were not born again yet they were justified or they will use the case in Acts claiming these people were justified believers in Christ but they did not have the Holy Spirit yet. The truth is they did not know about the gifts and power that was being manifest as they had not received this baptism but this doesn't mean they weren't born again. Whether they realized there was a Holy Spirit or not doesn't mean they didn't have it for the Spirit is in the word. Another one is people will use Pentecost as a reason but Christ had already breathed on the disciples the Holy Spirit. Are they waiting for some being to come into them which already came into them? Does that make sense? No, they were going to receive more of the Spirit and the gifts, this is what they were waiting for. They were already born again which brought them into "one accord". It was through the ministration of angels that the Spirit was poured out at Pentecost. They are the conduit from Heaven to earth, called Jacob's ladder. This is how the Spirit is an external influence on us. This is how God communicates with us externally but every thought is weighed against the Bible as it is the highest authority given to man. God is in Heaven and He can see all that goes on here, He is not blind because He is omnipotent and omniscient and these two powers together allow Him to operate on an omnipresent level. He literally functions through the ministration of angels as they bring the word to us.

### **The Eternal Spirit**

- *Hebrews 9: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
- *Romans 8: 9 But ye are not in the flesh, but in the Spirit, if so be that the SPIRIT OF GOD dwell in you. Now if any man have not the SPIRIT OF CHRIST, he is none of his.*
- *John 3: 34, 35: For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35: The Father loveth the Son, and hath given all things into his hand.*

The Father gave the Son his Spirit; it's this Eternal Spirit that doesn't back off from burdens that encouraged the Son of God to offer himself for us. It's this Spirit of the Father given to the Son that enabled him to live a life without spot and every believer can possess this eternal Spirit of the Father if they submit to Him and His Son.

As Christ's miraculous conception was by the Holy Spirit, and he wrought all his miracles by the Spirit of God, so his death or final offering was made through or by the eternal Spirit; and by that Spirit he was raised from the dead, 1Peter 3: 18. Indeed, through the whole of his life be

was justified by the Spirit; and we find that in this great work of human redemption, the Father, the Son, and the Holy Spirit were continually employed.

The voluntary nature of the offering gives it especial efficacy. He "through the eternal Spirit," that is, His divine Spirit (Ro 1: 4, in contrast to His "flesh," Heb 9: 3; His Godhead, 1Ti 3: 16; 1Pe 3: 18), "His inner personality", which gave a free consent to the act, offered Himself. The animals offered had no spirit or will to consent in the act of sacrifice; they were offered according to the law; they had a life neither enduring, nor of any intrinsic efficacy. But He from eternity, with His divine and everlasting Spirit, concurred with the Father's will of redemption by Him. His offering began on the altar of the cross, and was completed in His entering the holiest place with His blood. The eternity and infinitude of His divine Spirit (compare Heb 7: 16) gives eternal ("eternal redemption," Heb 9: 12, also compare Heb 9: 15) and infinite merit to His offering, so that not even the infinite justice of God has any exception to take against it. It was "through His most burning love, flowing from His eternal Spirit," that He offered Himself. Christ was actuated and filled with a Divine influence when he offered up himself as a sacrifice--an influence which was not of a temporal and fleeting nature, but which was eternal in its efficacy. Christ made his great sacrifice under the extraordinary influences of that Eternal Spirit.

- *Acts 20: 28 Take heed therefore unto yourselves, and to all the flock, over the which the **Holy Ghost** hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

On this one, scripture must be compared to scripture in other places. We ask ourselves, is it the Holy Ghost which made the apostles of Jesus overseers of the Flock or is it Jesus? Notice

- *John 21: 15-17: So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16: He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17: He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*
- *Matthew 26: 28 For this is my blood of the new testament, which is shed for many for the remission of sins.*

From the above, you find that its Christ who has made us overseers of the flock and he is the one who shed his blood. But why is the Spirit used instead? Because Christ is ministering in heaven and the Holy Spirit is His representing on the earth, so anything that happens on the earth is overseen by the Holy Spirit, the Spirit of Christ, which is the Spirit of the Father which in turn is eternal Spirit cause the Father is eternal.

It set forth conditions for receiving the Holy Spirit: The spirit is given to those who "walk therein", "repent and be baptized" "given to them that obey him", to them that ask. Therefore, it presupposes that those who do not meet these conditions do not have the Holy Spirit.

*"In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. THE SPIRIT WAS NOT THEN GIVEN IN POWER BECAUSE JESUS WAS NOT YET GLORIFIED. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding and fashioning of the Spirit, and THEY WILL KNOW WHAT HIS ETERNAL FULLNESS MEANS." {RH February 7, 1957, par. 2}*

*"During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner, BUT NEVER IN ITS FULLNESS. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. HE CLAIMED THE GIFT OF THE SPIRIT, that He might POUR IT upon His people." — (E.G. White, AA, p.37)*

We cannot read the above and then conclude that the spirit given in the OT is different from the one given in NT, friends, deity does not evolve. What the quotes above mean is that the people had not come to full knowledge of truth and so they couldn't possess something in its fullness that they didn't understand.

Lest I be accused of saying the same spirit in the plant is the same spirit in the converted heart, I'll like to say this: in a sense, it is the same Spirit of God but in the plant context we are talking about an energy or Law of nature holding everything together. In the conscience of a converted man, the Spirit is that mysterious spiritual divine power possessing and bringing the distinct personality of the Father and the Son but the unconverted man doesn't have the Spirit in the conscience since the Father and the Son are unwelcomed visitor still at the door of the heart knocking, God does not dwell in a sinner, it's the enemy that dwells there.

What do we mean by personality on a basic level? It's the personal identity, the character of an individual, the very soul his of life, having individuality of features. It is the same Spirit however I don't believe our conscience is being worked by an energy.

I would say it's more of an influence. So yes same Spirit, but different functions just like there are different gifts but same Spirit. God is not recreating our mind the exact same way He creates a tree. The tree has no choice but to appear; an energy is doing something. Our mind has a choice to reject the influence from taking hold of us. This is the same spirit power but working on different levels or doing a different work. God is using divine power to create things. In us He is using spiritual influence to create a new heart in us; same divine power yet functioning differently according to what is being worked on.

*Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. **But God does not live in the sinner.***

**The Word declares that He abides only in the hearts of those who love Him and do righteousness.** God does not abide in the heart of the sinner; it is the enemy who abides there. {1SAT 343.1}

## Angels and the Holy Spirit – The Unbroken Conduit

This study wouldn't be complete without looking at the role the angels play in the ministering of the spirit.

- Revelation 1: 1 The Revelation of **Jesus Christ**, which **God** gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his **angel** unto his servant **John**:
- Zechariah 4: 2: And said unto me, What seest thou? And I said, I have looked, and behold a **candlestick** all of gold, with a bowl upon the top of it, and his **seven lamps** thereon, and **seven pipes** to the seven lamps, which are upon the top thereof 3: And **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof. 4: So I answered and spake to the angel that talked with me, saying, What are these, my lord? 5: Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6: Then he answered and spake unto me, saying, This is the **word of the LORD** unto Zerubbabel, saying, **Not by might, nor by power, but by my spirit**, saith the LORD of hosts. 11: Then answered I, and said unto him, What are these **two olive trees** upon the right side of the **candlestick** and upon the left side thereof? 12: And I answered again, and said unto him, What be these **two olive branches** which through the **two golden pipes** empty the **golden oil** out of themselves? 13: And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14: Then said he, These are the **two anointed ones, that stand by the LORD** of the whole earth.

This particular chapter of Zechariah is interesting to read. We have

1. Two olive trees
2. A candlestick with a bowl
3. Seven lamps
4. Seven pipes to the lamp
5. Two olive branches
6. Golden oil
7. Two anointed ones

From the **two olive trees**, the **golden oil** was emptied through **golden pipes** into the **bowl of the candlestick** and thence into the **golden lamps** that gave **light to the sanctuary**. So from the **holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service.** The mission of the **two anointed ones is to communicate light and power to God's people.** It is to receive blessing for us that they stand in God's presence. As the **olive trees empty themselves into the golden pipes, so the heavenly messengers seek to communicate all that they receive from God. The whole heavenly treasure awaits our demand and reception; and as we receive the blessing, we in our turn are to impart it.** Thus it is that the holy lamps are fed, and the church becomes a light bearer in the world. {TM 510.1}

"Then answered I, and said unto him, What are these **two olive-trees** upon the right side of the **candlestick** and upon the left side thereof? And I answered again, and said unto him, what be these **two olive-branches** which through the **two golden pipes** empty the golden oil out of themselves? and he answered me and said, **These are the two anointed ones, that stand by the Lord of the whole earth.**" **The anointed ones standing by the Lord of the whole earth have the position once given to Satan as covering cherub. By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth.**—RH July 20, 1897. {TA 150.2, 3}

There are **many who are laborers together with God whom we do not discern**. The hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and **exert a saving influence in working in different lines to win souls to Christ...** Read and study the fourth chapter of Zechariah. **The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil** God's ministers are to be constantly supplied, that they, in turn, may impart it to church. **"Not by might, nor by power, but by My Spirit,** saith the Lord of hosts." **God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness.** It is of the utmost importance that **ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong** as a vindication of their course.-- Review and Herald, December 22, 1904. {TM 188.1,2}

Concerning the **two witnesses** the prophet declares further: "These are the **two olive trees, and the two candlesticks standing before the God of the earth.**" **"Thy word," said the psalmist, "is a lamp unto my feet, and a light unto my path."** Revelation 11: 4; Psalm 119: 105. **The two witnesses represent the Scriptures of the Old and the New Testament.** Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy. {GC 267.1}

I will not go into details on the interpretation of these things since this is a sanctuary language and its ministration which every bible student understands save for non-Adventists maybe. In summary it can be said that the oil is from the olive trees, to the branches, to the pipes, to the candlesticks supplying the oil to the bowls for the lamps to burn. As we shall see below, it's the spirit of God via angels and messages send to the whole earth through his ministers.

In Rev 7 the angels says to hold until "WE have sealed the servants of our God in their foreheads. We see from scripture the seal of God is the Spirit:

- *Ephesians 1: 13: In whom ye also trusted, after that ye heard the **word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,***

- *Ephesians 4: 30: And grieve not the **holy Spirit of God**, whereby ye are **sealed** unto the day of redemption.*
- *2Corinthians 1: 22: Who hath also **sealed us**, and **given the earnest of the Spirit** in our hearts.*
- *Romans 8: 9: But ye are not in the flesh, **but in the Spirit**, if so be that the **Spirit of God** dwell in you. Now if any man have not the **Spirit of Christ**, he is none of his.*

So the angels are ministering the Holy Spirit to us:

- *Hebrews 1: 7: And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*
- *Psalms 104: 4: Who maketh his angels spirits; his ministers a flaming fire:*
- *Hebrews 1: 14: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Further reading that don't need elaboration or commentaries:

**The angels of God are ever passing from earth to heaven, and from heaven to earth.** The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. **And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us.** {DA 143.1}

Christ will be with these humble workers. **The angels of heaven will cooperate with them in their self-sacrificing efforts. By the power of the Holy Spirit Jesus will move upon hearts.** God will work miracles in the conversion of sinners. Men and women will be gathered into church fellowship. Meeting houses will be built, and institutions of learning established. {MR311 36.2}

"And, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." This Ethiopian was a man of good standing and of wide influence. God saw that when converted he would give others the light he had received and would exert a **strong influence in favor of the gospel. Angels of God were attending this seeker for light, and he was being drawn to the Saviour. By the ministration of the Holy Spirit** the Lord brought him into touch with one who could lead him to the light. {AA 107.3}

When God pointed out to Philip his work, the disciple did not say, as many are saying today, "God does not mean that. I will not be too confident, or I shall make a mistake." Philip that day learned a lesson of conformity to God's will which was worth everything to him. He learned that every soul is precious in the sight of God, **and that angels will bring to the appointed agencies light for those who are in need of it.** The heavenly angels do not undertake the work of preaching the gospel. **Through the ministration**

**of angels God sends light to His people**, and through His people this light is to be given to the world. **The Holy Spirit will guide and instruct men and women** if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received. {BEcho, December 10, 1900 par. 12}

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. **So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path.** "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4: 6. {COL 408.1}

I am afraid we have altogether too cheap and common ideas. "Behold the heaven of heavens cannot contain Thee." Let not any one venture to limit the power of the Holy One of Israel. There are conjectures and questions in regard to God's work. Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground. **Yes, angels are the ministers of God upon the earth, doing His will.** {3MR 207.4}

**Angels are helping in this work to restore** the fallen and bring them back to the One who has given His life to redeem them, and **the Holy Spirit is co-operating with the ministry of human agencies to arouse the moral powers by working on the heart,** reproving of sin, of righteousness, and of judgment. {6T 260.1}

We have an Advocate pleading in our behalf. **The Holy Ghost is continually engaged in beholding our course of action.** We need now keen perception, that by our own practical godliness the truth may be made to appear truth as it is in Jesus. **The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with the heaven above. These angel messengers are observing all our course of action.** They are ready to help all in their weakness, guarding all from moral and physical danger according to the providence of God. **And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations,** there is joy in heaven; the Lord Himself rejoices with singing. {1SM 96.2}

**Ministry of Holy Angels.--We need to understand better than we do the mission of the angels.** It would be well to remember that every true child of God **has the co-operation of heavenly beings. Invisible armies of light and power attend** the meek and lowly ones who believe and claim the promises of God. **Cherubim and seraphim, and angels that excel in strength, stand at God's right hand, "All ministering spirits, sent forth to minister** for them who shall be heirs of salvation."--The Acts of the Apostles, p. 154. (1911) {CM 110.1}

Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. He

shows His followers the conflicts they must meet; He reveals the character and plan of the battle. He lays open before them the perils they must encounter, the self-denial that will be required. He desires them to count the cost, that they may not be taken unawares by the enemy. Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Ephesians 6: 12, R. V. They are to contend with supernatural forces, but they are assured of supernatural help. **All the intelligences of heaven are in this army. And more than angels** are in the ranks. **The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle.** Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. **The power of Omnipotence is enlisted** in behalf of those who trust in God. {DA 352.2}

When the **truth in its simplicity is lived** in every place, then God will **work through His angels as He worked on the day of Pentecost, and hearts will be changed** so decidedly that there will be a manifestation of the influence of genuine truth, as is represented in the **descent of the Holy Spirit.** {ML 58.6}

The time is not far off now when men will want a much closer relation to Christ, a much closer union with **His Holy Spirit,** than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to **receive the Holy Spirit.** When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim "Be careful, do not go to extremes." **When the angels of heaven come among us, and work through human agents,** there will be solid, substantial **conversions,** after the order of the **conversions after the day of Pentecost.** {2SM 57.2}

All heaven is interested in your salvation, and **angels of God are waiting to do for you what they did for the early disciples on the day of Pentecost.** Do your duty to your children, and for those who are ignorant of the truth. **Carry out the teachings of the Word in your homes.** You must stand in harmony with the God of heaven if you would **lay hold of divine power.** Humanity may reach divinity through faith in Christ. Then humanity can reach out to humanity, imparting the hope of the gospel to souls who are perishing out of Christ.--Ms. 75, 1909, pp. 4-6. ("Labor for the Unconverted," October 18, 1909.) {10MR 112.2}

**Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart** of the human agent and draw him to Christ. . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}

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}

A **measure of the Spirit** is given to every man to profit withal. **Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent,** and draw him to Christ, who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. **The Holy Spirit is given to be a helper, so that the human agent may cooperate with the divine intelligences; and it is its province to draw the soul, but never to force obedience. Christ is ready to impart all heavenly influences.** He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. **The Lord has fulness of grace to bestow on every one that will receive the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service,** and will mold and fashion the human agent according to the divine Pattern, in proportion as the human agent shall earnestly desire the transformation. {YI, July 5, 1894 par. 5}

Before the work is closed up and the sealing of God's people is finished, **we shall receive the outpouring of the Spirit of God. Angels from heaven will be in our midst.** {Mar 212.2}

After the **outpouring of the Holy Spirit,** thousands were converted. **Angels of God that excel in strength, clothed with the brightness of heaven, came to the help of the church, and swept back the forces of Satan.** The work of the Holy Spirit was not limited to apostolic days; it is not confined to any church, large or small: the field of his ministrations is the world. "He will convince the world of sin, and of righteousness, and of judgment." **But the instrumentalities through which the Holy Spirit works are the members of Christ's body, those who believe in his name. It is through these light-bearers that the gospel** is to be carried to all the nations of the earth. {RH, January 20, 1891 par. 8}

Brethren suffice for now on this study. I will like you to think of the literal part of God that lives in angels that they give to us when commissioned by God or the literal part of God that lives in his word when we receive the oil in his messages both written, and breathed on us.

