

A STUDY ON THE DIVINITY

Daniel Bernhardt
danielbernhardt@yahoo.com
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Preface

Dear reader:

It is my wish that, as you read this book, you will be led by God's Holy Spirit.

There are some Bible verses that, because of their meaning, have deeply impressed me for a long time. One of them is the following:

1 John 4:8 He that loveth not knoweth not God; for God is love.

This verse describes two basic human actions towards God. It speaks of loving and of knowing. In other words, it speaks of knowing and then of loving. "He that loveth not knoweth not God; for God is love." My lukewarmness, our lukewarmness, is due to a lack of knowledge!! If we only knew God as He is, only as He is portrayed in the Scriptures, if we only knew God in our daily activities, we would love Him! We would love Him with all that loving God entails. How important it is to know God! And the other verse that has struck me is the following:

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

This is life eternal. What, then, is eternal life? It is to know "the only true God, and Jesus Christ". What should I do in order to be saved? Where I can get the tickets to heaven? How can I obtain eternal life? These questions are heard everywhere. And these are questions that I ask myself. This verse adds something more to John 3:16. We have to know. Whom should we know? This verse says that the way to eternal life is the knowledge of "the only true God, and Jesus Christ". This is the way to eternal life! And we return to the issue addressed in the previous verse, which is the importance of knowing God. There is no eternal life without a complete, intelligent and Scripture-grounded knowledge of God. There are no right words to show the critical importance of obtaining a true knowledge of God.

There are many false doctrines out there. So, how shall I know the truth? "Thy word is truth" says this verse. But, how I can know if a phrase, doctrine, sentence, or creed that I

encounter is true? How can I know that what I believe about any issue is true? It is true if it does not contradict any verse. It is true if it does not transform any verse into a lie. Any phrase, doctrine, sentence or creed is true if it causes every Bible verse to be true. A doctrine is true if it makes every single verse to be true, which means that not even a single verse contradicts it. In this study, we are trying to do just that: obtain knowledge about God from at least most of the verses in the Bible that deal with this topic. We want to have a view of the truth that includes every assertion. Additionally, the objective of this document is to include some verses that are often put aside or not included in this type of studies, and to invite the reader to consider them. Lately there has been some controversy regarding the Trinity doctrine, which this document tries to address as well. What do the Scriptures say regarding God? Is the aforementioned doctrine supported by the Bible? What did Ellen White believe?

It is my wish for you as well as for me that the reading of Bible verses may give us an ever-increasing knowledge of God, and that God's Word may bring its fruit at its appointed time.

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GOD ACCORDING TO THE SCRIPTURES

Introduction:

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.

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

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Micah 6:6, 8 Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Deuteronomy 30:9-20 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose

life, that both thou and thy seed may live: That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Isaiah 28:13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; ...

Proverbs 18:13 He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

Mark 12:28-30 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, **The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.**

1 John 4:8 He that loveth not knoweth not God; for God is love.

John 4:22 ... we know what we worship: for salvation is of the Jews.

Mark 10:15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Luke 10:26 He said unto him, **What is written in the law? how readest thou?**

The love of God

We are going to be studying a subject that is endless, and as we will see, of critical importance to every human being living on this planet. We will be studying about the love of God for every human being. And we will start by reading the following verse:

1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:

The commandment of the Lord is to behold, or contemplate. What is it that we should behold? Behold what manner of love the Father has given us. God is inviting us to behold his love. God, through His Word, is inviting us to behold the love that He has given us. Does that love come from us? By no means! Who has given us that love? It is the Father. And what does that love entail? That we should be called the children of God. Amazing! God does not consider us aliens, cast offs or foreigners, but His own children. Why is it that God is asking us to behold His love? What are the consequences of receiving the Father's love? Let's read the following verse:

John 14:23 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.

If a man loves me, he will keep my words. Isn't that wonderful? Everyone that loves Jesus will keep His words. This verse is the key to our experience as children of God, because it says that if a man loves Jesus, that man will keep His words. What is necessary to keep the Lord's Word? It is necessary to love Jesus. But not with our own love, but with the love that has been given to us. Every act of service to God can only come as a consequence of love from us towards our Creator. Everything that is without love is nothing more than pointless human effort. Love for our Creator, and nothing else, is what makes us keepers of His Word. And because of that, another verse says:

Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

The first and greatest commandment is to love God, to love Him with our whole being. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". Let's accept that love that has been given to us, in order to love Him with our whole heart. The first and greatest commandment is one that cannot be forced on anyone. It cannot be imposed. It appeals to our heart. To obey it, we should not only use our reason, but our whole heart. Even though God accepts us just as we are when we go to Him, He wants this relationship to be based on love rather than on benefits or losses. This love asks for the whole being, the mind and the heart. As someone who has fallen in love and cannot stop thinking about or wanting to be with their beloved, those who love God will want to talk to Him, read about Him, and learn more and more of Him. This is why, if someone loves Jesus, he or she will keep His words. The following verse will help us to better understand how things occur:

1 John 4:19 We love him, because he first loved us.

We love Him because He first loved us. We love God when we become conscious of the love with which He loved us first. This is why God tells us, "Behold what manner of love". We love only when we've learnt of His love, and not before. We keep His Word because He loved us first. If we

keep the first and greatest commandment, it will only be because we were able to see how God first loved us. And, naturally, the following questions pop up:

How can we know about the love of God?

How can we behold the love of God?

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

How was God's love shown to the world? In that God sent His only begotten Son into the world, that we might live through Him. His love was manifested in the fact that He sent His only begotten Son. Behold what manner of love with which He loved us first! In this was manifested the love of God towards us, that God sent His only begotten Son into the world, that we might have life. If we only took the time to study, to analyze and to know this wonderful act, the fact of God sending His only begotten Son, we would then be able to behold God's love. It is there where His love will be revealed to us. It is there where we will learn about the love of God, and where we will behold what manner of love the Father has given us. Another verse says:

1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

God's love is His act of sending His Son as atonement for our sins. It is in this, how we come to know the love of God. It is by looking at Him through His only begotten Son. We learn of God's love only by contemplating, looking, beholding, studying, and by considering the incarnation, life, acts, death, resurrection, ascension, and ministry of our Lord Jesus Christ, the Son of God. By doing this, we will grow to love Him, because we will know the love with which he loved us first. And when we love Him, we will keep His Word, because we will love Him with the love that He has given us.

1 John 4:16-17 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the Day of Judgment: because as he is, so are we in this world.

God's love can be perfected in the life of the children of God. This love is made perfect in such a way that it gives God's children confidence in the Day of Judgment. And this is so, because as He is, so are we in this world. In no other way would it be possible to be confident in the Day of Judgment. In the antitypical Day of Judgment, today more than at any other time in history, we need to have this kind of relationship with the Father and the Son. We need to have it because today is the Day of Judgment. Today we need to know and to love God. Today it is necessary that the love which we receive be made perfect. And how is this love made perfect? The steps are clearly revealed. These are: a.) to know, b.) to believe, c.) to dwell.

First, the love of God is made perfect by knowing Him and His love. Secondly, the love of God is made perfect by believing in His love and in the revelation of Himself, not of human manufacture but as revealed in the Scriptures. Finally, the love of God is made perfect in us by dwelling in God, in His love, and by dwelling in knowing and believing in Him. And it is in this dwelling in God and He in us when His love is made perfect in us.

I'd like to invite you to get to know God. I'd like to invite you to take God's Word to the letter. This is the purpose of this study. It is not only to know God, but to believe in what He says regarding Himself. Believe, but believe only in His Word. And I'm inviting you to not only know and believe, but to dwell within that knowledge. It is my desire that by knowing God as He is, believing what He says regarding Himself and dwelling in this knowledge and belief, we might be in this world as He is.

The Father:

a.) God the Father:

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Galatians 1:3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

Phillipians 2:11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Colossians 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

2 Timothy 1:2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

James 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Conclusions from the Bible verses:

- In several verses the Father is identified as God
- The phrase being used is "God the Father"
- It also appears several times as "God and the Father"

1 Corinthians 8:5-6 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

1 Timothy 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Conclusions from the Bible verses:

- There be many that are called gods, whether in heaven or in earth
- However we have but one God, the Father
- To the Father belongs all things, and we in Him
- We have one Lord, Jesus Christ
- By Jesus Christ all things are, and we by Him
- The man Christ Jesus is the mediator between God and men

John 4:24-25 **God is a Spirit: and they that worship him must worship him in spirit and in truth.** The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

Conclusions from the Bible verses:

- God the Father is a Spirit
- Those who worship God, the Father, **must** worship Him in spirit and truth

b.) Attributes of God the Father:

1 John 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1 Timothy 6:14-16 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature:

Conclusions from the Bible verses:

- God is invisible
- Never ever has any man seen God at any time
- No man has seen God. No man can see God
- Jesus is the perfect image of the invisible God
- God is the only wise God. He is the only Potentate, King of kings and Lord of lords
- Only God has immortality. **He cannot die**
- He dwells in light unapproachable

c.) Jesus reveals the Father:

John 6:45-46 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Matthew 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Conclusions from the Bible verses:

- God is the Father. The Father is God
- No man has seen the Father
- Jesus, the one who is of God, has seen the Father. He has seen God
- The only begotten Son declared of the Father
- The Son is the one who reveals the Father
- The one who knows the Son, knows the Father

John 14:8-11 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 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*, Shew us the Father? 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. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.**

Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature:

Hebrews 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Conclusions from the Bible verses:

- Whoever has seen the Son, has seen the Father
- This is because the Son is in the Father, and the Father in the Son
- This is because the Son is the very same and exact image of the Father, even in his substance
- We know of the Father by knowing Jesus
- The only way of knowing the Father is by knowing the Son and through the Son

John 3:16-18 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

d.) The first and greatest commandment and the true God:

James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

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

Deuteronomy 6:4-5 Hear, O Israel: The LORD our God *is* one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Mark 12:28-34 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, **The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.**

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him *any question*.

1 John 5:20 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.

Conclusions from the Bible verses:

- There is one God
- The devils believe that there is one God
- The Lord our God is one Lord. This is the first and greater commandment. There is none greater than this
- The Father is the only true God
- Jesus Christ was sent by the Father
- Eternal life is to know the only true God, who is the Father, and to know Jesus Christ

- Check commentary on 1 John 5:20; in the section “Additional analysis on certain texts used for advancing the Trinity doctrine”, subsection e.

e.) The God and Father of all:

1 Corinthians 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

1 Corinthians 3:21-23 Therefore let no man glory in men. For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ *is* God's.

Ephesians 4:4-6 *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all.

John 15:1-2 I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Conclusions from the Bible verses:

- The head of Christ is God, as Christ is the head of every man
- God is above all
- All is ours. We are of Christ. We belong to Christ. Christ is of God. Christ belongs to God
- There is one Spirit. There is one Lord. There is one God and Father of all
- The Father is the husbandman. Jesus is the vine. We are the branches
- The Father loves us because we love the Son and because we believe that the Son came out from God

John 20:17 Jesus saith unto her, *Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*

Romans 15:6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

2 Corinthians 1:3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

2 Corinthians 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Colossians 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

1 Peter 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Hebrews 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Conclusions from the Bible verses:

- The Father has a Son, Jesus
- The Father is the God of his Son
- The Father himself says that he is His Son's God
- The Father and God of Jesus is our Father and God
- Decades after the ascension, John being in Patmos receives the Revelation of Jesus Christ, and Jesus reveals that the Father is His God
- **Revelation 22:18-19** For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

f.) The Sovereign of the Universe:

1 Corinthians 15:24-28 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. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. 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. 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.

Conclusions from the Bible verses:

- Christ reigns
- All things have been put under Christ, except his Father. His Father put all things under Jesus
- When all things shall be subdued unto Jesus, then the Son himself will be subject unto his Father. Then God will be all in all
- Here's a description of these events in their order, according to the previous verses:
 - The Father put all things under Jesus' command, except Himself
 - The Son reigns. Jesus must reign until He shall have put down all rule, authority and power
 - Jesus must reign until He puts all enemies under His feet
 - Jesus must reign until the last enemy is put under His feet, which is death.
 - "To put under His feet" means to destroy
 - When everything will be subdued to Jesus, He himself will be subject unto His Father
 - Then the end will come, when Jesus delivers the kingdom to God his Father
 - Then God, the Father will be all in all. Then God will be God in all living creatures
 - The Father will be God to all

The Son:

a.) Who is Jesus?:

Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

Matthew 17:5 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.

2 Peter 1:17-18 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. And this voice which came from heaven we heard, when we were with him in the holy mount.

Matthew 16:13-18 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, **Whom do men say that I the Son of man am?** And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, **But whom say ye that I am?** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

Conclusions from the Bible verses:

- The Father declares that Jesus is His beloved Son
- The Father is the one that reveals this truth
- Christ's church is built upon the truth that Jesus is the Son of the living God

Matthew 8:28-29 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

Luke 4:41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

Matthew 4:3-6 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, **It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Conclusions from the Bible verses:

- The devils declared that Jesus is the Son of God
- In the wilderness Satan tried to get Jesus to doubt His condition as the Son of God
- Satan resorted to Jesus' condition as the Son of God in order to convince Him to perform a miracle

Psalms 2:10-12 Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

Proverbs 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

Daniel 3:24-25 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

Zechariah 12:9-10 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Conclusions from the Bible verses:

- The Son of God is revealed as such in the Old Testament
- We should honour / kiss the Son, because to Him judgment is given. Blessed are all that put their trust in the Son of God
- The Father ascended into heaven and descended, gathered the winds in His fists and bound the waters in a garment. Can you tell the name of the Father, and the name of His Son?
- Nebuchadnezzar had the knowledge of an existing Son of God

Matthew 22:34-46 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying, Master, which *is* the great commandment in the law? Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.** While the Pharisees were gathered together, Jesus asked them, Saying, **What think ye of Christ? whose son is he?** They say unto him, *The Son* of David. He saith unto them, **How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?** And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Conclusions from the Bible verses:

- Jesus is asked which is the great commandment of the law. Jesus presents the first and great commandment. Then he presents the second one. After Jesus provides the answers he asks back: "the Christ, whose son is He?" It is being implicated that the Christ, the Messiah, the Anointed, is someone's son.
- In other words, Jesus answers the question himself by asking another question, implying that the Christ is the Son of someone else besides David, at the very same moment in which David calls him my Lord. Whose Son is Adonai?
- They answered Him, "the Christ is the Son of David"
- How can it be that the Christ, the Messiah, is the son of David, and at the same time David calls him "my Lord"? How can it be that David calls his Son "my Lord"?
- Silence from the Pharisees

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Proverbs 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

Hebrews 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1 John 4:14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Romans 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

1 John 5:20 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.

Conclusions from the Bible verses:

- God gave His only begotten Son
- God had a Son to give
- A Son is given unto us
- The Father and the Son were at the earth's creation
- The Father has sent the Son
- God has spoken to us through His Son. The Father has appointed Him as the heir of all things. He cannot be heir without being a Son. He is heir because of his condition of being a Son
- The condition of being a Son is previous to his incarnation
- God sent His own Son in the likeness of sinful flesh
- The Father spared not His own Son, but delivered Him up for us all. Jesus is the Father's own Son. The Father gave His Son
- When the fullness of time was come, God sent forth His Son
- The Son of God is come. The one who has come is truly the Son of God. Not that He became a Son, but that He was a Son

b.) In the beginning of his ways, before his works of old:

Micah 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

Genesis 1:1 In the beginning God created the heaven and the earth.

Colossians 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Revelation 3:14 *And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Conclusions from the Bible verses:

- The goings forth of Jesus have been from of old, from everlasting
- In the beginning was the Word
- All things were made by the Word. In the beginning God created the heaven and the earth
- Jesus is the beginning of the creation of God, in the sense that He is the initiator, the origin of it
- The Son of God created everything, and by Him all things consist. All things were created for the Son of God
- The Son of God is the beginning and the ending. The Son of God is everything
- The actions of the Son of God are from the beginning, His goings forth from everlasting. The starting point of the beginning is His creative acts. To every living creature the Father and the Son have been always, since past eternity

1 Corinthians 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Proverbs 8:22-30 The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

John 8:42 Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Conclusions from the Bible verses:

- Christ is the wisdom of God
- Wisdom (The Son of God) speaks in first person mode
- The Lord (Jehovah) possessed the Wisdom (Christ) in the beginning of the Lord's way, before His works of old
- The Wisdom of God (Christ) was set up from everlasting, from the beginning, or ever the earth was
- When there were no depths, the Wisdom of God (Christ) was brought forth, when there were no fountains with water, before the mountains were settled and before the hills, the Wisdom of God (Christ) was brought forth
- When there was no earth, nor the highest part of the dust of the world, the Wisdom of God (Christ) was brought forth. For every creation the Father and the Son existed from everlasting

- God sent His only begotten Son. Only begotten means only begotten. Only begotten comes from the Greek word “monogenes” which is composed of “mono” and “genes”. It means one or only born, begotten, brought forth, procreated. Jesus is being mentioned as the only begotten Son of God in John 1:14, 18; John 3:16, 18; 1 John 4:9
- The Father has given to the Son to have life in himself
- The Father said to His Son the day in which He was begotten, “Thou art my Son”
- Jesus proceeded forth from God
- When the Lord prepared the heavens, when He set a compass upon the face of the depth, when He established the clouds above, when He strengthened the fountains of the deep, when He gave the sea His decree, when He appointed the foundations of the earth, the Wisdom of God (Christ) was there, was right next to the Lord, He was by the Lord as one brought up with Him. The Wisdom of God (Christ) was the Lord’s daily delight, and the Wisdom of God (Christ) was always rejoicing before the Lord.

John 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Conclusions from the Bible verse:

- How it is that Christ was able to give up His life?
- As His life was given, then He was able to give it up, suffer death and receive it back
- **Hebrews 2:9** But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

c.) Our Lord Jesus Christ has a Father and God:

Micah 5:2-4 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting. Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

John 20:17 Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.**

Romans 15:6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

2 Corinthians 1:3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

2 Corinthians 11:31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

Ephesians 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Colossians 1:3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

1 Peter 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Ephesians 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Hebrews 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Revelation 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Conclusions from the Bible verses:

- Jesus has a Father
- Jesus has a God
- The Father himself declares that He is the God of his Son
- The Father and God of Jesus is our Father and God
- Decades after the ascension, John being in Patmos receives the Revelation of Jesus Christ, and Jesus reveals to one of the end of the times churches (Philadelphia) that the Father is His God

John 14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

John 13:15-16 For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

Conclusions from the Bible verses:

- The Father is greater than Jesus
- Ever since before the incarnation, the decision was made for the Father to send His Son.
Zechariah 3:8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.
- Jesus is no greater than the One who sent Him
- God sent Jesus. Jesus didn't come of Himself, but God sent Him
- Jesus proceeded forth from God, and came to the world

John 14:8-10 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 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*, Shew us the Father? 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.

Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature:

Hebrews 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Conclusions from the Bible verses:

- He that has seen Jesus has seen the Father
- No one has seen God the Father, except the Son
- Jesus is the exact image of the invisible God
- He that has seen Jesus has seen the Father
- This is because the Son is in the Father, and the Father is in the Son

- This is because the Son is the exact image, even in His substance, of the Father
- We know the Father by knowing Jesus
- The only way of knowing the Father is through knowing the Son and through the Son

d.) The Lord:

Philippians 2:8-11 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 10:36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Conclusions from the Bible verses:

- Jesus is Lord, to the glory of God the Father
- God has highly exalted Jesus
- God has given Jesus a new name which is above every name
- God has made Jesus Lord and Christ
- Jesus is Lord of all

e.) The declaration of faith that overcomes the world and the work of the antichrist:

Revelation 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

Conclusions from the Bible verse:

- This verse presents the saints, who live just before the second coming of Christ
- They have two characteristics:
 - They keep the commandments of God
 - They keep the faith of Jesus

1 John 2:22-23 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (*but*) he that acknowledgeth the Son hath the Father also.

1 John 4:2-3 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Conclusions from the Bible verses:

- He who denies that Jesus is the Christ is a liar. He who denies that Jesus is the Messiah, the Anointed One, is a liar
- He who denies the Father and denies the Son is antichrist
- He who denies the Son, has not the Father
- He who acknowledges the Son, has the Father
- The spirit that confesses that Jesus Christ is come in the flesh is of God
- The spirit that confesses not that Jesus Christ is come in the flesh is not of God
- The spirit of antichrist does not confess that Jesus Christ is come in the flesh
- The antichrist's work is
 - a.) To deny that Jesus is the Christ, Messiah, the Anointed One
 - b.) To deny the Father
 - c.) To deny the Son
 - d.) To deny that Jesus Christ has come in the flesh

1 John 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Ephesians 2:19-20 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Isaiah 28:16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste.

Matthew 16:16-18 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

Acts 8:36-38 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 9:19-20 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God.

Conclusions from the Bible verses:

- God's commandment for us is to believe in the name of His Son Jesus Christ
- Jesus Christ is the foundational, tried, precious, chief corner stone of God's temple. He who does not believe that, is not part of God's household
- Peter answered "Thou art the Christ, the Son of the living God" This revelation was given unto him by the Father
- Christ's church is built upon the truth that Jesus is the Son of the living God
- The declaration of faith that allowed the eunuch to be baptized was "I believe that Jesus Christ is the Son of God"
- Saul, known as Paul, after meeting Jesus in his way to Damascus, straight away preached that Christ is the Son of God

1 John 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1 John 4:14-15 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

1 John 5:4-5 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

1 John 5:6-12 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record ~~in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth,~~ the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

Conclusions from the Bible verses:

- God sent His only begotten Son into this world
- John the apostle saw, and he testifies, that the Father sent the Son
- Whoever confesses that Jesus is the Son of God, God dwelleth in him and he in God
- From this we deduce that whoever does not confess that Jesus is the Son of God, God does not dwell in him
- If we want God to dwell in us, we have to confess that Jesus is the Son of God
- The victory that overcomes the world is the faith that the apostles had. Being born of God is having that faith. Being born of God overcomes the world. He that overcomes the world is he who believes that Jesus is the Son of God. This is faith. This is to be born of God. Whoever does not believe Jesus to be the Son of God, does not overcome the world and is not born of God
- The witness of God is bigger than that of man
- God has testified, or He has given testimony about His Son, and this record is the Spirit, the blood and the water.
- This is the record that the Father has given regarding his Son:
Matthew 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.
Mark 9:7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
Matthew 17:5 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.
- **2 Peter 1:17-18** 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. And this voice which came from heaven we heard, when we were with him in the holy mount.
- He who believes in the Son of God, has the witness in himself, meaning the Spirit himself testifies to his spirit. **Romans 8:16** The Spirit itself beareth witness with our spirit, that we are the children of God: **Galatians 4:6** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- He that does not believe God's testimony regarding His Son makes Him a liar. He that does not believe God's witness makes Him a liar. He that does not believe God's record regarding His Son makes Him a liar.

- The record is that God has given to us eternal life, and this life is in His Son
- He who has the Son has life, and whoever does not have the Son does not have life
- Check commentary on 1 John 5:7-8; in the section “Additional analysis on certain texts used for advancing the Trinity doctrine”, subsection b

f.) The Son of God, His work and exalted position:

Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Conclusions from the Bible verses:

- Jesus is the Prince of life
- According to the Strong dictionary, the word “Prince” comes from:
archēgos
ar-khay-gos'
From [G746](#) and [G71](#); a *chief leader*: - author, captain, prince.
- God raised the Prince of life from the dead
- Jesus is the Author of life

Colossians 1:12-17 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

Conclusions from the Bible verses:

- Jesus is the image of the invisible God
- Jesus is the firstborn of every creature
- All things were created for Jesus, things that are in heaven, in earth, visible and invisible, whether thrones, dominions, principalities or powers, all things were created by Him and for Him
- There is not a created thing that was not created by Jesus
- As a consequence, Jesus is not created, since He created all things
- All, everything, was created by Jesus and for Jesus
- Jesus is before all things
- By Him all things consist

Hebrews 1:1-6 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Conclusions from the Bible verses:

- God has spoken to us by His Son
- God has appointed His Son heir of all things
- To Jesus, being the heir is part of His being. It's part of himself to be the heir since He is the Son
- God the Father appointed His Son as heir
- God created all the worlds through His Son
- Jesus is the brightness of the Father's glory
- Jesus is the express image of His Father. Jesus is the express image of His Father's person. Jesus is the express image of His Father's substance.
- Jesus upholds all things by the word of His power
- Jesus purged, expiated, our sins
- Jesus sat down on the right hand of the Majesty on high
- Jesus has obtained by inheritance a more excellent name than the angels, since He was made much better than the angels. This occurs at another time than the incarnation, because:
Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- And this is so because God never said to an angel "Thou art my Son, this day have I begotten thee?"
- The Son obtains a more excellent name than the angels by inheritance, because never to an angel was said "Thou art my Son, this day have I begotten thee?" The Father's name was on His Son well before the incarnation as it says ...
Exodus 23:20-21 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.
- God said to His Son Jesus "this day have I begotten thee"
- Jesus was not created
- Jesus came out of His Father
- God said to His Son Jesus "Thou art my Son"
- God said "I will be to Him a Father, and He shall be to me a Son"
- Jesus is the firstbegotten
- And again (at another time) God when introduces the firstbegotten into the world said "let all the angels of God worship Him"

John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

Revelation 19:11-13 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.

Micah 5:2 But thou, Bethlehem Ephrathah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Conclusions from the Bible verses:

- Jesus is the Word of God

- In the beginning was the Word
- The Word was with God
- The Word was God. Check commentary on John 1:1; in the section “Additional analysis on certain texts used for advancing the Trinity doctrine”, subsection a
- The Word was from the very beginning.
- The goings forth of the Word have been from of old, from everlasting, from the beginning.
- All things were made by the Word.

g.) The nature and divinity of the Son of God:

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.

Conclusions from the Bible verses:

- The Father speaks to His Son, saying: “Let us make man in our image, after our likeness”
- Only to someone equal to God could be said “in our image, after our likeness”
- Check commentary on Genesis 1:26; Section “Additional analysis on certain texts used for advancing the Trinity doctrine”, subsection g

John 10:33-36 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, **Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 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?**

Conclusions from the Bible verses:

- Jesus said: “I am the Son of God”. Jesus cannot deny who He is
- Being the Son of God makes Him equal to God
- By being the only begotten Son of God, He shares His Father’s nature, and therefore He is equal to God.
- This point was crystal clear to the Jewish people, and for that reason they wanted to stone Him to death.

John 1:1-2, 14 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Phillipians 2:5 Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Conclusions from the Bible verses:

- Jesus is of the same form or nature of God. Check commentary on Phillipians 2:5-6; in the section “Additional analysis on certain texts used for advancing the Trinity doctrine”, subsection f
- Being in the form of God, He took upon Him the form of a servant
- Jesus, being of the same nature of God, made Himself of no reputation
- The fact of being of the same nature of God makes Him equal to God

Hebrews 1:2-3 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Conclusions from the Bible verses:

- The Son is the brightness of the Father's glory
- The Son is the express image of the Father's person
- According to the Strong dictionary, the word "person" comes from:

G5287

ὑπόστασις

hupostasis

hoop-os'-tas-is

From a compound of [G5259](#) and [G2476](#); a *setting under (support)*, that is, (figuratively) concretely *essence*, or abstractly *assurance* (objectively or subjectively): - confidence, confident, person, substance.

- The Son is the express image of the Father's essence / substance
- The Son is of the same nature, essence or substance of His Father in an express or perfect way

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Hebrews 1:8-9 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Conclusions from the Bible verses:

- The Son, for being of God's nature, inherits a more excellent name than the angels.
- In spite of the fact that in the same phrase it is indicated that the Son has a God, who is His Father, the Father himself calls his Son God. In no place does the Father call the Son "my God", which the Son does.
- Jesus Christ is our great God
- Jesus will be named, and today should be called as:
 - Wonderful
 - Counsellor
 - The mighty God
 - The everlasting Father
 - The Prince of Peace

Jeremiah 23:5-7 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

Jeremiah 33:15-17 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

Acts 2:29-30 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Conclusions from the Bible verses:

- In these verses the Son of God is presented as the Lord.
- According to the Strong dictionary, the word Lord in these two verses comes from:

H3068

יהוה

y^ehōvâh

yeh-ho-vaw'

From [H1961](#); (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare [H3050](#), [H3069](#).

- In these verses the Son of God, the Son of the Highest, is presented as Jehovah.

Isaiah 6:1-10 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. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

John 12:36-41 **While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

Conclusions from the Bible verses:

- The Son of God in these verses is presented as the King, the Lord of hosts
- According to the Strong dictionary, the word Lord in these two verses come from:

H3068

יהוה

y^ehōvâh
yeh-ho-vaw'

From [H1961](#); (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare [H3050](#), [H3069](#).