## The Impartation of Peace / [True Rest of the Spirit]

John 14: 27: [The Spirit], I leave with you, my [spirit] I give unto you: not as the world giveth, give I unto you. Let not your heart [not be without the comforter], neither let it be afraid.

*Abiding peace, **true rest of spirit, has but one Source.** It was of this that Christ spoke when He said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11: 28. "Peace I leave with you, **My peace I give unto you: not as the world giveth, give I unto you.**" John 14: 27. **This peace is not something that He gives apart from Himself. It is in Christ, and we can receive it only by receiving Him.** {MH 247.1}*

The nation of Israel for almost 500 years had been without the comforter, they had been under slavery of the Roman yoke and the recreant priests and now the comforter came but Peter realized this was He whose words had the comforter and whoever had him had the seal of promise, the seal redemption [Ephesians 1: 13].

And this is the promise that he hath promised us, even eternal life. And this is the record, that God hath given to us eternal life, and this life is in his Son. These things are written unto us that believe on the name of the Son of God; that we may know that we have eternal life, and that we may believe on the name of the Son of God. He that hath the Son hath life; and he that hath not the Son of God hath not life. Having the son of God is having his Spirit for we cannot have the literal body of Christ in us. Notice:

[The news spread swiftly that by His own confession Jesus of Nazareth was not the Messiah. And thus in Galilee the current of popular feeling was turned against Him, as, the year before, it had been in Judea. Alas for Israel! They rejected their Saviour, because they longed for a conqueror who would give them temporal power. They wanted the meat which perishes, and not that which endures unto everlasting life. {DA 393.1}]

[With a yearning heart, Jesus saw those who had been His disciples departing from Him, the Life and the Light of men. The consciousness that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected, filled Him with sorrow that was inexpressible. It was such developments as these that made Him a man of sorrows, and acquainted with grief. {DA 393.2}]

[Without attempting to hinder those who were leaving Him, Jesus turned to the twelve and said, "Will ye also go away?" {DA 393.3}]

[Peter replied by asking, "Lord, to whom shall we go?" **"Thou hast the words of eternal life,"** he added. "And we believe and are sure that Thou art that Christ, the Son of the living God." {DA 393.4}]

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

["To whom shall we go?" The teachers of Israel were slaves to formalism. The Pharisees and Sadducees were in constant contention. **To leave Jesus was to fall among sticklers for rites and ceremonies, and ambitious men who sought their own glory.** The disciples had found more peace and joy since they had accepted Christ than in all their previous lives. How could they go back to those who had scorned and persecuted the Friend of sinners? They had long been looking for the Messiah; now He had come, and they could not turn from His presence to those who were hunting His life, and had persecuted them for becoming His followers. {DA 393.5}}

["To whom shall we go?" Not from the teaching of Christ, His lessons of love and mercy, to the darkness of unbelief, the wickedness of the world. While the Saviour was forsaken by many who had witnessed His wonderful works, Peter expressed the faith of the disciples,--"Thou art that Christ." The very thought of losing this anchor of their souls filled them with fear and pain. To be destitute of a Saviour was to be adrift on a dark and stormy sea. {DA 393.6}}

In typology, since 1888 when the Lord wanted to pour his Spirit and it was rejected, we have been beaten by the world and the traditions recreant priests. **[The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them,** saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. {1888 696.1}}. But, [To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. **And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless.**" {Ms24-1898}. ["If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upraideth not; and it shall be given him. But let him ask in faith, nothing wavering." "And whatsoever we ask, we receive of him because we keep his commandments and do those things that are pleasing in his sight." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children keep yourselves from idols." The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the spirit from another. **We want the Holy Spirit, which is Jesus Christ.** If we commune with God, we shall have strength and grace and efficiency. {Lt66-1894}}

So repent ye therefore, and be converted, that your sins may be blotted out [ON THE DAY OF ATONEMENT], when the times of refreshing [LATTER RAIN] shall come from the presence of the Lord; And he shall send Jesus Christ [AS THE COMFORTER], which before was preached unto you: Whom the heaven must receive until the times of restitution of all things [SECOND COMING], which God hath spoken by the mouth of all his holy prophets since the world began.

Jesus says if I go I will come back to you for I am with you till the end. His literal first coming must be preceded with his first spiritual coming through Elijah, John the Baptist work of reformation in preparing the hearts. His second literal coming must also be preceded by his

second spiritual coming through the third Elijah. [In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. **As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's Second Advent** (SW March 21, 1905)].

Since the Day of Atonement began, Jesus Christ has been amongst us as the comforter unbeknown by many for people of today like the children of Israel from Egypt have been used to symbols and visible things and can't comprehend the spiritual things; [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.** {RC 129.2}].

This is the blindness that has engulfed Christendom today hindering the reception of spiritual second coming of Christ to prepare them for the literal second coming. But for the people who are now allowing the scales to fall from their eyes, they are receiving Christ in their hearts in preparation to receiving him in the clouds of the air.

The manifestation of Revelation 18 and the glory that accompanies it is to be seen amongst us as a people but what will bring about such state; [I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. **Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.** {EW 54.2}]

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the **Holy Spirit** to them that ask him? [Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, **"My Father, give us Thy Spirit."** Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to

the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. {EW 55, 56}

- Abiding peace, **true rest of spirit, has but one Source.** It was of this that Christ spoke when He said, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11: 28. "Peace I leave with you, **My peace I give unto you: not as the world giveth, give I unto you.**" John 14: 27. **This peace is not something that He gives apart from Himself. It is in Christ, and we can receive it only by receiving Him.** {MH 247.1}
- Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed, before they can claim His blessing. But they may claim the blessing of God even now. **They must have His grace, the Spirit of Christ,** to help their infirmities, or they cannot resist evil. Jesus loves to have us come to Him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. {SC 52.2}
- Eternal life is for all who eat the flesh and drink the blood of the Son of God—**living by every word that proceeds out of His mouth.** Those who do this will gain a clear understanding of what it means to be one with Christ. UL 73.4
- **The Word of God contains our life insurance policy.** To eat the flesh and drink the blood of the Son of God **means to study the Word and to carry that Word into the life in obedience to all its precepts.** Those who thus partake of the Son of God become **partakers of the divine nature, one with Christ.** They breathe a holy atmosphere, in which only the soul can truly live. **They carry in their lives an assurance of the holy principles received from the Word—their lives are worked by the power of the Holy Spirit, and they have an earnest of the immortality that will be theirs through the death and resurrection of Christ.** Should the earthly body decay, the principles of their faith sustain them, for they are partakers of the divine nature. Because Christ was raised from the dead, they grasp the pledge of their resurrection, and eternal life is their reward. UL 78.4 Read in context
- Jesus said to His disciples: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever [not a profession of the truth, not a form of godliness, but]: 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." **"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.** Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and

said unto him, **If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him. He that loveth Me not keepeth not My sayings.**" 5T 432.1

- "You have the word of the living God, and for the asking you may have the gift of the Holy Spirit to make that word a power to those who believe and obey. The Holy Spirit's work is to guide into all truth. **When you depend on the word of the living God with heart and mind and soul, the channel of communication will be unobstructed.** Deep, earnest study of the word under the guidance of the Holy Spirit will give you fresh manna, and **the same Spirit will make its use effectual.** The exertion made by the youth to discipline the mind for high and holy aspirations will be rewarded. Those who make persevering efforts in this direction, putting the mind to the task of comprehending God's word, are prepared to be laborers together with God. 6T 163.1
- Remember that however great the wisdom man may appear to have, if Christ does not abide in his soul, **if he is not controlled by the principles of the Word of God, he will guide your feet into false paths.** However great the capabilities and talents entrusted to man, unless he is breathed upon by the Lord Jesus, unless the life-giving current of Christ's love circulates through his soul, unless he receives nourishment from Christ as the branches of the vine receive sap from the parent stock, he is not to be trusted as a safe guide in spiritual things. **If man misuses his wisdom, as did the one once a covering cherub in the heavenly courts, and places his judgment as supreme, be afraid of him, and turn from him to the living God.** .AUCR chapter 46
- **Christ's words are the bread of life. As the disciples ate the words of Christ, their understanding was quickened....** In their comprehension of these teachings they stepped from the obscurity of dawn to the radiance of noonday. FH 80.6 So will it be with us as we study God's Word. **Our minds will be quickened and our understanding enlarged. Those who receive and assimilate this Word, making it a part of every act, of every attribute of character, grow strong in the strength of God. It gives vigor to the soul, perfecting the experience, and bringing joys that abide forever.** - Signs of the Times, April 4, 1906. FH 80.7

We cannot receive from another, for if we do that then we shall not develop the character of the one we are waiting for. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty [TRUE PEACE].

### **How we get possessed by either God or Satan [Demon Possession vs Holy Spirit Possession]**

#### **Mark 9: 17-29 ESV**

And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute. And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long

am I to bear with you? Bring him to me." And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has this been happening to him?" And he said, "From childhood. ...

**James 4: 7 ESV**

Submit yourselves therefore to God. Resist the devil, and he will flee from you.

**1 Peter 5: 8 ESV**

Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.

**Matthew 12: 43-45 ESV**

"When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, but finds none. Then it says, 'I will return to my house from which I came.' And when it comes, it finds the house empty, swept, and put in order. Then it goes and brings with it seven other spirits more evil than itself, and they enter and dwell there, and the last state of that person is worse than the first. So also will it be with this evil generation."

**1 John 4: 4 ESV**

***Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world.***

**Mark 5: 1-20 ESV**

They came to the other side of the sea, to the country of the Gerasenes. And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. He lived among the tombs. And no one could bind him anymore, not even with a chain, for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. ...

**Acts 16: 16-18 ESV**

As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by fortune-telling. She followed Paul and us, crying out, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she kept doing for many days. Paul, having become greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out that very hour.

**Ephesians 6: 10-18 ESV**

Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, ...

**Luke 10: 17-20 ESV**

The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!" And he said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

**Matthew 17: 14-20 ESV**

And when they came to the crowd, a man came up to him and, kneeling before him, said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water. And I brought him to your disciples, and they could not heal him." And Jesus answered, "O faithless and twisted generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked the demon, and it came out of him, and the boy was healed instantly. ...

**Luke 11: 14 ESV**

Now he was casting out a demon that was mute. When the demon had gone out, the mute man spoke, and the people marveled.

**John 8: 44 ESV**

You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has ***nothing to do with the truth***, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

**Luke 11: 24 ESV**

"When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.'

**Mark 6: 7 ESV**

And he called the twelve and began to send them out two by two, and gave them authority over the unclean spirits.

**2 Corinthians 11: 3-4 ESV**

But I am afraid that as the serpent ***deceived*** Eve by his cunning, your thoughts will be led astray from a sincere and pure devotion to Christ. For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.

**Luke 13: 11 ESV**

And there was a woman who had had a ***disabling spirit*** for eighteen years. She was bent over and could not fully straighten herself.

**Matthew 15: 22-28 ESV**

And behold, a Canaanite woman from that region came out and was crying, "Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is

crying out after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not right to take the children's bread and throw it to the dogs." ...

**Matthew 8: 28 ESV**

And when he came to the other side, to the country of the Gadarenes, two demon-possessed men met him, coming out of the tombs, so fierce that no one could pass that way.

**Daniel 10: 13 ESV**

The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia,

*[Daniel 10: 12, 13 quoted.] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia was **controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord.** Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, **giving right counsel against evil counsel.** Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success (Letter 201, 1899).*

*An Invisible Struggle.--We have before us in the Word of God instances of heavenly agencies **working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds.** No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times. Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. . . . Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. **Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces. . . . I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels.** Do not indulge in fanciful speculations. **The written Word is our only safety.** We must pray as did Daniel, that we may be guarded by heavenly intelligences. **As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation.** Pray, my*

*brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity (Letter 201, 1899).*

**Revelation 12: 9 ESV**

And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, **the deceiver of the whole world**—he was thrown down to the earth, and his angels were thrown down with him.

**1 John 4: 1 ESV**

Beloved, **do not believe every spirit**, but **test the spirits to see whether they are from God**, for many false prophets have gone out into the world.

**Ephesians 1: 13 ESV**

**In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit,**

**Luke 4: 33-36 ESV**

And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, "Ha! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God." But Jesus rebuked him, saying, "Be silent and come out of him!" And when the demon had thrown him down in their midst, he came out of him, having done him no harm. And they were all amazed and said to one another, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"

**Revelation 16: 14 ESV**

For they are demonic spirits, performing signs, who go abroad to the kings of the whole world, to assemble them for battle on the great day of God the Almighty.

**Luke 8: 28 ESV**

When he saw Jesus, he cried out and fell down before him and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me."

**Matthew 8: 16 ESV**

That evening they brought to him many who were **oppressed by demons**, and he cast out the spirits with a word and healed all who were sick.

**Mark 1: 32**

When evening came, after the sun had set, they began bringing to Him all who were ill and those who were demon-possessed.

**Mark 1: 23-26**

Just then there was a man in their synagogue with an unclean spirit; and he cried out, saying, "What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are--the Holy One of God!" And Jesus rebuked him, saying, "Be quiet, and come out of him!"

**2 Corinthians 12: 7**

Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a **messenger of Satan to torment me**--to keep me from exalting myself!

**Paul was not possessed by demon at this point but was tormented by the devil, there is no difference though**

**1 Samuel 18: 9-10**

Saul looked at David with suspicion from that day on. Now it came about on the next day that an **evil spirit from God came mightily upon Saul, and he raved in the midst of the house**, while David was playing the harp with his hand, as usual; and a spear was in Saul's hand.

**Matthew 12: 22**

Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed him, so that the mute man spoke and saw.

**Luke 22: 3**

And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve.

**Acts 5: 16**

Also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits, and they were all being healed.

**Acts 19: 13-16**

But also some of the Jewish exorcists, who went from place to place, attempted to name over those who had the evil spirits the name of the Lord Jesus, saying, "I adjure you by Jesus whom Paul preaches." Seven sons of one Sceva, a Jewish chief priest, were doing this. And the evil spirit answered and said to them, "I recognize Jesus, and I know about Paul, but who are you?"

**James 4: 7**

**Submit yourselves therefore to God. Resist the devil, and he will flee from you.**

**Matthew 10: 1**

And when he had called unto [him] his twelve disciples, he gave them power [against] unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

I would like us to consider something about demon possession, it would be a catalyst of knowing also how we are possessed by the spirit of God and how angels work too.

Over the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control. He who stilled the tempest and calmed the troubled sea **SPOKE PEACE TO MINDS DISTRACTED AND OVERBORNE BY SATAN.** {MH 91.1}

In the Saviour's presence he was roused to long for freedom, but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the **EVIL SPIRIT PUT WORDS INTO HIS MOUTH**, and he cried out in an agony of fear. The demoniac partially comprehended that

he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, **ANOTHER'S WILL HELD HIM, ANOTHER'S WORDS FOUND UTTERANCE THROUGH HIM.** {MH 91.5}

Satan cannot **READ OUR THOUGHTS, BUT HE CAN SEE OUR ACTIONS, HEAR OUR WORDS;** and from his long knowledge of the human family, he can **SHAPE** his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. **OH, THAT WE MIGHT CONTROL OUR WORDS AND ACTIONS!** How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.--Review and Herald, February 27, 1913. {MYP 328.1}

There are multitudes today as truly **UNDER THE POWER OF EVIL SPIRITS AS WAS THE DEMONIAK OF CAPERNAUM.** All who willfully **DEPART FROM GOD'S COMMANDMENTS ARE PLACING THEMSELVES UNDER THE CONTROL OF SATAN.** Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself **CONTROLLED BY A WILL STRONGER THAN HIS OWN. HE CANNOT ESCAPE ITS MYSTERIOUS POWER.** Secret sin or master passion may hold him a captive as helpless as was the demoniak of Capernaum. {MH 92.3}

It is expressly stated that Satan works in the children of disobedience, **NOT MERELY HAVING ACCESS TO THEIR MINDS, but WORKING THROUGH THEIR INFLUENCE, CONSCIOUS AND UNCONSCIOUS,** to draw others into the same disobedience. **IF EVIL ANGELS HAVE SUCH POWER OVER THE CHILDREN OF MEN IN THEIR DISOBEDIENCE, HOW MUCH GREATER POWER THE GOOD ANGELS HAVE OVER THOSE WHO ARE STRIVING TO BE OBEDIENT.** When we put our trust in Jesus Christ, working obedience unto righteousness, **ANGELS OF GOD WORK IN OUR HEARTS UNTO RIGHTEOUSNESS.** It is due to the guardianship and working of the angels of God for your wife that she has not apostatized. Heavenly angels have guarded her. Now it is time that you took your position beside her as a houseband, to bind up your children, yourself, and your wife in solemn covenant with God, **TO OBEDIENCE UNTO OBEDIENCE.** {Lt116-1899}

By **INDOLENCE,** not only the moral strength is weakened, and the impulse of passion increased, but **SATAN'S ANGELS TAKE POSSESSION OF THE WHOLE CITADEL OF THE MIND, AND COMPEL CONSCIENCE** to surrender to vile passion. (ApM, p. 19)

If permitted, the **EVIL ANGELS WILL WORK THE MINDS** of men until they have no mind or will of their own. (MS 64, 1904; in 1MCP, p. 24)

Either the evil angels or the angels of God are controlling the minds of men. Our minds are **GIVEN TO THE CONTROL OF GOD OR TO THE CONTROL OF THE POWERS OF DARKNESS;** and it will be well for us to inquire where we are standing today --whether under the bloodstained banner of Prince Emmanuel or under the black banner of the powers of darkness. (MS 1, 1890; in 6BC, p. 1120)

Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. **THE SENSES, THE NERVES, THE PASSIONS, THE ORGANS OF MEN, WERE WORKED BY SUPERNATURAL AGENCIES IN THE INDULGENCE** of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold! (DA, p. 36)

**"THE SPIRIT OF EVIL WAS UPON SAUL.** He felt that his doom had been sealed by the solemn message of his rejection from the throne of Israel. **HIS DEPARTURE FROM THE PLAIN REQUIREMENTS OF GOD WAS BRINGING ITS SURE RESULTS. He did not turn, and repent, and humble his heart before God, BUT OPENED IT TO RECEIVE EVERY SUGGESTION OF THE ENEMY. HE LISTENED TO EVERY FALSE WITNESS, EAGERLY RECEIVING ANYTHING THAT WAS DETRIMENTAL** to the character of David, hoping that he might find an excuse **FOR MANIFESTING HIS INCREASING ENVY AND HATRED** of him who had been anointed to the throne of Israel. **EVERY RUMOR WAS CREDITED, NO MATTER HOW INCONSISTENT AND IRRECONCILABLE** it was with the former character and custom of David. Every evidence that the protecting care of God was over David **SEEMED TO IMBITTER AND DEEPEN HIS ONE ENGROSSING AND DETERMINED PURPOSE.** The failure to accomplish his own designs appeared in marked contrast to the success of the fugitive in eluding his search, but it only made the determination of the king the more unrelenting and firm. He was not careful to conceal his designs toward David, nor scrupulous as to what means should be employed in accomplishing his purpose. **IT WAS NOT THE MAN DAVID, WHO HAD DONE HIM NO HARM, AGAINST WHOM THE KING WAS CONTENDING. HE WAS IN CONTROVERSY WITH THE KING OF HEAVEN; for WHEN SATAN IS PERMITTED TO CONTROL THE MIND THAT WILL NOT BE RULED BY JEHOVAH, HE WILL LEAD IT ACCORDING TO HIS WILL, UNTIL THE MAN WHO IS THUS IN HIS POWER BECOMES AN EFFICIENT AGENT TO CARRY OUT HIS DESIGNS.** So bitter is the enmity of the great originator of sin against the purposes of God, so terrible is his power for evil, that **WHEN MEN DISCONNECT FROM GOD, SATAN INFLUENCES THEM, AND THEIR MINDS ARE BROUGHT MORE AND MORE INTO SUBJECTION, UNTIL THEY CAST OFF THE FEAR OF GOD, AND THE RESPECT OF MEN, AND BECOME BOLD AND AVOWED ENEMIES OF GOD AND OF HIS PEOPLE.** What an example was Saul giving to the subjects of his kingdom in his desperate, unprovoked persecution of David! What a record he was making to be placed upon the pages of history for future generations! He sought to turn the full tide of the power of his kingdom into the channel of his own hatred in hunting down an innocent man. All this had a demoralizing influence upon Israel. And while Saul was giving loose reign to his passion, Satan was weaving a snare to compass his ruin, and the ruin of his kingdom. While the king and his councilors were planning for the capture of David, the affairs of the nation were being mismanaged and neglected. **WHILE IMAGINARY FOES WERE CONSTANTLY PRESENTED BEFORE THE MINDS OF THE PEOPLE,** the real enemies were strengthening themselves without arousing suspicion or alarm. **BY FOLLOWING THE DICTATES OF SATAN,** Saul was himself hastening the very result which, with unsanctified ability, he was endeavoring to avert. **THE COUNSEL OF THE LORD HAD BEEN DISREGARDED AGAIN AND AGAIN BY THE REBELLIOUS KING, and the LORD HAD GIVEN HIM UP TO THE FOLLY OF HIS OWN WISDOM. The INFLUENCES OF THE SPIRIT** of God would have restrained him from the course of evil which he had chosen, that eventually worked out his ruin. God hates all sin, and **WHEN MAN PERSISTENTLY REFUSES ALL THE COUNSEL**

**OF HEAVEN, HE IS LEFT TO THE DECEPTIONS OF THE ENEMY, TO BE DRAWN AWAY OF HIS OWN LUSTS, AND ENTICED** (ST Sept. 7, 1888).

How Satan exults when he is **ENABLED** to set the soul into a white heat of anger! **A GLANCE, A GESTURE, AN INTONATION, MAY BE SEIZED UPON AND USED, AS THE ARROW OF SATAN,** to wound and poison the heart that is open to receive it. If the **SPIRIT OF CHRIST POSSESSES US WHOLLY,** and we have been transformed by His grace, **THERE WILL BE NO DISPOSITION TO SPEAK EVIL, OR TO BEAR REPORTS FREIGHTED WITH FALSEHOOD.** The falsifier, the accuser of the brethren, is a chosen agent of the great deceiver. Ahimelech was not present on this occasion to vindicate himself, and to state the facts as they existed; but Doeg cared not for this. **LIKE SATAN HIS FATHER, HE READ THE MIND OF SAUL, and IMPROVED THE OPPORTUNITY OF INCREASING THE MISERY of the king BY THE WORDS OF HIS MISCHIEVOUS TONGUE, WHICH WAS SET ON FIRE OF HELL. HE STIRRED UP THE VERY WORST PASSIONS OF THE HUMAN HEART** (ST Sept. 21, 1888). {2BC 1020.2} The word "by" there is the key for unlocking the whole quote.

### What's the evil spirit?

It would be answered "are they not fallen angels exercising their powers over fallen men...."

Truth something of sort but not necessarily, someone can tell you, you are having an evil spirit it doesn't always mean you have a fallen angel, what do they mean?

Satan has control over your mind, emotions, thoughts and ideas.....The thoughts, lead to habit formation and character formation which may be reason why they through your mind can control the physical body

And this is true. So the biggest question is how was Satan possessed with evil spirit, and where did come from? Was Satan possessed by evil in the very first instance in heaven?

Yes he was possessed but there was no evil spirit, only what was entertained was vanity, envy, jealous and lies. This made Satan a being with an evil spirit

What is my point?! How do we get possessed? Satan exercising his will through us

Hence

John 8: 31-51

<sup>31</sup> To the Jews who had believed him, Jesus said, "If you hold to my **TEACHING**, you are really my disciples. <sup>32</sup> Then you will know the truth, and the **TRUTH WILL SET YOU FREE.**" <sup>33</sup> They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?" <sup>34</sup> Jesus replied, "Very truly I tell you, everyone who sins is a slave to sin. <sup>35</sup> Now a slave has no permanent place in the family, but a son belongs to it forever. <sup>36</sup> So if the Son sets you free, you will be free indeed. <sup>37</sup> I know that you are Abraham's descendants. Yet you are looking for a way to kill me, because you have no room for my word. <sup>38</sup> I am telling you what I have seen in the Father's presence, **AND YOU ARE DOING**

**WHAT YOU HAVE HEARD FROM YOUR FATHER.**<sup>[a]</sup> 39 "Abraham is our father," they answered. "If you were Abraham's children," said Jesus, "then you would<sup>[b]</sup> **DO WHAT ABRAHAM DID.** 40 As it is, you are looking for a way to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. 41 You are **DOING THE WORKS OF YOUR OWN FATHER.**" "We are not illegitimate children," they protested. "The only Father we have is God himself." 42 Jesus said to them, "If God were your Father, you would love me, for I have come here from God. I have not come on my own; God sent me. 43 **WHY IS MY LANGUAGE NOT CLEAR TO YOU? Because you are unable to hear what I say.** 44 **YOU BELONG TO YOUR FATHER, THE DEVIL, AND YOU WANT TO CARRY OUT YOUR FATHER'S DESIRES.** He was a murderer from the beginning, **NOT HOLDING TO THE TRUTH, FOR THERE IS NO TRUTH IN HIM. WHEN HE LIES, HE SPEAKS HIS NATIVE LANGUAGE, FOR HE IS A LIAR AND THE FATHER OF LIES.** 45 Yet because I tell the truth, you do not believe me! 46 Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me? 47 Whoever belongs to God hears what God says. The reason you do not hear is that you do not belong to God." 48 The Jews answered him, "Aren't we right in saying that **YOU ARE A SAMARITAN AND DEMON-POSSESSED?**" 49 "I am not possessed by a demon," said Jesus, "but I honor my Father and you dishonor me. 50 **I AM NOT SEEKING GLORY FOR MYSELF; BUT THERE IS ONE WHO SEEKS IT,** and he is the judge. 51 Very truly I tell you, **WHOEVER OBEYS MY WORD WILL NEVER SEE DEATH.**"

Again a question I may ask, did Satan possess the good angels and they fell in heaven?

He communicated his mind and ideas, they accepted them and so possessed the evil spirit and became channels of the same.... So appeared Satan to Eve and did the same thing

Revelation 12: 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth:

Isaiah 9: 15: The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.

The devil never entered them, he lied to them and they accepted the lies and became fallen, evil angels and evil spirits.

He used lies to persuade them. Yes, he didn't enter them yet possessed their minds with lies. The conversation with Eve too, the devil through the medium of the serpent was outside Eve yet Eve sinned. She accepted to carry the will of another not her will, this is demon possession

1Kings22: 6-25:

6 Then the king of Israel gathered the **PROPHETS [THAT'S THE SPEAKERS ON BEHALF OF ANOTHER PERSON OR SEERS]** together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. 7: And Jehoshaphat said, Is there not here a prophet of the LORD besides [SPEAKER OF GOD/HE WHO IS INSPIRED OF GOD], that we might enquire of him? 8: And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. 9: Then the king of

Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. 10: And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. 11: And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. 12: And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand. 13: And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, **THE WORDS OF THE PROPHETS DECLARE GOOD** unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and **SPEAK THAT WHICH IS GOOD. [FOR GOOD OR BAD WORDS HAVE AN EFFECT UPON THE MIND.** 14: And Micaiah said, **AS THE LORD LIVETH, WHAT THE LORD SAITH UNTO ME, THAT WILL I SPEAK. [I WILL EXERCISE THE WILL OF GOD, WHAT I SHALL HEAR IS WHAT I SHALL SPEAK** - Joh: 3: 34: For he whom God hath sent speaketh the words of God, Joh: 8: 38: I speak that which I have seen with my Father, Joh: 8: 28: but as my Father hath taught me, I speak these things. Joh: 12: 49: For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak., 50: And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak., Joh: 13: 18: I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.]. 15: So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. **[THIS WAS THE WORDS OF SATAN SPOKEN THROUGH FALSE PROPHETS]** 16: And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that **WHICH IS TRUE IN THE NAME OF THE LORD?** 17: And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: **AND THE LORD SAID,** These have no master: let them return every man to his house in peace. 18: And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would **PROPHECY NO GOOD CONCERNING ME,** but evil? 19: And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20: And the LORD said, WHO SHALL PERSUADE Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. 21: And there came **FORTH A SPIRIT [AN EVIL ANGEL],** and stood before the LORD, and said, I will persuade him. 22: And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be **A LYING SPIRIT IN THE MOUTH OF ALL HIS PROPHETS.** And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 23: Now therefore, behold, the **LORD HATH PUT A LYING SPIRIT IN THE MOUTH OF ALL THESE THY PROPHETS,** and the LORD hath spoken evil concerning thee. 24: But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, **WHICH WAY WENT THE SPIRIT OF THE LORD FROM ME TO SPEAK UNTO THEE? [HE FORGETS THAT MICAIAH HAS SAID ABOVE THAT HE WAS CARRIED IN THE PRESENCE OF GOD AND WITNESSED THE CONVERSATION AND HE WAS JUST REPORTING.**

And so here we have a possession of the spirit or a lying spirit and by what means, **PUTTING THEIR WORDS ON THE MOUTH OF THOSE WHO WOULD NOT HOLD TO TRUTH**

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging him to cast himself down from the dizzy height, the unsleeping malice that hunted him from place to place, inspiring the hearts of priests and people to reject his love, and at the last to cry, "Crucify him! crucify him!"—all this excited the amazement and indignation of the universe. {GC88 501.1} It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, his compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror. {GC88 501.2}

The same hatred that PROMPTED the cry, "Crucify Him! crucify Him!" the same hatred that led to the persecution of the disciples, still **WORKS** in the children of disobedience. T{AA 84.3}

This conflict was opened upon the Son of God. He was afflicted, He was despised and rejected, a man of sorrows and acquainted with grief. The Majesty of heaven had to leave the scene of His labor again and again because of Satan's bruising His heel, and finally Satan's malignity reached its utmost power when Satan **INSPIRED and CONTROLLED the MINDS** of wicked men to crucify Him. . . . {CTr 248.5}

And now another scene passed before him. He had been shown the work of Satan in leading the Jews to reject Christ, while they professed to honor His Father's law. He now saw the Christian world under a similar deception in professing to accept Christ while they rejected God's law. He had heard from the priests and elders the frenzied cry, "Away with Him!" "Crucify Him, crucify Him!" and now he heard from professedly Christian teachers the cry, "Away with the law!" {PP 476.2}

### **Observe**

If you would see what man will do when he rejects the **INFLUENCE OF THE GRACE OF GOD**, look to that scene in the judgment hall, when the infuriated mob, headed by Jewish priests and elders, clamored for the life of the Son of God. See the divine Sufferer standing by the side of Barabbas, and Pilate asking which he should release unto them. The hoarse **cry [THIS SHOULD BE SATAN]**, swelled by hundreds of passionate, Satan-inspired voices, is, "Away with this man, and release unto us Barabbas" (Luke 23: 18)! And when Pilate asked what was to be done with Jesus they cried, "Crucify him, crucify him" (Luke 23: 21)! {2SM 129.3}

Again he asked the question, "Why, what evil hath de done?" and again they cried out, "Crucify him!" Once more Pilate expostulated with them against putting to death one against whom

they could prove nothing. Again, to conciliate them, he proposed to chastise him and let him go. It was not enough that the Saviour of the world, faint with weariness and covered with wounds, must be subjected to the shameful humiliation of such a trial; but his sacred flesh must be bruised and mangled to gratify the satanic fury of the priests and rulers. Satan, with his hellish army had gained POSSESSION of them. {3SP 142.3}