- The Son of God is Jehovah

John 5:23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

John 12:44 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

Conclusions from the Bible verses:

- He that does not honour the Son does not honour the Father
- He that does not honour the Son in the same manner as the Father, does not honour the Father
- Believing in Jesus is believing in the Father

Revelation 5:8-14 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

Revelation 22:3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Conclusions from the Bible verses:

- The Lamb is worthy of receiving adoration from the whole universe
- In the new earth, the people of God shall serve God and the Lamb, whose thrones will be in the New Jerusalem
- To the One who is sitting on the throne and to the Lamb, be glory, honour, blessing, wisdom, strength and power for ever and ever.

The Holy Spirit

a.) In the beginning and the end, the Father and the Son:

[Zechariah 6:12-13](#) And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

[Revelation 22:1, 3](#) And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Conclusions from the Bible verses:

- The counsel of peace shall be between both, the Lord of Hosts and the Branch, the Father and the Son. Between them both.
- The throne of God and of the Lamb will be in the New Earth. His servants shall serve Him.

b.) The Spirit of God and the Spirit of man:

[Job 32:8](#) But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

[Isaiah 42:5](#) Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

[Ecclesiastes 12:7](#) Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

[Proverbs 20:27](#) The spirit of man *is* the candle of the LORD, searching all the inward parts of the belly.

[1 Corinthians 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.

[Job 32:18](#) For I am full of matter, the spirit within me constraineth me.

[John 11:33](#) When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

Conclusions from the Bible verses:

- There is a spirit in man.
- God the Lord giveth spirit unto the people, and the spirit returns to God when man dies.
- The spirit of man searches the inward parts of the man.
- The spirit of man is the candle of the Lord.
- As the spirit of man knoweth the things of man, even so the Spirit of God knows the things of God.
- The spirit of man has knowledge, intelligence and emotions.

Ecclesiastes 12:7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Luke 23:46 And when Jesus had cried with a loud voice, he said, **Father, into thy hands I commend my spirit:** and having said thus, he gave up the ghost.

Acts 7:59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.

Conclusions from the Bible verses:

- God gives the spirit to man, and it returns to God when he dies.

1 Corinthians 2:10-11 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.

Conclusions from the Bible verses:

- The Spirit searcheth all things, even the deep things of God.
- The spirit that is in man knows the things of a man.
- **Even so**, in the same way or in the same manner, the Spirit that is in God knows the things of God.

Daniel 2:1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

1 Corinthians 5:3-4 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

Colossians 2:5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

2 Corinthians 2:13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

Psalms 77:6 I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Psalms 78:8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.

Psalms 106:32-33 They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips.

Proverbs 16:2 All the ways of a man *are* clean in his own eyes; but the LORD weigheth the spirits.

Ecclesiastes 8:8 *There is* no man that hath power over the spirit to retain the spirit; neither *hath he* power in the day of death: and *there is* no discharge in *that* war; neither shall wickedness deliver those that are given to it.

Conclusions from the Bible verses:

- Nebuchadnezzar's spirit was troubled after his dream
- Nebuchadnezzar's spirit and Nebuchadnezzar himself are not two different people
- Nebuchadnezzar's spirit had feelings
- Paul in one occasion considered himself absent in the flesh but present in the spirit
- Paul's spirit beheld and had joy at the Colossians' church
- Paul's spirit had no rest at not being able to find Titus
- Paul's spirit and Paul himself are not two different people
- Man's spirit does diligent search
- Man's spirit can be rebellious
- Moses' spirit was provoked
- The Lord weighs/evaluates the spirits
- No man has power over the spirit to retain the spirit

Psalms 51:10-12 Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

John 3:6-7 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

Conclusions from the Bible verses:

- The psalmist's requests were:
 - "Renew a right spirit within me"
 - "Cast me not away from thy presence"
 - "Take not thy holy spirit from me"
 - "Uphold me with thy free spirit"
- God renews in His sons a right spirit within them
- God sends His holy spirit, and He can withdraw it too
- Being born again consists of being born of the Spirit

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Genesis 6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

Conclusions from the Bible verses:

- The Holy Spirit of God can be grieved
- The spirit of the Lord strived with man before the flood
- "Of God". "The Lord said, my spirit". "Of" and "my" indicates possession or belonging. The spirit belongs to the person being referred to, in this case God and the Lord.

Matthew 10:19-20 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. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Conclusions from the Bible verses:

- The Father has a Spirit

Phillipians 1:19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

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

Conclusions from the Bible verses:

- The Son has a Spirit

Ephesians 4:3-4 Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Conclusions from the Bible verses:

- There is one Spirit

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: if I make my bed in hell, behold, thou *art there*.

Conclusions from the Bible verses:

- Jehovah / the Lord is omnipresent through His spirit

c.) The Holy Spirit and Jehovah:

Isaiah 6:1-10 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. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar: And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

John 12:36-41 **While ye have light, believe in the light, that ye may be the children of light.** These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.

Acts 28:25-26 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

Conclusions from the Bible verses:

- According to John, The Son of God in these verses is presented as the King, the Lord of hosts, as Jehovah
- According to the Strong dictionary, the word Lord in these verses come from:

H3068

יהוה

y^ehōvâh

yeh-ho-vaw'

From [H1961](#); (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare [H3050](#), [H3069](#).

- Paul identifies the Lord, Jehovah, as the Holy Ghost

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.

Genesis 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Job 33:4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

Conclusions from the Bible verses:

- The Lord God formed man and gave him life
- The Spirit of God made man, and the breath of the Almighty hath given him life

Matthew 10:19-20 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. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Mark 13:11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

Luke 12:11-12 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

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

Conclusions from the Bible verses:

- At that time, the Spirit of the Father will speak in us
- At that time, the Holy Spirit will speak in us
- At that time, Jesus himself will speak in us

1 Timothy 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Hebrews 7:22, 25 By so much was Jesus made a surety of a better testament. ... 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.

Conclusions from the Bible verses:

- There is one God
- There is one mediator between God and men, the man Christ Jesus
- The Spirit itself makes intercession on our behalf

2 Corinthians 3:16-17 Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

Conclusions from the Bible verses:

- The Lord is the Spirit
- According to the context, Christ Jesus is the Lord
- The Son is the one who makes us free, the One who gives us liberty
- Where the Spirit of the Lord is, there is liberty

2 Peter 1:20-21 Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

1 Peter 1:10-11 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: 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.

Conclusions from the Bible verses:

- Peter identifies the Holy Spirit as the Spirit of Christ

Jeremiah 31:31-33 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Heb 10:15-17 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more.

Conclusions from the Bible verses:

- Paul identifies the Lord as the Holy Spirit
- According to the Strong dictionary, the word Lord in these verses come from:

H3068

יהוה

y^ehōvâh

yeh-ho-vaw'

From [H1961](#); (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare [H3050](#), [H3069](#).

- Paul identifies Jehovah as the Holy Spirit

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

John 14:26 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.

Job 32:8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

Conclusions from the Bible verses:

- The Spirit of truth will guide us into all truth
- He will show us things to come
- He will teach us all things
- The inspiration of the Almighty gives us understanding
- According to the Strong dictionary, the word “inspiration” in this verse comes from:

H5397

נשמה

n^eshâmâh

nesh-aw-maw'

From [H5395](#); a *puff*, that is, *wind*, angry or vital *breath*, divine *inspiration*, *intellect* or (concretely) an *animal*: - blast, (that) breath (-eth), inspiration, soul, spirit.

- The spirit of the Almighty gives us understanding

Hosea 6:3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

Conclusions from the Bible verses:

- According to the Strong dictionary, the word “Lord” in this verse comes from:

H3068

יהוה

y^ehōvâh

yeh-ho-vaw'

From [H1961](#); (the) *self Existent* or eternal; *Jehovah*, Jewish national name of God: - Jehovah, the Lord. Compare [H3050](#), [H3069](#).

- We know the Lord
- We follow on to know the Lord
- And in this path of knowing the Lord ...
- Jehovah comes to the one who knows Him and follows on to know Him
- Jehovah comes as the rain, as the latter and former rain
- It's Jehovah Himself who comes as the latter and former rain
- According to this verse, how important is it to know Jehovah? What is necessary for Jehovah to come as the latter and former rain?

Revelation 3:22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Conclusions from the Bible verses:

- Jesus speaks to the seven churches and ends saying, "he that hath an ear, let him hear what the Spirit saith unto the churches."

d.) The promise of another Comforter:

John 4:23-24 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Conclusions from the Bible verses:

- God is a Spirit
- The nature of His substance is Spirit
- The true worshippers shall worship in spirit and in truth
- The Father seeketh such to worship him
- Worshippers must worship Him in spirit and in truth

1 Corinthians 8:6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

2 Corinthians 3:16-18 Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. 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.

2 Corinthians 4:5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Romans 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Conclusions from the Bible verses:

- There is but one God, the Father
- Of the Father are all things, and we in Him
- There is one Lord, Jesus Christ
- By Christ all things are, and we by Him
- The Lord is the Spirit. In that context, Paul preached Christ Jesus as the Lord

- Where the Spirit of the Lord is, there is liberty. Where the Spirit of the Lord is not, there is no liberty
- The Lord is the Spirit, and we all, beholding in liberty the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord
- We were predestinated to be conformed to the image of the Son

Isaiah 51:11-13 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldst be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor?

Conclusions from the Bible verses:

- Jehovah, the Lord, is our Comforter

1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Conclusions from the Bible verses:

- The word "advocate" in the original language is "parakletos", translated in every other occasion as "Comforter"
- The verse says that "we have a parakletos with the Father"
- The verse says also that "we have a Comforter with the Father"
- This parakletos, this Comforter, is Jesus Christ the righteous

John 15:26-27 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: And ye also shall bear witness, because ye have been with me from the beginning.

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.

Conclusions from the Bible verses:

- Jesus sends the Comforter
- The Comforter is sent from the Father by Jesus
- The Comforter is the Spirit of truth
- Jesus is the truth
- The Spirit of truth proceeds from the Father
- The Comforter shall testify of Jesus

John 7:39 (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.)

John 14:16-29 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I 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: 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. Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

Conclusions from the Bible verses:

- Jesus will pray to the Father
- The Father will give us another Comforter
- The Comforter will abide with us for ever
- For ever! It's an eternal gift!
- The Comforter is the Spirit of truth
- The world cannot receive the Comforter, because it sees Him not, neither knows Him
- Jesus said, "You know the Comforter, because he dwells **with** you and shall be **in** you"
- In order for the Holy Ghost to be given, Jesus needed to be glorified first
- Jesus then said, "I will not leave you comfortless, **I will come** to you"
- A little while, and the world would see Jesus no more, but his disciples would see him. This coming of Jesus obviously does not refer to His second coming, at which time "every eye shall see him", even those who pierced Him (Revelation 1:7)
- Because Jesus lives, His disciples would live also. Jesus would be in them.
 - [1 John 5:12](#) He that hath the Son hath life; *and* he that hath not the Son of God hath not life.
- Without Jesus' life in them, His disciples would be without life. Jesus would not leave them comfortless; He would not leave them alone. He would come to them. But in this instance, the world would not see Him
- On that day, the day of His coming, the disciples would know that Jesus was in His Father, and the disciples in Jesus, and Jesus in his disciples. That day was the Pentecost
 - [Acts 2:32-36](#) This Jesus hath God raised up, whereof we all are witnesses. 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. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
- He who loves Jesus has His commandments and keeps them; the Father and Jesus will love him, and Jesus will manifest Himself to him. Jesus will manifest Himself only to those who love him
- These concepts were not clear to some of the disciples. How would Jesus manifest Himself only to those who love Him, and not to the world? A little while, and the world would see Jesus no more, but His disciples would see him.
- How would Jesus' manifestation be only to those who love Him and not to the world?
- Judas, not the Iscariot, asked: how is it that you will manifest yourself to us and not to the world? How is this possible? Judas was thinking of a physical, external, visible manifestation. Jesus answered: "He who loves me will keep my words, and my Father will love him and **we will come unto him** and we will make our abode with him". Both the Father and Jesus will love him, both will come, both will make their abode with him who loves Jesus
- He who loves not Jesus, does not keep His words. The words spoken by Jesus were not His, but from the Father who sent Jesus

- The Comforter is the Holy Ghost. The Holy Ghost is the Spirit of Truth
- The Father will send the Comforter in Jesus' name. The Comforter shall teach us all things, and bring all Jesus words into remembrance
- Jesus said, "Don't be afraid. You have heard how I said unto you, **I go away, and come again unto you**". I go away, and come again unto you. He was not going to come to everyone. The world would not see him. Jesus would only manifest Himself to those who loved Him. Only those who loved Jesus would see him. Jesus would not leave them comfortless. He would come to His disciples. In that day, they would know that Jesus was in the Father and Jesus in them.
- Jesus told His disciples all these things before they came to pass, so when the Pentecost day should come to pass, they might believe.
- In Jesus' words: "I will not leave you comfortless." "Another Comforter." "It is expedient for you that I go away." Jesus had not yet been glorified. "The world shall not see me." "You shall see me." "I will come to you." "I go away and come again unto you." Yes, I'll go and come again

John 16:4-33 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said 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 depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, **Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.** His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, **Do ye now**

believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Conclusions from the Bible verses:

- Jesus told His disciples that He must go to the One who sent Him
- It is expedient for His disciples that Jesus should go away
- In order for the Holy Ghost to be given, Jesus needed to be glorified first
- If Jesus didn't go away, the Comforter would not come unto His disciples, but if Jesus did go, the Comforter would then come unto them
- Jesus sends the Comforter
- The Comforter will reprove the world:
 - of sin because they believe not in Jesus
 - of righteousness because Jesus goes to His Father, and His disciples will see Him no more
 - of judgement, because the prince of this world is judged
- The Spirit of Truth will guide us into all truth
- The Spirit of Truth shall not speak of Himself, but whatsoever He shall hear, that shall He speak. He will show us things to come

1 Corinthians 2:9-12 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 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. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.
- The Comforter shall glorify Jesus, because He shall receive from Him and show it to us
- All things that the Father has are Jesus'
- Jesus said: "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father"
- "I will not leave you comfortless." "Another Comforter." "It is expedient for you that I go away." Jesus had not yet been glorified. "The world shall not see me." "You shall see me." "I will come to you." "I go away and come again unto you." Yes, I'll go and come again
- Again the disciples didn't understand Jesus' words
- A little while and the disciples would weep and lament, but the world would rejoice. They would be sorrowful, but that sorrow would turn into joy because a little while and they would see Him again. Joy would come in asking the Father in Jesus' name and receiving. "Ask and you shall receive"
- In that day they would ask nothing from Jesus. Whatsoever they would ask the Father in Jesus' name, it would be given
- Jesus said: "I said not unto you that I will pray the Father for you, for the Father Himself loves you"
- The Father loves His disciples because they love Jesus. The Father loves us because we love Jesus
- The Father loves us because we believe that Jesus came out from God. Jesus had come forth from the Father, and came into the world.
- Jesus had come out of the Father and had come to the world; now he was to leave the world and go to the Father

- Do you now believe?

Acts 3:18-20 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Conclusions from the Bible verses:

- God sends Jesus Christ when we repent and convert
- When God sends Jesus Christ, He sends the presence of the Lord
- When God sends Jesus Christ, He sends times of refreshing
- From the presence of the Lord comes times of refreshing
- If we repent and convert, our sins may be blotted out when the times of refreshing shall come from the presence of the Lord
- Order of events: we repent and convert; God sends Jesus Christ, who is the presence of the Lord; times of refreshing come from the presence of the Lord; our sins may be blotted out
- At the time of the end, the sins of God's people will be blotted out at the latter rain, and their sins placed on the goat for Azazel

Leviticus 16:30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Conclusions from the Bible verses:

- God, after raising up his Son Jesus, sent Him
- God sent His Son to bless us
- God sent His Son after raising Him up in order to turn us away from our iniquities
- His blessing consists of turning us away from our iniquities

Galatians 2:20 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.

Ephesians 3:16-17 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Revelation 3:20 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.

Conclusions from the Bible verses:

- Christ wants to live in me
- Christ wants to dwell in our hearts
- He is at the door, He is calling, waiting for you to open the door so He can dwell in your heart

e.) The unity and communion of the Spirit:

John 10:30 I and *my* Father are one.

John 17:20-23 Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Ephesians 4:3-4 Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

1 Corinthians 6:17 But he that is joined unto the Lord is one spirit.

1 Corinthians 12:27 Now ye are the body of Christ, and members in particular.

Conclusions from the Bible verses:

- Jesus and the Father are one
- Jesus prays that all may be one, as the Father and the Son are one!
- Jesus desires that all may be part of the unity of Jesus and the Father
- That we may be one, **as the Father and Jesus are one**
- A measure of the unity between the Father and Son is given to us
- The Father is in the Son, and the Son in the Father
- Jesus received glory from the Father, and Jesus gives from that glory to His disciples. It is that glory that makes them one as the Father and the Son are one
- That we may be one with them, even as the Father and Jesus are one
- Jesus in His disciples, the Father in Jesus, that they may be made perfect in one. Any other unity formula besides this one, is not unity
- In this way the world will know that the Father sent the Son and that the Father loves us as He loves Jesus
- The unity is unity of the Spirit. There is only one Spirit

Psalms 51:10-12 Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Rom 8:9-10 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. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

Conclusions from the Bible verses:

- God renews a right spirit within His sons through the presence of His holy spirit.
- If we don't live in the flesh, the Spirit, the Spirit of God, the Spirit of Christ or Christ himself, lives in us

1 John 1:3-7 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

John 17:20-23 Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be

one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

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:

1 Corinthians 1:9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Corinthians 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

Ephesians 4:3-4 Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

Conclusions from the Bible verses:

- John gives testimony of what he has been witness of, so those who believe can have fellowship with them
- The fellowship is truly with the Father and the Son and the disciples
- If we walk in light, as he is light, we have fellowship with one with another
- That all may be one. That they may be perfect in one. That they may know that Jesus was sent by the Father, and that the Father loves Jesus, and that He loves the disciples as much as He loves Jesus
- The glory that was given to Jesus by His Father, Jesus gives it to His disciples so that they may become one
- God is faithful and He has called us unto the fellowship of His Son
- The communion / fellowship is of the blood and of the body of Christ
- The communion, unity and fellowship is of the Spirit

f.) The great plan of redemption:

1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Conclusions from the Bible verses:

- Christ Himself is to us God's wisdom, righteousness, santification and redemption
- Christ, the wisdom of God

Proverbs 1:20-23 Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Proverbs 8:22-30 The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above:

when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

- Christ, the justification of God:

Romans 4:24-25 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

- Christ, the sanctification of God

2 Thessalonians 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:

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Acts 3:19-20 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you:

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

1 John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

- Christ, the redemption of God:

Hebrews 9:12-14 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 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?

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Hebrews 2:17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

1 Corinthians 15:45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

Romans 1:3-4 KJV Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Romans 1:3-4 NIV regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord. **Footnotes:** Romans 1:4 Or “who as to his 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?

Acts 3:19-21 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

[Acts 3:26](#) Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Conclusions from the Bible verses:

- The Word was made flesh
- It behoved to the Word to be made like unto His brethren
- The Word's glory was seen, glory as the only begotten of the Father
- The last Adam, Jesus, after resurrection, was made a quickening spirit
- Jesus, after His resurrection, who as to his spirit of holiness, was declared with power to be the Son of God by His resurrection
- Regarding Romans 1:4; the Greek original word that has been translated as "according" in the KJV and as "through" or "as to his" in the NIV, is the following, which can be translated as "as", even though it is not the word most used:

G2596

[κατά](#)

kata

kat-ah'

A primary particle; (preposition) *down* (in place or time), in varied relations (according to the case [genitive, dative or accusative] with which it is joined): - about, according as (to), after, against, (when they were) X alone, among, and, X apart, (even, like) as (concerning, pertaining to, touching), X aside, at, before, beyond, by, to the charge of, [charita-] bly, concerning, + covered, [dai-] ly, down, every, (+ far more) exceeding, X more excellent, for, from . . . to, godly, in (-asmuch, divers, every, -to, respect of), . . . by, after the manner of, + by any means, beyond (out of) measure, X mightily, more, X natural, of (up-) on (X part), out (of every), over against, (+ your) X own, + particularly, so, through (-oughout, -oughout every), thus, (un-) to (-gether, -ward), X uttermost, where (-by), with. In composition it retains many of these applications, and frequently denotes *opposition, distribution or intensity*.

- Romans 1:4 can be translated as follows also:
"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power as spirit of holiness, by the resurrection from the dead:"
- Jesus was declared to be the Son of God with power as spirit of holiness
[Romans 8:9-10](#) 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. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.
- Jesus offered Himself to God as an offering through the eternal Spirit
- God sends Jesus Christ when we repent and convert
- When God sends Jesus Christ, He sends the presence of the Lord
- When God sends Jesus Christ, He sends times of refreshing
- From the presence of the Lord comes times of refreshing
- If we repent and convert, our sins may be blotted out when the times of refreshing shall come from the presence of the Lord
- Order of events: we repent and convert; God sends Jesus Christ, who is the presence of the Lord; times of refreshing come from the presence of the Lord; our sins may be blotted out
- God, having raised up His Son, sent Him again
- God sent Him. God sent Him in the Pentecost to turn us away from our iniquities. And he keeps sending His Son to convert us, because it says, "Repent ye therefore, and be

converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, ...”

- Jesus, the last Adam, was made a quickening spirit, a spirit that gives life
 - 1 John 5:12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.
 - Romans 8:9-11 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. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. 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 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

1 John 3:8-9 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Conclusions from the Bible verses:

- Jesus Christ, according to the flesh, is of the seed of David
- Christ is the seed of Abraham, according to the flesh and the promise
- Jesus is the seed of God
- The Greek word in the original translated as “seed” in 1 John 3:9 besides its traditional understanding can be also understood as “descendence”, “child” or “children” according to Matthew 22:24-25, Mark 12:19-22, Luke 1:5, and many more instances such as Romans 1:3 mentioned above.
- Jesus is the seed of God. Jesus is the Son of God
- John 8:42 Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**
- The Son of God appeared to destroy the works of the devil
- The seed of God remains in His sons, in God’s sons (whosoever is born of God), in order for them to do not sin any more
- The Spirit of Christ, the omnipresence of Christ, is the seed of God

Psalms 143:10 Teach me to do thy will; for thou *art* my God: thy spirit *is* good; lead me into the land of uprightness.

Romans 8:14-15 For as many as are led by the Spirit of God, they are the sons of God. 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.

1 Thessalonians 4:7-8 For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

1 Corinthians 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

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?

Conclusions from the Bible verses:

- The good spirit of God leads us into the land of uprightness
- All that are led by the Spirit of God are the sons of God

- We have received the Spirit of adoption
- Since we have received the Spirit of adoption, we cry Abba Father
- [Galatians 4:6](#) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- The Spirit of adoption is the Spirit of the Son of God. The Spirit of adoption is the Spirit of Jesus
- God has called us unto holiness by giving us His Holy Spirit
- We are the temple of God
- The Spirit of God dwells in us
- Our body is the temple of the Holy Ghost, which is in us, which we have from God, and we are not our own

[Revelation 3:20](#) 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.

Conclusions from the Bible verses:

- Jesus is giving a message to the heart of the church of Laodicea
- When speaking of the church of Laodicea, Jesus is outside
- Jesus knocks at the heart's door
- If any man, anyone, hears His voice, and opens the door, Jesus will come in to him, and will sup with him, and he with Jesus

[Colossians 1:27](#) 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:

Conclusions from the Bible verse:

- The hope of glory of those who believe, the riches of the glory of the gospel, is Christ in you, in me, in us, in His disciples.
- [John 17:22](#) And the glory which thou gavest me I have given them; that they may be one, even as we are one:

[2 Peter 1:3-4](#) According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 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.

Conclusions from the Bible verses:

- All things that pertain or are part of life and godliness have been given to us according as his divine power
- All these things that we have received, we have received through the knowledge of Him that has called us to glory and virtue
- If we wouldn't have this knowledge, we would not have all nor any of the things that pertain to life and godliness
- He gives us exceedingly great and precious promises, that by these promises we might be partakers of the divine nature.
- [John 14:16-18](#) And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.
- [John 17:22](#) And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- How exceedingly great is God's love! Who will be able to know it in its depth? Who will be able to tell it?

Rom 8:31-39 What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Additional analysis on certain texts used for advancing the Trinity doctrine

a.) John 1:1

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

Following the verse as it appears in its original form, the Greek language, as per the Textus Receptus:

John 1:1 εν¹⁷²² PREP αρχη⁷⁴⁶ N-DSF ην²²⁵⁸ V-IXI-3S ο³⁵⁸⁸ T-NSM λογος³⁰⁵⁶ N-NSM και²⁵³² CONJ ο³⁵⁸⁸ T-NSM λογος³⁰⁵⁶ N-NSM ην²²⁵⁸ V-IXI-3S προς⁴³¹⁴ PREP τον³⁵⁸⁸ T-ASM θεον²³¹⁶ N-ASM και²⁵³² CONJ θεος²³¹⁶ N-NSM ην²²⁵⁸ V-IXI-3S ο³⁵⁸⁸ T-NSM λογος³⁰⁵⁶ N-NSM

John 1:1

εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος
1722 746 2258 3588 3056 2532 3588 3056 2258 4314 3588 2316 2532 2316 2258 3588 3056
In beginning was the Word and the Word was with the God and God was the Word

What comes first to our attention is that in the original language, the verse ends: “and God was the Word” instead of “the Word was God”. Additionally, it’s interesting to note that the Word was with “the God”. The next verse, John 1:2 literally says that the same was in the beginning with “the God”.

The verse addresses a very particular moment in time. It is sending us to the very beginning of time, at the very moment in which time starts to exist **or** to be counted. And that particular moment in time is called “the beginning”. The verse is telling us that, at that particular time, at the beginning, the Word was. The Word was at the beginning of time. When time started, there the Word was **already**. This refers to an infinity of eternities in the past with a scope which escapes our human and limited comprehension. This beginning is practically referred to as everlasting or past eternity. It coincides with this verse:

Micah 5:2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

Since when have his goings forth been? His goings forth have been from of old, since from everlasting. The Word was with God. It is mentioned again in John 1:2 when it says “The same was in the beginning with God”. God at this particular moment in time was not alone, He was with the Word. The concept is reinforced with this verse:

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; That which was from the beginning, is the Word, Jesus himself. At this moment of time when the Word was with God, that moment mentioned as “the beginning”, is when the creation of God starts. Because of this the following is being said of Jesus:

Revelation 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

The “beginning”, or the creation of God, starts with the Word being present and having a fundamental role in it. From there, from the beginning, His goings forth have been.

Proverbs 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

Proverbs 8:27-30 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Colossians 1:16-17 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

And John 1:1 ends: "and God was the Word". In order for all Scripture to not be broken (to agree or coincide), that phrase refers to what the following verses are mentioning:

Proverbs 8:22-25 The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 8:42 Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**

John 14:28 **Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.**

John 5:26 **For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

God was the Word. It refers to the moment before the beginning, when there was no creation of God. It refers even to an earlier time when the Father gives to the Son to have life in himself. It refers to the moment before in which the Son of God proceeded forth and heard the voice of his Father saying "Thou art my Son". It refers to the moment in which God Himself was the Word.

b.) 1 John 5:7, 8

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 John 5:8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

According to the Biblical Research Institute, a portion of these verses showed
“up for the first time in manuscripts of the Latin version only after A.D. 600. It is not found in Greek manuscripts until after A.D. 1400. Henceforth, according to the experts, it is found in four Greek manuscripts as a translation from the Latin and inserted into the Greek text. The addition is not found in any of the other ancient versions.

How did it become part of the Greek text? Here is "the rest of the story."

When Erasmus published his version of the Greek New Testament, he left out the additions to 1 John 5:7 from his first two editions (1516, 1519), arguing that he could not find those words in any Greek manuscript. Pressured by some to include this addition to the Greek text, Erasmus proposed that if they could show him a single Greek manuscript in which the addition was found, he would include it in his next edition.

Sure enough, they came up with a Greek manuscript in which the addition was found, one scholars believe was dated from the sixteenth century A.D., translated from the Latin to the Greek and added to the Greek text. Erasmus subsequently included it in his 1522 edition of the Greek New Testament.”

<http://www.adventistbiblicalresearch.org/Biblequestions/sureword.htm>

The following text has the strikethrough on the part that does not belong to the original.