Men were imbued with a SATANIC SPIRIT at the time when they decided that they would have Barabbas, a thief and murderer, in preference to the Son of God. The **DEMONIAC POWER TRIUMPHED OVER HUMANITY; LEGIONS OF EVIL ANGELS TOOK ENTIRE CONTROL OF MEN, AND IN ANSWER TO PILATE'S QUESTION AS TO WHOM HE SHOULD RELEASE UNTO THEM, THEY SHRIEKED OUT**, "Away with this man, and release unto us Barabbas." When Pilate spoke again to them concerning Jesus, **THE HOARSE CRY WAS RAISED**, "Crucify him, crucify him." Through **YIELDING TO DEMONIAC AGENCIES**, men were led to take their stand on the side of the great apostate. Unfallen worlds looked upon the scene with amazement, unable to comprehend the degradation that sin had wrought. **LEGIONS OF EVIL ANGELS CONTROLLED** the priests and rulers, and **GAVE VOICE TO THE SUGGESTIONS OF SATAN** in persuading and tempting the people by **FALSEHOODS** and bribes to reject the Son of God, and to **CHOOSE** a robber and murderer in his stead. They appealed to the very worst passions of the unregenerate heart, and stirred up the worst elements of human nature by the most unjust accusations and representations. What a scene was this for God to look upon, for seraphim and cherubim to behold! The only begotten Son of God, the Majesty of heaven, the King of glory, was mocked, insulted, taunted, rejected, and crucified by those whom he came to save, who had given themselves to the control of Satan. {RH, April 14, 1896 par. 8}

The world's Redeemer knows all about the warfare that must be waged between good and evil. He has felt the malice of Satan to a greater extent than have any of his followers. As Saul refused the words of a priest and took the testimony of a sinner, so the statements of false witnesses were received against Jesus, and his own testimony was thrust aside. When Jesus was presented by Pilate to the people, and Barabbas was presented with him, and the ruler asked, "Whether of the twain will ye that I release unto you?" the multitude, under the control of Satan, cried out like madmen, "Away with this man, and release unto us Barabbas"! "Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands." And the demon-like cry arose, "Crucify him, crucify him!" This was the man in whom no fault was found when he was brought to trial; and yet a robber and a murderer was preferred before him. {ST, September 21, 1888 par. 10}

**THE HOARSE CRY WAS RAISED BY MEN WHO WERE INSPIRED BY SATAN**, "Crucify Him, crucify Him!" - {19MR 277.2}

They were possessed at the cross, in fact from the quotations you can deduce that it was Satan who first said and instigated the words "Crucify him" and then the mob just repeated the chant not knowing where it came from. This is my take

**God also possess us by his words, please note these statements**

God will do great things for those who will **OPEN THE HEART TO HIS WORD AND LET IT TAKE POSSESSION OF THE SOUL TEMPLE.** (CT, p. 396)

When His **WORDS OF INSTRUCTION HAVE BEEN RECEIVED, AND HAVE TAKEN POSSESSION OF US, JESUS IS TO US AN ABIDING PRESENCE, CONTROLLING OUR THOUGHTS AND IDEAS AND ACTIONS.** (TM, p. 389)

Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the word of Him who liveth and abideth forever. **IT IS A LIVING, ANIMATING PRINCIPLE, THAT TAKES POSSESSION OF MIND, HEART, MOTIVES, AND THE ENTIRE MAN.** (TM, p. 421)

When the word of God take **POSSESSION** of the minds of teachers, then they are fitted to deal with the education of others. (GCB, April 24, 1901)

**ALL WHO SEARCH THE INSPIRED WORD FOR THEMSELVES WILL GAIN A KNOWLEDGE OF A PERSONAL, ABIDING SAVIOUR;** and their Christian experience will not depend upon feeling, but upon the word of the living God. "The words I speak unto you," said Jesus, "they are spirit, and they are life." **AND THE MORE ONE STUDIES THE WORD OF GOD, THE MORE THAT WORD TAKES POSSESSION OF HIS MIND,** and he sees deeper and deeper into the divine purpose. (RH, August 4, 1896)

It is through the transforming influence of divine grace on human hearts that the **power of the word of truth is revealed.** The truth, proclaimed in regions where it has not yet been heard, makes an impression on hearts. It seems to have greater power to transform character than when presented to those who are familiar with its office work. Truth has little power on the hearts of those who walk contrary to it when by so doing they can gain advantage for themselves,--those who, while claiming to receive it, follow a course opposed to its principles. Such ones admit that they believe the truth, but they give no evidence that they are sanctified by the truth. The places in which it has never been proclaimed are the best places in which to work. The truth is to take possession of the will of those who have never before heard it. They will see the sinfulness of sin, and their repentance will be thorough and sincere. The Lord will work upon hearts that in the past have not often been appealed to, hearts that heretofore have not seen the enormity of sin. (SW, August 25, 1903)

**The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live "by every word that proceedeth out of the mouth of God."** Matthew 4: 4. {DA 390.3}

We use the term "demons" because it is the language of the Scriptures; to conform to the language and the facts of the Bible we keep up the distinction between the devil, or Satan, and the demons, the fallen angels, who are **\*under his control.\*** {1891 JHW, ATNM 86.1}

Those who were possessed with demons acted strangely. Sometimes they were exceeding fierce (Matt. 8: 28); no man could bind them, no, not with chains; they dwelt among the tombs (Mark 5: 3, 4); they would cry out and cut themselves (verse 5); they would throw themselves into the fire and into the water (Matt. 17: 15); they knew Jesus and cried out that he was the Son of God (Luke 8: 28, etc.). It is expressly said that these persons were possessed with demons; that the demons had entered into them. **\*And it is manifest that the devil had in some way gained possession, or control, of these persons, so that he and his angels acted through them, and made them act just as he pleased. All their actions were attributed directly to the devil, or to demons, and not to themselves.\*** Mark 9: 17-26. {1891 JHW, ATNM 86.2}

**\*It is well known that there is such a thing as mesmerism, or hypnotism, by which one person of strong nerves and a strong will can so control another of weaker nerves and will as to gain entire possession of him, body and mind. Then the mesmerizer can put his own thoughts into the mind of his victim, and make him speak and act just as he pleases. In short, the person so mesmerized becomes the passive agent, or medium, of the person who has mesmerized him.\*** {1891 JHW, ATNM 87.1}

And so it is with persons possessed with demons. **\*They have allowed Satan to mesmerize them until he has gained complete control over them, mind and body. Then he and the demons use them as mediums through whom to speak and act.\*** {1891 JHW, ATNM 87.2}

Modern Spiritualism, the work of spirit mediums, is nothing more nor less than this. **\*The spirits magnetize the mediums, and thus gain control of their organs, and then speak through them.\*** {1891 JHW, ATNM 87.3}

Judge Edmonds, a noted believer in Spiritualism, speaking of a manifestation through Dr. Dexter, medium, said: - {1891 JHW, ATNM 87.4}

"It was conducted throughout with unusual, and, indeed, unknown violence. He [the spirit] took entire possession of the doctor, not merely his arm." Professor Brittan, another Spiritualist, says: - {1891 JHW, ATNM 87.5}

"We may further add, in this connection, that the trance mediums for spirit intercourse are equally irresponsible. Many of them are totally unable to resist the powers which come to them from the invisible and unknown realms."-Telegraph's Answer to Mahan, p. 10. {1891 JHW, ATNM 88.1}

In many cases the spirits treat their mediums just as they did those possessed in the days of Jesus. Here is an example given by Dr. Gridly. Of a medium he says: - {1891 JHW, ATNM 88.2}

**\*"These spirits would pinch and pound him, twitch him up and throw him down, yell and blaspheme. They forbade his eating, to the very point of starvation. He was a perfect skeleton; they compelled him to walk day and night, with intermissions, to be sure, as**

**their avowed object was to torment him as much and as long as possible.**\*\* - Astounding Facts from the Spirit World, pp. 253, 254. {1891 JHW, ATNM 88.3}

Compare this with Luke 8: 26-30, and it will be seen that the possessions are identical in nature. There is not a particle of difference between the Satanic possessions in the days of Christ and the spirit control of the present time. **\*When once the demons got control of them, the persons possessed had no power to free themselves from their influence. But Jesus had power over these spirits, and He gave the same power to His disciples, through faith in His name. And at the present time, the mediums become helpless in the hands of the demons. But they can get no control over those who resist them steadfast in the faith of Jesus Christ.\*** 1 Peter 5: 8, 9; James 4: 7, 8; Eph. 6: 10, 11. {1891 JHW, ATNM 88.4}

**\*Spiritualists themselves assure us that each medium has an attendant spirit, which appears at every call, and can personate any for whom inquiry is made. This gives opportunity for any amount of deception, and it is identical with the doctrine of familiar spirits, so often mentioned in the Scriptures.\*** But consulting familiar spirits was strictly forbidden, the Lord declaring that it was an abomination to Him. The spirits are demons of darkness, and consulting them leads away from God and from His revealed truth. {1891 JHW, ATNM 89.1}

**\*Through the preaching of the gospel, Satan and his angels are cast out from the minds of men. Through faith in the Word preached, men are enabled to gain the victory, and the devil loses his hold upon them. So he will eventually lose his power over all who continue to believe. His kingdom totters and falls before the presentation of sanctified truth.** {Lt119-1905}

I have ever read the following quote but never looked at it keenly to see how it reconciles with the Bible without forcing it into it. After looking at it in one of my devotions, the difficulty was removed and saw how it continues to be contradiction to say some literal part of God dwells in man or anything

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a **TEMPLE FOR THE INDWELLING** of the Creator. Because of sin, humanity ceased to be a temple for God. {DA 161.1}

1Co: 3: 16: Know ye not that ye are the temple of God, and that the **SPIRIT OF GOD DWELLETH IN YOU?**

Hebrew 10: 5: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a **BODY HAST THOU PREPARED ME:**

Hebrews 9: 14: How much more shall the blood of Christ, **WHO THROUGH THE ETERNAL SPIRIT** offered himself without spot to God, purge your conscience from dead works to serve the living God?

Galatians 4: 6: And because ye are sons, **God hath sent forth the Spirit of his Son** into your hearts, crying, Abba, Father.

Romans 8: 15: **For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption**, whereby we cry, Abba, Father. 16: The Spirit itself beareth witness with our spirit, that we are the children of God:

1Peter 1: 11: Searching what, or what manner of time **the Spirit of Christ** which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

### **Accepting God's Channels**

You see, in God's divine plan, angels play a part in being the eyes of God and manifesting his power in all places in accordance with his will [A measure of the Spirit is given to every man to profit withal. **Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ.** {YI, July 5, 1894 par. 5}]. Also human beings acts this part [Those who are in connection with God **are channels for the power of the Holy Spirit.**.... {Lt54-1894}] [When God pointed out to Philip his work, the disciple did not say, as many are saying today, "God does not mean that. I will not be too confident, or I shall make a mistake." **Philip that day learned a lesson of conformity to God's will which was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring to the appointed agencies light for those who are in need of it.** The heavenly angels do not undertake the work of preaching the gospel. **Through the ministration of angels God sends light to His people, and through His people this light is to be given to the world.** The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided by placing themselves in positions where they can communicate the light received. {BEcho, December 10, 1900 par. 12}] [**Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent and draw him to Christ.** . . . But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that man may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. {TMK 57.2}]. So sure to say that angel's or the word are the Holy Spirit would fall short of the totality of what the Holy Spirit is. **But the danger is to go in the other direction and deny that angels and the Word are channels of the Holy Spirit, and when acting as such they are bringing the spirit of God to us. My understanding is that this is a manifestation of the Holy Spirit. Henceforth Jesus said "the words I speak to you are spirit".**

Angels are called **Ministering spirits**, they are **holy** also. Therefore my conclusion is that when we are receiving the spirit **through angels or the Word**, then they (the instruments) are that very thing themselves **qualitatively**. [These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things. **THEIR PURE AND HOLY SPIRITS** cannot remain in the company where Jesus' presence is not desired and encouraged, and his absence not marked. For this reason great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. **The divine rays of light emanating from Jesus** are not with them, cheering them with their loving, **elevating influence**. They are enshrouded in gloom, because their careless, **irreverent spirit** has separated Jesus from their company, and driven the **heavenly ministering angels from them.** {1Red 31.1} . **That doesn't imply that they are the source of the spirit or the totality of the spirit, but**

**they are spirit.** So obviously with this, we understand, **to decouple the spirit from the instrument is to leave people with the notion that we believe in disembodied spirits.**

Just to clarify a little further, **I wouldn't say that "angels are the Holy Spirit" or "the Word is the holy spirit" because I don't think that would in totality be correct obviously.** However **I wouldn't make an effort to separate the Holy spirit from God's angels or his word either,** this in my opinion is an **overcompensation that would open the door for disembodied spirits and some form of pantheism at that point.** Jesus said the words that I speak to you are spirit and life, he didn't say the words are a channel of the spirit. **Based on my understanding of the ministration of God's spirit (Zechariah 4) I think it's wrong to make efforts to separate the spirit from the channel, because when operating as such they are so interrelated that they cannot be separated.** By refusing to acknowledge the channels God has appointed to commune with us and to be benefited by them, **men are preparing to be ministered to by evil angels and to miss a higher education from angels.** [Human agencies are the hands of heavenly instrumentalities, **for heavenly angels employ human hands in practical ministry.** Human agencies as hand helpers are to work out the knowledge and use the facilities of heavenly beings. **By uniting with these powers that are omnipotent, we are benefited by their higher education and experience.** Thus as we become partakers of the divine nature, and separate selfishness from our lives, **special talents for helping one another are granted us. This is heaven's way of administering saving power.** {6T 456.3}

"**JESUS** will not be found in the company of those who are careless of **HIS PRESENCE**, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. **JESUS** shuns the company of such, so also do the **ANGELS** who do his commands. These heavenly **MESSENGERS** are not attracted to the crowd where minds are diverted from heavenly things. These **PURE and HOLY SPIRITS** cannot remain in the company where **JESUS'** presence is not desired and encouraged, and his absence not marked. For this reason, great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. The divine rays of light emanating **FROM JESUS** are not with them, cheering them with their loving, elevating influence. They are enshrouded in gloom, because **THEIR** careless, irreverent **SPIRIT** has separated JESUS from their company, and driven the ministering **ANGELS** from them." [2SP 37.1]

### On MH 97.2

Let's leave aside the word "physically" for a moment. Perhaps people could reflect on this. Do angels/demons have bodily forms as part of their being? Do people envision a demon bodily entering into a human, or pigs? If not, does a demon have the ability to have an out-of-body experience and leave their own body and enter into another? If this questions can be answered then we can hit the ground with a solid foundation and build a structure that cannot fall?

The idea that a person can be possessed by demons is a very misunderstood one. The Greek word that is usually translated to something like "were possessed by demons" can also be translated as "exercised by demons."

Possessed with devils, <daimonizomai>

### G1139

δαμονίζομαι

daimonizomai

dahee-mon-id'-zom-ahee

Middle voice from G1142; to *be exercised by a daemon*: - have a (be vexed with, be possessed with) devil (-s).

**Total KJV occurrences: 13**

In Christianity it has come to be understood that a person has a demon living inside them. I think however that the Bible authors probably meant to convey the idea that a person is under the influence or controlled by a fallen angel as inspiration will make it clear.

Let's have a look at the story of the demoniac, Jesus and the herd of swine. When Jesus and the disciples were out on that lake that night, I'm sure the demons that were in control of the demoniac knew **\*exactly\*** who was headed their way. I bet they were starting to formulate their plans on how to react when the Son of God turned up.

When the demoniac was still approaching Jesus, they already launch into their defence strategy. They begged that Jesus doesn't torment him (them). They of course knew that that wasn't what Jesus was there to do but it was an attempt to distract Him. It also would have served the purpose of intimidating the disciples.

Jesus doesn't enter into any conversation with them, and tells them to leave. Jesus follows with a question, "What is your name?" Jesus doesn't react to that answer....maybe He didn't have a chance to because the next thing he (they) say is, "Please don't send us to the abyss, but rather into the herd of swine." Pause for a minute, is there a literal place called abyss that the devil could have been send at that time? This should tell you this is more than just a foreground story going on. I would like to suggest that the idea that the abyss/bottomless pit being a literal place where demonic spirits are kept is an idea that goes hand-in-hand with Catholic & Protestant theology on the state of the dead. As far as I can tell, the agenda of demons at this point was a multi-deception to everyone who was there too.

Jesus doesn't enter into controversy with them, or correct them of this error of abyss. He knows they are just playing mind games because **that's all they know to do**. This request was premeditated. They knew the demoniac was seeking to be free from their influence, and they have **NO POWER** to go against a **PERSON'S WILL**. **But, they also knew that if they could make it appear to the LOCAL COMMUNITY THAT JESUS WAS RESPONSIBLE FOR THE LOSS OF THEIR LIVESTOCK THEY COULD DESTROY JESUS' ABILITY TO MINISTER TO EVERYONE IN THAT REGION**. So, they made do with Plan B and headed for the pigs. Being "disembodied" obviously wasn't a concern, or else they'd have stayed in the pigs and been the meanest pigs ever! : ).

Jesus answer and what happens is interesting: Matthew 8:32 And he said unto them, Go. And when they were come out, **THEY WENT INTO THE HERD** of swine: and, behold, the whole herd of swine **RAN VIOLENTLY DOWN** a steep place into the sea, and **PERISHED IN THE**

**WATERS.** Consider the case, if they entered in the heard and the heard drowned, couldn't it be possible they drown too unless they are protected by God or at what point did they again leave the heard? After the heard died? Remember during the flood how Satan and his angels were preserved by God {PP 99.3}? Is this also what happened here or do we take the greek word daimonizomai which means **to exercise power over**?

So, the flip side of the coin is...."Christ in you, the hope of glory." Again, **it doesn't happen in violation of our will and decision making process. It involves our beliefs, and the word of God and being exercised upon by good angels and it is intrinsically vital for us to enter into the experience.** "Be renewed in the spirit of your mind, that you put on the new man which after God is created in righteousness and true holiness." Eph 4: 23. "Washed by the water of the word...." [**Heavenly angels are acquainted with our words and actions, and even with the thoughts and intents of the heart.** You, dear brother, fear that the truth will cost you too much, but this is one of Satan's suggestions. Let it take all that you possess, and it does not cost too much; the value received, if rightly estimated, is an eternal weight of glory. How little is required of us! How small the sacrifice that we can make in comparison with that which our divine Lord made for us! And yet a spirit of murmuring comes over you because of the cost of everlasting life. You, as well as others of your brethren at ----, have had severe conflicts with the great adversary of souls. **You have several times nearly yielded the conflict, but the influence of your wife and eldest daughter has prevailed. These members of your family would obey the truth with the whole heart could they have your influence to sustain them.** {1T 544.2}. A measure of the Spirit is given to every man to profit withal. **Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ, who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan.** But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that the human agent may cooperate with the divine intelligences; and it is its province to draw the soul, but never to force obedience. **Christ is ready to impart all heavenly influences.** He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. The Lord has fulness of grace to bestow on every one that will receive the heavenly gift. **The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine Pattern, in proportion as the human agent shall earnestly desire the transformation.** {YI, July 5, 1894 par. 5}

This also leads to the question of why just **"casting out demons" from people who are under the influence of demonic beings isn't always successful.** But that is another topic...

In our fallen state, human minds seem to be particularly open to demonic suggestion, and every rejection of truth makes a person more able to be controlled this way. **The entry point that demons have to a person's mind can give them liberty to do things through that person that may appear to be against their will.** Instead of using the word "possessed" I would regard "harrassed" or "manipulated" or "controlled" to be more accurate. Take an example of Saul and the Bible saying the evil spirit from the Lord possessed him **"THE SPIRIT OF EVIL WAS UPON SAUL.** He felt that his doom had been sealed by the solemn message of his rejection from the

throne of Israel. **HIS DEPARTURE FROM THE PLAIN REQUIREMENTS OF GOD WAS BRINGING ITS SURE RESULTS.** He did not turn, and repent, and humble his heart before God, **BUT OPENED IT TO RECEIVE EVERY SUGGESTION OF THE ENEMY. HE LISTENED TO EVERY FALSE WITNESS, EAGERLY RECEIVING ANYTHING THAT WAS DETRIMENTAL** to the character of David, hoping that he might find an excuse **FOR MANIFESTING HIS INCREASING ENVY AND HATRED** of him who had been anointed to the throne of Israel. **EVERY RUMOR WAS CREDITED, NO MATTER HOW INCONSISTENT AND IRRECONCILABLE** it was with the former character and custom of David. Every evidence that the protecting care of God was over David **SEEMED TO IMBITTER AND DEEPEN HIS ONE ENGROSSING AND DETERMINED PURPOSE.** The failure to accomplish his own designs appeared in marked contrast to the success of the fugitive in eluding his search, but it only made the determination of the king the more unrelenting and firm. He was not careful to conceal his designs toward David, nor scrupulous as to what means should be employed in accomplishing his purpose. **IT WAS NOT THE MAN DAVID, WHO HAD DONE HIM NO HARM, AGAINST WHOM THE KING WAS CONTENDING. HE WAS IN CONTROVERSY WITH THE KING OF HEAVEN; for WHEN SATAN IS PERMITTED TO CONTROL THE MIND THAT WILL NOT BE RULED BY JEHOVAH, HE WILL LEAD IT ACCORDING TO HIS WILL, UNTIL THE MAN WHO IS THUS IN HIS POWER BECOMES AN EFFICIENT AGENT TO CARRY OUT HIS DESIGNS.** So bitter is the enmity of the great originator of sin against the purposes of God, so terrible is his power for evil, that **WHEN MEN DISCONNECT FROM GOD, SATAN INFLUENCES THEM, AND THEIR MINDS ARE BROUGHT MORE AND MORE INTO SUBJECTION, UNTIL THEY CAST OFF THE FEAR OF GOD, AND THE RESPECT OF MEN, AND BECOME BOLD AND AVOWED ENEMIES OF GOD AND OF HIS PEOPLE.** What an example was Saul giving to the subjects of his kingdom in his desperate, unprovoked persecution of David! What a record he was making to be placed upon the pages of history for future generations! He sought to turn the full tide of the power of his kingdom into the channel of his own hatred in hunting down an innocent man. All this had a demoralizing influence upon Israel. And while Saul was giving loose reign to his passion, Satan was weaving a snare to compass his ruin, and the ruin of his kingdom. While the king and his councilors were planning for the capture of David, the affairs of the nation were being mismanaged and neglected. **WHILE IMAGINARY FOES WERE CONSTANTLY PRESENTED BEFORE THE MINDS OF THE PEOPLE,** the real enemies were strengthening themselves without arousing suspicion or alarm. **BY FOLLOWING THE DICTATES OF SATAN,** Saul was himself hastening the very result which, with unsanctified ability, he was endeavoring to avert. **THE COUNSEL OF THE LORD HAD BEEN DISREGARDED AGAIN AND AGAIN BY THE REBELLIOUS KING, and the LORD HAD GIVEN HIM UP TO THE FOLLY OF HIS OWN WISDOM.** The **INFLUENCES OF THE SPIRIT** of God would have restrained him from the course of evil which he had chosen, that eventually worked out his ruin. God hates all sin, and **WHEN MAN PERSISTENTLY REFUSES ALL THE COUNSEL OF HEAVEN, HE IS LEFT TO THE DECEPTIONS OF THE ENEMY, TO BE DRAWN AWAY OF HIS OWN LUSTS, AND ENTICED** (ST Sept. 7, 1888). How Satan exults when he is **ENABLED** to set the soul into a white heat of anger! **A GLANCE, A GESTURE, AN INTONATION, MAY BE SEIZED UPON AND USED, AS THE ARROW OF SATAN,** to wound and poison the heart that is open to receive it. If the **SPIRIT OF CHRIST POSSESSES US WHOLLY,** and we have been transformed by His grace, **THERE WILL BE NO DISPOSITION TO SPEAK EVIL, OR TO BEAR REPORTS FREIGHTED WITH FALSEHOOD.** The falsifier, the accuser of the brethren, is a chosen agent of the great deceiver. Ahimelech was not present on this occasion to vindicate himself, and to state the facts as they existed; but Doeg cared not for this. **LIKE SATAN HIS FATHER, HE READ THE MIND OF SAUL,**

**and IMPROVED THE OPPORTUNITY OF INCREASING THE MISERY of the king BY THE WORDS OF HIS MISCHIEVOUS TONGUE, WHICH WAS SET ON FIRE OF HELL. HE STIRRED UP THE VERY WORST PASSIONS OF THE HUMAN HEART** (ST Sept. 21, 1888). {2BC 1020.2}

The word "by" there is the key for unlocking the whole quote.

Think about Peter when he scolded Jesus for saying He would be arrested, tortured and put to death by the Pharisees. Jesus turned and said to Peter. **"Get behind me, Satan."** Satan **"entered/possessed"** Peter and made him say that, however by which means? Inasmuch as Peter was still **entertaining a vision of Jesus becoming the new King of Israel, and entertaining ideas of where he would fit into this new order, (false beliefs) Satan had opportunity to encourage Peter to express his [Satan's words] to discourage Jesus.**

So on the issue of MH 97.2 you have just to go back to page 91 and get the whole context

Over the winds and the waves, and over men possessed of demons, Christ showed that He had absolute control. He who stilled the tempest and calmed the troubled sea **SPOKE PEACE TO MINDS DISTRACTED AND OVERBORNE BY SATAN.** {MH 91.1}

In the Saviour's presence he was roused to long for freedom, but the demon resisted the power of Christ. When the man tried to appeal to Jesus for help, the **EVIL SPIRIT PUT WORDS INTO HIS MOUTH,** and he cried out in an agony of fear. The demoniac partially comprehended that he was in the presence of One who could set him free; but when he tried to come within reach of that mighty hand, **ANOTHER'S WILL HELD HIM, ANOTHER'S WORDS FOUND UTTERANCE THROUGH HIM.** {MH 91.5}

There are multitudes today as truly **UNDER THE POWER OF EVIL SPIRITS AS WAS THE DEMONIAIC OF CAPERNAUM.** All who willfully **DEPART FROM GOD'S COMMANDMENTS ARE PLACING THEMSELVES UNDER THE CONTROL OF SATAN.** Many a man tampers with evil, thinking that he can break away at pleasure; but he is lured on and on, until he finds himself **CONTROLLED BY A WILL STRONGER THAN HIS OWN. HE CANNOT ESCAPE ITS MYSTERIOUS POWER.** Secret sin or master passion may hold him a captive as helpless as was the demoniac of Capernaum. {MH 92.3}

### **Further observation**

Satan cannot **READ OUR THOUGHTS, BUT HE CAN SEE OUR ACTIONS, HEAR OUR WORDS;** and from his long knowledge of the human family, he can **SHAPE** his temptations to take advantage of our weak points of character. And how often do we let him into the secret of how he may obtain the victory over us. **OH, THAT WE MIGHT CONTROL OUR WORDS AND ACTIONS!** How strong we would become if our words were of such an order that we would not be ashamed to meet the record of them in the day of judgment. How different will they appear in the day of God from what they seem when we utter them.--Review and Herald, February 27, 1913. {MYP 328.1}

It is expressly stated that Satan works in the children of disobedience, **NOT MERELY HAVING ACCESS TO THEIR MINDS, but WORKING THROUGH THEIR INFLUENCE, CONSCIOUS AND UNCONSCIOUS,** to draw others into the same disobedience. **IF EVIL ANGELS HAVE SUCH**

**POWER OVER THE CHILDREN OF MEN IN THEIR DISOBEDIENCE, HOW MUCH GREATER POWER THE GOOD ANGELS HAVE OVER THOSE WHO ARE STRIVING TO BE OBEDIENT.**

When we put our trust in Jesus Christ, working obedience unto righteousness, **ANGELS OF GOD WORK IN OUR HEARTS UNTO RIGHTEOUSNESS.** It is due to the guardianship and working of the angels of God for your wife that she has not apostatized. Heavenly angels have guarded her. Now it is time that you took your position beside her as a houseband, to bind up your children, yourself, and your wife in solemn covenant with God, **TO OBEDIENCE UNTO OBEDIENCE.** {Lt116-1899}

If permitted, the **EVIL ANGELS WILL WORK THE MINDS** of men until they have **NO MIND OR WILL OF THEIR OWN.** (MS 64, 1904; in 1MCP, p. 24)

## VIEWS

1. The **INDWELLING** of God is the Holy Spirit
2. Sin marred the plan and Christ incarnates and a body is prepared to restore that plan
3. Through that eternal spirit **"THE INDWELLING OF GOD"** Christ overcomes sin
4. Now the Father sends that **"INDWELLING"** with the perfection of His Son called the Spirit of the Son as a Third Person of the Godhead to overcome sin to rejoin humanity with divinity.
5. Adam was originally son of God because of that **"INDWELLING"** but lost it now we are made sons again by adoption
6. When the spirit is in our heart it testifies as it testified in the Old Testament hence the reason Christ says the spirit will testify. The Spirit testifies through us, we are the channel.

## HENCE

- *"Does not God say he fills immensity of space? **We answer, No.** Psalms 139: 7, 8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, etc. **God by his Spirit may fill heaven and earth, etc. Some confound God with his Spirit, which makes confusion.** Psalms 11: 4. The **Lord is in his holy temple,** the Lord's throne is in heaven: his eyes behold, etc. Habakkuk 2: 20; Psalms 102: 19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1Peter 3: 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, etc. Psalms 80: 1. Give ear, O Shepherd of Israel, thou that ledest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Psalms 99: 1; Isaiah 37: 16.*
- 
- *John 14: 2. In my Father's house are many mansions. I go to prepare a place for you. Revelation 21: 2-5; Hebrews 11: 6. For he that cometh to God must believe that he is, etc. This testimony we deem highly important at this time, to know that there is a God. We have no doubt that if our eyes could be opened in vision, or see as angels see, we should see **God in heaven sitting on his throne, and is present to all that exists, however distant from him in his creation.** {March 7, 1854 JWe, ARSH 50.10}*

People confound the Shekinah Glory with God.

To say that God dwells in anything is to confound God with his Spirit. To say there is God the Holy Spirit is even worse because it's to deny Spirit of God dwells in humanity or you end up with **TWO SPIRITS IN US**.

### **Reflections on Omnipresence**

One point has to be made clear from the onset; God's omniscience, omnipotence and omnipresence cannot be limited to creatures, if you say that created beings sustains his attributes and without them he is incapable of exercising them, then the creatures must be more powerful than him for without them it means he didn't have these attributes or he is helpless.

There are also three things that should be accepted by a basic Bible reader and a PhD holder because they are clear and Biblical, yea five which are acceptable to me

1. *Angels are fellow servants and should never be worshipped – Revelation 22:9*
2. *Light comes to us through the Word, Angels, Servants and Holy Spirit – Psalms 119:105, Daniel 9:21-23, Acts 8:26-35, Matthew 16:17-18*
3. *The Holy Spirit is not a conscious intelligent disembodied entity walking around but the omnipresence of God – Psalms 139:7*
4. *The word is not "THE" Holy Spirit per se but the mechanism which cannot be disconnected with the holy spirit - John 6:63, Ephesians 1:13*
5. *Angels are holy spirits, ministering spirits and not "THE" Holy Spirit - Hebrews 1:7, 14.*

### **God Inhabith Eternity**

- *Isaiah 57:15: For thus saith the high and lofty One that **INHABITETH ETERNITY**, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*
- *"Where two or three are gathered together in My name, there am I in the midst of them." Where Christ is even among the humble few, this is Christ's church, FOR THE PRESENCE of the high and holy One who **INHABITETH ETERNITY** can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides; let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. **THE GLORY OF GOD HAS PENETRATED THE PRISON WALLS**, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God. All things shall work together for good to those who love God. "This is the love of God, that ye keep His commandments." They that will be doers of the Word are building securely, and the tempest and storm of persecution will not shake their foundation, because their souls are rooted to the eternal rock. {Lt108-1886}*

What is to inhabit?

Inhabit - Wikipedia

Inhabit means **TO LIVE IN, RESIDE IN, and OCCUPY OR POPULATE SOME PLACE**

This is conclusively to be present at that place. Is God present in 2020. The answer is NO, he is physically present in heaven today not even in tomorrow and on the other side YES for we are told he inhabiteth eternity whether it be past or future. How is he present in the future? The quote below will answer "HE SEES". **SO GOD INHABITETH ETERNITY BY HIS KNOWLEDGE.** This is the case of omnipresence made possible by omniscience.