1 John 5:7 For there are three that bear record ~~in heaven, the Father, the Word, and the Holy Ghost: and these three are one.~~

1 John 5:8 ~~And there are three that bear witness in earth,~~ the Spirit, and the water, and the blood: and these three agree in one.

c.) Isaiah 9:6

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

When reading this verse, what first comes to our attention is that “unto us a son is given”. The condition of Jesus before his incarnation, the natural condition of Jesus before He became flesh, was that of a son. The verse declares that “unto us a son is given”. It is what the most well-known verse in the Bible affirms:

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

God gave His Son, His only begotten Son.

The verse continues by telling us that “his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace”. Notice the phrase “his name shall be called”. The Son that is given unto is to be called by those names. The following verses tell us how Jesus’ names were ordained:

Hebrews 1:2-8 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a

Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

The Son inherits, because of his condition as son, the names of his Father. This is natural in a father - son relationship. The book of Hebrews tells us which name the Son inherits. The name that the Son inherits from the Father is "God". Additionally, as per Isaiah 9:6, He shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

We will now only analyze His name "Everlasting Father". The following verses ratify the hereditary condition under which Jesus receives this title and name:

John 10:24-29 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, **I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.**

Isaiah 53:8-10 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, **he shall see his seed**, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

Hebrews 2:10-13 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. 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, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, **Behold I and the children which God hath given me.**

The name "Everlasting Father" refers to the relationship between the Son and the saved, and they do not refer to the relationship between the Father and the Son.

d.) Colossians 2:8-10

Colossians 2:8-10 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power:

In Jesus dwells all the fulness of the Godhead bodily. Why is this so?

Colossians 1:19 For it pleased *the Father* that in him should all fulness dwell;

It pleased the Father that in Jesus should all fulness dwell. What is touching to every human heart is the following verses. Who really understands the breadth, length, depth and height of God's love towards humanity?

Ephesians 3:17-19 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and

length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

John 17:20-23 Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

2Peter 1:3-4 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 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.

e.) 1 John 5:20

1 John 5:20 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.

Who is the true God according to this verse? Let's carefully analyze this verse.

The Son of God is come.

The Son of God is come and has given us an understanding that we may know Him that is true. From this part we understand that the One that is true is someone different than the Son of God, since He is the one providing the understanding to know Him that is true.

The Son of God is the one who gives us the understanding to know Him that is true.

The Son of God is the one who gives us the knowledge of Him that is true.

The Son of God is the one who declares about the Father

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Matthew 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

The Son reveals the Father.

The Son gives understanding to know the Father.

We are in Him that is true.

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

Jesus was sent by His Father.

The only true God is the Father.

We are in Him that is true. We are in the Father.

How do we abide in Him that is true? How do we abide in the Father? By being in His Son Jesus. When 1 John 5:20 says "in his Son Jesus Christ", it defines the identity of the person being spoken of in the previous clause.

This is the true God, the Father. And we abide in the Father.

This is the true God and eternal life.

1 John 1:2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

We are in the true God, the Father, and we are in His Son Jesus. This is the true God and the eternal life. This is the Father and the Son. We are in the Father and we are in His Son. We are in the Father by being in His Son.

In order to confirm that this is the correct interpretation of the text, we will replace the wording “him that is true” by the words “the Son” and afterwards “the Father”. From that reading it will be clear which reading makes sense and which one doesn’t.

i.) 1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know *the Son*, and we are in *the Son*, *even* in his Son Jesus Christ. This is the true God, and eternal life.

ii.) 1 John 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know *the Father*, and we are in *the Father*, *even* in his Son Jesus Christ. This is the true God, and eternal life.

The following verses add weight to what was previously stated:

John 14:23 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.**

John 17:20-23 **Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.**

“This is the true God” refers to the Father.

f.) Philippians 2:5-6

Philippians 2:5-6 Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:

We would like to highlight that Jesus Christ was, prior to his incarnation, “in the form of God”. The original word in Greek for the word “form” is **μορφή** or *morphe*. The Strong dictionary defines this word as “shape, figuratively *nature*”. Jesus Christ had and has the form, shape, and nature of God. We found additional verses that confirm that Jesus has the same nature that God has. And this is not surprising, since God is Jesus’ own (Romans 8:32) Father.

Hebrews 1:2-3 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

John 4:24 **God is a Spirit: and they that worship him must worship him in spirit and in truth.**

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?

Before His incarnation, Jesus had the same shape, the same nature that God has. And Jesus, having this characteristic not being shared by any other being in the universe, not even angels, thought it not robbery to be equal with God and made Himself of no reputation. Having the same nature of God makes Jesus equal to God. By Jesus adopting man’s nature, He made Himself of no reputation.

The nature of Jesus is the same as that of the Father. Jesus is the express image of the Father. The nature of Their substance is the same.

g.) Genesis 1:26

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.

“God said.” There is one Person talking, which is God. God said, “let us make man in our image, after our likeness”. God was speaking at that moment of creation with someone else, and according to this verse with at least one other person. And God says after which manner man should be created. Man should be created after “our image”. Man should be made after “our likeness”. When God says “in our image, after our likeness”, He is indicating that man should be created in the form of the image and likeness of God **and** the person or persons with which God was talking to at that moment. He was declaring that man was going to have the image and likeness of God and of the person or persons whom God was talking to. In sum, man was going to be created in the image and likeness of:

i.) God and

ii.) The person or persons that were being addressed by God at the moment of creation.

The first point that we will try to address is who was with God at that moment. Let’s read the following verses:

Proverbs 30:4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell?

Proverbs 8:27-31 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

Colossians 1:15-16 Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

The previous verses prove that there was one person with God during creation, and that person was the Son of God. Now, what are the implications of man being created in the image and likeness of God and the Son of God? First, let’s remember how the verses explain the event:

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.

Genesis 1:27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

What are the implications of man being created in the image and after the likeness of God and the Son of God? The verse confirms that God created man in His image, in the image and likeness of God and the Son of God, **male and female** He created them.

Let's now consider the following points:

a'.) The Father is first, or greater or older than His Son

Proverbs 8:22-25 The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 8:42 Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**

John 14:28 **Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.**

John 5:26 **For as the Father hath life in himself; so hath he given to the Son to have life in himself;**

Hebrews 1:4-6 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

b'.) Adam was first, greater or older than Eve

Genesis 2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

1 Timothy 2:13 For Adam was first formed, then Eve.

a'.) The Son is of the same nature or substance of His Father

Philippians 2:5-6 Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:

Hebrews 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

John 13:3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 8:42 Jesus said unto them, **If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.**

John 3:16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

b'.) Eve is of the same nature or substance of Adam

Genesis 2:21-23 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

a'.) The Father and the Son are one

John 10:30 **I and *my* Father are one.**

b'.) Adam and Eve were one

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

a'.) The Father and the Son share the same name

Hebrews 1:3-9 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

b'.) Adam and Eve shared the same name

Genesis 5:1-2 This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

a'.) The unity between the Father and the Son is in their nature the spirit

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.

b'.) The unity between Adam and Eve is in their nature the flesh

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

a'.) Friendship and partnership between the Father and the Son

Proverbs 8:27-30 When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

b'.) Friendship and partnership between Adam and Eve

Genesis 2:18-20 And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

Now consider the relationship between Jesus Christ and His church and Adam and Eve:

a'.) The Son is sent by His Father, and leaves the Father in order to find His church/wife

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

b'.) Man will leave his family and cleave unto his wife

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

a'.) The woman / church bases her hope of existence on the death / sleep and resurrection / waking up of the Son of God

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

John 19:33-34 But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

b'.) Eve comes out from Adam's side, she comes into being from Adam's sleeping and waking up

Genesis 2:21-22 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

a'.) The woman / wife / church unites herself with Christ in the bonds of marriage

Hosea 2:18-20 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

Ephesians 5:31-32 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

1 Corinthians 6:17 But he that is joined unto the Lord is one spirit.

b'.) The woman, Eve, unites herself with man, Adam, in the bonds of marriage

Genesis 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

h.) Matthew 28:19

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:

The author of this work, after studying this subject for a while, has so far found that with the exception of this verse in Matthew, the rest of the verses that refer to baptism show it as being performed in Jesus' name. The baptism ceremony was conducted by people who had been with Jesus and had heard His words, and had later received the Holy Spirit. God approved their actions by sending the Spirit to those who were in this manner baptized. What did the disciples understand and do under the influence and direction of the Holy Spirit? Let's look at the following verses:

Act 19:3-5 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 22:14-16 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

I believe it is also convenient to highlight that there is only one name under which we can be saved. And that name is the name of Jesus. There is no other name.

Act 4:11-12 This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

What does the baptism in Jesus' name implicate?

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.

John 1:32-33 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

It is Jesus who baptizes with the Holy Ghost. Because of that, the baptism is performed in Jesus' name, because Jesus is the only One who can baptize us with the Holy Ghost.

Additionally, read under the section "The Holy Spirit", the subtitle "The unity and communion of the Spirit". Read, under the section "The Holy Spirit", the subtitle "The great plan of redemption" to more fully appreciate the connection between the expressions "taketh away the sins of the world" and "baptizeth with the Holy Ghost".

i.) John 10:17

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

The author of this work has so far found that all the verses that refer to Jesus' resurrection, with the exception of this verse and its context, mention that His Father, or God, had resurrected Jesus. Some are these:

Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Galatians 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Let's see how this verse is in its original:

Juan 10:17 δια^{1223 PREP} τουτο^{5124 D-ASN} ο^{3588 T-NSM} πατηρ^{3962 N-NSM} με^{3165 P-1AS} αγαπα^{25 V-PAI-3S}
οτι^{3754 CONJ} εγω^{1473 P-1NS} τιθημι^{5087 V-PAI-1S} την^{3588 T-ASF} ψυχην^{5590 N-ASF} μου^{3450 P-1GS} ινα^{2443 CONJ}
παλιν^{3825 ADV} λαβω^{2983 V-2AAS-1S} αυτην^{846 P-ASF}

Juan 10:17 δια τουτο ο πατηρ με αγαπα οτι εγω τιθημι την ψυχην μου ινα παλιν λαβω αυτην

The words “I might take” appear as one word in **bold** and *italic* in the text above. The Strong dictionary says the following regarding this word :

G2983

λαμβάνω

lambanō

lam-ban'-o

A prolonged form of a primary verb, which is used only as an alternate in certain tenses; to *take* (in very many applications, literally and figuratively [probably objective or active, to *get hold* of; whereas [G1209](#) is rather subjective or passive, to *have offered* to one; while [G138](#) is more violent, to *seize* or *remove*): - accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

As can be seen from the above definition from the dictionary, this word cannot only be translated as “take”, but as “receive” as well. Was this very Greek word translated somewhere else in the New Testament as “receive”? Yes, it was. In the following examples, we will see in bold the same Greek word translated as “received”.

[Matthew 7:8](#) For every one that asketh **receiveth**; and he that seeketh findeth; and to him that knocketh it shall be opened.

[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.

j.) Son of God and Firstborn

Jesus is presented in the Scriptures as the Son of God and as the Firstborn as well:

[John 3:16](#) For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

In which sense is Jesus a Son, the only begotten Son and Firstborn? The Father has many children:

Sons by creation:

[Job 1:6](#) Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

[Luke 3:38](#) Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Children by adoption:

[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.

[Ephesians 1:5](#) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Begotten Son:

[Hebrews 1:5-6](#) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

[1 John 5:18](#) We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Jesus is the Firstborn of the Father, and at the same time the only begotten Son. The rest of the Father’s children are so by creation or by adoption.

k.) Matthew 12:32

Matthew 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

A careful reading of the context suggests that the sin against the Holy Ghost consists of attributing to Beelzebub the workings of the Spirit of God.

Matthew 12:27-31 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.

Jesus makes a distinction: “whosoever speaks a word against the Son of man, it shall be forgiven” and “Whosoever speaks against the Holy Ghost, it shall not be forgiven”. Who is the Son of Man? The Son of man is Jesus in His humanity. Additionally, Jesus says “if I cast out devils by the Spirit of God”. Jesus did the work by the Spirit of God, against whom the Pharisees had spoken and by which reason came the warning and rebuke from Jesus. And John clarifies who is the the Holy Ghost, the Spirit of God:

Luke 11:20 But if I **with the finger of God** cast out devils, no doubt the kingdom of God is come upon you.

John 14:10 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.**

l.) Luke 1:35

Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

To the previous verse, let's add the following one:

Matthew 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. In these verses, a link is made between the Holy Ghost and the Highest One. Considering the names “the Father” and “the Son” or “the Son of God”, these verses raise a challenge to the doctrine of the Trinity. Why is the Holy Ghost not called “the Father”, since He made Mary to conceive? Why is the “the Father” called with that name, if He is not the One who made Mary to conceive?

m.) 2 Corinthians 13:14, 1 Peter 1:2, Titus 3:4-6, John 14:16

2 Corinthians 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Titus 3:4-6 But after that the kindness and love of God our Saviour toward man appeared, 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; Which he shed on us abundantly through Jesus Christ our Saviour;

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

I'll recommend you to read section "The Holy Spirit", subsection e. "The unity and communion of the Spirit" and subsection f. "The great plan of redemption". For John 14:16 please read subsection d. "The promise of another Comforter".

n.) Matthew 3:16-17

Matthew 3:16-17 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.

Let's analyze the following verses as well, since they are describing the same event:

Mark 1:10-11 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

Luke 3:21-22 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 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.

The verse in Matthew says that "he saw the Spirit of God". The Spirit that He saw belonged to someone. The Spirit that he saw belonged to God. It was the Spirit of God. This very Spirit is identified in the other verses as the "Spirit" and the "Holy Ghost". Let's add the following verses:

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: if I make my bed in hell, behold, thou *art there*.

Jehova is omnipresent through His own spirit. "His spirit" is the personal presence of Jehovah. Jesus Himself asserted that the personal presence of the Father, or God, or Jehovah, was with Him:

John 14:10 **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.**

Matthew 12:28 **But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

John 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because **the Father is with me.**

John 17:13 **And now come I to thee;** and these things I speak in the world, that they might have my joy fulfilled in themselves.

John 14:28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, **I go unto the Father:** for my Father is greater than I.

The previous verses show exactly what we were mentioning before. Jesus declared that the Father was dwelling in Him, that the Father was living in Him, and doing the works in and through Him. By the Father, He refers specifically to the Spirit of God. On the other hand, Jesus also says, in the very same speech, “now come I to thee” and “I go unto the Father”. Jesus is mentioning that His Father is living in Him, and at the same time he speaks of going to His Father, as if He were not personally present. In these verses, as well as those related to Jesus’ baptism, the omnipresence of God is shown. Jesus received back His omnipresence when He ascended to heaven. This is what is referred to as “the Spirit of Christ”, “the Spirit of Jesus” or “the Comforter”.

Throughout the whole Old Testament there are promises about the Christ, the Messiah. This title refers specifically to the point in study here, the anointment of the Son of God. He is called the Anointed One or Anointed of God also in relation to His ministry as Prophet, Priest and King. Some verses referring to that are:

Daniel 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Hebrews 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Luke 4:18-19 **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.**

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.

Isaiah 42:1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

o.) The word God:

Greek:

The word usually translated as “God” is “Theos”, and in the original language of the New Testament (Greek) is **θεος**. Following are some verses with different uses of this word, with the translated word in bold:

Ephesians 1:3 Blessed *be* the **God** and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Conclusions from the Bible verses:

- "Theos" refers to the Father of our Lord Jesus Christ

Hebrews 1:8 But unto the Son *he saith*, Thy throne, O **God**, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.

Conclusions from the Bible verses:

- "Theos" refers to Jesus

2 Corinthians 4:4 In whom the **god** of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Conclusions from the Bible verses:

- "theos" refers to Satan

John 10:34 Jesus answered them, **Is it not written in your law, I said, Ye are gods?**

Conclusions from the Bible verses:

- "theos" refers to men

Hebrew:

The word usually translated as "God" in the Old Testament is "El", "Eloah" and "Elohim", and in the original language (Hebrew) is אֱלֹהִים, אֱלֹהֵי אֱלֹהִים or אֱלֹהִים. Following some verses with different uses of this word with the translation in bold:

Malachi 2:10 Have we not all one father? hath not one **God** created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Conclusions from the Bible verses:

- "El" refers to the Father

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty **God**, The everlasting Father, The Prince of Peace.

Conclusions from the Bible verses:

- "El" refers to Jesus

Exodus 20:23 Ye shall not make with me **gods** of silver, neither shall ye make unto you gods of gold.

Conclusions from the Bible verses:

- "Elohim" refers to idols

Psalms 82:6 I have said, Ye *are* **gods**; and all of you *are* children of the most High.

Conclusions from the Bible verses:

- "Elohim" refers to men

Psalms 97:7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* **gods**.

Conclusions from the Bible verses:

- "Elohim" refers to angels

We can clearly see that the word “God”, or “Elohim”, does not always refer uniquely to the Father or Jesus, but it refers to other persons as well. The near context will let us know who is being referred to. The word “God” is used as a title as well.

The word “Jehovah” is written as follows in Hebrew:

יהוה

Elohim, plural or singular?

There are several verses in the Old Testament that show that the word “Elohim” was being used strictly in singular form. Following are those words:

i.) **Exodus 7:1** And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

The Lord said to Moses, “I have made thee a Elohim to Pharaoh”.

ii.) **1 Kings 11:5** For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

“Solomon went after Ashtoreth the elohim of the Zidonians”.

iii.) **Judges 16:23** Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

“A great sacrifice unto Dagon their elohim”.

iv.) **Deuteronomy 28:58** If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

“THE LORD THY ELOHIM.” The word Lord in the original is “Jehovah”. So the reading of this verse would say: “... that thou mayest fear this glorious and fearful name, JEHOVAH THY ELOHIM”

¿Is it important?

Many times I have faced the question, or even the statement, that “the knowledge of God is not important to our salvation”, or “the most important thing even before knowing God is for us to love God and to do His will”. Another statement that I have encountered highlights that at this time in history it is not so relevant for God’s people to know God, but to obey His law and uphold it in a world that despises it. What do the Scriptures say about this? Is the knowledge of God important? How important? Let the Scriptures answer these questions:

a.) Life eternal

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

Jesus is defining how important it is to know the only true God and Jesus Christ. To know them both is eternal life. The knowledge of God and Jesus Christ is as important and relevant as eternal life might be to each one of us.

b.) Keep God’s commandments

Revelation 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

God’s people keep the commandments of God and the faith of Jesus. How can we keep the Word of God? How can we keep God’s commandments?

John 14:21 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.

He who loves God is the one that keeps the commandments. The way to keep God’s commandments is by loving God. Before the second coming of Christ, God’s people will love God. How can we love God?

1 John 4:8-9 He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

In order to love God, we must know Him. It’s imposible to love Him without knowing Him. God’s people who are expecting Jesus’s coming will love Him because they know Him. They will love God because they have seen God’s love manifested. They will know that God has sent His only begotten Son into the world. They will know the cost of their salvation.

c.) Latter and former rain

Hosea 6:3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

2 Peter 1:3-4 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 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.

Jehovah shall come to us as the latter and former rain when we know the Lord (Jehovah), and follow on to know Him. Additionally, the knowledge of Him that has called us gives us all things pertaining unto life and godliness. "All things" refer specifically to the exceeding great and precious promises by which we might be partakers of the divine nature. From this, we know that the knowledge of Jesus Christ and God precedes the latter rain. The most important event facing God's people at this time in history is the latter rain, and for that day to occur, it is necessary for them to know their God.

How important is it to know God?

Conclusion

Exodus 20:1-3 And God spake all these words, saying, I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Thou shalt have no other gods before me.**

1 Corinthians 8:6 But to us *there is but* **one God, the Father**, of whom *are* all things, and we in him; and **one Lord Jesus Christ**, by whom *are* all things, and we by him.

Revelation 14:6-7 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for **the hour of his judgment is come: and worship** him that made heaven, and earth, and the sea, and the fountains of waters.

Jude 1:3-4 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that **ye should earnestly contend for the faith which was once delivered unto the saints**. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and **denying the only Lord God, and our Lord Jesus Christ**.

Daniel 11:36-40 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. **Neither shall he regard the God of his fathers**, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate **shall he honour the God of forces: and a god whom his fathers knew not shall he honour** with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and **unrighteousness of men, who hold the truth in unrighteousness;**

Isaiah 8:20-22 **To the law and to the testimony:** if they speak not according to this word, *it is* because *there is* no light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

John 10:35 If he called them gods, unto whom the word of God came, and **the scripture cannot be broken;**

2 Timothy 4:1-4 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables.

John 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, **If any man shall add** unto these things, God shall add unto him the plagues that are written in this book: And **if any man shall take away** from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Proverbs 30:5-6 Every word of God *is* pure: he *is* a shield unto them that put their trust in him. **Add thou not unto his words**, lest he reprove thee, and thou be found a liar.

Psalms 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.

Matthew 11:25 At that time Jesus answered and said, **I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.**

1 Corinthians 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Psalms 119:17 GIMEL. Deal bountifully with thy servant, *that* I may live, and keep thy word.

Jeremiah 22:5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

Micah 2:7 O *thou that art* named the house of Jacob, is the spirit of the LORD straitened? *are* these his doings? **do not my words do good to him that walketh uprightly?**

Jeremiah 7:3-4 Thus saith the LORD of hosts, the God of Israel, **Amend your ways and your doings**, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

Psalms 119:11 Thy word have I hid in mine heart, that I might not sin against thee.

Psalms 119:99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.

Psalms 119:103-104 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way.

Proverbs 3:13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.

Jeremiah 17:8 For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

¿WHAT DID ELLEN G.
WHITE BELIEVE?

Introduction I

What did Ellen G. White believe? What did she believe regarding the doctrine of God? The purpose of this section is that the reader might come to an answer for these questions. We will try to achieve that by presenting a selection of quotes from different writings and publications throughout her prolific career as a writer. And perhaps the first point that must be highlighted is that the purpose of this compilation is not to determine what we should believe. That should only be determined by the Bible. For this reason, I ask the reader to please take this into consideration. A couple of quotes will help us to clarify this point:

“... But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat, and your drink, when you make its principles the elements of your character, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, "Sister White said this," and "Sister White said that." Find out what the Lord God of Israel says, and then do what He commands.”--Manuscript 43, 1901.

“If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united.”--Testimonies, vol. 5, p. 691

I would recommend the reader to read each quote, and if it is possible, to read them in its full context, since because of space limitations, we cannot provide that here. However, a careful selection has been made so as to ensure that quotes include the relevant context to the topic that we are addressing. Books can be bought at:

<http://www.adventistbookcenter.com/>

I would recommend the reader to purchase at that very website the “Ellen G. White, Comprehensive Research Edition CD-ROM 2008 (PC)” where all quotes mentioned here can be found.

<http://www.adventistbookcenter.com/Browse.tpl?category=EWSW&language=ENG%20SPN%20FR>
[N](#)

Ellen G White writings can be found online as well at the following addresses:

<http://www.whiteestate.org/search/search.asp> or

[http://egwdatabase.whiteestate.org/nxt/gateway.dll?f=templates\\$fn=default.htm\\$vid=default](http://egwdatabase.whiteestate.org/nxt/gateway.dll?f=templates$fn=default.htm$vid=default)

<http://www.adventistarchives.org/DocArchives.asp>

The following format has been followed when presenting the quotes, as per the next example:

“Error is **never harmless**. It never sanctifies, but always brings confusion and dissension. It is always dangerous.” *Testimonies for the Church, vol. 5, p. 292, 1889*

You will find that many quotes have an emphasis, whether in **bold** and/or *italic*. All these have been provided with the purpose of highlighting that particular section.

Additionally, in some instances comments have been added to some quotes, as per the following pattern:

EGW quote
/ *Beginning of comment*
Commentary written by the author of this work
/ *End of comment*

This Ellen G. White quotes compilation follows this structure:

First of all, **Introduction I** is the section that you are reading right now. It is followed by **Scripture and EGW Writings Interpretation**, which is composed of some Ellen G. White quotes where she deals with how to read, study, understand and interpret the Bible, and even in some cases, her own writings. Following is **Introduction II**, which is an Ellen G. White quote compilation based on the importance of knowing God and the problems that come with having erroneous views. The compilation continues with three sections centered on **the Father, the Son and the Holy Spirit**. As you will see, many quotes do not belong to just one particular section, but they have been arranged in such a way as to present, as much as possible, relevant information to that particular topic. However, because of the information presented in some of these quotes, I have decided to repeat them in other sections when deemed convenient. This section is then followed by **On Foundations and Pillars and the writings of the pioneers**. It contains Ellen G. White quotes dealing with beliefs held by the early pioneers, their writings and the doctrine of God. After that, the section **Analysis of some EGW quotes** presents an analysis on some quotes that are being used to advance the Trinity doctrine, and it shows that a different understanding and reading of these quotes do not create conflict or contradiction within the rest of her writings, as they would otherwise do. This is not a small matter, especially for the Seventh Day Adventist Church as an organization and its members as well, considering their acceptance of the prophetic gift as manifested in Ellen G. White. An interpretation of Ellen G. White's writings which causes contradictions within, would put into question her validity as a modern day prophet for God's church. Finally, the **Appendix** is composed of whole chapters or articles written by Ellen G. White. In this last section you will find a rough outline of what Ellen G. White believed regarding the Father, the Son and the Holy Spirit. These writings constitute a good contextualized depiction of what she believed. You will find writings from 1890, 1898, 1904, 1906 and 1911. As you will read in the following paragraphs, the writing dates are critical for an understanding of this issue. Additionally, there are a couple of chapters from Selected Messages vol. I which is Ellen G. White's answer to the crisis created by Dr. Kellogg's teachings, which were an attempt to change the church's teaching regarding the doctrine of God of that moment. Please pay careful attention to the arguments presented.

There are different opinions on what Ellen G. White believed. The position of the Seventh-Day Adventist Church, understanding by that the one that is being currently published in books and magazines in its own publishing houses, is the following:

"At the core of the debate is the question regarding Ellen White's position and her role in the process of change. Many among both Trinitarians and anti-Trinitarians seem to share a common assumption: That Ellen White did not change – that she was either never Trinitarian or always Trinitarian. ...

We find ample evidence, however, that Ellen White's personal views did alter on a number of subjects, so it's possible that she also experienced a transformation in her understanding of the Godhead as well. ...

In view of these and other areas of doctrinal development, it is not particularly surprising that Ellen White should both advance and change her view of the Godhead. Her reporting of her visions shoes a clear progression of increasingly more explicit revelations about the topic.

Before considering that advancement, I would like to make it very clear that I have not found her later statements to contradict what she wrote earlier. Rather, her later statements are increasingly precise and explicit, whereas her earlier statements were more ambiguous. Some of the earlier statements are capable of being read from either a Trinitarian or non-Trinitarian perspective. But I have not found any statement from her pen that criticizes a biblical view of the Trinity. *The Trinity; Woodrow Whidden, Jerry Moon, John Reeve; Review and Herald Publishing Association, 2002*

"It may come as a surprise to some that the consensus reflected in the 1980 statement of fundamental beliefs didn't always exist among Adventists. The story of how the church came to doctrinal agreement on the Trinity, affords insights into several aspects of how Adventists discovered truth and preserved church unity amid a diversity of viewpoints. ...

In view of this lengthy process of doctrinal development in which lay people as well as ministers took an active part, it is not so surprising that some teachings assumed by most Christians were rather late in receiving attention from this small but rapidly growing Christian denomination.⁽⁷⁾

The Adventist understanding of the doctrine of the Trinity came about through a long process of scrutiny, initial rejection, and eventual acceptance. The early Adventists had no question about the biblical testimony regarding the eternity of God the Father, the deity of Jesus Christ "as Creator, Redeemer and Mediator," and the "importance of the Holy Spirit."⁽⁸⁾ However, they weren't initially convinced that the relation between the Father, Son, and Holy Spirit is best described by the word "trinity."...

This wasn't lost on some Christians of the early 1800's, who associated the doctrine of the Trinity with other traditional beliefs they personally rejected. So it was that an American denomination called the Christian Connection concluded that the doctrine of the Trinity, at least the form of it that they had encountered, was of nonbiblical origin. Some prominent Millerites, such as J. V. Himes, and early Sabbath-keeping Adventists, including Joseph Bates and James White, had been members of the Christian Connection.

Either because of the influence of these leaders, or because others had independently come to similar conclusions, the Adventist pioneers who questioned the doctrine of the Trinity included the most influential writers among them, with one major exception---Ellen White.⁽¹¹⁾ Whatever may have been Ellen White's original beliefs, she never expressed anti-Trinitarian views in her writings, and she eventually led Adventists to reconsider and accept a biblical concept of the Trinity, as we shall see later.

1898: Turning Point

The watershed for the Adventist understanding of the Trinity came in 1898. In that year Ellen White published her monumental *Desire of Ages*, in which she differed sharply with most of the pioneers regarding the preexistence of Christ. She lost no time in bringing up the main point. Her third sentence declared, "*From the days of eternity the Lord Jesus Christ was one with the Father*" (italics supplied). Yet even this sentence was not sufficiently unequivocal to clarify her position regarding the deity of Jesus. Later in the book, writing on the resurrection of Lazarus, she quoted the words of Christ, "I am the resurrection and the life," and followed them with a seven-word comment that would turn the tide of anti-Trinitarian theology among Adventists: "*In Christ is life, original, unborrowed, underived*" (p. 530, emphasis supplied). Christ didn't ultimately derive His divine life from the Father. As a man on

earth, He subordinated His will to the will of the Father (John 5:19, 30), but as self-existent God, He had power to lay down His life and take it up again. Thus in commenting on Christ's resurrection, Ellen White again asserted His full deity and equality with the Father, declaring "The Saviour came forth from the grave by the life that was in Himself." (p. 785, see also the next two paragraphs)...

The result of these and similar statements was a division of opinion among the ministers and leaders of the Seventh-day Adventist church. Some, like General Conference president A. G. Daniells, *Review and Herald* editor William Prescott, and Andreasen, accepted these statements as inspired doctrinal correction for the church. Others, disbelieving that they could have been wrong for so many years, continued to repeat the old arguments.

Ellen White's testimony, by calling attention to Scriptures whose significance had been overlooked, created a paradigm shift that couldn't be reversed. As Adventists, like the Bereans of Acts 17:11, returned to the Scriptures to see "whether those things were so," they came to a growing consensus that the basic concept of the Trinity was a biblical truth to be accepted and embraced. The change didn't occur overnight, but no new anti-Trinitarian publications came from denominational presses after 1898.⁽²⁰⁾ Some reprints of older books and articles still contained such views, but these were eventually discontinued or edited to reflect the new understanding. ...

The acceptance of Christ's full eternity and the Holy Spirit as the "Third Person of the Godhead" removed the two greatest reasons for opposition to the doctrine of the Trinity. With the new perspective provided by *Desire of Ages*, Adventists went back to their Bibles and discovered a whole range of information about the Godhead that they had not noticed before. They became convinced that indeed, the Father, the Son, and the Holy Spirit were *three* divine Persons. Yet they found clear Scriptural teaching as well that these three were *one* in nature, character, and purpose. Thus they constitute one God, not three gods. The belief in three divine Persons who constitute one God is precisely the concept for which the term Trinity stands." *Heresy or Hopeful sign?: Early Adventists' Struggle With the Truth About the Trinity; Jerry Moon; Adventist Review; April 22, 1999*

"The purpose of this article is to outline the historical development of the Trinity view of Seventh-day Adventists from its beginning to the present day.

Up to 1890: Antitrinitarian period

Until near the turn of the twentieth century, Seventh-day Adventist literature was almost unanimous in opposing the eternal deity of Jesus and the personhood of the Holy Spirit. During the earlier years, some even held the view that Christ was created. It is very important to understand that Adventist views were not homogeneous. Theological tension within Adventism began during the Millerite movement and is illustrated by the two principal leaders, William Miller and Joshua V. Himes. ...

From 1890 to 1900: Emergence of trinitarian sentiment. ...

Ellen White played a prophetic role in confirming the eternal deity of Jesus and the Three-Person Godhead. As early as 1878, she referred to Jesus as the "eternal Son of God."¹⁶ In *The Desire of Ages*, she wrote, "[Christ] announced Himself to be the self-existent One" and "In Christ is life, original, unborrowed, underived."¹⁷ She wrote of the Holy Spirit as the "Third Person of the Godhead."¹⁸ Ellen White played an important role in urging the church toward a biblical trinitarian position. However, for years after the publication of *The Desire of Ages*, the church generally avoided these and other statements. While she never used the term Trinity in her published writings, she repeatedly conveyed the concept. ...

From 1900 to 1931: Transition and conflict

During the first three decades of the twentieth century, the church remained divided in its position on the deity of Christ. The use of the word Trinity in print continued to be avoided. W. W. Prescott and A.T. Jones, both editors of the *Advent Review and Sabbath Herald*, were key supporters of the full and eternal deity of Jesus. During the 1890s, Prescott was slower than Jones to accept the new view. But after 1900, as editor of the *Advent Review and Sabbath Herald*, he published articles on the personhood and eternal nature of the Father, Son, and the Holy Spirit.²⁰ Still Prescott believed that Jesus had a derived existence from God the Father. At the 1919 Bible Conference, he presented a series of eight devotionals for the conference titled “The Person of Christ” that expressed this view. Careful discussion at this conference showed that there were varying opinions.²¹ ...

From 1931 to 1957: Acceptance of the trinitarian view

F. M. Wilcox was crucial in facilitating the final transition to an accepted Seventh-day Adventist view on the Trinity through his guidance in the 1931 Statement of Fundamental Beliefs and his articles in the *Review and Herald*.²³ Doctrinal summaries were carefully avoided during the first decades of the twentieth century, due in part to conflict on the Trinity. According to L. E. Froom, Wilcox was “respected by all parties for his soundness, integrity, and loyalty to the Advent Faith—and to the Spirit of Prophecy—he, as editor of the Review, did what probably no other man could have done to achieve unity in acceptance.”²⁴ It was not until 1946 that the General Conference session officially voted a Statement of Fundamental Beliefs.²⁵ ...

The process of adopting the Trinity continued from 1900 to 1950. Key influences in the change were (1) repeated published biblical studies on the topic, (2) Ellen White’s clear statements, (3) Adventist response to the attacks of modern liberalism on the deity of Christ and His virgin birth, and (4) F. M. Wilcox’s statement of Fundamental Beliefs and his *Review and Herald* editorials.

We may learn several lessons from the history of the development of doctrine of the Trinity in the Seventh-day Adventist Church. First, we must acknowledge that the development of Adventist theology has usually been progressive and corrective. This is clearly illustrated in the doctrine of the Trinity. The leading of the Holy Spirit is dynamic. Other doctrinal concepts developed in a similar manner. This development never supposed a paradigm shift that contradicted the clear biblical teaching of the heavenly sanctuary ministry of Jesus and the prophetic foundation of the church. Second, the development of the Trinity doctrine demonstrates that doctrinal change sometimes requires the passing of a previous generation. For Seventh-day Adventists, it took more than 50 years for the doctrine of the Trinity to become normative. Third, Ellen White’s unambiguous statements subdued controversy and provided confidence to transition to our current view. Finally, Adventist theology is always supremely dependent upon Scripture. The Bible tells us that the “path of the just is as the shining light, that shineth more and more unto the perfect day.”²⁸ Hebrews 2:1 reads, “Therefore we ought to give the more earnest heed to the things we have heard.” It was ultimately the Bible that led Seventh-day Adventists to adopt their present position on the Godhead or Trinity.” *The Trinity in Seventh-day Adventist History*, Merlin D. Burt, *Ministry*, February 2009

Did Ellen G. White change her belief regarding the doctrine of God? Does the Desire of Ages constitute the expression of change in her beliefs? Or, has the Desire of Ages come to be a watershed event in Adventist history when Ellen White penned the anti-Trinitarian views she had had all along? Was she teaching the Trinity doctrine when writing the Desire of Ages? Did she play

an important role urging the church to embrace the Trinity? Did clear revelation regarding the Godhead come at around 1898? Did the Seventh-Day Adventist Church change its position since 1898? What was Ellen G. White's role? What did she believe? Did she change? Did she make her position known only from 1898 on? In order to be able to answer these questions, we must look at most of her writings, and pay attention not only to their context but also to their evolution throughout time, particularly those writings that were written after the Desire of Ages. Because of these, I'd like to invite the reader to pay very close attention to those quotes that are part of the Desire of Ages and all the other writings during and after 1898.

May God bless and guide you in your study,

Sincerely,

Scripture and EGW Writings Interpretation

“Impact of the Weight of Evidence.--Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.” *Testimonies vol 5, 675-676, 1889*

“God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. Had the Jews laid by their prejudice and compared written prophecy with the facts characterizing the life of Jesus, they would have perceived a beautiful harmony between the prophecies and their fulfillment in the life and ministry of the lowly Galilean.

Many are deceived today in the same way as were the Jews. Religious teachers read the Bible in the light of their own understanding and traditions; and the people do not search the Scriptures for themselves, and judge for themselves as to what is truth; but they yield up their judgment, and commit their souls to their leaders. The preaching and teaching of His word is one of the means that God has ordained for diffusing light; but we must bring every man's teaching to the test of Scripture. Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive divine enlightenment. He will understand the Scriptures. "If any man willeth to do His will, he shall know of the teaching." John 7:17." *Desire of Ages, p. 458, 1898*

“The word of the Lord, spoken through His servants, is received by many with questionings and fears. And many will defer their obedience to the warning and reproofs given, waiting till every shadow of uncertainty is removed from their minds. The unbelief that demands perfect knowledge will never yield to the evidence that God is pleased to give. He requires of His people faith that rests upon the weight of evidence, not upon perfect knowledge. Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God.

Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated.” *Testimonies vol. 3, p. 258, 1875*

/ Beginning of comment

“He gives evidence” “All should decide from the weight of evidence.” There might be a point in controversy, and the evidence might appear to contradict itself. If this were the case, a decision must be taken where the weight of the evidence is, in favor of where the majority of the evidence is pointing to. These quotes are speaking of making a decision, of not being indifferent!

/ End of comment

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority--not one nor all of these should be

regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support." *Great Controversy*, p. 595, 1911

/ Beginning of comment

"The Bible, and the Bible alone". Ellen G. White does not include her own writings.

/ End of comment

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

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: "Ye know not the Scriptures, neither the power of God." Mark 12:24. **The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.** Christ has given the promise: "If any man will do His will, he shall know of the doctrine." John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." *Great Controversy*, p. 598, 1911

/ Beginning of comment

The language of the Bible should be explained according to its obvious literal meaning, unless a symbol or figure is employed. In other words, the criteria for interpreting a text should always be literal, except when a symbol or figure is being used. In the case of symbols or figures, their explanation/ interpretation will be found in other parts of the Scriptures.

/ End of comment

"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:--

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth." *Review and Herald*, November 25, 1884

"The Use of the Testimonies - Time and Place to be Considered

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time. In the past, the testimonies were carefully prepared before they were sent out for publication. And all matter is still carefully studied after the first writing." *Selected Messages vol. 1*, p. 57, 1907

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. 1 Tim. 4:1, 2.

I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?-- Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history.

There are some, who upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use, separated from their proper connection and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.

So it was with the heresies taught in *Living Temple*. [A BOOK EXPRESSING PANTHEISTIC SENTIMENTS PUBLISHED BY J. H. KELLOGG.] The subtle errors in this book were surrounded by many beautiful truths. . . . The seductive fallacies of Satan undermined confidence in the true pillars of the faith, which are grounded on Bible evidence. Truth is sustained by a plain "Thus saith the Lord." But there has been a weaving in of error, and the use of scriptures out of their natural connection, in order to substantiate fallacies, which would deceive, if possible, the very elect. . . .

Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them.--Letter 136, April 27, 1906, to Brethren Butler, Daniells, and Irwin". *This Day With God*, p. 126, 1906

“The Bible was written for the **common people** as well as for scholars, and is within the comprehension of **all**.” *Review and Herald*, January 27, 1885

“Satan is engaged in leading men to pervert **the plain meaning** of God's word.” *Signs of the Times*, March 30, 1888

“Here is where our great danger lies,--in accepting statements from others, contrary to the **plain** word of God. The men who make such statements may profess to be messengers from heaven, but if their words mutilate or misinterpret **the plain**, "**Thus saith the Lord**," they should have no weight with us.” *Youth Instructor*, July 1, 1897

“**The Testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.** Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved.” *Selected Messages*, vol. 1, p. 42, 1903

Introduction II

“The knowledge of God is not to be gained without mental effort, without prayer for wisdom. We should search, diligently search, for its hidden treasures, and seek wisdom from heaven that we may be able to distinguish between human inventions and the divine commands.” *AU Gleaner, June 9, 1909*

“It was positively necessary that man should know his Heavenly Father, and discern his paternal attributes of character; for in becoming acquainted with God, men may become partakers of the same virtues and the same glory. In the prayer of Christ for his disciples, the truth embodied is of the deepest significance and interest to all his followers. “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: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” **To render acceptable service to God, it is essential that we should know God**, to whom we belong, in order that we may be thankful and obedient, contemplating and adoring him for his wonderful love to men. We could not rejoice in and praise a being of whom we had no certain knowledge; but God has sent Christ to the world to make manifest his paternal character.

It is our privilege to know God experimentally, and in true knowledge of God is life eternal. **The only begotten Son of God was God's gift to the world**, in whose character was revealed the character of him who gave the law to men and angels. **He came to proclaim the fact, “The Lord our God is one Lord,” and him only shalt thou serve.** He came to make it manifest that, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” That which proceeds from the mind of God is perfect, and needs not to be taken back, corrected, or altered in the least. We may ascribe all perfection to God. He holds in his hand the existence of every human being, and upholds all things by the word of his power. Unless men shall know God as Christ has revealed him, they will never form a character after the divine similitude, and will therefore never see God.” *Review and Herald, March 9, 1897*

“A False and a True Knowledge of God Speculative Theories.

“Those things which are revealed belong unto us and to our children forever;” but “the secret things belong unto the Lord our God.” Deuteronomy 29:29. **The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.”** *Testimonies vol. 8 p. 279, 1904*

“The great gift of salvation has been placed within our reach at **an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent** in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. **A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul.** *Review and Herald, March 10, 1891; November 21, 1912*

"We should study the Scriptures more earnestly; for their treasures of wisdom and knowledge do not lie upon the surface for the superficial reader. **Although we may know these things and be established in the present truth, yet we do not know them as we ought.** The fountain from which we are to drink is an inexhaustible fountain. ... The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth.

Were Jesus personally upon earth, he would address a large number who claim to believe present truth, with the words he addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God.'" *Review And Herald February 4, 1890*

"Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous." *Testimonies for the Church, vol. 5, p. 292, 1889*

"The position that it is of no consequence what men believe is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel. From the beginning the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the word of God. That liberality which regards a correct religious faith as unimportant found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture and the many conflicting theories concerning religious faith, that are found in the Christian world are the work of our great adversary to confuse minds so that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original.

In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent they entrench themselves behind disconnected utterances construed to suit their carnal desires. **Thus do many willfully pervert the word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible."** *Great Controversy, p. 521, 1911*

"The present age is one of idolatry as verily as was that in which Elijah lived. No outward shrines may be visible, there may be no image for the eye to rest upon, yet thousands are following after the gods of this world,—after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. **Multitudes have a wrong conception of God and of his attributes, and are as truly serving a false god as were the worshipers of Baal."** *Review and Herald, November 6, 1913*

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever." Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God, but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion. Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. And human

beings are not to intrude into the secrets of the Most High. We are as ignorant of God as little children; but, as little children, we may love and obey Him. **Instead of speculating in regard to His nature or His prerogatives, let us give heed to the words He has spoken:**" (Job 11:7-9 and 28:12-28 quoted) Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being, is wisdom found. **It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will."** *Ministry of Healing, p. 429, 1905*

"Neither by searching the recesses of the earth nor in vain endeavours to penetrate the mysteries of God's being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will." *Testimonies vol. 8 280, 1904*

"No man has yet measured the nature of God or the character of His Son. We must have a knowledge of God by living experience.

This life is our time of probation. We are placed under the discipline and government of God to form characters and acquire habits for the higher life. . . . We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages are not by any means confined to this short life; they reach into eternal ages. . . . All the scenes of this life in which we must act a part are to be carefully studied, for they are a part of our education. We should bring solid timbers into our character building, for we are working both for this life and eternal life." *That I may know Him 117, 1899*

"A True Knowledge of God

Like our Saviour, we are in this world to do service for God. We are here to become like God in character, and by a life of service to reveal Him to the world. **In order to be co-workers with God, in order to become like Him and to reveal His character, we must know Him aright. We must know Him as He reveals Himself.**

A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.

"The knowledge of the Holy is understanding." Proverbs 9:10.

Through a knowledge of Him are given unto us "all things that pertain unto life and godliness." 2 Peter 1:3.

"This is life eternal," said Jesus, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

"Thus saith the Lord,

Let not the wise man glory in his wisdom,
Neither let the mighty man glory in his might,
Let not the rich man glory in his riches:
But let him that glorieth glory in this,
That he understandeth and knoweth Me,
That I am the Lord which exercise loving-kindness,
Judgment, and righteousness, in the earth:
For in these things I delight, saith the Lord."

Jeremiah 9:23, 24.

We need to study the revelations of Himself that God has given.

"Acquaint now thyself with Him,

And be at peace:
Thereby good shall come unto thee.
Receive, I pray thee, the law from His mouth,
And lay up His words in thy heart. . . .
And the Almighty will be thy treasure. . . .
"Then shalt thou delight thyself in the Almighty,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto Him,
And He will hear thee;
And thou shalt pay thy vows.
Thou shalt also decree a thing,
And it shall be established unto thee;
And light shall shine upon thy ways.
When they cast thee down, thou shalt say,
There is lifting up;
And the humble person He will save."

Job 22:21-29, A.R.V.

"The invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, A.R.V.
Ministry of Healing p. 409-410, 1905

"Do you ask, What shall I do to be saved? **You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation.** If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. **If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given.** Open mind and heart that you may behold wondrous things out of God's word."
Christ's Object Lessons, p. 112, 1900

The Father:

a.) God the Father:

“**God** is a moral governor as well as a **Father**. He is **the Lawgiver**.” *Manuscript Releases Volume 12, p. 208; Last days events, 241, 1876*

“**The Lord is our judge, the Lord is our law-giver, the Lord is our king**, and parents and children are to be obedient to him. There is to be no oppression on the part of the parents, no disrespect and disloyalty on the part of the children. Both are to be guided by the laws of our Heavenly Father, who gave Jesus to be the propitiation for our sins.” *Review and Herald, October 1, 1895*

“Are we prepared? **Have we become acquainted with God, the Governor of heaven, the Lawgiver**, and with Jesus Christ whom He sent into the world as His representative?” *Ministry of Healing 454, 1905*

“Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, **virtually despise the Lawgiver, the great Jehovah**. The children of Israel, who transgressed the first and second commandments, were charged not to be seen anywhere near the mount, where God was to descend in glory to write the law a second time upon tables of stone, lest they should be consumed with the burning glory of his presence. And if they could not even look upon the face of Moses for the glory of his countenance, because he had been communing with God, how much less can the transgressors of God's law look upon the **Son of God when he shall appear in the clouds of heaven in the glory of his Father**, surrounded by all the angelic host, to execute judgment upon all who have disregarded the commandments of God, and have trodden under foot his blood!” *Spiritual Gifts Volume 3, p. 294, 1864*

“**Jehovah is the only true God**, and He is to be revered and worshiped.” *Testimonies Volume 6, p. 166, 1901*

“Let the missionaries of the cross proclaim **that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God**. This needs to be proclaimed throughout every church in our land. **Christians need to know this**, and not put man where God should be, **that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches.**” *The Ellen G. White 1888 Materials, p. 886, 1891*

“**By rejecting the Son of God, the personification of the only true God**, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate.” *Review and Herald, January 30, 1900*

“Satan in Heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son**. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more

beautiful than around the other angels; **yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created.** Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that he might in the presence of all the angels **confer special honor upon his Son. The Son was seated on the throne with the Father,** and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence.** His word was to be obeyed as readily as the word of the Father. **His Son he had invested with authority to command the heavenly host.** Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. **His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.** Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself.** Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because **they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.**

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received. The angels wept. They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? " *The Spirit of Prophecy Volume One, p. 17; Lift Him up, 4th of January; The Story of Redemption, p. 14-16, 1870*

“The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. "Father, the hour is come," Christ said: "glorify thy Son, that thy Son also may glorify thee." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. 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. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” [John 17:23, 3, 5- 11 quoted.] **Here is personality, and individuality.” *S.D.A. Bible Commentary Vol. 5, p. 1145, 1903***

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son; . . . who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time.

"Thou art My Son,

This day have I begotten Thee?

And again,

I will be to Him a Father, And He shall be to Me a Son?"

Hebrews 1:1-5.

The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” *Ministry of Healing p. 422, 1905*

““These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee; as thou hast given Him power over all flesh, that should give eternal life to as many as Thou hast given Him. And this is life eternal that they might know thee the only true God, and Jesus Christ whom Thou hast sent.”

In this scripture God and Christ are spoken of separately. They are two distinct persons, but one in mind, one in heart, one in holiness and justice, and purity, and one in the work of seeking to save the sinful race. To those who believe in Christ, God will give power to become His sons even to them that believe on His name. This is the science of the life that now is, and of the life which is to come. This is the true science that our medical men need to study,—the science of the saving grace of the gospel. This is the science that students must study in order to become genuine medical missionaries”. *Miscellaneous Manuscripts and Collections. Battle Creek letters 1928 BCL.127, 1905*

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us.”

Distinct Personalities.

These words present God and Christ as two distinct personalities.

Christ prays that a pure, **holy love may bind His followers to Himself, and to the Father**, that this close fellowship may be a sign that **God loves as His own Son** those who believe in Him.” *Miscellaneous Manuscripts and Collections Notebook leaflets from the Elmshaven Library vol 1 p. 124, Undated.*

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,--men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this? "And truly our fellowship is with the Father, and with his Son Jesus Christ." **All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them**". *Review And Herald July 13, 1905*

"But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. **Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion.**

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father. By this unity they are to make it plain to the world that **God sent his Son** to save sinners. The oneness of Christ's followers with him **is to be the great, unmistakable proof that God did indeed send his Son into the world** to save sinners." *The Upward Look, p. 153, Review and Herald, June 1, 1905*

"Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. **There is**

danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth. The book Living Temple is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. **Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality.** Christ declared: "I and My Father are one." **Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity,** that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust." *Testimonies vol. 9, pages 67-68, 1909*

"I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. **God can not be compared with the things His hands have made.** These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father can not be described by the things of earth.**

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

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. There are three living persons 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 baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." *Special Testimonies Series B No.7 page 62; Evangelism, p. 614-615, 1905*

"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." **The Ancient of Days is God the Father.** Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. **It is He, the source of all being,** and the fountain of all law, that is to preside in the judgement. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal." *Great Controversy page 479, 1911*

b.) Attributes of God the Father:

"A False and a True Knowledge of God Speculative Theories.

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. **The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion.**" *Testimonies vol. 8 p. 279, 1904*

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. **The Father's person I could not behold**, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, **"If you should once behold the glory of His person, you would cease to exist."** Before the throne I saw the Advent people--the church and the world. 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. ...

There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. 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." *Early Writings*, p. 54-55, 1882

"In page 55, I stated that a cloud of glorious light covered the Father and that His person could not be seen. I also stated that I saw the Father rise from the throne. The Father was enshrouded with a body of light and glory, so that His person could not be seen; yet I knew that it was the Father and that from His person emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew it was because the Father moved, therefore said, I saw the Father rise. **The glory, or excellency, of His form I never saw; no one could behold it and live; yet the body of light and glory that enshrouded His person could be seen.**" *Early Writings*, p. 92, 1882

"Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship." *Patriarchs and Prophets*, p. 305, 1890

"A Personal God. The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. **God is a spirit; yet He is a personal being, for man was made in His image.**" *Testimonies vol. 8 263, 1904*

"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." *Education*, p. 132, 1903

"The new theories in regard to God and Christ, as brought out in "The Living Temple", are not in harmony with the teaching of Christ. The Lord Jesus came to this world to represent the Father. **He did not represent God as an essence pervading nature, but as a personal being. Christians should bear in mind that God has a personality as verily as has Christ.**" *Spalding and Magan Collection, p. 324, 1903*

"The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. **God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son.** Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." Daniel 7:13." The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." Colossians 1:16,17, R.V., margin. The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us. **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." *Education p. 131, 1903*

"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.

Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." *Ministry of Healing p. 417, 1905*

"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 intelligences, all waiting to do His will. Through channels which we cannot discern He is in active communication with every part of His dominion. But it is in this speck of a world, in the souls that **He gave His only-begotten Son** to save, that His interest and the interest of all heaven is centered. God is bending from His throne to hear the cry of the oppressed. To every sincere prayer He answers, "Here am I." He uplifts the distressed and downtrodden. In all our afflictions He is afflicted. In every temptation and every trial the angel of His presence is near to deliver." *Desire of Ages p. 356, 1898*

"Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "He is in close converse with **his Father.**" The anxiety of the angels seemed to be intense **while Jesus was communing with his Father.** Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made known to the angelic choir that a way of escape had been made for lost man; **that he had been**

pleading with his Father, and had obtained his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, **for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels**, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; **that he would consent to leave the bosom of his Father**, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

"Said the angel, "Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them. [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; **therefore he suffered his darling Son to die for man's transgression."**
Supplement to the Christian Experience and Views of Ellen G. White, p. 48, 1854; Early Writings, p. 127, 1882

"I have been shown **the great love and condescension of God in giving his Son** to die that man might find pardon and live." *Supplement to the Christian Experience and Views of Ellen G. White, p. 46, 1854*

"The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. **It would have been an almost infinite humiliation for the Son of God** to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. **Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.**

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, **God gave His only-begotten Son, that the path of life might be made sure for our little ones.** "Herein is love." **Wonder, O heavens! and be astonished, O earth!"** *Desire of Ages p. 49, 1898*

"God has measured how much it cost to save man. This salvation was accomplished only **by the sacrifice of Himself in His Son.** "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." **Earthly parents love their children. How then did God feel when the Son of His love** was despised by those whom He came to elevate and ennoble and save? He saw Him dying on the cross, mocked at and jeered at by the passers-by, and He hid as it were His face from Him. Christ was bearing the sin of the whole world, and dying in the sinner's stead. Exalt the God of heaven, you who can realize **the depth of His self-sacrifice; for He suffered with His Son.** *Signs of the Times, January 27, 1898*

c.) Jesus reveals the Father

"To know God is to love Him; His character must be manifested in contrast to the character of Satan. **This work only one Being in all the universe could do.** Only He who knew the height and depth of the love of God could make it known." *The Desire of Ages*, p. 22, 1898

"A Personal God Revealed in Christ.--**As a personal being, God has revealed Himself in His Son.** Jesus, the outshining of the Father's glory, "and the express image of His person," was on earth found in fashion as a man. As a personal Saviour, He came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." **As Jehovah, the supreme Ruler, God could not personally communicate with sinful men, but He so loved the world that He sent Jesus to our world as a revelation of Himself.** "I and My Father are one," Christ declared. No man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matthew 11:27). And Christ is also the revealer of the hearts of men. He is the exposor of sin. By Him the characters of all are to be tested. To Him all judgment has been committed, "because He is the Son of man." Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet he was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from spot or stain of sin. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). In His strength men and women can live the life of purity and nobility that He lived. Christ came to teach human beings what God desires them to know. Just before His trial and crucifixion, He said to His disciples, [John 16:24-33 quoted]. The disciples had asked many questions that revealed their ignorance of God's relation to them and to their present and future interests. **Christ desired them to have a clearer, more distinct knowledge of God.** "I will show you the Father, and will make you better acquainted with Him," He said. **It is this knowledge that Christians need today. This knowledge, which Christ alone can give, is the highest of all education.** When, on the day of Pentecost, the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in proverbs. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness compared with the knowledge of heavenly things that now came to them. Their confused ideas were gone; they were led of the Spirit; and light shone into their once-darkened understanding. While with the disciples, Christ had revealed to them all the knowledge of God that they could bear. The complete fulfillment of the promise that He would show them plainly of the Father, was yet to come. Thus it is today. Now we know in part only. When the conflict is ended, and the Man Christ Jesus acknowledges before the Father His faithful workers, who in a world of sin have borne true witness for Him, they will understand clearly what now are mysteries to them. Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout all eternity. If during this life they are loyal to God, they will at last "see His face, and His name shall be in their foreheads." And what is the happiness of heaven but to see God? What greater joy could come to the sinner, saved by the grace of Christ, than to look upon the face of God, and know Him as Father? "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12). Some today are coming to hold false ideas of the invisible God [REFERENCE TO CERTAIN

PANTHEISTIC TEACHINGS ADVOCATED BY CERTAIN SDA MEDICAL LEADERS AROUND THE TURN OF THE CENTURY.], and are presenting these ideas to others. Let those who do this know that their childish portrayal of God is a misconception. They know not God. Before the world, before angels, and before men, they are giving a false representation of Him. To those to whom these fanciful interpretations are presented, I would say, "Let not these sentiments charm your senses, and lead you into paths of Satan's making. **Beware, beware, of spiritualistic** [SPIRITUALISM, A SYSTEM OF INTERPRETATION THAT SPIRITUALIZES THE TEACHINGS OF THE SCRIPTURES.] **ideas of God.** Those who entertain such ideas greatly dishonor Him. Let everyone humble His heart before God.'" *Manuscript Releases Volume 9, p. 122, 1903*

"By rejecting the Son of God, the personification of the only true God, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate." *Review and Herald, January 30, 1900*

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible." *The Desire of Ages, p. 19, 1898*

"His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. In the Teacher sent from God, heaven gave to men its best and greatest. **He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God."** *Education, p. 73, 1903*

"In the beginning God." Genesis 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of His goodness." 2 Thessalonians 1:11. "The invisible things of Him since the creation of the world are . . . perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, R.V. **But their testimony can be understood only through the aid of the divine Teacher.** "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." 1 Corinthians 2:11. "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. **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. **Only under the direction of the Omniscient One** shall we, in the study of His works, be enabled to think His thoughts after Him." *Education, p. 134, 1903*

"He [Christ] represented **God not as an essence that pervaded nature, but as a God who has a personality.** Christ was the express image of His Father's person; and He came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character--adorned with the beauty of divine loveliness". *7 Bible Commentary p. 921, 1891*

"As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me

with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." *Review and Herald, January 7, 1890*

"Philip said to Christ, "Lord, show us the Father, and it sufficeth us. 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? 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."