- *God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it." {1861 JW, PERGO 3.5}*

John 8:57: Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58: Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM.

- **I AM MEANS AN ETERNAL PRESENCE;** the past, present, and future **ARE ALIKE** with God. **HE SEES** the most remote events of past history, and the far distant future with as clear a vision as we do those things which are **TRANSPIRING DAILY.....CHRIST WAS USING THE GREAT NAME OF GOD THAT WAS GIVEN TO MOSES TO EXPRESS THE IDEA OF THE ETERNAL PRESENCE.** {Lt119-1895}

In Revelation 1:8, the purpose of using **"FROM HIM WHICH IS, AND WHICH WAS, AND WHICH IS TO COME"** is to retell he **is EVERLASTING EMBRACING ALL DURATION, PAST, PRESENT.** No expression could more strikingly denote eternity than this. He now exists; he has existed in the past; he will exist in the future. There is an evident allusion here to the name **JEHOVAH**, the name by which the true God is appropriately designated in the Scriptures. That name seems to have been adopted because it denotes **EXISTENCE**, or being and as denoting simply one who **EXISTS**; and has reference merely to the fact of existence. Such a word would not be inappropriately paraphrased by the phrase **"WHO IS, AND WHO WAS, AND WHO IS TO COME,"** or **WHO IS TO BE**; and there can be no doubt that John referred to him here as being himself the **ETERNAL AND UNCREATED EXISTENCE.** The name carries the **OMNIPOTENCE, OMNISCIENCE AND OMNIPRESENCE** that is the attribute of the Father. The words **"WHICH IS, AND WHICH WAS, AND WHICH IS TO COME"** are an exposition of the meaning of the Hebrew word **JEHOVAH** [Exodus 6:3]. A wonderful transliteration of the great name JEHOVAH: he was of **OLD, HE IS NOW, HE COMETH; that is, WILL BE FOREVER.** This is a title the son inherited from the Father.

The reason why **"HE WHICH IS TO COME"** is used, instead of **"HE THAT SHALL BE,"** is because the grand theme of Revelation is the Lord's coming [Revelation 1:7]. Verse 4 is repeated in verse 8 and can be pointed to Jesus as a revelation of **WHO HE IS; HE WAS FROM ETERNITY; HE IS NOW; AND HE SHALL BE FOREVER** as titles inherited because the Father's name is in him. He

was in his promises before his incarnation; he is now God manifested in the flesh; and he is to come as a Judge, to judge the quick and the dead. Consider Exodus 3:14, I AM THAT I AM. These words interpret the name JEHOVAH. So the title of the Father in Revelation when pointed to the son only reveals his inheritance from the Father.

This portion of the salutation in Revelation 1 has no parallel in Paul, and is distinctively characteristic of the author of Revelation. It is one of the solecisms in grammatical construction which distinguishes this book from the other writings of John. While Revelation 1:4 directly points to the Father, Revelation 1:8 points to the son if it may be accepted; he **is "which is"**, since before Abraham he was the **"I AM"**; and he **"which was"**, the eternal Logos or Word; and **"is to come"**, as the Judge of quick and dead. **THE PHRASES ARE EXPRESSIVE BOTH OF HIS ETERNITY, HE BEING GOD FROM EVERLASTING TO EVERLASTING; AND OF HIS IMMUTABILITY, HE BEING NOW WHAT HE ALWAYS WAS, AND WILL BE WHAT HE NOW IS, AND EVER WAS, WITHOUT ANY VARIABLENESS, OR SHADOW OF TURNING.** they are a periphrasis, and an explanation of the word "JEHOVAH", which includes all tenses, past, present, and to come. So the Jews explain this name in [Exodus 3:14]; a paraphrase of the **"INEFFABLE NAME"** revealed to Moses or, rather perhaps, a paraphrase of the explanation of the Name given to him **"I AM THAT I AM"** which is rendered by the LXX. **"I AM HE WHICH IS;"** by the Targum of Palestine on Exodus. **"I AM HE WHO IS AND WHO WILL BE."** The same Targum on Deuteronomy 32:39 **has "BEHOLD NOW, I AM HE WHO AM AND WAS, AND WILL BE."** He has redeemed us, and in due time he will come to take us where he is as promised [John 14:1-3].

What is INEFFABLE NAME?

**Wikipedia**

**Ineffability**

Ineffability is concerned with ideas that cannot or should not be expressed in **SPOKEN WORDS** [i.e. 2Corinthians 12:4], often being in the form of a taboo or incomprehensible term. This property is commonly associated with philosophy, **ASPECTS OF EXISTENCE**, and similar concepts that are **INHERENTLY "TOO GREAT", COMPLEX, OR ABSTRACT TO BE ADEQUATELY COMMUNICATED.** A typical example is the name of God in Judaism, written as YHWH but substituted with "the Lord" or "HaShem" when reading.

God and Christ are literally in heaven while they are everywhere by their spirit.

1. **Objection 1:** Is God Present everywhere in the universe?

**Numbers 14:21**

But indeed, as I live, all the **EARTH WILL BE FILLED WITH THE GLORY OF THE LORD.**

**Psalms 72:19**

And blessed be His glorious name forever; **AND MAY THE WHOLE EARTH BE FILLED WITH HIS GLORY** Amen, and Amen.

### **Jeremiah 23:24**

"Can a man hide himself in hiding places So I do not see him?" declares the **LORD "DO I NOT FILL THE HEAVENS AND THE EARTH?"** declares the LORD.

### **Isaiah 6:3**

And one called out to another and said, "Holy, Holy, Holy, is the LORD of hosts, **THE WHOLE EARTH IS FULL OF HIS GLORY.**"

### **Habakkuk 3:3**

God comes from Teman, And the Holy One from Mount Paran Selah **HIS SPLENDOR COVERS THE HEAVENS,** And the earth is full of His praise.

- *The greatness of God is to us incomprehensible. "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... {Ed 132.2}*
- *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}*
- ***THE PSALMIST REPRESENTS THE PRESENCE OF THE INFINITE ONE AS PERVADING THE UNIVERSE.** "If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there." **WE CAN NEVER FIND A SOLITUDE WHERE GOD IS NOT. The ever watchful EYE OF OMNISCIENCE IS UPON ALL OUR WORKS,** and although he can marshal the armies of Heaven to do his will, he condescends to accept the services of frail, erring mortals. {ST, July 14, 1881 par. 10}*

YET WE SHOULDN'T CONFOUND GOD WITH HIS SPIRIT WHICH MAKES HIM OMNIPRESENT

- *Does not God say he fills immensity of space? We answer, No. Psalm 139:7, 8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, etc. God by his Spirit may fill heaven and earth, etc. Some confound God with his Spirit, which makes confusion. Psalm 11:4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, etc. Habakkuk 2:20; Psalm 102:19. For he hath looked down from the height of his Sanctuary; from heaven did the Lord behold the earth. 1 Peter 3:12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, etc. Psalm 80:1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Psalm 99:1; Isaiah 37:16. [ARSH March 7, 1854, p. 50.9]*
- *OBJ. - God is everywhere. Proof. Psalm 139:1-8. He is as much in every place as in any one place. {1861 JW, PERGO 3.4}*

ANS. - God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it." {1861 JW, PERGO 3.5}

2. **Objection 2:** "Man's spirit is not a different person; so also God's Spirit is not a different person. The Spirit of God is the conscious mind of God, aware of the thoughts within Him"

Refer to 1Corinthians 2:11

- *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

3. **Objection 3:** "Christ is Omnipresent at all times everywhere in the universe."

- *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]** teach you all things, and bring all things to your remembrance, whatsoever I have said unto you....." {Lt119-1895}*
- *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.**: {Ms143-1901}*

So the statement should rather read

"God is Omnipresent i.e. present everywhere in the universe by his spirit" as the two quotes above says and also refer to {ST, July 14, 1881 par. 10}

4. **Objection 4:** His spirit fills the entire universe. **THIS IS A TRUE STATEMENT**

*Pantheistic Theories*

- *Today there are coming into educational institutions and into the churches everywhere spiritualistic teachings that undermine faith in God and in His word. **THE THEORY THAT GOD IS AN ESSENCE PERVADING ALL NATURE IS RECEIVED BY MANY WHO PROFESS TO BELIEVE THE SCRIPTURES; BUT, HOWEVER BEAUTIFULLY CLOTHED, THIS THEORY IS A MOST DANGEROUS DECEPTION.** It misrepresents God and is a dishonor to His greatness and majesty. And it surely tends not only to mislead, but to debase men. Darkness is its element, sensuality its sphere. The result of accepting it is separation from God. And to fallen human nature this means ruin. {MH 428.2}*

Hence God does pervade the universe yet we are told that his spirit does so. Notice the following quotes: -

- "Upon all created things is seen the **IMPRESS OF THE DEITY**. Nature testifies of God. The susceptible mind, brought in contact with the miracle and **MYSTERY OF THE UNIVERSE**, cannot but recognize the working of **INFINITE POWER**. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. **A MYSTERIOUS LIFE PERVADES ALL NATURE--A LIFE THAT SUSTAINS THE UNNUMBERED WORLDS THROUGHOUT IMMENSITY, THAT LIVES IN THE INSECT ATOM WHICH FLOATS IN THE SUMMER BREEZE**, that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit. {Ed 99.1}
- "Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, **WILL SEE HIS PRESENCE IN EVERYTHING**. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy."--S. of T., 1884, No. 11. {HL 285.1}
- **THE PSALMIST REPRESENTS THE PRESENCE OF THE INFINITE ONE AS PERVADING THE UNIVERSE**. "If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there." We can never find a solitude where God is not. The ever watchful eye of Omniscience is upon all our works, and although he can marshal the armies of Heaven to do his will, he condescends to accept the services of frail, erring mortals. {ST, July 14, 1881 par. 10}

Again some confound God with his spirit, this I did in my earlier days back in 2009-2012. Transition from Trinitarianism to Non-Trinitarianism carries with it a lot of garbage and crude way of explaining things but as we mature in truth, there are corrections and clearness of thoughts on those things that seemed obscure hence a re-explanations of earlier views.

5. **Objection 5:** God's spirit fill the entire universe as what?

- **THE PSALMIST REPRESENTS THE PRESENCE OF THE INFINITE ONE AS PERVADING THE UNIVERSE**. "If I ascend up into Heaven, thou art there; if I make my bed in hell, behold, thou art there." **WE CAN NEVER FIND A SOLITUDE WHERE GOD IS NOT**. The ever watchful **EYE OF OMNISCIENCE IS UPON ALL OUR WORKS**, and although he can marshal the armies of Heaven to do his will, he condescends to accept the services of frail, erring mortals. {ST, July 14, 1881 par. 10}. **AS EYES**

"Upon all created things is seen the **IMPRESS OF THE DEITY**. Nature testifies of God. The susceptible mind, brought in contact with the miracle and **MYSTERY OF THE UNIVERSE**, cannot but recognize the working of **INFINITE POWER**. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. **A MYSTERIOUS LIFE**

**PERVADES ALL NATURE--A LIFE THAT SUSTAINS THE UNNUMBERED WORLDS THROUGHOUT IMMENSITY, THAT LIVES IN THE INSECT ATOM WHICH FLOATS IN THE SUMMER BREEZE,** that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit. {Ed 99.1} The **same power that upholds nature, is working also in man.** The same great laws that guide alike the star and the atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His creation the condition is the same--**a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will.** To transgress His law, physical, mental, or moral, is to place one's self out of harmony with the universe, to introduce discord, anarchy, ruin." {Ed 99.2}

"Fathers and mothers, teach your children of **the wonder-working power of God. His power is manifest in every plant,** in every tree that bears fruit. Take the children into the garden and explain to them how He causes the seed to grow. The farmer plows his land and sows the seed, but he cannot make the seed grow. He must depend upon God to do that which no human power can do. **The Lord puts His own Spirit into the seed, causing it to spring into life. Under His care the germ breaks through the case enclosing it and springs up to develop and bear fruit.**" {8T 326.4}

"Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, **will see his presence in everything.** They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy."--S. of T., 1884, No. 11. {HL 285.1} **AS A SUSTAINER**

- "I am the way, the truth, and the life," Christ declares: "no man cometh unto the Father, but by me" (John 14:6). Christ is invested with power to **GIVE LIFE TO ALL CREATURES.** "As the living Father hath sent me," He says, "and I live by the Father: so he that eateth me, even he shall live by me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are **SPIRIT, AND THEY ARE LIFE**" (John 6:57, 63). Christ is not here referring to HIS DOCTRINE, but to His **PERSON, THE DIVINITY OF HIS CHARACTER.** "Verily, verily, I say unto you," He says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man" (John 5:25-27). {1SM 249.3}. **THE HOLY SPIRIT IS THE BREATH OF SPIRITUAL LIFE IN THE SOUL. THE IMPARTATION OF THE SPIRIT IS THE IMPARTATION OF THE LIFE OF CHRIST. IT IMBUES THE RECEIVER WITH THE ATTRIBUTES OF CHRIST.** Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.—[The Desire of Ages, p. 805.] **AS DIVINE CHARACTER THAT'S SPIRITUAL LIFE**

When it comes to the nature of the spirit, we have to remove our shoes because we are standing on the holy ground because we cannot **JUST DEFINE WHAT IS THE SPIRIT** but can just experience its work. Refer to John 3:8. Also

- *"It is not essential for us to be able to define **JUST** what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." John 15:26; 16:13. **THE NATURE OF THE HOLY SPIRIT IS A MYSTERY.** Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, **SILENCE IS GOLDEN.** {AA 51.}"*

6. **Objection 6:** Does the spirit fill the universe as a living conscious mind?

- *About this, refer to the above quotes but we are told **"There are three living persons [personalities]** of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. {Ms21-1906}*

So I can't go beyond this on the issue of how conscious the spirit is conscious or how living it's living but accept it by faith and hold onto though the Holy Spirit is not a disembodied cognitive intelligent person moving around. If that were so, then the plants and atoms have a conscious mind. The nature of the Holy Spirit is mystery.

- *"Every faculty that we possess has been provided for us in Christ; for when God gave his Son to our world, he included all heaven in his gift. And God would have men value their powers as a sacred gift from him. **A SPARK OF GOD'S OWN LIFE HAS BEEN BREATHED INTO THE HUMAN BODY, MAKING MAN A LIVING SOUL, THE POSSESSOR OF MORAL ENDOWMENTS,** and A **WILL** to direct his own course of action. He has the privilege of becoming a **PARTAKER OF THE DIVINE NATURE.** This will give him power to conquer evil, and love and choose that which is good. He has a **CONSCIENCE, WHICH, UNDER THE CONTROL OF GOD,** will approve the right and condemn the wrong. And he may, if he will, have fellowship with God. He may walk and talk with God as did Enoch. **THIS HOLY COMPANIONSHIP** is denied to none who will **BELIEVE ON CHRIST** as their personal Saviour. {ST, August 26, 1897 par. 8}"*
- *Christ was an instructor, but in a simple and unassuming manner. Yet no one, looking upon the childlike countenance, shining with animation, could say **HE WAS JUST LIKE OTHER CHILDREN.** He was God in human flesh. And when urged by **His companions to do a wrong action, HIS DIVINITY FLASHED THROUGH HUMANITY,** and He spoke decidedly. **IN A MOMENT HE DISTINGUISHED BETWEEN RIGHT AND WRONG, and placed WRONG ACTIONS IN THE LIGHT OF GOD'S COMMANDMENTS, holding up the law as a mirror which reflected its light upon the wrong.** {Ms37-1898}*

Also think about this, the spirit of God is omnipotent, omnipresent and omniscient. But when he gives it to us as a spiritual life, does it come or imbue us with those three omnis; I mean does it make us have those three attributes as God?