Philip's doubt was answered by words of reproof. He wished Christ to reveal **the Father in bodily form; but in Christ, God had already revealed himself.** Is it possible, Christ said, that after walking with me, hearing my words, seeing my miracles of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know me? Is it possible that you do not discern **the Father in the works that he does by me?** Do you not believe that I came **to testify of the Father?** "How sayest thou then, Show us the Father?" "He that hath seen me hath seen the Father." I am "the brightness of his glory," "the express image of his person." "How sayest thou then, Show us the Father?" "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." "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

Christ emphatically impressed upon them the fact that **they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity.** This representation the disciples had been privileged to behold for over three years." *Home Missionary, July 1, 1897*

"It was for the purpose of giving to man a perfect representation of the character of God that Jesus came to our earth. He said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me. . . . Philip saith unto him, Lord, show us the Father, and it sufficeth us." The heavens declare the glory of God, and the firmament showeth his handiwork, but Philip could not accept nature as his God. "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." **We are to behold the knowledge of the glory of God in the face of Jesus Christ. God has revealed himself in Jesus Christ. In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. The Father in heaven has a voice and a person which Christ expressed."** *General Conference Daily Bulletin, March 6, 1899*

"Lord, show us the Father," said Philip, "and it sufficeth us. 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? 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." John 14:1-10.

The disciples did not yet understand Christ's words concerning His relation to God. Much of His teaching was still dark to them. They had asked many questions that revealed their ignorance of God's relation to them and to their present and future interests. **Christ desired them to have a clearer, more distinct knowledge of God.**

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father." John 16:25, margin.

When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding.

But the disciples had not yet received the complete fulfillment of Christ's promise. **They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended and the Man Christ Jesus acknowledges before the Father His faithful workers, who, in a world of sin, have borne true witness for Him, they will understand clearly what now are mysteries to them.**

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If, during this life, they are loyal to God, they will at last "see His face; and His name shall be in their foreheads." Revelation 22:4. **And what is the happiness of heaven but to see God?** What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father?" *Testimonies vol. 8, 266-267, 1904*

"If ye had known Me," Christ said, "ye should have known My Father also: and from henceforth ye know Him, and have seen Him." But not yet did the disciples understand. "Lord, show us the Father," exclaimed Philip, "and it sufficeth us."

Amazed at his dullness of comprehension, Christ asked with pained surprise, "Have I been so long time with you, and yet hast thou not known Me, Philip?" Is it possible that you do not see the Father in the works He does through Me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen Me hath seen the Father." **Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold** for over three years.

"Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works, works that no man, of himself, ever had done, or ever could do. **Christ's work testified to His divinity. Through Him the Father had been revealed.**

If the disciples believed this vital connection **between the Father and the Son**, their faith would not forsake them when they saw Christ's suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the experience they might receive if they truly realised what **He was,--God in human flesh**. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare His disciples for the storm of temptation that was soon to beat upon them. He would have them hid with Him in God." *Desire of Ages p. 663-664, 1898*

"Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature cannot teach the lesson of the great and marvelous love of God. Therefore, after the Fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, **the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father.** He was that "true Light, which lighteth every man that cometh into the world" (John 1:9). We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). **In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature.** To the question of Thomas, Jesus said, "I am the

way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. 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? 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. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." *Selected Messages I*, p. 291-292; *Review and Herald*, March 17, 1904

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Doubting, questioning Thomas feels called upon to express his discouragement and unbelief: "Lord, we know not whither thou goest; and how can we know the way?" Jesus mildly and patiently instructed his doubting disciples in the way of life-- "I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Jesus would have him understand **that the Father had been revealed in the Son**--in his teachings that reflected the wisdom of Heaven, and in his works that showed the power of Omnipotence. Philip perceiving but dimly the meaning of his Lord said to him, "Lord, show us the Father and it sufficeth us."

Philip, and also the other disciples were filled with apprehension and doubt, and they desired that Jesus should give them a last convincing proof of his divinity by showing them the Father. Christ appeared in the disguise of humanity as a servant. But those who were partakers of his divine nature had eyes to perceive his divinity, the glory of which had upon special occasions, flashed through his human disguise, revealing indeed the Father. Sad indeed was it that one of his disciples who had been his companion, and witnessed his mighty works, had so failed to discern the character of his Saviour as to ask him for another sign". *Signs of the Times*, January 17, 1878

"Christ alone was able to represent the Deity. **He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work.** No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. **In order to do this, our Saviour clothed His divinity with humanity.** He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God **through the human body which God had prepared for Him.** He blessed the world by **living out in human flesh the life of God**, thus showing that He had the **power to unite humanity to divinity.**" *7BC 924; Selected Messages book 1*, p.264; *Review and Herald* June 25, 1895

"Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of his glory and majesty, the Father points us to **Christ as his representative.** What you see revealed in Jesus of tenderness, compassion, and love, is the reflection of the attributes of the Father. The cross of Calvary reveals to man the love of God. **Christ represents the Sovereign of the universe as a God of love.** By the mouth of the prophet he said, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." *In heavenly places*, p. 18; *The Youth Instructor*. September 22, 1892

"This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." These words mean much. It is only by knowing Christ that we can know God. The Sent of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practise His words. Without this, all else is valueless.

Christ came to this world to reveal the Father. What patience, what pitying tenderness, what divine compassion, what strength of purpose, he manifested! He did not fail nor become discouraged. He was the embodiment of purity, and His love was without a parallel. At every step He practised self-denial and self-sacrifice. In His death He was the revelation of the reconciliation between God and man. **By taking our nature, He bound Himself to us through eternal ages.** He is our representative and head. He represents our race before God, **still and forever bearing the humanity of the race.** He pleads before the Father the perfect righteousness of all who accept Him." *Signs of the Times January 27, 1898*

"In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the very attributes of his Fathers in heaven. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all. **In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man.** Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity." *Signs of the Times August, 20, 1894*

"The Son of God declared in positive terms that the world was destitute of the knowledge of God; but **this knowledge was of the highest value**, and it was his own peculiar gift, the inestimable treasure which he brought into the world. In the exercise of his sovereign prerogative he imparted to his disciples the knowledge of the character of God, in order that they might communicate it to the world. The only nation who claimed to be worshiping the true God at the advent of Christ had not a proper conception of his character. They were sitting in Moses' seat, but they did not present God as Moses presented him, but after the distorted representation of Satan. The character of God was falsified before the people. Truth was so overlaid with tradition, religion was so burdened with man-made tests and commandments, that the purity and luster of truth were completely hidden, and virtue was considered unattainable. The existing religion left man without God and without hope in the world. But the Sun of Righteousness shines forth into the midnight darkness of superstition and error, and rolls back the cloud, **and presents himself as the one in whom dwelleth all the fullness of the Godhead bodily, as the exact representation of the Father.** This is his message to the world: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." *Signs of the Times June 27, 1892*

"The testimony of the believer will be: "Of his fullness have all we received, and grace for grace. . . . No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

Christ was the representation of God. Beholding him we exercise faith, ...

Jesus Christ was the foundation of the whole Jewish economy. The world's Redeemer was symbolized in types and shadows through their religious services. The glory of God was revealed in Christ within the veil until Christ should appear in the world, and display to the world all the fullness of the Godhead bodily. **In Christ we behold the image of the invisible God;** in his attributes we see the attributes of the character of the Infinite. Jesus said: "I and my Father are one." "He that hath seen me hath seen the Father." *Signs of the Times August 29, 1895*

"God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature". *7BC p. 930; The Watchman Dec. 10, 1907*

"Personality of God Revealed in Christ

As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person," Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Hebrews 1:3; Revelation 1:13. Christ, the Light of the world, veiled the dazzling splendour of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. **Since sin brought separation** between man and his Maker, **no man has seen God at any time, except as He is manifested through Christ.**

"I and My Father are one," Christ declared. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." John 10:30; Matthew 11:27.

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. **He sent His Son** into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God." *Ministry of Healing page 418-419, 1905*

"Christ was the foundation of the whole system of Jewish worship, and in it was shadowed forth the living reality,--**the manifestation of God in Christ.** Through the sacrificial system men could see Christ's personality and look forward to their divine Saviour. But when he stood before them, **representing the invisible God,--for in him dwelt "all the fullness of the Godhead bodily,**--they were not able to discern his divine character because of their want of spirituality. Their own prophets had foretold him as a Deliverer. Isaiah had declared: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever."

But though his character and mission had been so plainly delineated, though he came unto his own, his own received him not. Occasionally divinity flashed through humanity, the glory escaped through the disguise of the flesh, and brought forth an expression of homage from his disciples. But it was not until **Christ ascended to his Father**, not until the descent of the Holy Spirit, that the disciples fully appreciated the character and the mission of Christ.

After the baptism of the Holy Spirit they began to realise that they had been in the very presence of the Lord of life and glory. As the Holy Spirit brought the sayings of Christ to their remembrance, their understanding was opened to comprehend the prophecies, to understand the mighty miracles which he had wrought. The wonders of his life, in all its sacredness, greatness, and glory, passed before them, and **they were as men wakened from a dream.** They realised that "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." *Review and Herald, April 23, 1895*

"Christ came to represent the Father to man. He revealed the nature of God to the world. Satan had misrepresented the Father. He had pictured him as a being full of revenge, who had no forbearance, no mercy, no patience, no love. He clothed him with his own attributes; but Christ

came, and took upon him humanity, that he might reveal to humanity the true character of the Father; and we are to represent Christ to the world as Christ represented the Father." *Review and Herald*, April 30, 1889

d.) The God and Father of all:

"God, in counsel with his Son, formed the plan of creating man in their own image." *Review and Herald*, February 24, 1874

"Before the fall of Satan, **the Father consulted his Son in regard to the formation of man**. They purposed to make this world, and create beasts and living things upon it, **and to make man in the image of God**, to reign as a ruling monarch over every living thing which God should create." *Spiritual Gifts Volume 3*, p. 36, 1864

"God, as the supreme ruler of the universe has ever required prompt and unquestioning obedience. Even Christ, in the days of his flesh, was obedient to **the law of the Father.**" *Signs of the Times*, July 22, 1886

"Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit--the Spirit of Christ--**is to bring unity into their ranks." *Testimonies Volume 9*, p. 189, 1909

"The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him." (*Review and Herald*, September 30, 1909) 1909

"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing--"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); **yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race**. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore. **God was to be manifest in Christ**, "reconciling the world unto Himself." 2 Corinthians 5:19. ..." *Patriarchs and Prophets*, p. 63, 1890

"Having undertaken the work of man's redemption, the Father would spare nothing, however dear, which was essential for the completion of His work. He would make opportunities for men; He would pour upon them His blessings; He would heap favor upon favor, gift upon gift, until the whole treasury of heaven was open to those whom He came to save. Having collected all the riches of the universe, and laid open all the resources of His divine nature, God gave them all for the use of man. They were His free gift. What an ocean of love is circulating, like a divine atmosphere, around the world! What manner of love is this, that the **eternal God should adopt human nature in the person of his Son**, and carry the same into the highest heaven!" *The Youth Instructor* July 29, 1897

e.) The Sovereign of the Universe:

"God is a moral governor as well as a **Father**. He is **the Lawgiver**." *Manuscript Releases Volume 12, p. 208; Last days events, 241, 1876*

"As legislator, Jesus exercised the authority of God; his commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in his encircling light, that he who had seen the Son, had seen the Father. His voice was as the voice of God. Mark Christ's prayer before his crucifixion: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I am in the Father, and the Father in me." "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." "He that hath seen me hath seen the Father." *Review and Herald, January 7, 1890*

"The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. **He was in the express image of his Father, not in features alone, but in perfection of character.**" *Review and Herald, December 17, 1872; Lift Him Up, January 10, 1872*

"Before the fall of Satan, **the Father consulted his Son** in regard to the formation of man. **They purposed to make this world**, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, **he was envious at Christ, and jealous because the Father had not consulted him** in regard to the creation of man. **Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. He imparted to the angelic family the high commands of his Father.** The envy and jealousy of Satan increased. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was dissatisfied, with his position. Although very exalted, **he aspires to be equal with God;** and unless the Lord gratifies his ambition, determines to rebel, and refuse submission. He desires, yet dare not at once venture to make known his envious, hateful feelings. But he contents himself with gaining all he can to sympathize with him, as though deeply wronged. He relates to them his thoughts of warring against Jehovah.

True, faithful angels, listening, hear the awful threats of Satan, and immediately **report to their great commander. Christ tells them that he and the Father are acquainted with the purposes of Satan**, and that they are forbearing only to see how many will unite with him to rebel against the government of God. He tells them that every purpose of Satan is understood. It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each with a higher commanding angel at their head. All the angels were astir. **Satan was warring against the government of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, Heaven's great commander.**

While some of the angels joined Satan in his rebellion, others reasoned with him to dissuade him from his purposes, **contending for the honor and wisdom of God in giving authority to his Son.** Satan urged, **for what reason was Christ endowed with unlimited power and such high command above himself!** He stood up proudly, and urged that he should be equal with God. He makes his boasts to his sympathizers that **he will not submit to the authority of Christ.**

At length all the angels are summoned to appear before the Father, to have each case decided. Satan unblushingly makes known to all the heavenly family, his discontent, **that Christ should be preferred before him, to be in such close conference with God, and he be uninformed as to the result of their frequent consultations.** God informs Satan that this he can never know. **That to his Son will he reveal his secret purposes,** and that all the family of Heaven, Satan not excepted, were required to yield implicit obedience. Satan boldly speaks out his rebellion, and points to a large company who think God is unjust in not exalting him to be equal with God, and in not giving him command above Christ. **He declares he cannot submit to be under Christ's command, that God's commands alone will he obey. Good angels weep to hear the words of Satan, and to see how he despises to follow the direction of Christ, their exalted and loving commander.**

The Father decides the case of Satan, and declares that he must be turned out of Heaven for his daring rebellion, and that all those who united with him in his rebellion, should be turned out with him. Then there was war in Heaven. **Christ and his angels fought against Satan and his angels,** for they were determined to remain in Heaven with all their rebellion. But they prevailed not. **Christ and loyal angels triumphed,** and drove Satan and his rebel sympathizers from Heaven. *Spiritual Gifts Volume 3, p. 36-38, 1864*

“Satan in Heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son.** His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; **yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created.** Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that he might in the presence of all the angels **confer special honor upon his Son. The Son was seated on the throne with the Father,** and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence.** His word was to be obeyed as readily as the word of the Father. **His Son he had invested with authority to command the heavenly host.** Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. **His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.** Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself.** Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He

stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because **they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.**

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received. The angels wept. They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?" *The Spirit of Prophecy Volume One, p. 17; Lift Him up, January 4; The Story of Redemption, p. 14-16, 1870*

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"God informed Satan that **to his Son alone he would reveal his secret purposes,** and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven" *The story of Redemption, p. 18; The Spirit of Prophecy Volume One, p. 22, 1870*

"The Saviour of the world had no controversy with Satan, who was expelled from heaven because he was no longer worthy of a place there. He who could influence **the angels of God against their Supreme Ruler, and against his Son, their loved commander,** and enlist their sympathy for himself, was capable of any deception." *Selected Messages Book 1, p. 279; Review and Herald, August 18, 1874*

"They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven

out of Heaven who united with him in questioning **the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.**" *The Spirit of Prophecy Volume One, p. 33, 34; The Story of redemption, p. 30, 1870*

"Under the mighty impulse of His love, **He took our place in the universe, and invited the Ruler of all things to treat Him as a representative of the human family.** He identified Himself with our interests, bared His breast for the stroke of death, took man's guilt and its penalty, **and offered in man's behalf a complete sacrifice to God.** By virtue of this atonement, He has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on Him as a personal Saviour shall not perish, but have everlasting life." *In heavenly places, p. 65; Review and Herald, April 18, 1893*

"Divine grace will aid the efforts of every true believer. That grace is sufficient for us under all circumstances. **The Spirit of Christ** will exert its renewing, perfecting power upon the character of all who will be obedient and faithful.

God is the great I AM, the source of being, the center of authority and power. Whatever the condition or situation of his creatures, they can have no sufficient excuse for refusing to answer the claims of God. The Lord holds us responsible for the light shining upon our pathway. We may be surrounded by difficulties that appear formidable to us, and because of these we may excuse ourselves for not obeying the truth as it is in Jesus; but there can be no excuse that will bear investigation. Could there be an excuse for disobedience, it would prove our heavenly Father unjust, in that he had given us conditions of salvation with which we could not comply." *Sketches from the Life of Paul, p. 296, 1883*

"**An intelligent knowledge of His word** has been given to prepare men and women to **contend zealously for the law of Jehovah;** to reestablish the holy law; make up the breach that has been made in the law of God and restore the tables of stone to their ancient, exalted, honorable position. [...] **There will be, even among us, hirelings and wolves in sheep's clothing who will persuade some of the flock of God to sacrifice unto other gods before the Lord.** We have reason to know how Paul would act in any emergency. "The love of Christ constraineth us." (2 Cor. 5:13). Youth who are not established, rooted and grounded in the truth, will be corrupted and drawn away by the blind leaders of the blind; and the ungodly, the despisers that wonder and perish, who despise **the sovereignty of the Ancient of Days and place on the throne a false god, a being of their own defining, a being altogether such an one as themselves,--these will be agents in Satan's hands to corrupt the faith of the unwary.**" *The Ellen G. White 1888 Materials, p. 484, 485, 1889*

"**By rejecting the Son of God, the personification of the only true God,** who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate." *Review and Herald, January 30, 1900*

"As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? **Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion. Christ is one with the Father, but Christ and God are two distinct personages.** Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with

him as he is one with the Father. But **the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father.** By this unity they are to make it plain to the world **that God sent his Son** to save sinners. **The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused".** *The upward look, p. 153; Review and Herald June 1, 1905*

"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." *The Desire of Ages, p. 21, 1898*

"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." **The Ancient of Days is God the Father.** Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. **It is He, the source of all being,** and the fountain of all law, that is to preside in the judgement. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal." *Great Controversy page 479, 1911*

"Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. With the golden chain of His matchless love Christ has bound them to the throne of God. It is His purpose that the highest influence in the universe, **emanating from the source of all power,** shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame." *Desire of Ages p. 679, 1898*

The Son

a.) Who is Jesus?

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.** "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. **And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."** Proverbs 8:22-30. **The Father wrought by His Son in the creation of all heavenly beings."** *Patriarchs and Prophets*, p. 34, 1890

"Who is Christ?--He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought, --as a thought made audible. Christ is the word of God. Christ said to Philip, "He that hath seen me, hath seen the Father." His words were the echo of God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person." *The Youth's Instructor*, June 28, 1894

"He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made." *Signs of the Times*, May 28, 1894

"Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose-- the only being that could enter into all the counsels and purposes of God." *Patriarchs and Prophets*, p. 34, 1890

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God." *Review and Herald*, April 5, 1906

"Before the entrance of evil there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one another impartial. Christ the Word, the Only Begotten of God, was one with the eternal Father,--one in nature, in character, and in purpose,-- the only being in all the universe that could enter into all the counsels and purposes of God. By Christ the Father wrought in the creation of all heavenly beings. "By Him were all things created, that are in heaven . . . whether they be thrones, or dominions, or principalities, or powers" (Colossians 1:16); and to Christ, equally with the Father, all heaven gave allegiance." *Great Controversy* page 493, 1911

"The Lord has shown me that Satan was once an honored angel in heaven, **next to Jesus Christ.**" *Spiritual Gifts Volume 1, p. 17, 1858*

"Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory. Before his fall, Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him." *The truth about angels, p.28; Signs of the Times, July 23, 1902*

"The King of the universe summoned the heavenly hosts before Him, that in their presence **He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in **the light that fell upon them from the presence of the Deity.** Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.** Christ was still to exercise divine power, in the creation of the earth and its inhabitants. **But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes** of beneficence and love." *Patriarchs and Prophets page 36, 1890*

"Satan was once an honored angel in heaven, next to Christ. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. **But when God said to His Son,** "Let us make man in our image," Satan was jealous of Jesus. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. **He desired to receive the highest honors in heaven next to God.**

Until this time all heaven had been in order, harmony, and perfect subjection to the government of God. It was the highest sin to rebel against His order and will. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan, ambitious to exalt himself, and **unwilling to submit to the authority of Jesus,** was insinuating against the government of God. Some of the angels sympathized with Satan in his rebellion, and **others strongly contended for the honor and wisdom of God in giving authority to His Son.** There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. **They wished to look into His unsearchable wisdom, and ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son.** All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; **Satan wished to conquer the Son of God** and those who were submissive to His will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." *Early Writings p. 145, 1882*

"Satan was once an honored angel in heaven, **next to Christ.** His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect; his bearing noble and majestic. **But when God said to His**

Son, "Let us make man in our image," **Satan was jealous of Jesus**. He wished to be consulted concerning the formation of man, and because he was not, he was filled with envy, jealousy, and hatred. **He desired to receive the highest honors in heaven next to God.**" *Early Writings, p.145, 1882*

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. **The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer**, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; **for an absolute Ruler had been appointed them**, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts." *Patriarchs and Prophets p. 37, 1890*

"It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven." *The Desire of Ages, p.129, 1898*

"Angels were engaged in the battle; **Satan wished to conquer the Son of God**, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." *Early Writings, p.145, 1882*

"The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; **they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God.** But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. **Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father;** His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned." *Patriarchs and Prophets, p. 38, 1890*

"There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into his unsearchable wisdom and ascertain his purposes **in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.**" *The Spirit of Prophecy Volume One, p. 19, 1870*

"Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. **They clearly set forth that Jesus was**

the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute." *The Spirit of Prophecy Volume One, p. 19; The truth about angels, p. 35, 1870*

"The loyal angels hasten speedily to **the Son of God,** and acquaint him with what is taking place among the angels. **They find the Father in conference with his beloved Son,** to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down." *The Spirit of Prophecy Volume One, p. 21; The truth about angels, p. 41, 1870*

"Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, **and be again received to the confidence of the Father and his dear Son.**" *The Spirit of Prophecy Volume One, pp. 20, 21; The truth about angels, p. 42, 1870*

"All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that **Christ should be preferred before him.** He stood up proudly and urged that **he should be equal with God,** and should be taken into conference with the Father and understand his purposes. **God informed Satan that to his Son alone** he would reveal his secret purposes, and he required all the family in heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in heaven. Then Satan exultingly pointed to his sympathisers, comprising nearly one half of all the angels, and exclaimed, These are with me! Will you expel these also, and make such a void in heaven? He then declared that he was prepared to resist the authority of Christ, and to defend his position in heaven by force of might, strength against strength." *The Story of Redemption, p. 18; Signs of the Times January 9, 1879*

"Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God,** and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels." *This Day With God, p. 128, 1910*

"But the Lord's arrangement, **made in council with his only begotten Son,** was to leave men free moral agents to a certain length of probation." *Review and Herald, December 21, 1897*

"But in the transgression of man **both the Father and the Son** were dishonored." *Signs of the Times, December 12, 1895*

"At first the angels could not rejoice, for their commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that he would stand between the wrath of his Father and guilty man, that he would bear iniquity and scorn, **and but few would receive him as the Son of God.**" *Spiritual Gifts Volume 1, p. 23, 24, 1858; Early Writings, p. 149, 1882*

"Sin drove man from paradise. And sin was the cause of paradise being removed from the earth. In consequence of transgression of God's law, Adam lost paradise. In obedience to the **Father's law and through faith in the atoning blood of his Son,** paradise may be regained. "Repentance toward God," because his law has been transgressed, and faith toward our Lord Jesus Christ, as man's only Redeemer, will be acceptable with God. **The merits of God's dear Son** in man's behalf will avail with the Father, notwithstanding his sinfulness. ...

A council was held in Heaven, which resulted in God's dear Son undertaking to redeem man from the curse and from the disgrace of Adam's failure, and to conquer Satan. Oh, wonderful condescension! **The Majesty of Heaven,** through love and pity for fallen man, proposed to become his substitute and surety. He would bear man's guilt. **He would take the wrath of his Father** upon himself, which otherwise would have fallen upon man because of his disobedience.

Christ's divine soul was exercised with pity that was infinite for ruined man. As his wretched, helpless condition came up before him, and as he saw that by transgression of God's law he had fallen under the power and control of the prince of darkness, he proposed the only means that could be acceptable with God, that would give man another trial, and place him again on probation. **Christ consented to leave his honor, his kingly authority, his glory with the Father,** and humble himself to humanity, and engage in contest with the mighty prince of darkness in order to redeem man. Through his humiliation and poverty Christ would identify himself with the weaknesses of the fallen race, and by firm obedience show man how to redeem Adam's disgraceful failure, that man by humble obedience might regain lost Eden.

What love! What amazing condescension! **The King of glory proposed to humble himself to fallen humanity!** He would place his feet in Adam's steps. He would take man's fallen nature and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing he would open the way for the redemption of those who would believe on him from the disgrace of Adam's failure and fall. ...

Satan knew that if Christ was indeed the Son of God, the world's Redeemer, it was for no good to himself, that the Lord had left the royal courts of Heaven to come to a fallen world. He feared that his own power was henceforth to be limited, and that his deceptive wiles would be discerned and exposed, which would lessen his influence over man. He feared that his dominion and his control of the kingdoms of the world was to be contested. He remembered the words Jehovah addressed to him when he was summoned into his presence with Adam and Eve, whom he had ruined by his lying deceptions, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." This declaration contained the first gospel promise to man. ...

Satan had peculiar interest to watch the development of events immediately after the fall of Adam to learn how his work had affected the kingdom of God, and what the Lord would do with Adam because of his disobedience. **The Son of God, undertaking to become the Redeemer of the race, placed Adam in a new relation to his Creator.** He was still fallen; but a door of hope was opened to him. The wrath of God still hung over Adam, but the execution of the sentence of death was delayed, and the indignation of God was restrained, because Christ had entered upon the work of becoming man's Redeemer. Christ was to take the wrath of God which in justice should fall upon man. He became a refuge for man, and although man was indeed a criminal, deserving the wrath of God, yet he could by faith in Christ run into the refuge provided and be safe. In the midst of death there was life if man chose to accept it. **The holy and infinite God, who dwelleth in light unapproachable, could no longer talk with man. No communication could now exist directly between man and his Maker.**

God forbears for a time the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between Heaven and earth. But in this he was greatly mistaken and disappointed. **The Father had given over the world into the hands of his Son** for him to redeem from the curse and the disgrace of Adam's failure and fall. Through Christ alone can man now find access to God. And through Christ alone will the Lord hold communication with man. ...

The divine Son of God saw that no arm but his own could save fallen man. He determined to help man. He left the fallen angels to perish in their rebellion, but stretched forth his hand to rescue perishing man. The angels who were rebellious were dealt with according to the light and experience they had abundantly enjoyed in Heaven. Satan, the chief of the fallen angels, once had

an exalted position in Heaven. He was next in honor to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of his goodness, his mercy, wisdom, and excellent glory, made their guilt unpardonable." *Review and Herald, February 24, 1874*

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"God is love." His matchless love for fallen man, expressed in **the gift of his beloved Son**, amazed the holy angels. **Christ was the heir of all things**, by whom also the worlds were made. He was the brightness of the Father's glory, and the "express image of his person." He upheld "all things by the word of his power." In himself he possessed divine excellence and greatness; **for it pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God."** Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Son of God volunteered to die in the sinner's stead, thus making it possible for man, by a life of obedience, to escape the penalty of the divine law, which he had transgressed. The death of Christ did not slay the law, lessen its holy claims, nor detract from its sacred dignity; on the contrary, **the death of God's beloved Son** on the cross justified the claims of the divine law, and proclaimed the justice of his Father in punishing the transgressor, in that he consented to suffer the penalty in his own person, to save fallen man from its curse. He thus magnified the law, and made it honorable, and gave evidence of its changeless character. From his own lips is heard the words: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill." *Bible Echo, January 1, 1887*

"In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. The glorious plan of man's salvation was brought about through the infinite love of **God and Father**. In this divine plan is seen the most marvellous manifestation of the love of God to the fallen race. Such love as is manifested in the gift of **God's beloved Son** amazed the holy angels. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This Saviour was the **brightness of His Father's glory and the express image of His person. He possessed divine majesty, perfection, and excellence. He was equal with God.** "It pleased the Father that in Him should all fullness dwell." "Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." *Testimonies vol 2, 200, 1871*

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, **God and Christ knew of the apostasy of Satan**, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. **So great was His love for the world, that He covenanted to give His only-begotten Son**, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." *The Desire of Ages, p. 22, 1898*

"I have been shown **the great love and condescension of God in giving his Son** to die that man might find pardon and live." *Supplement to the Christian Experience and Views of Ellen G. White, p. 46, 1854*

“The Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. **He was in the express image of his Father, not in features alone, but in perfection of character.”**

The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of His law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. **It could only be acceptable with God as a figure of the offering of His Son.**

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. **The divine Son of God** was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. . . . Upon Christ no requirements were laid. **He had power to lay down His life, and to take it again.** No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. *Lift Him Up, January 10; Review and Herald, December 17, 1872*

“Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with **his Spirit**, men and women are animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God.” *Review and Herald, June 16, 1904*

“The deep necessity of man for a divine teacher was known in heaven. The pity and sympathy of God were exercised in behalf of man, fallen and bound to Satan's chariot-car; and when the fullness of time was come, **He sent forth His Son.**

The One appointed in the counsels of heaven came to the earth as an instructor. **He was no less a being than the Creator of the world, the Son of the Infinite God.** The rich benevolence of God gave him to our world; and to meet the necessities of humanity, he took on him human nature. To the astonishment of the heavenly host, he walked this earth as the Eternal Word. Fully prepared, he left the royal courts to come to a world marred and polluted with sin. Mysteriously he allied himself to human nature. "The Word was made flesh, and dwelt among us." God's excess of goodness, benevolence, and love was a surprise to the world, of grace which could be realised, but not told.” *Special Testimonies on Education p. 173, 1897*

“The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, **the counsel was between them both; the covenant of peace was between the Father and the Son.** "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Majesty of

heaven, the King of glory, would become a servant. **The only-begotten Son**, in whom the Father delighted, **was given for the ransom of a fallen race**. Those who represent God the Father as unloving, ready to break forth on his sinful creatures in vindictive wrath, do not speak the truth. In his prayer to his Father, Christ said, "O righteous Father, the world hath not known thee: but I have known thee." The world has measured God by their own finite measurement. They have misjudged and misinterpreted his truth and righteousness. But Christ could say, "I have known thee, for I have been in the secret chambers of the Most High." If the world had been admitted into the counsels of God, they would have one and only one testimony to bear, and that is, "God is love." **The Father gave himself to the world in the gift of his Son**. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of his dear Son upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his justice and his love. This offering made manifest the immutability of the holiness of his law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other. The Lord God omnipotent is the God of his people. He is also a tender, loving Father, ready to hear their prayers; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. **God sent forth his Son** to be the propitiation for them through faith in his atoning blood." *Signs of the Times, December 23, 1897*

"The Son of God, looking upon the world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. [...]With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. And if God should do this, Satan was ready to carry out his plan for securing to himself the allegiance of heavenly beings. He had declared that the principles of God's government make forgiveness impossible. Had the world been destroyed, he would have claimed that his accusations were proved true. He was ready to cast blame upon God, and to spread his rebellion to the worlds above. But instead of destroying the world, **God sent His Son to save it**. Though corruption and defiance might be seen in every part of the alien province, a way for its recovery was provided. At the very crisis, when Satan seemed about to triumph, **the Son of God came with the embassy of divine grace.**" *The Desire of Ages, p. 36, 37, 1898*

"The Godhead was stirred with pity for the race, and the **Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption**. In order to fully carry out this plan, **it was decided that Christ, the only begotten Son of God**, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. **With Christ He gave all the resources of heaven**, that nothing might be wanting in the plan for man's uplifting." *Counsels on Health, p. 222; Australasian Union Conference Record April 1, 1901*

"He was the Majesty of heaven, the only-begotten Son of God. Yet "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16." *Testimonies Volume 9, p. 208, 1909*

"But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the burden of the sins of the world upon men, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. **God consented to give his only Son to die for lost man.**" *The Youth's Instructor, August 1, 1852*

“Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. **Christ, the only begotten Son of God**, left the royal courts and came to this world, and through him God poured forth the healing flood of his grace.” *The Youth's Instructor, March 30, 1899*

“To assure us of His immutable counsel of peace, **God gave His only-begotten Son to become one of the human family**, forever to retain His human nature.” *The Desire of Ages, p. 25, 1898*

“**Before the foundations of the world were laid, Christ, the Only Begotten of God**, pledged Himself to become the Redeemer of the human race, should Adam sin. Adam fell, and **He who was partaker of the Father's glory** before the world was, laid aside His royal robe and kingly crown, and stepped down from His high authority to become a Babe in Bethlehem, that by passing over the ground where Adam stumbled and fell, He might redeem fallen human beings. He subjected Himself to all the temptations that the enemy brings against men and women; and all the assaults of Satan could not make Him swerve from His loyalty to the Father. By living a sinless life He testified that every son and daughter of Adam can resist the temptations of the one who first brought sin into the world.

“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. **In His incarnation He gained in a new sense the title of the Son of God.** Said the angel to Mary, “The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). While the Son of a human being, **He became the Son of God in a new sense.** Thus He stood in our world--the Son of God, yet allied by birth to the human race.” *1 Selected Messages, p. 226-227, 1905*

“He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. **In His incarnation He gained in a new sense the title of the Son of God.**” *SDA Bible Commentary 5, p. 1114; The Signs of the Times Aug. 2, 1905*

“**Satan exulted when Jesus laid aside His power and glory and left heaven.** He thought that **the Son of God was then placed in his power.**” *Early Writings p. 157, 1882*

“The story of Bethlehem is an exhaustless theme. In it is hidden “the depth of the riches both of the wisdom and knowledge of God.” Romans 11:33. We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the beginning of His wonderful condescension. **It would have been an almost infinite humiliation for the Son of God** to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. **Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with**

every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, **God gave His only-begotten Son, that the path of life might be made sure for our little ones.** "Herein is love." **Wonder, O heavens! and be astonished, O earth!"** *Desire of Ages* p. 49, 1898

"The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him." *Review and Herald, September 30, 1909*

"At the birth of Jesus, Satan knew that One had come with a divine commission to dispute his dominion. He trembled at the angel's message attesting the authority of the newborn King. **Satan well knew the position that Christ had held in heaven as the Beloved of the Father. That the Son of God should come to this earth as a man filled him with amazement and with apprehension.** He could not fathom the mystery of this great sacrifice. His selfish soul could not understand such love for the deceived race." *The Desire of Ages, p. 115, 1898*

"And His question to them had a lesson. "Wist ye not," He said, "that I must be about My Father's business?" Jesus was engaged in the work that He had come into the world to do; but Joseph and Mary had neglected theirs. **God had shown them high honor in committing to them His Son.**" *The Desire of Ages, p. 81, 1898*

"In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "For God so loved the world, that he gave his only begotten Son..." (John 3:16). What love is this--what marvelous, unfathomable love--that would lead Christ to die for us while we were yet sinners! What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound! It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in His relation to the law of God. How often should they have assured the people that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). **Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race;** for it is the goodness of God that leads men to repentance. Oh, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1)! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)! By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ." *Selected Messages Book 1, p. 155-156, 1894*

"Spiritual things are spiritually discerned. **In the temple the Son of God was dedicated to the work He had come to do.** The priest looked upon Him as he would upon any other child. But though he neither saw nor felt anything unusual, **God's act in giving His Son to the world was acknowledged.**" *The Desire of Ages, p. 55, 1898*

“What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, **I, God, have sent My Son into your world**, and through Him is opened all heaven to fallen man.” *The Ellen G. White 1888 Materials*, p. 124, 1888

“He was indeed more than a teacher come from God; **he was the only-begotten Son of the Father**, the one sent into the world to save those who should believe on him.” *Signs of the Times*, November 23, 1891

“In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. **He sent His only begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father.** And by His perfect obedience and the **sacrifice of Himself, which He through the eternal Spirit once offered up unto God**, He has fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father has given Him.” *The Bible Echo*, November 20, 1899

“Through type and promise God "preached before the gospel unto Abraham." Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews. "Your father Abraham rejoiced that he should see My day; and he saw it, and was glad." John 8:56, R.V., margin. The ram offered in the place of Isaac represented **the Son of God**, who was to be sacrificed in our stead. When man was doomed to death by transgression of the law of God, **the Father, looking upon His Son**, said to the sinner, "Live: I have found a ransom." **It was to impress Abraham's mind with the reality of the gospel**, as well as to test his faith, **that God commanded him to slay his son.** The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own **experience something of the greatness of the sacrifice made by the infinite God for man's redemption.** No other test could have caused Abraham such torture of soul as did the offering of his son. **God gave His Son to a death of agony and shame.** The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, "It is enough." To save the fallen race, **the King of glory yielded up His life. What stronger proof can be given of the infinite compassion and love of God? "He that spared not His own Son**, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32. ... **It had been difficult even for the angels to grasp the mystery of redemption--to comprehend that the Commander of heaven, the Son of God**, must die for guilty man. When the command was given to Abraham to offer up his son, the interest of all heavenly beings was enlisted. With intense earnestness they watched each step in the fulfillment of this command. When to Isaac's question, "Where is the lamb for a burnt offering?" Abraham made answer, "God will provide Himself a lamb;" and when the father's hand was stayed as he was about to slay his son, and the ram which God had provided was offered in the place of Isaac--then light was shed upon the mystery of redemption, **and even the angels understood more clearly the wonderful provision that God had made for man's salvation.** 1 Peter 1:12.” *Patriarchs and Prophets*, p. 154-155, 1890

“But as Abraham stood with knife upraised to obey God, his hand was stayed, and he heard a voice, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and **realize the great love of God for the world, so great that, to raise it from its degradation, He gave His only-begotten Son** to a most shameful death.

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die, was answered. He saw Christ; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that **in giving his only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make.**" *Signs of the Times, May 3, 1899*

"How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things." *Review and Herald, May 3, 1892*

"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 were 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.**" *Review and Herald, January 21, 1873*

"But the opening heavens in connection with **the voice of God addressing his Son** was like a death-knell to Satan. He feared that God was now to unite man more fully to himself, and give him power to overcome his devices. And for this purpose, Christ had come from the royal courts to the earth. **Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father.**" *Review and Herald, March 3, 1874*

"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.**" *Review and Herald March 26, 1901*

"Upon coming up out of the water, Jesus bowed in prayer on the river bank." ... "The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that **God accepts humanity in the person of His Son.** Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory.** The heavens are opened, and **upon the Saviour's head descends a dove like form of purest light, – fit emblem of Him, the meek and lowly One.**" *Desire of Ages p. 111-112, 1898*

"Though he appears as an angel of light, these first words betray his character. **"If Thou be the Son of God."** Here is the insinuation of distrust. Should Jesus do what Satan suggests, it would be an

acceptance of the doubt. The tempter plans to overthrow Christ by the same means that were so successful with the human race in the beginning. How artfully had Satan approached Eve in Eden! "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Thus far the tempter's words were truth; but in his manner of speaking them there was a disguised contempt for the words of God. There was a covert negative, a doubt of the divine truthfulness. Satan sought to instill into the mind of Eve the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for man. So now the tempter seeks to inspire Christ with his own sentiments. **"If Thou be the Son of God." The words rankle with bitterness in his mind.** In the tones of his voice is an expression of utter incredulity. **Would God treat His own Son thus?** Would He leave Him in the desert with wild beasts, without food, without companions, without comfort? **He insinuates that God never meant His Son to be in such a state as this.** "If Thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread.

The words from heaven, "This is My beloved Son, in whom I am well pleased" (Matthew 3:17), were still sounding in the ears of Satan. But he was determined to make Christ disbelieve this testimony. The word of God was Christ's assurance of His divine mission. He had come to live as a man among men, and it was the word that declared His connection with heaven. It was Satan's purpose to cause Him to doubt that word. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He could overcome Jesus. He hoped that under the force of despondency and extreme hunger, **Christ would lose faith in His Father**, and work a miracle in His own behalf. Had He done this, the plan of salvation would have been broken.

When Satan and the Son of God first met in conflict, Christ was the commander of the heavenly hosts; and Satan, the leader of revolt in heaven, was cast out. Now their condition is apparently reversed, and Satan makes the most of his supposed advantage. One of the most powerful of the angels, he says, has been banished from heaven. The appearance of Jesus indicates that He is that fallen angel, forsaken by God, and deserted by man. A divine being would be able to sustain his claim by working a miracle; "if Thou be the Son of God, command this stone that it be made bread." Such an act of creative power, urges the tempter, would be conclusive evidence of divinity. It would bring the controversy to an end." *The Desire of Ages, p. 118-119, 1898*

"Satan took advantage of the weak, suffering condition of Christ, who had taken upon Him our human nature.

Read Matthew 4:8-11: "Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him."

Here Satan spread the world before Christ in the most attractive light and intimated to Him that He need not endure so much suffering to obtain the kingdoms of the earth; Satan would yield all his claims if Christ would but worship him. Satan's dissatisfaction first commenced in heaven because he could not be first and highest in command -- **equal with God, exalted above Christ.**" *Testimonies vol 1, p 293, 1868*

"The scribe was near to the kingdom of God, in that he recognized deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognize **the divine character of Christ**, and through faith in Him receive power to do the works of righteousness. The ritual service was of no value, unless connected with Christ by living faith. Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that **His Father's law** contained something deeper than mere authoritative commands. In the law is embodied the same principle that is revealed in the gospel. The law points out man's duty and

shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins. The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: "What think ye of Christ? **whose son is He?**" This question was designed to test their belief concerning the Messiah,--**to show whether they regarded Him simply as a man or as the Son of God.** A chorus of voices answered, "The Son of David." This was the title which prophecy had given to the Messiah. When Jesus revealed His divinity by His mighty miracles, when He healed the sick and raised the dead, the people had inquired among themselves, "Is not this the Son of David?" [...]But many who called Jesus the Son of David did not recognize **His divinity. They did not understand that the Son of David was also the Son of God.**" *The Desire of Ages, p. 608, 609, 1898*

"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.** Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. **He was ready to take once more His divine glory when His work on earth was done. There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity,** and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions **were forced to see that He was the Son of God,** refused to receive Him. Their blindness corresponded to their determined resistance of conviction.

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." **Men and devils were compelled,** by the shining forth of His glory, **to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified"** *Signs of the Times, May 10, 1899*

"**Never was the Son of God more beloved by His Father,** by the heavenly family, and by the inhabitants of the unfallen worlds, than **when He humbled Himself to bear disgrace, humiliation, shame, and abuse.** By becoming the sin bearer, He lifted from the human race the curse of sin. In His own body He paid the penalty of that on which the power of Satan over humanity is founded—sin." *7BC 924; Youth Instructor June 28, 1900*

"In this trial Christ's heart broke. "My God, my God, why hast thou forsaken me?" he cried. As the divine Sufferer hung upon the cross, angels gathered about Him, and as they looked upon Him, and heard His cry, they asked, with intense emotion, "Will not the Lord Jehovah save Him? Will not that soul-piercing cry of God's only begotten Son prevail?" Then were the words spoken: "The Lord hath sworn, and He will not repent. **Father and Son are pledged to fulfill the terms of the everlasting covenant.** God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ was not alone in making His great sacrifice. **It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid.** With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan's sophistry." *The Youth's Instructor, June 14, 1900*

“But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. **Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son,** they would better understand how offensive in His sight is sin.” *The Desire of Ages, p. 693, 1898*

“Christ was not compelled to endure the cruel treatment inflicted upon him. He was not compelled to undertake the work of redemption,—to step down from his heavenly throne, and come to this earth to receive hatred, abuse, rejection, and a crown of thorns. The humiliation that he endured, he endured voluntarily, to save a world from eternal ruin. He might have continued to abide in the heavenly courts, clothed in garments of purest white, **sitting as a prince at God's right hand.** Voluntarily he offered himself, a willing sacrifice.

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. **But Christ is equal with God, infinite and omnipotent.** He could pay the ransom for man's freedom. He is the **eternal, self-existing Son,** on whom no yoke had come; and when God asked, "Whom shall I send?" he could reply, "Here am I; send me." He could pledge himself to become man's surety; for he could say that which the highest angel could not say,—I have power over my own life, "power to lay it down, and ... power to take it again."

When Christ uttered the cry, "It is finished," he knew that the battle was won. As a moral conqueror, he planted his banner on the eternal heights. Was there not joy among the angels? Not a son nor a daughter of Adam but could now lay hold on the merits of the spotless Son of God, and say: "Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. The way into the holiest of all has been made manifest."

God bowed his head satisfied. Now justice and mercy could blend. Now he could be just, and yet the Justifier of all who should believe on Christ. **He looked upon the victim expiring on the cross, and said, "It is finished.** The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven.” *The Youth Instructor, June 21, 1900*

“The Captain of our salvation was perfected through suffering. **His soul was made an offering for sin.** It was necessary for the **awful darkness** to gather about His soul **because of the withdrawal of the Father's love and favor;** for He was standing in the sinner's place, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; **for the heart of God yearned with greatest sorrow when His Son,** the guiltless, was suffering the penalty of sin. This sundering of the **divine powers** will never again occur throughout the eternal ages.” *SDA Bible Commentary, p. 924, 1899*

“I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged.” *Selected Messages Book 3, p. 71-72, 1906*

“The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. **Let us honor God and His Son Jesus Christ,** through whom He communicates with the world.” *S.D.A. Bible Commentary Vol. 1, p. 1118, 1903*

““Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.” **Before the last developments of the work of apostasy there will be a**

confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." **There are many who deny the pre-existence of Christ,** and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. **He was the only-begotten Son of God, who was one with the Father from the beginning.** By him the worlds were made". *Signs of the Times, May 28, 1894*

"Dangers in Speculative Study

The light of truth which God designs shall come to the people of the world at this time is not that which the world's men of learning are seeking to impart, for these men in their research often arrive at erroneous conclusions and in their study of many authors become enthused with theories that are of satanic origin. Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. **There is danger that the false sentiments expressed in the books that they have been reading will sometimes be interwoven by our ministers, teachers, and editors with their arguments, discourses, and publications, under the belief that they are the same in principle as the teachings of the Spirit of truth.** The book Living Temple is an illustration of this work, the writer of which declared in its support that its teachings were the same as those found in the writings of Mrs. White. **Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality.** Christ declared: "I and My Father are one." **Yet it was the Son of God who came** to the world in human form. Laying aside His royal robe and kingly crown, **He clothed His divinity with humanity,** that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust." *Testimonies vol. 9, pages 67-68, 1909*

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son; . . . who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time.

"Thou art My Son,

This day have I begotten Thee?

And again,

I will be to Him a Father, And He shall be to Me a Son?"

Hebrews 1:1-5.

The personality of the Father and the Son, also the unity that exists between Them, are presented in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me." John 17:20, 21.

The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." *Ministry of Healing p. 422, 1905*

“Testimony of Scripture:

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." *Testimonies vol. 8, p. 268, 1904*

“The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. "Father, the hour is come," Christ said: "glorify thy Son, that thy Son also may glorify thee." "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. 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. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." [John 17:23, 3, 5- 11 quoted.] **Here is personality, and individuality.**" *S.D.A. Bible Commentary Vol. 5, p. 1145, 1903*

“On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. **This chapter clearly indicates the individual personalities of the Father and the Son.** Speaking of the Son, the apostle says, "God . . . hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

If men and women could be once inspired by a view of the great and grand work that has been accomplished through **God's gift of his Son**, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, eternal life to the receiver" *Review and Herald, August 1, 1907*

“I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the

dew, invisible vapour; the Son is like the dew gathered in beautiful form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. **God can not be compared with the things His hands have made.** These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father can not be described by the things of earth.**

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

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. There are three living persons 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 baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." *Evangelism, p. 614-615; Special Testimonies Series B No.7, page 62, 1905*

"The ministers of Christ, who bear the message of truth to men, will never become self-sufficient or self-exalted if they have correct views of the character and work of Christ, the author of man's salvation. The unworthiness, weakness, and inefficiency of their own efforts in contrast with those of **the eternal Son of God**, will render them humble, distrustful of self, and will lead them to rely upon Christ for strength and efficiency in their work. Habitually dwelling upon Christ, his exalted character, and the all-sufficient merits of his sacrifice, increases the faith, sharpens the imaginative power, strengthens the longing desire to be like him, and creates holy earnestness in prayer, that makes it efficacious." (*Review and Herald 8-8-1878*) 1878

"Let the missionaries of the cross proclaim **that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God.** This needs to be proclaimed throughout every church in our land. **Christians need to know this**, and not put man where God should be, **that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches."** *The Ellen G. White 1888 Materials, p. 886, 1891*

"The apparently weak soul, who with a contrite, trusting spirit takes God at His word, and with a sense of his unworthiness asks for help, will be given grace to win victory after victory, and to gain the eternal weight of glory in the future life. **The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.** He has wrought out the righteousness that enables human beings to overcome every assault of Satan. He will impute His righteousness to the believing saint who walks as He walked when on earth." *The Upward Look page 367; Manuscript 116, "An Entire Consecration" Dec. 19, 1905*

"How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I sent **My Son Jesus Christ to your world to reveal to you My power, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God.**" **God sent His Son, who was as Himself, one with the Father**, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came

into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness." *The Ellen G. White 1888 Materials*, p. 122, 1888

"But God answers: "I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; my requirements were light upon him. It was because he did not believe my word, did not choose to stand the simple test I imposed upon him, but believed the word of my enemy, that he fell from his holy estate. But in his fallen condition did I not send help? **I sent my Son, who was equal with myself**, that he might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life." Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? **God has given his beloved Son** to die that we might be saved. What an infinite condescension on the part of the God of heaven!" *Signs of the Times*, August 29, 1892

"Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of his people. **The Majesty of heaven, the only begotten of the Father, responds to Satan's claims.** "The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.'" *Review and Herald*, June 20, 1893

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). The world did not see divinity in the humble Man of Nazareth. **The only-begotten Son of the infinite God** was in the world, and men knew Him not in His true character.

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. **Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him.** "I lay it down of myself" (John 10: 18), He said. **In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him** as a free gift if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world." *The Signs of the Times*, April 8, 1897

"All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, **eternal life in them, which is the life of Jesus Christ.** In dying, Jesus has made it impossible for those who believe on Him to die eternally." *S.D.A. Bible Commentary Vol. 7*, p. 926, 1898

"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand"

"Strong in the strength which God supplies

Through his eternal Son." (*Signs of the Times* April 1, 1883)

"The love existing between the Father and His Son cannot be portrayed. It is measureless. In Christ God saw the beauty and perfection of excellence that dwells in Himself. Wonder, O heavens, and be astonished. O earth, **for God spared not His own Son**, but gave Him up to be made sin for us, that those who believe may be made the righteousness of God in Him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Language is too feeble for us to attempt to portray the love of God. We believe it, we rejoice in it, but we cannot comprehend it. Giving Christ, God has given everything. Nothing greater, nothing more costly, could He bestow. **In giving His Son, He gave all heaven**, not because of any goodness or righteousness that we possess, but because He loved us." *Manuscript Releases Volume 18, p. 337, 1891*

b.) In the beginning of his ways, before his works of old:

"He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made." (*Signs of the Times, May 28, 1894*)

"Says the true Witness, **the only Begotten of the Father**, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14." *Review and Herald, June 10, 1852*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a deep meaning, and a broad compass, and are eternal truth to all who believe them. John is calling the attention of the world to Christ as the life and light of men. **Life and light, possessed by no other being that has ever breathed, are found in Christ.** A human being lives, but his is a given life, a life that will be quenched. "What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." **But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made.**" *Signs of the Times, June 17, 1897*

"Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. **God has told us that He did do it, and we are to accept the Word of God just as it reads. And although we may try to reason in regard to our Creator, how long He has had existence**, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond." *S.D.A. Bible Commentary, Vol. 7, p. 919, 1888*

"The scribes and Pharisees accused Christ of blasphemy because He made Himself equal with God. But He promptly met and denied their accusations. "Art Thou greater than our father Abraham, which is dead?" they asked Him; "whom makest Thou Thyself?" Jesus answered: "If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of whom ye say, that He is

your God; yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your Father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet **His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures"**. *Signs of the Times, May 3, 1899*

"The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Review and Herald July 9, 1895*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity.

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." **He was the son of Mary;** he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

The world was made by him, "and without him was not anything made that was made." If Christ made all things, **he existed before all things.** The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all,** blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. **This was no**

robbery of God. "The Lord **possessed me** in the beginning of his way," he declares, "before his works of old. **I was set up from everlasting**, from the beginning, or ever the earth was. When there were no depths, **I was brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible".

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, **Christ the power of God, and the wisdom of God.**"

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes.

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ. (REVIEW AND HERALD, April 5, 1906 par. 11)

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." **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." **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." *"Lift Him up p. 16 & 74; Selected Messages I, pág. 248; Review and Herald April 5, 1906*

"The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner." *The Desire of Ages, p. 51, 1898*

"The command given to Abraham to slay his son was the most severe test that could be brought upon him. But as he prepared in faith to obey God, there was opened before him the coming of the Just One, the Lamb slain from the foundation of the world for the sins of the human race. As by

faith he grasped the promise, Christ revealed Himself to him. Abraham saw the incarnate Saviour, and rejoiced.

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?"

"Verily, verily, I say unto you," Jesus answered, "Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Their eyes were blinded that they might not see Him.

"Before Abraham was, I am." **Christ is the pre-existent, self-existent Son of God.** The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Through Solomon Christ declared: "The Lord **possessed Me** in the beginning of His way, before His works of old. **I was set up from everlasting**, from the beginning, or ever the earth was. When there were no depths, **I was brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; **then I was by Him, as one brought up with Him**; and I was daily His delight, rejoicing always before Him."

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there **never was a time when He was not in close fellowship with the eternal God**. He to whose voice the Jews were then listening had been with God as **one brought up with Him.**" *Signs of the Times, August 29, 1900*

"The Lord Jesus Christ, **the divine Son of God, existed from eternity, a distinct person, yet one with the Father**. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, **and the adoring homage of the angels was received by him as his right**. This was no robbery of God. "The Lord possessed me in the beginning of his way," **he declares**, "before his works of old. **I was set up from everlasting**, from the beginning, or ever the earth was. When there were no depths, **I was brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."" *Selected Messages Book 1, p. 247-248 Review and Herald, April 5, 1906*

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In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening **had been with God as one brought up with Him.**" *The truth about angels, p.23-24; Signs of the Times, August 29, 1900*

"There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in

him." "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- **not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection.** In him dwelt all the fullness of the Godhead bodily.

John said, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world." **The Son of God took upon him human nature,**--"the Word was made flesh, and dwelt among us." "God was manifest in the flesh." The union of divinity with humanity brings to the fallen race a value which we scarcely comprehend. The human and the divine were united in Christ, in order that he might represent those who should believe in him. He took our nature, and passed through our experiences, and as our representative he assumed our responsibilities. The sins of men were charged to Christ, and, innocent though he was, he engaged to suffer for the guilty, that through faith in him the world might be saved. "We were reconciled to God by the death of his Son." *Signs of the Times, May 30, 1895*

c.) Our Lord Jesus Christ has a Father:

"Testimony of Scripture:

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly **the personality and individuality of each.**

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son."
Testimonies vol. 8, p. 268, 1904

"Before the fall of Satan, **the Father consulted his Son** in regard to the formation of man. **They purposed to make this world**, and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, **he was envious at Christ, and jealous because the Father had not consulted him** in regard to the creation of man. **Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. He imparted to the angelic family the high commands of his Father.** The envy and jealousy of Satan increased. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was dissatisfied, with his position. Although very exalted, **he aspires to be equal with God;** and unless the Lord gratifies his ambition, determines to rebel, and refuse submission. He desires, yet dare not at once venture to make known his envious, hateful feelings. But he contents himself with gaining all he can to sympathize with him, as though deeply wronged. He relates to them his thoughts of warring against Jehovah.