7. **Objection 7:** God spirit is not in the sinner as a spark of spiritual life but as a sustaining life

- *We met these theories again in Topsham, Maine. A brother there, who had accepted them, was very sick, and he wanted me to pray for him. I said, "I cannot pray for you so long as you and these sisters are so free with one another." He sent for Elder James White who, when he came, asked him, "What are you going to do?" "Do!" he said. "Do you ask what I am going to do? I am going to cut loose from all these evils. I am going to take my stand in harmony with what Sister Ellen Harmon has been presenting to me. I accept what she has said as the word of the Lord." Thus the company with which he was connected was broken up. And many more such companies were broken up by the light that God gave me. Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In Living Temple the assertion is made that God is in the flower, in the leaf, **IN THE SINNER. But God does not live in the sinner.** The Word declares that He abides only in the hearts of those who love Him and do righteousness. **GOD DOES NOT ABIDE IN THE HEART OF THE SINNER; IT IS THE ENEMY WHO ABIDES THERE.** {Ms46-1904}*

The spirit doesn't fill anything as a conscious entity. In plants which are inanimate God works in them as a creative power but men have to accept him for him to work in them. They have a choice to make for God to work in them to perfect their character. In a sinner it can be said it is there in an inanimate level just as plants until he accepts to be worked on to impart spiritual life and work on moral capabilities.

*Conversion Does Not Create New Faculties.--**The Spirit of God does not create new faculties in the converted man but works a decided change in the employment of those faculties.** When mind and heart and soul are changed, man is **not given a new conscience,** but his will is submitted to a conscience renewed, a **conscience whose dormant sensibilities are aroused by the working of the Holy Spirit.**--Lt 44, 1899. (HC 104.) {2MCP 692.3}*

8. **Objection 8:** Can Christ breathe out his spirit?

John 20:22 is a good answer

- *And when he had said this, he **breathed on them,** and saith unto them, **Receive ye the Holy Ghost:***
- *When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, **the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love!** After His inauguration, the Spirit came and Christ was indeed glorified, **even with the glory which He had from all eternity with the Father.** During His humiliation upon this earth, **THE SPIRIT HAD NOT DESCENDED WITH ALL***

**ITS EFFICACY;** and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest. {ST, May 17, 1899 par. 3}

- "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." **The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified.** The more abundant impartation of the Spirit did not take place till after Christ's ascension. Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. **He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished.** {DA 805.2}
- By his heavenly gifts the Lord has made ample provision for his people. **An earthly parent cannot give his child a sanctified character. He cannot transfer his character to his child. God alone can transform us.** Christ breathed on his disciples, and said, "Receive ye the Holy Ghost." This is the great gift of heaven. Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel. **HENCEFORTH CHRIST WOULD LIVE THROUGH THEIR FACULTIES, AND SPEAK THROUGH THEIR WORDS.** They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. **They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; Christ was to live in them and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God.** {GCB, October 1, 1899 par. 12}

9. **Objection 9:** Was the spirit of God literally upon the face of the water or just words?

The cross-reference of Genesis 1:2 is Psalms 29:3, 104:30, 33:6 and all I can add to this is

- "Upon all created things is seen the **IMPRESS OF THE DEITY.** Nature testifies of God. The susceptible mind, brought in contact with the miracle and **MYSTERY OF THE UNIVERSE,** cannot but recognize the working of **INFINITE POWER.** Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens. **A MYSTERIOUS LIFE PERVADES ALL NATURE--A LIFE THAT SUSTAINS THE UNNUMBERED WORLDS THROUGHOUT IMMENSITY, THAT LIVES IN THE INSECT ATOM WHICH FLOATS IN THE SUMMER BREEZE,** that wings the flight of the swallow and feeds the young ravens which cry, that brings the bud to blossom and the flower to fruit. {Ed 99.1} **AS A SUSTAINER**
- **GOD SPOKE, AND HIS WORDS CREATED** His works in the natural world. God's creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure (Letter 131, 1897). **AS CREATIVE POWER**

## **In summary**

Ways in Which the Spirit Is Received GOD'S spirit of life comes to the believing child of God in various ways - ways perhaps of which poor humans know nothing. Of these we are not speculating. We wish to note the most common ways in which God bestows His Spirit.

1. God must **impart directly** to the new-born child in Christ Jesus the constant life of the Spirit which gave it birth. He bestows that Spirit upon him, not as a segment cut off from the life of God, but as a constant life current connecting the human with the "Fountain of, Life." "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

2. He imparts that Spirit through **His living Word**; for as Jesus declares, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "For the Word of God is quick [living], and powerful." Heb. 4:12. "By the Word of the Lord were the heavens made; and all the host of them by the breath [Spirit] of His mouth." This scripture shows how clearly impossible it is to separate the two. He who feeds upon God's Word feeds upon His life.

3. By **angelic ministry** God bestows His Spirit. Upon His shining messengers God places His Spirit, fills them with its power, and sends them forth to impart that Spirit to those fitted and willing to receive it. But Spirit-filled and Spirit-panoplied though they come, the angels are not the Spirit of God. For even so God sends forth His earthly messengers Spirit-clothed and Spirit-filled to minister of His power and His goodness to others. But the Spirit of God is before the messenger and above the messenger. The messengers are but channels through which God's life flows to the thirsty and needy.

Here are three ways in which the Lord reveals His will to us, to guide us, and to fit us to guide others. How may we know His voice from that of a stranger? How shall we distinguish it from the voice of a false shepherd? **God reveals His will to us in His word, the Holy Scriptures. His voice is also revealed in His providential workings**; and it will be recognized if we do not separate our souls from Him by walking in our own ways, doing according to our own wills, and following the promptings of an unsanctified heart, until the senses have become so confused that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God. {5T 512.1} **Another way in which God's voice is heard is through the appeals of His Holy Spirit, making impressions upon the heart**, which will be wrought out in the character. If you are in doubt upon any subject you must first consult the Scriptures. If you have truly begun the life of faith you have given yourself to the Lord to be wholly His, and He has taken you to mold and fashion according to His purpose, that you may be a vessel unto honor. You should have an earnest desire to be pliable in His hands and to follow whithersoever He may lead you. You are then trusting Him to work out His designs, while at the same time you are co-operating with Him by working out your own salvation with fear and trembling. You, my brother, will find difficulty here because you have not yet learned by experience to know the voice of the Good Shepherd, and this places you in doubt and peril. You ought to be able to distinguish His voice. {5T 512.2}

*It is not God that blinds the eyes of men or hardens their hearts. He sends them light to correct their errors, and to lead them in safe paths; it is by the rejection of this **light** that*

*the eyes are blinded and the heart hardened. Often the process is gradual, and almost imperceptible. Light comes to the soul through **God's word**, through **His servants**, or by the **direct agency of His Spirit**; but when one ray of light is disregarded, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. Thus it had been with these Jewish leaders. They were convinced that a divine power attended Christ, but in order to resist the truth, they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan, and henceforth they were controlled by his power. {DA 322.2}*

### **Examples of the Visible manifestation of God's Omnipresence**

Psalms 139: 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?

Luke 5: 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was [present] to heal them.

I spoke in the afternoon [at Stanley, Va.] from John 17: 3. The Lord gave me much of His Holy Spirit. The house was full. I called those forward who wished to seek the Lord more earnestly and for those who wished to give themselves to the Lord a whole sacrifice. For a time not one made a move, but after a while many came forward and bore testimonies of confession. We had a precious season of prayer and all felt broken down, weeping and confessing their sins. O that each may understand!--Diary, Nov. 9, 1890. {1SM 145.3}

### **Sanctuary Shekinah**

Exodus 25: 8 And let them make me a sanctuary; that I may  **dwell among them**.

Yet

1 Kings 8: 27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens **cannot contain thee**; how much less this house that I have builded?

Acts 7: 48 Howbeit the most High  **dwelleth not in temples made with hands**; as saith the prophet, 49 Heaven [is] my throne, and earth [is] my footstool: what house will ye build me? saith the Lord: or what [is] the place of my rest?

So let us see how God dwells in the physical structures for the Bible cannot contradict itself

Exodus 25: 22 And there  **I will meet with thee, and I will commune with thee from above the mercy seat**, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which  **I will give thee in commandment** unto the children of Israel.

Exodus 29: 38 Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually. 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 40 And with the one lamb a tenth deal of flour mingled with the fourth

part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering. 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. 42 [This shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: **where I will meet you, to speak there unto thee. 43 And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory.**

2Corinthians 3: 17 **Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.** 18 But we all, with open face beholding as in a glass **the glory of the Lord**, are changed into the same image from glory to glory, **[even] as by the Spirit of the Lord.**

When the high priest entered within the most holy, once a year, and ministered before the ark in the **awful presence of God**, he inquired, and **God often answered him with an audible voice**. When the Lord did not answer by a voice, he let the sacred beams of light and glory rest upon the cherubim upon the right of the ark, in approbation, or favor. If their requests were refused, a cloud rested upon the cherubim at the left. {1SP 399.1}

Above the mercy seat **was the Shekinah, the manifestation of the divine Presence**; and from between the cherubim, God made known His will. Divine messages were sometimes communicated to the high priest by a **voice from the cloud**. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection. {PP 349.1}

But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from Heaven descended to consume the sacrifice upon its altar. The **shekinah** no longer abode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No **voice sounded from Heaven** to make known to the inquiring priest the will of Jehovah. {GC88 24.1}

Nearly three thousand years ago by divine appointment the temple was built in Jerusalem. The nation of God's choice had been greatly favored; they dwelt in costly houses while they still worshiped God in the curtained tabernacle. **Here the Shekinah, the visible emblem of God's presence, dwelt between the cherubim, and out of the perfection of beauty God shined.** . . {CTr 154.2}

**Shekinah Glory Revealed to Isaiah.** - Christ Himself was the Lord of the temple. When He should leave it, its **glory would depart--that glory once visible in the holy of holies** over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. **This was the Shekinah, the visible pavilion of Jehovah. It was this glory that was revealed** to Isaiah, when he says, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" [Isaiah 6:1-8 quoted] (MS 71, 1897).

## **The Burning Bush**

Exodus 3: 2 And the angel of the LORD appeared unto him in **a flame of fire out of the midst of a bush**: and he looked, and, behold, the bush burned with fire, and the bush [was] not consumed. 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 4 And when the LORD saw that he turned aside to see, **God called unto him out of the midst of the bush**, and said, Moses, Moses. And he said, Here [am] I.

Burning Bush a Reality.--It will baffle the keenest intellect to interpret the **divine manifestation** of the burning bush. It was not a dream; it was not a vision; it was a living reality,--something that Moses saw with his eyes. **He heard the voice of God calling to him out of the bush**, and he covered his face, realizing that he stood in the **immediate presence of God**. God was conversing with humanity. Never could Moses describe the impression made upon his mind by the sight he then saw, and by **the sound of the voice that spoke to him**; but this impression was never effaced. **Heaven came very near to him as**, with reverent awe, he listened to the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What wondrous condescension for **God to leave the heavenly courts, and manifest Himself to Moses, talking with him face to face, "as a man speaketh unto his friend"** (YI, Dec. 20, 1900).

The burning bush seen by Moses was also a **token of the divine presence**, and as he drew nigh to behold the wonderful sight, **the same voice which here speaks to Joshua, said to Moses**, "Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." {4aSG 61.5}

Before Moses went forth, he received his high commission, **his ordination** to his great work, in a way that filled him with awe, and gave him a deep sense of his own weakness and unworthiness. While engaged in his round of duties he saw a bush, branches, foliage, and trunk, all burning, yet not consumed. He drew near to view the wonderful sight, **when a voice addressed him from out of the flame**. It was the voice of God. It was He who, as the angel of the covenant, had revealed himself to the fathers in ages past. The frame of Moses quivered, he was thrilled with terror, as the Lord called him by name. With trembling lips he answered, "Here am I." He was warned not to approach his Creator with undue familiarity: "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground." "And Moses hid his face; for he was afraid to look upon God." {ST, February 26, 1880 par. 2}

## **At Baptism**

Luke 3: 21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the **Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven**, which said, Thou art my beloved Son; in thee I am well pleased.

Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; direct from the Father **issues the light of his glory**. The heavens were opened, and beams of **glory rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold**.

The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, **from the opening heavens came these words**: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God was given to inspire faith in those who witnessed the scene, and **to sustain the Son of God in his arduous work**. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. **In this manifestation to his Son**, God accepts humanity as exalted through the excellence of his beloved Son. {2SP 60.2}

### **Transfiguration**

Luke 9: 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, **there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying**, This is my beloved Son: hear him.

2Peter 1: 16 For we have not followed cunningly devised fables, when we made known unto you the **power** and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For **he received from God the Father honour and glory**, when there came such **a voice to him from the excellent glory**, This is my beloved Son, in whom I am well pleased. 18 **And this voice which came from heaven we heard**, when we were with him in the holy mount.

### **In the temple Courts with the Greeks**

John 12: 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, **glorify thy name**. Then came **there a voice from heaven, [saying], I have both glorified [it], and will glorify [it] again**. 29 The people therefore, that stood by, and heard [it], said that it thundered: others said, An angel spake to him.

Then came divine submission to His Father's will. "For this cause," He said, "came I unto this hour. Father, glorify Thy name." Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin Bearer. "Father, glorify Thy name," He said. As Christ spoke these words, **a response came from the cloud which hovered above His head**: "I have both glorified it, and will glorify it again." Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name. {DA 624.4}

**As the voice was heard, a light darted from the cloud, and encircled Christ, as if the arms of Infinite Power were thrown about Him like a wall of fire**. The people beheld this scene with terror and amazement. No one dared to speak. With silent lips and bated breath all stood with eyes fixed upon Jesus. The testimony of the Father having been given, **the cloud lifted**, and scattered in the heavens. **For the time the visible communion between the Father and the Son was ended**. {DA 625.1}

"The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him." But the inquiring Greeks saw the cloud, **heard the voice, comprehended its meaning,** and discerned Christ indeed; to them He was revealed as the Sent of God. {DA 625.2}

## **SEEING GOD FACE TO FACE**

The objection here is that numerous scriptures declare that **"no man hath seen God,"** and as many more that he addressed himself to Israel **"face to face."** {September 4, 1860 UrSe, ARSH 123.2}

We reply to this, 1. That no mention is ever made in the New Testament of **seeing God,** except in vision, which does not come into this controversy. 2. In many places in the Old Testament, where individuals speak of seeing God, the context shows it to be an **"ANGEL."** Thus in Judges xiii, Manoah says to his wife, "We shall surely die, because we have seen God," and yet this same being in this same chapter is thirteen times called an angel. The Hebrews were accustomed to speak of any of **God's celestial ambassadors as seeing God,** and so even the beloved John in the rapture of his mind on the isle of Patmos, fell down to worship at the feet of an angel [Rev.xxii,8]. 3. **God did reveal himself to his ancient people in a most wonderful manner.** But did they literally behold the face of the great I AM? No. **They witnessed the glory of that august Being; he did speak to them "mouth to mouth;" but as Moses expressly declares, "they saw no similitude." They did see the "Shekinah," which was always the symbol of God's immediate presence, the "cloud of glory," which was his representative,** and to express that familiarity with which God revealed himself to Moses, he says, they talked **"face to face."** But **Moses really never saw God's face, any more than we see the sun; we can see the light which radiates from that dazzling orb, and Moses and Israel beheld "the cloud of glory" which enveloped the Lord of hosts.** {September 4, 1860 UrSe, ARSH 123.3}

The voice of God had been heard at the baptism of Jesus at the beginning of His ministry, and again at His transfiguration on the mount. Now at the close of His ministry it was heard for the third time, by a larger number of persons, and **under peculiar circumstances.** Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. Now God again set His seal to the mission of His Son. He recognized the One whom Israel had rejected. "This voice came not because of Me," said Jesus, "but for your sakes." It was the crowning evidence of His Messiahship, the signal from the Father that Jesus had spoken the truth, and was the Son of God. {DA 625.3}

## **Resurrection**

Romans 8: 11 But **if the Spirit of him that raised up Jesus from the dead dwell in you,** he that raised up Christ from the dead shall also quicken your mortal bodies **by his Spirit that dwelleth in you.**

Romans 6: 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead **by the glory of the Father,** even so we also should walk in newness of life.

Those who are brought in controversy with the enemies of truth have to meet, not only men, but Satan and his agents. Let them remember the Saviour's words, "Behold, I send you forth as lambs among wolves." Luke 10: 3. Let them rest in the love of God, and the spirit will be kept calm, even under personal abuse. **The Lord will clothe them with a divine panoply. His Holy Spirit will influence the mind and heart**, so that their voices shall not catch the notes of the baying of the wolves. {DA 353.3}

For Christ to resurrect the power of the most high, the glory of the Father, his spirit had to overshadow his body.