True, faithful angels, listening, hear the awful threats of Satan, and immediately **report to their great commander. Christ tells them that he and the Father are acquainted with the purposes of Satan**, and that they are forbearing only to see how many will unite with him to rebel against the government of God. He tells them that every purpose of Satan is understood. It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each with a higher commanding angel at their head. All the angels were astir. **Satan was warring against the government of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, Heaven's great commander.**

While some of the angels joined Satan in his rebellion, others reasoned with him to dissuade him from his purposes, **contending for the honor and wisdom of God in giving authority to his Son.** Satan urged, **for what reason was Christ endowed with unlimited power and such high command above himself!** He stood up proudly, and urged that he should be equal with God. He makes his boasts to his sympathizers that **he will not submit to the authority of Christ.**

At length all the angels are summoned to appear before the Father, to have each case decided. Satan unblushingly makes known to all the heavenly family, his discontent, **that Christ should be preferred before him, to be in such close conference with God, and he be uninformed as to the result of their frequent consultations.** God informs Satan that this he can never know. **That to his Son will he reveal his secret purposes,** and that all the family of Heaven, Satan not excepted, were required to yield implicit obedience. Satan boldly speaks out his rebellion, and points to a large company who think God is unjust in not exalting him to be equal with God, and in not giving him command above Christ. **He declares he cannot submit to be under Christ's command, that God's commands alone will he obey. Good angels weep to hear the words of Satan, and to see how he despises to follow the direction of Christ, their exalted and loving commander.**

The Father decides the case of Satan, and declares that he must be turned out of Heaven for his daring rebellion, and that all those who united with him in his rebellion, should be turned out with him. Then there was war in Heaven. **Christ and his angels fought against Satan and his angels,** for they were determined to remain in Heaven with all their rebellion. But they prevailed not. **Christ and loyal angels triumphed,** and drove Satan and his rebel sympathizers from Heaven. *Spiritual Gifts Volume 3, p. 36-38, 1864*

"Many of Satan's sympathizers were inclined to heed the counsel of the loyal angels, and repent of their dissatisfaction, **and be again received to the confidence of the Father and his dear Son.**" *The Spirit of Prophecy Volume One, p. 20, 21; The truth about angels, p. 42, 1870*

"I saw that Moses passed through death, but Michael came down and gave him life before he saw corruption. Satan claimed the body as his, but Michael resurrected Moses, and took him to heaven. The Devil tried to hold his body, and railed out bitterly against God, denounced him as unjust, in taking from him his prey. But Michael did not rebuke the Devil, although it was through his temptation and power that God's servant had fallen. **Christ meekly referred him to his Father,** saying, The Lord rebuke thee." *Spiritual Gifts Volume 1, p. 43 - 1858; Early Writings, p. 164, 1882*

"Sorrow filled heaven, as it was realized that man was lost, and the world that God created was to be filled with mortals doomed to misery, sickness and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus, and beheld an expression of sympathy and sorrow upon his countenance. Soon I saw him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, "He is in close converse with **his Father.**" The anxiety of the angels seemed to be intense **while Jesus was communing with his Father.** Three times he was shut in by the glorious light about the Father, and the third time he came from the Father we could see his person; and his countenance was calm, free from all perplexity and trouble, and shone with loveliness, such as words cannot express. He then made

known to the angelic choir that a way of escape had been made for lost man; **that he had been pleading with his Father, and had obtained his consent to give his life a ransom, to bear their sins, and take the sentence of death upon himself** [...] Then joy, inexpressible joy, filled heaven, and the heavenly choir sung a song of praise and adoration. They touched their harps and sung a note higher than they had done before, **for the great mercy and condescension of God in yielding up his dearly Beloved to die for a race of rebels**, and praise and adoration was poured forth for the self-denial and sacrifice of Jesus; **that he would consent to leave the bosom of his Father**, and choose a life of suffering and anguish, and die an ignominious death to give life to others.

"Said the angel, "Think ye that the Father yielded up his dearly beloved Son without a struggle? No, no." It was even a struggle with the God of heaven whether to let guilty man perish, or to give his darling Son to die for them. [...] I saw that it was impossible for God to alter or change his law, to save lost, perishing man; **therefore he suffered his darling Son to die for man's transgression."** *Supplement to the Christian Experience and Views of Ellen G. White, p. 48, 1854; Early Writings, p. 127, 1882*

"We want the light of the glory of God to shine upon us. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." **It is the Father who "so loved the world that he gave his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life." "Of whom the whole family in heaven and earth is named." The family is named after the Father. Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads." *Review and Herald, July 19, 1892*

"It was in the **order of God that Christ** should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan's fierce temptations, that he might understand how to succour those who should be tempted." *Review and Herald December 31, 1872*

"The youth who is studying for a physician has before him the very highest example, even the example of Him who left heaven to live on this earth a Man among men. To all Christ has given the work of ministry. **He is the King of glory**, yet He declared, "The Son of man came not to be ministered unto, but to minister." **He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work laid upon Him by His Father**. He has ennobled labour. That He might set us an example of industry, He worked with His hands at the carpenter's trade. From a very early age He acted His part in sustaining the family, He realized that He was a part of the family firm, and He willingly bore His share of the burdens." *Bible Echo December 2, 1901*

"A way is opened before everyone in the office to engage from the heart directly in the work of Christ and the salvation of souls. **Christ left heaven and the bosom of His Father** to come to a friendless, lost world to save those who would be saved. **He exiled Himself from His Father and exchanged the pure companionship of angels for that of fallen humanity, all polluted with sin**. With grief and amazement, Christ witnesses the coldness, the indifference and neglect, with which His professed followers in the office treat the light and the messages of warning and of love He has given them. Christ has provided the bread and water of life for all who hunger and thirst." *Testimonies vol. 3, p. 190, 1875*

"After Christ had condescended to leave his high command, step down from an infinite height and assume humanity, he could have taken upon him any condition of humanity he might choose. But greatness and rank were nothing to him, and he selected the lowest and most humble walk of life. The place of his birth was Bethlehem, and on one side his parentage was poor, **but God, the owner of the world, was his Father**. No trace of luxury, ease, selfish gratification, or indulgence was

brought into his life, which was a continual round of self-denial and self-sacrifice. In accordance with his humble birth, he had apparently no greatness or riches, in order that the humblest believer need not say that Christ never knew the stress of pinching poverty. Had he possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned his society; therefore he chose the lowly condition of the far greater number of the people." *Special Testimonies on Education p. 175, SDA Bible Commentary 7, p. 903, 1897*

"Among the Jews **the twelfth year** was the dividing line between childhood and youth. On completing this year **a Hebrew boy was called a son of the law, and also a son of God.**" *The Desire of Ages, p. 75, 1898*

"Therefore the Jews sought the more to kill Him because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God." **The whole nation called God their Father, and if Jesus had done this in the same sense in which they did, the Pharisees would not have been so enraged.** But they accused Jesus of blasphemy, **showing that they understood that Christ claimed God as His Father in the very highest sense.**

Christ threw back the charge of blasphemy, with the words, "Verily, verily, I say unto you, The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that himself doeth." **My authority** for the work that I am doing, He said, **is the fact that I am God's Son, one with Him in nature, will, and purpose.** I co-operate with Him in His work. My Father loves me, and communicates to me all His counsels. Nothing is planned by the Father in heaven that is not fully opened to the Son." *Review and Herald March 5, 1901*

"Christ yielded not in the least degree to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished **spirit of the Son of God.** It was in this terrible hour of darkness, **the face of his Father hidden,** legions of evil angels enshrouding him, the sins of the world upon him, that the words were wrenched from his lips, "**My God, my God, why hast thou forsaken me?**" We should take broader and deeper views of the life, sufferings, **and death of God's dear Son.**" *Lift Him Up, p. 43-44; Signs of the Times, August 28, 1879*

"Because we are the gift of **His Father,** and the reward of His work, **Jesus loves us. He loves us as His children.** Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust." *Signs of the Times, January 13, 1909*

"God has measured how much it cost to save man. This salvation was accomplished only **by the sacrifice of Himself in His Son.** "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." **Earthly parents love their children. How then did God feel when the Son of His love** was despised by those whom He came to elevate and ennoble and save? He saw Him dying on the cross, mocked at and jeered at by the passers-by, and He hid as it were His face from Him. Christ was bearing the sin of the whole world, and dying in the sinner's stead. Exalt the God of heaven, you who can realize **the depth of His self-sacrifice; for He suffered with His Son.** *Signs of the Times January 27, 1898*

"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." *The Desire of Ages*, p. 21, 1898

d.) The declaration of faith that overcomes the world and the work of the antichrist:

"Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted. They had come to exalt themselves, and they forgot that their beauty of person and of character came from the Lord Jesus. **This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God**, and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts, among the angels." *This Day With God*, p. 128, 1910

"Speaking of Satan, our Lord says that "he abode not in the truth." He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. **He was envious of the position that was held by Christ and the Father**, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. **Though the angels had a knowledge of God and of Jesus Christ**, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God." *Review and Herald October 22, 1895*

"Beware of Ambition and Self-exaltation

Satan is the leader of every species of rebellion today, as he was the originator of rebellion in the courts of heaven. Standing next to Christ in power and honour, yet he coveted **glory that belonged to the Son. He desired to be equal with God**. To carry out his purpose he concealed his true designs from the angels, and worked deceptively to secure their allegiance and honour to himself. By sly insinuations, **by which he made it appear that Christ had assumed the place** that belonged to himself, Lucifer sowed the seeds of doubt in the minds of many of the angels; and when he had won their support, he carried the matter before God, declaring that it was the sentiment of many of the heavenly beings that he should have the preference to Christ." *Educational Messenger*, September 11, 1908

""Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him

abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." **If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love.** There will be seen that union for which Christ prayed just before his trial and crucifixion." *Review and Herald, March 8, 1906*

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,--men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this? "And truly our fellowship is with the Father, and with his Son Jesus Christ." **All through the Scriptures, the Father and the Son are spoken of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them".** *Review and Herald, July 13, 1905*

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren. Heb. 2:16, 17 Was the human nature of the Son of Mary changed into the divine nature of the Son of God? **No; the two natures were mysteriously blended in one person--the Man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.** Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. **The Saviour has purchased the fallen race with His own blood. This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness.**" *SDA Bible Commentary vol. 5, p. 1113, 1904*

e.) The Son of God, his work and exalted position:

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to

created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.** "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. **And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."** Proverbs 8:22-30. **The Father wrought by His Son in the creation of all heavenly beings."** *Patriarchs and Prophets, p. 34, 1890*

"The King of the universe summoned the heavenly hosts before Him, **that in their presence He might set forth the true position of His Son** and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from **the presence of the Deity.** Before the assembled inhabitants of heaven **the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love."** *Patriarchs and Prophets, p. 36, 1890*

"Satan in Heaven, before his rebellion, was a high and exalted angel, **next in honor to God's dear Son.** His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance, and shone around him brighter and more beautiful than around the other angels; **yet Jesus, God's dear Son, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created.** Satan was envious of Christ, and in his ambition assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that he might in the presence of all the angels **confer special honor upon his Son. The Son was seated on the throne with the Father,** and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by himself that Christ should be equal with himself; so that wherever was the presence of his Son, it was as his own presence.** His word was to be obeyed as readily as the word of the Father. **His Son he had invested with authority to command the heavenly host.** Especially was he to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon it. **His Son would carry out his will and his purposes, but would do nothing of himself alone. The Father's will would be fulfilled in him.** Satan was jealous and envious of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, Satan bowed with them; but his heart was filled with envy and hatred. Christ had been taken into counsel with the Father in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, his power and authority to be the same as that of God himself.** Satan thought that he was himself a favorite in heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to

the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?

He left the immediate presence of the Father, dissatisfied, and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They were discontented and unhappy because **they could not look into his unsearchable wisdom and ascertain his purposes in exalting his Son Jesus, and endowing him with such unlimited power and command. They rebelled against the authority of the Son.**

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Jesus Christ, and with forcible reasoning sought to convince Satan that no less honor was his now than before the Father had proclaimed the honor which he had conferred upon his Son. They clearly set forth that Jesus was the Son of God, existing with him before the angels were created; and that he had ever stood at the right hand of God, and his mild, loving authority had not heretofore been questioned; and that he had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that he had heretofore received. The angels wept. They anxiously sought to move Satan to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? " *The Spirit of Prophecy Volume One, p. 17; Lift Him up, 4th of January; The Story of Redemption, p. 14-16, 1870*

"Our great Exemplar **was exalted to be equal with God.** He was high commander in heaven. All the holy angels delighted to bow before Him. "And again, when He **bringeth in** the First-begotten into the world, He saith, And let all the angels of God worship Him." Jesus took upon Himself our nature, laid aside His glory, majesty, and riches to perform his mission, to save that which was lost." *Testimonies vol 2, p. 426, 1871*

"There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and **his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning.** Many of the angels were, however, blinded by Lucifer's deceptions." *Patriarchs and Prophets, p. 38, 1890*

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"God informed Satan that **to his Son alone he would reveal his secret purposes,** and he required all the family in Heaven, even Satan, to yield him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy a place in Heaven." *The Spirit of Prophecy Volume One, p. 22, The story of Redemption, p. 18, 1870*

"Yet **the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels,** while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" *Patriarchs and Prophets, p. 37, 1890*

"**To dispute the supremacy of the Son of God,** thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, **which, next to Christ's, was first among the hosts of God.**" *Patriarchs and Prophets, p. 36, 1890*

"It was the highest crime to rebel against the government of God. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan was warring against the government of God, because ambitious to exalt himself **and unwilling to submit to the authority of God's Son, Heaven's great commander.**" *Spiritual Gifts Volume 3, p. 37; The story of Redemption, p. 18, 1864*

"Before the fall of Satan, **the Father consulted his Son** in regard to the formation of man. **They purposed to make this world,** and create beasts and living things upon it, and to make man in the image of God, to reign as a ruling monarch over every living thing which God should create. When Satan learned the purpose of God, **he was envious at Christ, and jealous because the Father had not consulted him** in regard to the creation of man. **Satan was of the highest order of angels; but Christ was above all. He was the commander of all Heaven. He imparted to the angelic family the high commands of his Father.** The envy and jealousy of Satan increased. Until his rebellion all Heaven was in harmony, and perfect subjection to the government of God. Satan commenced to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. Satan was dissatisfied, with his position. Although very exalted, **he aspires to be equal with God;** and unless the Lord gratifies his ambition, determines to rebel, and refuse submission. He desires, yet dare not at once venture to make known his envious, hateful feelings. But he contents himself with gaining all he can to sympathize with him, as though deeply wronged. He relates to them his thoughts of warring against Jehovah.

True, faithful angels, listening, hear the awful threats of Satan, and immediately **report to their great commander. Christ tells them that he and the Father are acquainted with the purposes of Satan,** and that they are forbearing only to see how many will unite with him to rebel against the government of God. He tells them that every purpose of Satan is understood. It was the highest crime to rebel against the government of God. All Heaven seemed in commotion. The angels were marshaled in companies, each with a higher commanding angel at their head. All the angels were astir. **Satan was warring against the government of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, Heaven's great commander.**

While some of the angels joined Satan in his rebellion, others reasoned with him to dissuade him from his purposes, **contending for the honor and wisdom of God in giving authority to his Son.** Satan urged, **for what reason was Christ endowed with unlimited power and such high command above himself!** He stood up proudly, and urged that he should be equal with God. He makes his boasts to his sympathizers that **he will not submit to the authority of Christ.**

At length all the angels are summoned to appear before the Father, to have each case decided. Satan unblushingly makes known to all the heavenly family, his discontent, **that Christ should be preferred before him, to be in such close conference with God, and he be uninformed as to the result of their frequent consultations.** God informs Satan that this he can never know. **That to his Son will he reveal his secret purposes,** and that all the family of Heaven, Satan not excepted, were required to yield implicit obedience. Satan boldly speaks out his rebellion, and points to a large company who think God is unjust in not exalting him to be equal with God, and in not giving him command above Christ. **He declares he cannot submit to be under Christ's command, that God's commands alone will he obey. Good angels weep to hear the words of Satan, and to see how he despises to follow the direction of Christ, their exalted and loving commander.**

The Father decides the case of Satan, and declares that he must be turned out of Heaven for his daring rebellion, and that all those who united with him in his rebellion, should be turned out with him. Then there was war in Heaven. **Christ and his angels fought against Satan and his angels,** for they were determined to remain in Heaven with all their rebellion. But they prevailed not. **Christ and loyal angels triumphed,** and drove Satan and his rebel sympathizers from Heaven. *Spiritual Gifts Volume 3, p. 36-38, 1864*

"Then there was war in Heaven. **The Son of God,** the Prince of Heaven, and his loyal angels, engaged in conflict with the arch rebel and those who united with him." *The truth about angels, p. 45; The Spirit of Prophecy Volume One, p. 23 1870*

"Before the foundations of the earth were laid, **the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race.** This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father." *The Desire of Ages, p. 834, 1898*

"**Jesus** had united with the **Father** in making the world." *Testimonies Volume 2, p. 209, 1869*

"After the earth was created, and the beasts upon it, **the Father and Son carried out their purpose,** which was designed before the fall of Satan, **to make man in their own image.** They had wrought together in the creation of the earth and every living thing upon it. **And now God says to his Son,** "Let us make man in our image."" *The Spirit of Prophecy Volume One, p. 24, 25; The Story of redemption, p. 20, 1870*

"To know God is to love Him; His character must be manifested in contrast to the character of Satan. **This work only one Being in all the universe could do.** Only He who knew the height and depth of the love of God could make it known." *The Desire of Ages, p. 22, 1898*

"No man, nor even the highest angel, can estimate the great cost; **it is known only to the Father and the Son.**" *The Bible Echo, October 28, 1895*

"**The Son of God was next in authority to the great Lawgiver.** He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless

character, and exalted office as commander of all the heavenly host, were above the work of man. **He was in the express image of his Father, not in features alone, but in perfection of character.**"

The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of His law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. **It could only be acceptable with God as a figure of the offering of His Son.**

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. **The divine Son of God** was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. . . . Upon Christ no requirements were laid. **He had power to lay down His life, and to take it again.** No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate." *Lift Him Up, January 10; Review and Herald, December 17, 1872*

"God became one with man when, **in the council between the Father and the Son in heaven** it was determined that if man fell from his allegiance, **the Son of God should be his Redeemer** and restore in him the moral image of God." *The Ellen G. White 1888 Materials, p. 869, 1891*

"Christ humbled Himself from the highest authority, **from the position of one equal with God,** to the lowest place, that of a servant. ...

How few see anything attractive in the true humility of Christ! His humility did not consist in a low estimate of His own character and qualifications, but in His humbling Himself to fallen humanity in order to raise them up with Him to a higher life. Worldlings try to exalt themselves to the position of those above them or to become superior to them. **But Jesus, the Son of God, humbled** Himself to elevate man; and the true follower of Christ will seek to meet men where they are in order to elevate them." *Testimonies vol 3, p. 566, 1875*

"The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. **Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.**" *Selected Messages Book 1, p. 257; Review and Herald, December 22, 1891*

"It was the marvel of all the universe that Christ should humble Himself to save fallen man. That He who had passed from star to star, from world to world, superintending all, by His providence supplying the needs of every order of being in His vast creation--that He should consent to leave His glory and take upon Himself human nature, **was a mystery which the sinless intelligences of other worlds desired to understand.**" *Patriarchs and Prophets page 69, 1890*

“The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. **It was the Majesty of heaven who became a man, who humbled himself to our human nature**; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself.” *Signs of the Times April 10, 1893*

“**The Father and the Son** engaged in the mighty, wondrous work they had contemplated, of creating the world. ... After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, "Let us make man in our image." ... Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. The holy pair united with them and **raised their voices in harmonious songs of love, praise and adoration, to the Father and his dear Son**, for the tokens of love which surrounded them.” *Lift Him Up, p. 47; The Spirit of Prophecy Volume One, p. 24; The story of Redemption, p. 23, 1870*

“They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which he had ordained to govern heavenly beings; that this rebellion had caused war in Heaven which resulted in the rebellious being expelled therefrom, and every angel was driven out of Heaven who united with him in questioning **the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and his dear Son.**” *The Spirit of Prophecy Volume One, pp. 33, 34; The Story of redemption, p. 30, 1870*

“**The hour for joyful, happy songs of praise to God and his dear Son had come.** Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven **in honor of God and his dear Son.** But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.” *The Spirit of Prophecy Volume One, p. 28; The Story of redemption, p. 25, 1870*

“Satan cast off his feelings of despair and weakness, and, as their leader, fortified himself to brave out the matter, **and do all in his power to defy the authority of God and his Son.** He acquainted them with his plans. If he should come boldly upon Adam and Eve **and make complaints of God's own Son**, they would not listen to him for a moment, but would be prepared for such an attack.” *The Spirit of Prophecy Volume One, p. 32; The Story of redemption, p. 29, 1870*

“What condescension in the Majesty of Heaven! What amazing love for sinful man, **that God's dear Son should leave the heavenly courts** and come to a world polluted with sin, to save from ruin the guilty sinner!” *The Youth's Instructor, February 1, 1874*

“Israel had been preserved by a miracle of God's mercy during every day of their travels in the wilderness. **The mighty Angel who went before them was the Son of God.**” *The Spirit of Prophecy Volume One, p. 318, 1870*

“Christ was not only the leader of the Hebrews in the wilderness--**the Angel in whom was the name of Jehovah**, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of **His Father's law.** It was He who gave to Moses the law engraved upon the tables of stone. It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets "prophesied of the grace that should come unto you:

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." 1 Peter 1:10, 11. **It is the voice of Christ that speaks to us through the Old Testament.** "The testimony of Jesus is the spirit of prophecy." Revelation 19:10." *Patriarchs and Prophets*, p. 366, 1890

"The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of fire by night, followed this people in their wilderness wandering. **The Angel of the covenant came in the name of God**, as the invisible leader of Israel. **The Son of God over His own house** is higher than Moses, **higher than the highest angel. He bears the name of Jehovah upon His miter**, while on His breastplate is written the name of Israel. Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, **but as the Son of God He was higher than the angels.** By His life in humanity man may become a partaker of the divine nature. **As the Majesty of heaven, He was exalted above the angels**, and in His work of redemption He carries with Him all who have received Him and believed on His name." *7 Bible Commentary 927; Letter 97*, 1898

"**The incarnate I AM** is our abiding Sacrifice. The I AM is our Redeemer, our Substitute, our Surety. He is the Daysman between God and the human soul, our Advocate in the courts of heaven, our unwearying Intercessor, pleading in our behalf His merits and His atoning sacrifice. The I AM is our Saviour. In Him our hopes of eternal life are centered. He is an ever-present help in time of trouble. In Him is the assurance of every promise. We must acknowledge and receive this almighty Saviour; we must behold Him, that we may be like Him in character. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."" *Signs of the Times*, May 3, 1899

"Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life. Though He was the Prince of Peace, His coming must be as the unsheathing of a sword. The kingdom He had come to establish was the opposite of that which the Jews desired. He who was the foundation of the ritual and economy of Israel would be looked upon as its enemy and destroyer. He who had proclaimed the law upon Sinai would be condemned as a transgressor. He who had come to break the power of Satan would be denounced as Beelzebub. No one upon earth had understood Him, and during His ministry He must still walk alone. Throughout His life His mother and His brothers did not comprehend His mission. Even His disciples did not understand Him. **He had dwelt in eternal light, as one with God**, but His life on earth must be spent in solitude." *Desire of Ages* p. 111, 1898

"**The Father and the Son alone are to be exalted.**" *The Youth's Instructor*, July 7, 1898

"The words of the angel, "I am Gabriel, that stand in the presence of God," show that he holds a position of high honor in the heavenly courts. [...] Wonderful thought--**that the angel who stands next in honor to the Son of God** is the one chosen to open the purposes of God to sinful men." *The Desire of Ages*, p. 99, 1898

"*It was Gabriel, the angel next in rank to the Son of God*, who came with the divine message to Daniel." *The Desire of Ages*, p. 234, 1898

"We are altogether too indifferent to God's blessings. We share his loving care through Jesus Christ, **and then forget how much it has cost the Father and the Son to make us fallen mortals sharers of his paternal sympathies.**" *Signs of the Times*, December 7, 1891

“God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. **Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety.** Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem” *Lift Him up, p. 75; Review and Herald, April 5, 1906*

“It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with selfish strife for position, a desire on the part of Lucifer to be equal with God. The disaffection of Satan in entertaining the thought that he should stand as head of the heavenly order at first seemed a small thing, but by dwelling upon this thought, it was strengthened. Step by step he miscalculated the position that had been assigned him by God, to be maintained only in God, until he finally came to look with enmity upon everything coming from Jesus Christ. Satan rebelled against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion.

Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathisers were cast out of heaven. Then was begun the work which, **before the foundations of the world were laid, Christ had engaged to do.** At the appointed time he came to our world in human flesh, that he might become man's substitute and surety. Christ came to prove that "God is love." This was disputed by him who was once a covering cherub in heaven, and who, in consequence of his ambitious project, developed a character that made him at war with God. This world became the scene of the great conflict between Christ and Satan.