- [*And, behold, there was a great earthquake: for the angel of the Lord descended from heaven. **Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway.** "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." .... This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, **heaven seems to come down to the earth.** The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim over the rent sepulcher, "I am the resurrection, and the life." **As He comes forth in majesty and glory,** the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise. {DA 779. 2, 3}.*

When the divine spirit comes in contact with humanity and overshadows it, life is begotten. The disconnect through divine sundering is restored. **The glory which he came from the tomb with was that panoply from the throne of that accompanied the angels. God gave him glory** [1Peter 1: 21]

Jesus is waiting to breathe upon all His disciples, and give them the inspiration of **His sanctifying Spirit**, and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. **Christ is to live in His human agents**, and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act **with His Spirit** that it may be no more they that live, but **Christ that liveth in them**. Jesus is seeking to impress upon them the thought that **in giving His Holy Spirit He is giving to them the glory which the Father has given Him, that He and His people may be one in God**. Our way and will must be in submission to God's will, knowing that it is holy, just, and good.--Signs of the Times, Oct. 3, 1892.

"I will not leave you comfortless; I will come to you" (John 14: 18). **The divine Spirit that the world's Redeemer promised to send is the presence and power of God**. He will not leave His people in the world destitute of His grace, to be buffeted by the enemy of God, and harassed by the oppression of the world; **but He will come to them**.--ST, Nov. 23, 1891.

Jesus responds to the demands of the centurion by commanding him, "Go thy way; thy son liveth." These brief and simple words thrill through the heart of the father; **he feels the holy**

**power of the speaker in every tone.** Instead of going to Capernaum, Jesus, **by a flash of divine telegraphy,** sends the message of healing to the bedside of the suffering son. He dismisses the suppliant, who, with unspeakable gratitude, and perfect faith in the words of the Saviour, turns his steps homeward with a peace and joy he has never felt before. {3Red 17.3}

When trials overshadow the soul, remember the words of Christ, remember that **He is an unseen presence in the person of the Holy Spirit,** and He will be the peace and comfort given you, **manifesting to you that He is with you,** the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.**" Be of good cheer; light will come, and your soul will rejoice greatly in the Lord.--Letter 124, 1897. {DG 185.2}

Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us **Thy Spirit.**" Then Jesus would **breathe upon them the Holy Ghost.** In that breath **was light, power,** and much love, joy, and peace. {EW 55.1}

### **Vivid encounter with the Spirit of the Lord**

We then returned to Vermont. Again my voice failed me. We had an appointment at Johnson, and found quite a number of brethren and sisters collected. Some were in a perplexed and tried condition. Certain fanatics had imposed upon them, and cast a fear over them which held them in bondage. The conscientious were so fearful of offending God, and had so little confidence in themselves, that they dared not rise and assert their liberty. The night after we arrived I fainted a number of times through weakness. But in answer to prayer I was revived, and strength was given me of the Lord to go through the meeting. We knew that the next day we should have to battle with the powers of darkness, and that Satan would muster his forces. In the morning the individuals who had so long deceived and oppressed God's children came into the meeting, Libbey and Bailey, and two females, with white linen dresses to represent the righteousness of the saints, and their long, black hair hung loose about their shoulders. I had a message for them, and while I was speaking L. kept his black eyes fastened upon me, but I had no fear of his influence. Strength was given me from heaven to rise above their satanic power. The children of God who had been held in bondage began to breathe free, and rejoice in the Lord. {2SG 131.1}

As our meeting progressed, these fanatics sought to rise and speak, but they could not find opportunity. But as prayer was being offered at the close of the meeting, B. came to the door and commenced speaking. The door was closed upon him. He opened the door, and again commenced to speak. **The power of God fell upon my husband,** and the color left his face. He arose from his knees, and as he laid his hand upon B., exclaimed, "The Lord does not want your testimony here. The Lord does not want you here to distract and crush his people!" **The power of God filled the room, and B. commenced to walk backward out of the house. The power of God in the house was painful to that fanatical party. B. looked terrified. He staggered and came near falling to the floor. The place was awful on account of the presence of the Lord.** All that company of darkness left the place, and the **sweet Spirit of the Lord rested upon his dear, tried children.** The cause of God in Vt. had been cursed by fanatical spirits, but at this meeting they received a check which they never recovered from. {2SG 131.2}

Friday, March 20, I arose early, about half past three o'clock in the morning. While writing upon the **fifteenth chapter of John** suddenly a **wonderful peace** came upon me. The whole room seemed to be **filled with the atmosphere of heaven**. A **holy, sacred presence seemed to be in my room**. I laid down my pen and was in a waiting attitude to see **what the Spirit would say** unto me. **I saw no person. I heard no audible voice**, but a heavenly watcher seemed close beside me; **I felt that I was in the presence of Jesus**. {3SM 35.5}

**The sweet peace and light which seemed to be in my room it is impossible for me to explain or describe. A sacred, holy atmosphere surrounded me, and there were presented to my mind and understanding matters of intense interest and importance.** A line of action was laid out before me **as if the unseen presence was speaking with me**. The matter I had been writing upon seemed to be lost to my mind and another matter distinctly opened before me. A great awe seemed to be upon me as matters were imprinted upon my mind.--Manuscript 12c, 1896. {3SM 35.6}

I arose early Thursday morning, about two o'clock, and **was writing busily upon the True Vine**, when I felt a **presence in my room**, as I have many times before, and I lost all recollection of what I was about. **I seemed to be in the presence of Jesus. He was communicating to me that in which I was to be instructed**. Everything was so plain that I could not misunderstand. {3SM 36.1}

I was to help one whom I thought I should never be called upon to be troubled with again. I could not understand what it meant, but at once decided not to try to reason about this, but follow the directions. **Not an audible word was spoken to my ear, but to my mind. I said, "Lord, I will do as Thou has commanded."**--Letter 36, 1896. {3SM 36.2}

When the love of Christ is enshrined in the heart, like sweet fragrance **it cannot be hidden**. The **holy influence it reflects through the character will be manifest to all**. Christ will be formed within, "the hope of glory." His light and his love will be there; **his presence will be felt**. There have been times when the blessing of God has been bestowed in answer to prayer, so that when others have come into the room, no sooner did they step over the threshold than they exclaimed. **"The Lord is here!" Not a word had been uttered; but the blessed influence of God's holy presence was sensibly felt**. The joy that comes from Jesus Christ was there; and in this sense the Lord had been in the room just as verily as he walked through the streets of Jerusalem, or appeared to the disciples when they were in the upper chamber, and said, "Peace be unto you." {RH, January 4, 1887 par. 7}

### **What is the significance of this doctrine?**

How shall we treat those who don't see things the way we see them?

A spirit of candor and consideration should be exercised toward all who do not yet see the truth as we do. There are many things to be considered. Ministers stand in between the truth and the people. They interpret the Scriptures to suit their own minds and positions. They will not enter the path of truth themselves, and those who would, they hinder. They will make the most determined effort to turn away the ears of the people from the truth and turn them to fables. Jesus says of this class, as of the scribes and rulers, Ye know not the Scriptures nor the power of

God. Mark 12: 24. And He said this to those who were teaching in the schools of the prophets.  
3LtMs, Ms 5, 1882, par. 22

Men may be well acquainted with the doctrines of the Bible and can defend them by apt arguments. Their minds and memories may be stored with texts, and they may give the impression that they are prepared to do a good and great work, but year after year their deficiencies of Christian character will be more apparent. They do not advance. They go over the same ground, making no growth in the divine life, like wood carved in the form of a tree, but having no living production of natural growth. There are no fresh shoots, no new foliage to be seen. There is the same superficial work, the same limited ideas and sentiments upon most points. They have not advanced in Christian knowledge. 3LtMs, Lt 21, 1882, par. 25

**IT IS NOT YOUR SPIRIT THAT IS GOING INTO HEAVEN; IT IS CHRIST'S SPIRIT.** Will you have it? Jesus says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Revelation 3: 20.] Then I ask, How is it that so many of you are saying you do not know whether you are accepted of God or not; that you want to find Jesus? Don't you know whether you have opened the door? Don't you know whether you have invited him in? If you have not, invite him now. Don't wait a moment. Open the door, and **LET JESUS IN.**" {Ms48-1891.52}

### **This is in harmony with the following**

KJV Ephesians 1: 13-14

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

KJV Galatians 4: 6

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

KJV Romans 8: 9

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

KJV 1 Corinthians 3: 16

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

KJV Galatians 5: 22-23, 25

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law. 25 If we live in the Spirit, let us also walk in the Spirit.

Summarily, it's the Spirit of Christ which works on our faculties. So if we make it to heaven it's the spirit of Christ not our own, his mind is the one acceptable not our mind.

I have words to speak to you. I have an interest in your soul. While the Holy Spirit is working upon human hearts and characters, will you not take your stand fully on the platform of truth? The regeneration of the Spirit of God is needed in your heart, that you may become a new man in Christ Jesus, not another man, but the same man renewed. The Spirit of God does not create new faculties in the converted man, but works a decided change in the employment of those faculties. When the mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dormant sensibilities are aroused by the working of the Holy Spirit. 14LtMs, Lt 44, 1899, par. 1

The converted soul lives in Christ. His darkness passes away, and a new and heavenly light shines into his soul. "He that winneth souls is wise." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." What is done through the co-operation of men with God is a work that shall never perish, but endure through the eternal ages. He that makes God his wisdom, that grows up into the full stature of a man in Christ Jesus, will stand before kings, before the so-called great men of the world, and show forth the praises of Him who hath called him out of darkness into his marvelous light. Science and literature cannot bring into the darkened mind of men the light which the glorious gospel of the Son of God can bring. The Son of God alone can do the great work of illuminating the soul. No wonder Paul exclaims, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The gospel of Christ becomes personality in those who believe, and makes them living epistles, known and read of all men. In this way the leaven of godliness passes into the multitude. The heavenly intelligences are able to discern the true elements of greatness in character; for only goodness is esteemed as efficiency with God. RH December 15, 1891, par. 9

KJV John 6: 63

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

KJV 2 Peter 1: 4

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

KJV Colossians 1: 27

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

This personality formed within, the hope of glory is what I personally may refer to the Holy Spirit hence it's not our own personalities but the the distinct personality of the Father and Son abiding in us that makes us candidates of heaven.

Bringing souls into truth does not mean the preacher is converted. We are in danger of thinking that those who are accepting Christ are doing so because of a sanctified minister. May the Lord have mercy on us. Many Present Truth Ministers will **NEVER BE SEALED** but Lost:

There are some who will accept the truth on its merits, even though the one who presents it to them does not rightly represent it in his own character.

One who is unsanctified in heart may, to a certain extent, know the truth, although he fails to practice it; he may bring forward sound evidence in its favor, and those whose hearts the Lord has been moving upon by his Holy Spirit, who have been led to hunger and thirst for truth, will, through the influence of the same Spirit, be impressed with the validity of the truth.

The impression was not made by the power or influence of the man, but by the Comforter, of whom Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth." John 16: 13. The Holy Spirit is called both the Comforter and the Spirit of truth, because there is comfort and hope in the truth.

A falsehood cannot give genuine peace; but through the truth we become partakers of the peace that passeth understanding.

But although he may appear to win some honest souls to the truth, the unsanctified worker is a false and dangerous guide. The new converts naturally expect that the one who can explain the word of life, who has presented to them the beautiful gems of truth, has right ideas of what constitutes Christian character. When associating with him, they are often led to do as he does. Almost imperceptibly they imbibe his ideas and partake of his narrowness and selfishness.

Thus through the unchristian course of him who brought them the truth, their souls are constantly exposed to deception. If those ministers who constantly "hold down the truth in unrighteousness," Romans 1: 18; could know the evil that has been wrought because of their defective characters, they would be filled with horror.

There are too many who profess to accept the truth, and even to teach others, while they cling to the same old habits, manifest the same self-esteem, the same perverted ideas and motives.

Although they claim to have been converted, it is plain to be seen that they have tried to join the truth to their untransformed characters, instead of submitting themselves to be transformed by the truth. GW92 310.1 - GW92 311.1

Converted by Unconverted Ministers.--A man may hear and acknowledge the whole truth, and yet know nothing of personal piety and true experimental religion. He may explain the way of salvation to others, and yet himself be a castaway. The truth is holy and powerful, and searches the intents and purposes of the heart. The importance and authority of the truth in the great plan of salvation originated in the divine Author, and are not rendered void or worthless because the instruments employed in their administration are unholy or unfaithful. {Ev 682.1} "Why," asked a man who had been and still was practicing wickedness, "are souls converted to the truth through my influence?" I answered, "Christ is constantly drawing souls to Himself, and flashing His own light in their path. The seeker after salvation is not permitted to read the character of him who teaches him. If he himself is sincere, if he draws nigh to God, believing in Him, confessing his sins, he will be accepted.--Letter 12, 1890. {Ev 682.2}

Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart. {5T 213.2}

Character cannot be changed when Christ comes, nor just as a man is about to die. Character building must be done in this life. We fear that repentance will come to the self-indulgent, tainted soul all too late. A few resolves, a few tears, will never reverse a guilty past life nor blot out of the books of heaven the transgressions, the willful, knowing sins of those who have had the precious light of truth, and can explain the Scriptures to others, while sin and iniquity are drunk up like stolen waters. As though written with an iron pen, they may be found lead in the rock forever. {TM 429.3}

There are many ministers who have never been converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith. {1888 117.5}

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?--He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven. {1888 904.1}

### **Very strange reality**

I saw that many, very many, had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. Others I saw were very sick. A case was held up before me of one of my relatives, a Methodist minister; eighty miles he was sent for, to pray for a sick sister who sent for him, in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now, the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: one was misty, dark, fell downward. The other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a

beam of light was immediately sent to the afflicted one, and she revived and strengthened under the influence.

Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest and he be brought to confusion. 1LtMs, Lt 15, 1857, par. 4 - 1LtMs, Lt 15, 1857, par. 6

### **The experience the OTG message has to bring**

I have come to find that as non trinitarians go around with their idolized doctrine, they are lacking basic elements of the very doctrine they espouse, they argue from silence of what is not revealed hence trinitarians consider non trinitarians to be bigots who say they are not prying in the mystery while trying to unravel the same mystery. Another core element missing in non trinitarians is the experience of the doctrine itself. Observe what these doctrine has to reproduce in someone:

John 17: 3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

### **Why is this so important?**

2Peter 1: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord

Do we see grace and peace being experience and multiplied among non trinitarians? I have seen less of that overly. If it were happening, then we shall be seeing the upper room experience of the Apostles and not more splinter groups of the same doctrine.

What has this grace and peace to do with the knowledge of the Father and the Son in this movement, what does it have to achieve?

Titus 2: 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Has that grace of the knowledge of the Father and Son brought to us salvation?

Has it taught us to deny ungodliness etc?

Are we zealous to good works?

When our life does not correspond with the experience the doctrine brings then we better just abandon it instead of troubling people and making of non-effect the truth.

**Preaching, Theoretical and Practical**

G. I. Butler

Review and Herald – April 26, 1881

We may consider Christ theoretically, and have proper views of his connection with the creation, of his relation to the Father, of his connection with the church in the old dispensation and with the giving of the law, of his advent, ministry, life, and death, of his work as a High Priest, of his future coming in glory and his everlasting reign on the throne of David. No one could truly say there was not much importance attached to correct views of these important points. Yet we might have such views of him, and be lost, unless we practically lived out the principles which he observed. We must have his meekness, his patience under abuse, his love to do good, his purity of life, his reverence for God and sacred things, his integrity of character, his hatred of wrong, of hypocrisy, and deceit, his regard for the law of his Father, and his self-denial for others sake. It is possible we might have some of these graces without having a correct theory concerning his pre-existence and his agency in all parts of the plan of salvation; but it is evident that with correct views of all his work, past, present, and future, we should be much better prepared to realize his exalted character and nature, and the magnitude of his work, and the infinite love which prompted the great sacrifice for man's salvation.

**God bless you all**

**Sami LW**