Christ joined himself with the nature of man, that through him man might again become one with God, preserving the closest union with his fellow men,-- **the same that exists between the Father and the Son.**” *Review and Herald, May 30, 1899*

“The law cannot lower the standard or take less than its full demands, therefore it cannot cleanse us from one sin; **but God's Son, who is one with the Father, equal in authority with the Father,** paid the debt for us. We are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.” *Review and Herald, July 29, 1890*

“Believing in Jesus as his personal Saviour, accepting of his righteousness by faith, the sinner becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust. It is through **the indwelling of the Holy Spirit** that the Christian is enabled to resist temptation and to work righteousness. Without the divine nature, **without the influence of the Spirit of God,** man cannot work out his own salvation; **for God must work in him** to will and to do of his good pleasure. **Christ has said, "Without Me ye can do nothing."**

The fallen race could be restored only through the merit of Him **who was equal with God.** Though so **highly exalted,** Christ consented to take upon Him human nature, that He might work in behalf of man, and reconcile to God his disloyal subject.” *Messenger, April 26, 1893*

“The youth who is studying for a physician has before him the very highest example, even the example of Him who left heaven to live on this earth a Man among men. To all Christ has given the work of ministry. **He is the King of glory,** yet He declared, "The Son of man came not to be ministered unto, but to minister." **He is the Majesty of heaven, yet He willingly consented to come to this earth to do the work laid upon Him by His Father.** He has ennobled labour. That He might

set us an example of industry, He worked with His hands at the carpenter's trade. From a very early age He acted His part in sustaining the family, He realized that He was a part of the family firm, and He willingly bore His share of the burdens." *Bible Echo December 2, 1901*

"God has made the advancement of his cause in the world dependent upon the labors and sacrifices of his followers. The salvation of our souls was purchased by the **infinite gift of the Son of God. Jesus left heaven, laid aside his glory, left the communion and adoration of the sinless angels, and for our sake humbled himself, even to the death of the cross.** And now we, who have become partakers of his great gift, are to be partakers also of his sacrifice, extending to others the blessings of salvation." *Lift Him Up, p. 325; Signs of the Times, December 22, 1890*

"But when he ascended up on high, and led a multitude of captives, escorted by the heavenly host, and was received in through the gates of the city, with angelic songs of triumph and rejoicing, **I beheld with admiration and wonder, that he possessed the same exalted stature that he had before he came into the world to die for man.** Said the angel, **God, who wrought so great a miracle as to make Christ flesh to dwell among men,** and will with his almighty power lift up fallen, degenerate, and dwarfed man, and after they are redeemed from the earth, make them "grow up as calves of the stall," could in his infinite power **return to his dear Son his own exalted stature, which was his before he left Heaven, and humbled himself as a man, and submitted to the death of the cross.**

It is no marvel with the angelic host that their loved Commander, after he had carried out the plan of salvation, and ascended up to Heaven, **should take his own exalted stature, and be clothed with majesty and glory, which was his before he left Heaven. But it was a marvel with all heaven, that the Father suffered the Son of his bosom to lay aside his glory, and come down to earth, and submit to humiliation, and the agonizing death of the cross to save fallen man.**" *Spiritual Gifts vol 4, p. 119, 1864*

f.) The nature and divinity of the Son of God. His incarnation and humanity:

"I have frequently been falsely charged with teaching views peculiar to spiritualism. But, before the editor of the "*Day Star*" [SEE APPENDIX.] ran into that delusion, **the Lord gave me a view of the sad and desolating effects that would be produced upon the flock, by him and others, in teaching the spiritual views. I have often seen the lovely Jesus, that he is a person. I asked him if his Father was a person, and had a form like himself. Said Jesus. "I am in the express image of my Father's Person.** I have often seen that the spiritual view took away all the glory of heaven, and that in many minds the throne of David, and the lovely person of Jesus had been burned up in the fire of spiritualism. **I have seen that some, who have been deceived, and led into this error, would be brought out into the light of truth, but it would be almost impossible for them to get entirely rid of the deceptive power of spiritualism.** Such should make thorough work in confessing their errors, and leaving them forever." *Early Writings, p. 77, 1882*

"**Another dangerous error is the doctrine that denies the deity of Christ, claiming that He had no existence before His advent to this world.** This theory is received with favour by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship with the Father, His divine character, and His pre-existence. It cannot be

entertained without the most unwarranted wresting of the Scriptures." *Great Controversy*, p. 524, 1911

"The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, **the denial of the pre-existence of Christ prior to His birth in Bethlehem**, and advocating and exalting the first day of the week above God's holy and sanctified day.--" *Evangelism* p. 365; *The Review and Herald*, September 12th, 1893

"But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. **Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion.**

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father. By this unity they are to make it plain to the world that **God sent his Son** to save sinners. The oneness of Christ's followers with him **is to be the great, unmistakable proof that God did indeed send his Son into the world** to save sinners." *The Upward Look*, p. 153; *Review and Herald*, June 1, 1905

"**The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings.** "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God.** "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. **And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."** Proverbs 8:22-30. **The Father wrought by His Son in the creation of all heavenly beings."** *Patriarchs and Prophets*, p. 34, 1890

"**The Son of God was next in authority to the great Lawgiver.** He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. **He was in the express image of his Father, not in features alone, but in perfection of character.**" The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of His law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. **It could only be acceptable with God as a figure of the offering of His Son.**

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, and atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency. **The divine Son of God** was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. . . . Upon Christ no requirements were laid. **He had power to lay down His life, and to**

take it again. No obligation was laid upon Him to undertake the work of atonement. It was a voluntary sacrifice that He made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and He thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and He had power through His own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate. *Lift Him Up, January 10; Review and Herald, December 17, 1872*

"But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. **The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father.** From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God." *Review and Herald April 5, 1906*

"The divine Son of God saw that no arm but his own could save fallen man. He determined to help man." *Review and Herald, February 24, 1874*

"The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law." *Review and Herald, December 17, 1872*

"Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose-- the only being that could enter into all the counsels and purposes of God." *Patriarchs and Prophets, p. 34, 1890*

"Paul was deeply anxious that the humiliation of Christ should be seen and realized. He was convinced that if the minds of men could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their hearts. He directs the mind first to the position which Christ occupied in heaven, **in the bosom of His Father;** he reveals Him afterward as laying off His glory, voluntarily subjecting Himself to all the humbling conditions of man's nature, assuming the responsibilities of a servant, and becoming obedient unto death, and that death the most ignominious and revolting, the most shameful, the most agonizing--the death of the cross. Can Christians contemplate this wonderful exhibition of the love of God to man without emotions of love and a realizing sense of the fact that we are not our own? Such a Master should not be served from grudging, covetous, selfish motives." *Testimonies vol. 4, p. 458, 1881*

"Jehovah is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength." *Signs of the Times, May 3, 1899*

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." **Christ is not here referring to his doctrine, but to his person, the**

divinity of his character." (*Review and Herald*, April 5, 1906; Selected Messages Book 1, p. 249) 1906

"So close is the union between Christ and the Father that **as men treat Christ so they treat the Father.** The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him." *Gospel Herald*, August 1, 1900

"By Christ the work upon which the fulfillment of God's purpose rests was accomplished. **This was the agreement in the councils of the Godhead. The Father purposed in counsel with His Son** that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God's commandments, and live. **God gave to His Son** all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life. We have the condition of this covenant. "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities" [Isaiah 53:10, 11]."

In giving Christ, God gave heaven's choicest gift. He has given us all the rich blessings presented in the Word. When Christ ascended to heaven, **the Holy Spirit took His place, and was a perfect representation of Him.** It is the work of the Spirit to minister the richest grace, and make it effectual in the hearts of God's people, that the elect may be gathered into one family." *Manuscript Releases Volume 21, p. 54, 1898*

"The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; **only He who created man had power to redeem him.** Yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." Hebrews 2:9. **As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings.** They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. Hebrews 1:14. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan." *Patriarchs and Prophets p. 64, 1890*

"Christ alone was able to represent the Deity. **He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work.** No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. **In order to do this, our Saviour clothed His divinity with humanity.** He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God **through the human body which God had prepared for Him.** He blessed the world by **living out in human flesh the life of God,** thus showing that He had the **power to unite humanity to divinity.**" *7BC 924; Selected Messages book 1, p. 264; Review and Herald June 25, 1895*

"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" *The Youth's Instructor, December 20, 1900*

"By coming to dwell with us, Jesus was to reveal God both to men and to angels. **He was the Word of God,--God's thought made audible.**" *The Desire of Ages, p. 19, 1898*

"Christ did not seek to be thought great, and yet He was the Majesty of heaven, **equal in dignity and glory with the infinite God. He was God manifested in the flesh.** What a rebuke is the life of Christ to everything like self-conceit, self-exaltation, seeking to be great among men! He was a man of sorrows, and acquainted with grief. Wonder, O heaven, and be astonished, O earth! **The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in Him dwelt all the fullness of the Godhead bodily,** and yet He calls to a suffering world, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." *Manuscript Releases vol. 6, p. 112, 1890*

"As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to him, and promises that he will draw nigh to us. **Looking upon him, we behold the invisible God, who clothed his divinity with humanity** in order that through humanity he might shed forth a subdued and softened glory, so that our eyes might be enabled to rest upon him, and our souls not be extinguished by his undimmed splendor. **We behold God through Christ, our Creator and Redeemer.** It is our privilege to contemplate Jesus by faith, and see him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. **Jesus is the great, sinless propitiation, and through his merit, God and man may hold converse together.**" *7 Bible Commentary, p. 925; Youth Instructor, October 28, 1897*

"The Word Made Flesh

The union of the divine with the human nature is one of the most precious and most mysterious truths of the plan of redemption. It is this of which Paul speaks when he says: "Without controversy great is the mystery of godliness: God was manifest in the flesh."

This truth has been to many a cause of doubt and unbelief. **When Christ came into the world,--the Son of God and the Son of man,--**He was not understood by the people of His time. Christ stooped to take upon Himself human nature, that He might reach the fallen race and lift them up. But the minds of men had become darkened by sin, their faculties were benumbed and their perceptions dulled, so that **they could not discern His divine character beneath the garb of humanity.** This lack of appreciation on their part was an obstacle to the work which He desired to accomplish for them; and **in order to give force to His teaching he was often under the necessity of defining and defending His position. By referring to His mysterious and divine character, He sought to lead their minds into a train of thought which would be favourable to the transforming power of truth.**" *Testimonies vol. 5, p. 746, 1889*

"We cannot explain the great mystery of the plan of redemption. Jesus took upon himself humanity, that he might reach humanity; **but we cannot explain how divinity was clothed with humanity.** An angel would not have known how to sympathize with fallen man, but Christ came to the world and suffered all our temptations, and carried all our griefs. Are you not glad that he was tempted in all points like as we are, and yet without sin? Our hearts should be filled with gratitude to him. We

should be able to present to God a continual thank-offering for his wonderful love. Jesus can be touched with the feeling of our infirmities. When we are in sorrow and trouble and temptation, we need not think nobody knows, nobody can understand. O, no; Jesus has passed over every step of the ground before you, and he knows all about it." *Review and Herald, October 1, 1889*

"In Christ, divinity and humanity were combined. **Divinity was not degraded to humanity; divinity held its place**, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities". *Selected Messages Book 1, p. 408; Review and Herald, February 19, 1890*

"As the sin-bearer and priest and representative of man before God, He [Christ] entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. **He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity.** According to the law Christ Himself gave, the forfeited inheritance was **ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown,** and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity, He might by His death destroy him who had the power of death. **He could not have done this as God, but by coming as man, Christ could die.** By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour". *10 Manuscript Releases, p. 173, 1898*

"Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin, the Majesty of heaven was stricken, smitten of God and afflicted. Voluntarily our divine substitute bared his soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. **In him divinity and humanity were combined, and this was what gave efficiency to the sacrifice made on Calvary's cross.** Here it was that mercy and truth met together, righteousness and peace kissed each other." *Review and Herald, December 20, 1892*

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ came to the world to reveal the character of the Father, and to redeem the fallen race. **The world's Redeemer was equal with God. His authority was as the authority of God. He declared that he had no existence separate from the Father.** The authority by which he spoke, and wrought miracles, **was expressly his own,** yet he assures us that he and the Father are one." *Review and Herald, January 7, 1890*

"Jesus died for mankind, and in giving his life he exalted humanity in the scale of moral value with God. **The Son of the infinite God clothed his divinity with humanity,** and submitted to the death of

the cross, that he might become a stepping-stone by which humanity might meet with divinity. He made it possible for man to become **a partaker of the divine nature**, and escape the corruptions that are in the world through lust. Christ is continually working to uplift and ennoble man, and he requires that every soul whom he has redeemed from hopeless misery, shall co-operate with him in the great work of saving the lost." *Review and Herald, January 16, 1894*

"Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the fall, Christ became Adam's instructor. **He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man.** In the fulness of time He was to be revealed in human form. **He was to take His position at the head of humanity by taking the nature but not the sinfulness of man.** In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." *7 Bible Commentary p. 912; Signs of the Times, May 29, 1901*

"At the time when He was most needed, **Jesus, the Son of God**, the world's Redeemer, **laid aside His divinity**, and came to earth in the garb of humanity. He came to live out in His life God's holy law that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the word of God, until its pure and holy principles were almost extinct." *Bible Echo, October 12, 1896*

"Point after point Paul lingered over, in order that those who should read his epistle might fully comprehend the wonderful condescension of the Saviour in their behalf. **Presenting Christ as He was when equal with God and with Him receiving the homage of the angels, the apostle traced His course until He had reached the lowest depths of humiliation.** Paul was convinced that if they could be brought to comprehend the amazing sacrifice made by the Majesty of heaven, all selfishness would be banished from their lives. **He showed how the Son of God had laid aside His glory, voluntarily subjecting Himself to the conditions of human nature**, and then had humbled Himself as a servant, becoming obedient unto death, "even the death of the cross" (Philippians 2:8), that He might lift fallen man from degradation to hope and joy and heaven." *Acts of the Apostles, p. 333, 1911*

"**God was in Christ in human form**, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature". *7BC, p. 930; The Watchman Dec. 10, 1907*

"The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, divine and human. **Here is the description of the divine:** "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person."

Now, of the human: "He was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. **It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God.** He veiled the demonstrations of Deity which had commanded the homage, and called forth the admiration, of the universe of God. **He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of a man.** He walked the earth as a man. For our sakes he became poor, that we through his poverty might be made rich. He laid aside his glory and his majesty. **He was God, but the glories of the form of God he for a while relinquished.** Though he walked among men in poverty, scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and

do him homage. But he walked the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As he passed to and fro upon his mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called him blessed, and the very greatest of the nation passed him by with disdain."

"Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. **As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world.** He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but **He voluntarily laid down His life, that in so doing He might give life and bring immortality to light.** He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. **He yielded up His life a sacrifice,** that man should not eternally die. **He died,** not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. **He brought into His human nature all the life-giving energies that human beings will need and must receive.**

Wondrous combination of man and God! He might have helped his human nature to withstand the inroads of disease by pouring from his divine nature vitality and undecaying vigour to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled; **and the plan was entered into by the Son of God,** knowing all the steps in his humiliation, that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. **The eternal Word consented to be made flesh! God became man! It was a wonderful humility!**" *Review and Herald* May 7, 1887 & April 9, 1900

"(Col. 1:26, 27.) An Unexplainable Blending.--Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--**the blending of the two natures, the divine and the human.** It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery" *SDA Bible Commentary* vol. 7, p. 904, 1889

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

The One here referred to as **the Word is the Son of God,** who was the Commander in the heavenly courts, and who came to this world to open heavenly things to fallen human beings. He is the Way, the Truth, and the Life. He is the Word that was with God before the world was. In clothing His divinity with humanity, He **became possessed of two natures, the divine and the human.** And because of this, He was fully able to accomplish for the human race their complete redemption, and their restoration to the privileges of the higher life". *The upward Look, page 196; Manuscript 161, "The Peril of Rejecting Light", July 1, 1903*

"Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and that if God can keep in mind the wants of all the little birds of the air, He will much more care for those who may become the subjects of His kingdom and through faith in Him may be the heirs of immortality. Oh, if the human mind were only to comprehend--in such measure as the plan of redemption can be comprehended by finite minds -- **the work of Jesus in taking upon Himself human nature,** and what is to be accomplished for us by this marvellous condescension, the hearts of men would be melted with gratitude for God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace!" *Testimonies* vol. 5, p. 749, 1889

“Jesus took human nature, passing through infancy, childhood, and youth, that he might know how to sympathise with all, and leave an example for all children and youth. He is acquainted with the temptations and weaknesses of children.” *Youth Instructor 1-9-1873*

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren. Heb. 2:16, 17 Was the human nature of the Son of Mary changed into the divine nature of the Son of God? **No; the two natures were mysteriously blended in one person--the Man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.** Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. **The Saviour has purchased the fallen race with His own blood. This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness.**” *SDA Bible Commentary vol. 5, p. 1113, 1904*

“Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to lead him astray. When Jesus had opened before his disciples the fact that he must go to Jerusalem to suffer and die at the hands of the chief priests and scribes, Peter had presumptuously contradicted his Master, saying, "Be it far from thee, Lord; this shall not be unto thee." He could not conceive it possible that the Son of God should be put to death. **Satan suggested to his mind that if Jesus was the Son of God he could not die**”. *Spirit of prophecy Vol. 3, p.231, 1878*

“Two Natures Blended in Christ.--Through being partakers of the divine nature we may stand pure and holy and undefiled. **The Godhead was not made human, and the human was not deified by the blending together of the two natures.** Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.” *Selected Messages vol. 3, p. 131, 1893*

“The Lord Jesus has made a great sacrifice in order to meet man where he is. **He took not on Him the nature of angels.** He did not come to save angels. It is the seed of Abraham that He is helping. "I came not to call the righteous, but sinners to repentance." Christ helps humanity by taking human nature.” *7BC 927; Letter 97, 1898*

“The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. **He was God in the flesh.** His character is to be ours. The Lord says of those who believe in Him, "I will dwell in them, and walk in them; and **I will be their God**, and they shall be My people." 2 Cor. 6:16.” *Desire of Ages p. 311, 1898*

“"God was in Christ, reconciling the world unto himself." **The Son of God clothed divinity with humanity.** Isaiah describes him, saying: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." **God in human nature is**

the mystery of godliness. Christ, the only-begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world, but to save it. **God was in Christ in human form**, and endured all the temptations wherewith man was beset; in our behalf he participated in the suffering and trials of sorrowful human nature. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." In his human nature he was "tempted in all points like as we are," he "suffered being tempted," but there was no taint of sin upon him." *Signs of the Times, January 2, 1896*

"How thankful we should be that Christ took human nature upon himself, and became subject to temptation, even as we are! **Though he took humanity upon himself, he was divine. All that is attributed to the Father himself is attributed to Christ. His divinity was clothed with humanity; he was the Creator of heaven and earth**; and yet while upon earth, he became weary, as men do, and sought rest from the continual pressure of labour. He who made the ocean, who controls the waters of the great deep, who opened the springs and channels of the earth, felt it necessary to rest at Jacob's well, and to ask a drink of water from a strange Samaritan woman. When she questioned the propriety of his request,—how it was that he, being a Jew, should ask water of one who was a Samaritan,—he spoke words to her that revealed his divine character. He said: "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." When the woman expressed surprise at this statement, he continued, "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." *Review and Herald, May 19, 1896*

"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.** Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. **He was ready to take once more His divine glory when His work on earth was done. There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity**, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions **were forced to see that He was the Son of God**, refused to receive Him. Their blindness corresponded to their determined resistance of conviction.

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." **Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified"** *Signs of the Times, May 10, 1899*

"I know you," Christ declared to the Pharisees, "that ye have not the love of God in you." He spoke to them thus plainly because they could not discern His divinity under the veil of humanity. **He was God in human flesh**, and He could not but work the works of God. Unbelief, prejudice, and jealousy beat about Him, and if His humanity had not been united with divinity, He would have failed and become discouraged. **At times His divinity flashed through humanity, and He stood forth as the Son of God**, His veil of flesh too transparent to hide His majesty. But the men who claimed to be the expositors of the prophecies refused to believe that He was the Christ. Satan had control of their minds, and they utterly refused to acknowledge the divinity of Jesus of Nazareth." *Review and Herald April 26, 1901*

"For centuries the Jews had vainly endeavored to show wherein the promise of God given by Haggai had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the **fullness of the Godhead bodily--who was God Himself manifest in the flesh**. The "Desire of all nations" had indeed come to His temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered Gift of heaven. With the humble Teacher who had that day passed out from its golden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled: "Your house is left unto you desolate." Matthew 23:38." *Great Controversy, p. 24, 1911*

"The second temple was honored, not with the cloud of Jehovah's glory, but with the presence of the One in whom dwelt "all the fullness of the Godhead bodily"--**God Himself "manifest in the flesh"**. Colossians 2:9; 1 Timothy 3:16. In being honored with the personal presence of Christ during His earthly ministry, and in this alone, did the second temple exceed the first in glory. The "Desire of all nations" had indeed come to His temple, when the Man of Nazareth taught and healed in the sacred courts." *Prophets and Kings p. 597, 1915*

"**Christ was God manifest in the flesh**. In Him divinity and humanity were united. **In Him dwelt all the fulness of the Godhead bodily**. He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain. In His life He left an example that every true Christian must follow. No falsehood ever fell from His lips. Never did He do a dishonest act. He stood forth in unsullied purity and goodness, revealing what man must be before he can enter the holy city." *Signs of the Times April 26, 1905*

"**Christ was God manifest in the flesh**; in him dwelt "all the fullness of the Godhead bodily." All this glory he longed to pour upon the world, but men refused to receive it. They were given evidence upon evidence; but they bound themselves up in their stubborn unbelief and prejudice. Therefore they were without excuse."" *Youth Instructor, April 21, 1901*

"The apparently weak soul, who with a contrite, trusting spirit takes God at His word, and with a sense of his unworthiness asks for help, will be given grace to win victory after victory, and to gain the eternal weight of glory in the future life. **The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality**. He has wrought out the righteousness that enables human beings to overcome every assault of Satan. He will impute His righteousness to the believing saint who walks as He walked when on earth." *The Upward Look, p. 367; Manuscript 116, Dec. 19, 1905*

"**Leaving the royal courts of heaven Christ came to our world to represent the character of His Father**, and thus help humanity to return to their loyalty. The image of Satan was upon men, and

Christ came that He might bring to them moral power and efficiency. **He came as a helpless babe, bearing the humanity we bear.** "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and **testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us.** He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, Because of these things, I cannot obey the law of Jehovah. **Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man".** *7 Bible Commentary p. 92; MS 21, 1895*

"The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. **How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that he who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, he became one with us. In him God and man became one,** and it is in this fact that we find the hope of our fallen race. **Looking upon Christ in the flesh, we look upon God in humanity, and see in him the brightness of divine glory, the express image of God the Father."** *Lift Him Up, p. 75; The Youth Instructor, November 21, 1895*

"In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. **How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger.** Far higher than any of the angels, **equal with the Father in dignity and glory,** and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. **Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person."** *Lift Him Up, p. 75; Signs of the Times July 30, 1896*

"If ye had known Me," Christ said, "ye should have known My Father also: and from henceforth ye know Him, and have seen Him." But not yet did the disciples understand. "Lord, show us the Father," exclaimed Philip, "and it sufficeth us."

Amazed at his dullness of comprehension, Christ asked with pained surprise, "Have I been so long time with you, and yet hast thou not known Me, Philip?" Is it possible that you do not see the Father in the works He does through Me? Do you not believe that I came to testify of the Father? "How sayest thou then, Show us the Father?" "He that hath seen Me hath seen the Father." **Christ had not ceased to be God when He became man.** Though He had humbled Himself to humanity, **the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold** for over three years.

"Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works, works that no man, of himself, ever had done, or ever could do. **Christ's work testified to His divinity. Through Him the Father had been revealed.**

If the disciples believed this vital connection **between the Father and the Son,** their faith would not forsake them when they saw Christ's suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the experience they might receive if they truly realised what **He was,--God in human flesh.** He desired them to see that their faith must lead

up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare His disciples for the storm of temptation that was soon to beat upon them. He would have them hid with Him in God." *Desire of Ages* p. 663-664, 1898

"According to justice and retribution God might have placed in the hands of his angelic ministers the vials of his wrath, to be poured out upon a rebellious world, to punish the inhabitants for their treatment of the Prince of heaven. But he did not do this. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Isaiah tells us who and what our Redeemer is: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." **Christ had two natures, the nature of a man and the nature of God.** In him divinity and humanity were combined. Upon his mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with deity; **and by preserving each nature distinct, he has given to the world a representation of the character of God and the character of a perfect man.** He shows us what God is, and what man may become--godlike in character." *General Conference Bulletin, October 1, 1899*

"What a sight was this for heaven to look upon. Christ, who knew not the least moral taint or defilement of sin, **took our nature in its deteriorated condition ...**

By taking upon Himself man's nature in its fallen condition **Christ did not in the least participate in its sin.** He was subject to the infirmities and weaknesses of the flesh with which humanity is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses" [Matt. 8:17]. He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He was without a spot. There should not be the faintest misgiving in regard to the perfect freedom from sinfulness in the human nature of Christ".

The heavenly universe were amazed at such patience, such inexpressible love. To save fallen humanity, **the Son of God took humanity** upon Him, laying aside His kingly crown and royal robe. He became poor, that we through His poverty might be made rich. One with God, He alone was capable of accomplishing this work, and He consented to an actual union with man. In His sinlessness, He could bear every transgression. ...

Christ clothed His divinity with humanity that He might associate with the fallen race, and through His own merits might elevate man to be a partaker of the divine nature. . . . Man can accomplish nothing without God, but **God has chosen that His only begotten Son should come in the form of humanity** to stand at the head of the fallen race.

He [God] could not make man a partaker of the divine nature until His only begotten Son, One equal with Himself, should stoop to human nature, and reach man where he was." *Manuscript Releases* p. 27; 1897, 1898 & 1899

"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. As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

This is a plain statement of the pre-existence of Christ. **Had He not had an existence before He assumed human nature, how could He possess glory with the Father before the world was? This is a grand theme for all to contemplate who are searching for truth. The Holy Spirit will be beside all**

such, to present to them the glory of this wonderful truth. O, that the human mind might be strengthened that it might comprehend the glory of the Redeemer!

Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favour He entreats is the manifestation of that divine glory which was possessed by Him **when He was one with God**. Let the veil be removed, He says, and let My glory shine forth,--the glory which I had with Thee before the world was.

Christ defines the manner in which He has glorified the Father: "I have manifested Thy name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee." How did the Father answer Christ's prayer?

For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost." *Signs of the Times, May 10, 1899*

"The Son of God was assaulted at every step by the powers of darkness. After his baptism he was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. **If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been.** If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. **Man may become a partaker of the divine nature;** not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities." *Selected Messages, p. 408; Review and Herald, February 18, 1890*

"The love and justice of God, and also the immutability of His law, are made manifest by the Saviour's life, no less than by His death. **He assumed human nature with its infirmities, its liabilities, its temptations.** "Himself took our infirmities and bare our sicknesses." Matt. 8:17. "In all things it behooved Him to be made like unto His brethren." Heb. 2:17. **He exercised in His own behalf no power which man can not exercise.** As man, He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience. He has provided that we may become partakers of the divine nature and assures us that we may overcome as He overcame. His life testified that by the aid of the same divine power which Christ received it is possible for man to obey God's law.

In Christ are united the divine and the human. The Creator and the creature, the nature of God, whose law had been transgressed, **and nature of Adam,** the transgressor, **meet in Jesus,--the Son of God and the Son of man.** And having with His own blood paid the price of redemption, having

passed through man's experience having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's advocate and intercessor. What an assurance there is to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be "a merciful and faithful high priest"! Hebrews 2:17." *Bible Trainig February 1, 1908*

"Those who claim that it was not possible for Christ to sin, **cannot believe that He took upon Him human nature.** Christ was actually tempted, not only in the wilderness, **but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form,** He gave us a perfect example. Through the ample provisions made in our behalf, we may become partakers of the divine nature, and escape the corruption that is in the world through lust. Jesus says, "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne." This, the beginning of our confidence, we must hold steadfastly unto the end. Jesus can enable us to resist Satan's temptations; for He came to bring divine power to combine with human effort.

Jesus said, "I and my Father are one." **He speaks of Himself as well as the Father when He speaks of omnipotent power,** and claims for Himself perfect righteousness. **In Christ dwelt the fulness of the Godhead bodily.** This is why, although tempted in all points like as we are, He stood before the world untainted by the corruptions that surrounded Him. **We also are to become partakers of that fulness,** and only in this way shall we be enabled to overcome as Christ overcame." *Bible Echo, November 1, 1892*

"Christ's perfect humanity is the same that man may have through connection with Christ. **As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted.** He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. 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.

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.

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan's temptations degraded His humanity and He possessed the same sinful, corrupt propensities as man.

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, **for 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.** To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings." *Manuscript Releases vol. 16, MR1211 p.183, 1890*

"God was manifested in the flesh to condemn sin in the flesh, by manifesting perfect obedience to all the law of God. Christ did no sin, neither was guile found in his mouth. He corrupted not

human nature, and, tho in the flesh, he transgressed not the law of God in any particular. More than this, he removed every excuse from fallen man that he could urge for a reason for not keeping the law of God. Christ was compassed with the infirmities of humanity, he was beset with the fiercest temptations, tempted on all points like as men, yet he developed a perfectly upright character. No taint of sin was found upon him." *Signs of the Times, January 16, 1896*

"Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith.

The obedience of **Christ to His Father** was the same obedience that is required of man." *Bible Commentary vol. 7, p. 929, 1892*

"Christ our Saviour was tempted in all points like as we are, yet he was without sin. **He took human nature, being made in fashion as a man, and his necessities were the necessities of a man.** He had bodily wants to be supplied, bodily weariness to be relieved. It was by prayer to his Father that he was braced for duty and for trial. Day by day he followed his round of duty, seeking to save souls. His heart went out in tender sympathy for the weary and heavy laden. And he spent whole nights in prayer in behalf of the tempted ones." *Maranatha p. 85; Review and Herald October 30, 1900*

"My brethren and sisters, let us not become weary in well-doing. During His earthly ministry, Christ travelled on foot from place to place. Wearied, as He oftentimes was, **His human nature taxed to the uttermost**, yet He was ever ready to heal all who came unto Him, and to teach them the way of life eternal. **Though often physically exhausted**, He left not His work. There was a world to be saved. He made every sacrifice possible, in order that light and truth might shine forth." *Testimonies vol. 9, p. 87, 1909*

"Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labour for the benefit of humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. With strong crying and tears He sent His petitions to heaven, **that His human nature might be strengthened**, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to fulfil His mission of uplifting humanity. To His workers He says, "I have given you an example, that ye should do as I have done." [JOHN 13:15.]" *Ministry of Healing p. 500; Gospel Workers p. 292, 1915*

"**If all could understand the deep trials and discouragements that came to the human nature of Christ in his mission**, verily human hearts would draw nigh to the human heart of Jesus. The old nature of the disciples often appeared. Often their natural characteristics strove for the mastery. But Jesus was ever presenting before them that these must be given up, emptied from the soul, that he might implant a new nature therein." *Review and Herald, October 5, 1897*

"When Jesus entered the wilderness, He was **shut in by the Father's glory**. Absorbed in communion with God, He was lifted above human weakness. But **the glory departed, and He was left to battle with temptation**. It was pressing upon Him every moment. **His human nature shrank from the conflict that awaited Him**. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." *Desire of Ages, p. 118, 1898*

"As Christ felt His unity with the Father broken up, **He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness.** In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. **With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God.**" *Desire of Ages p. 686, 1898*

"Sin of Presumption.

There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, **he would have broken the contract made with his Father,** to be a probationer in behalf of the race.

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.

Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, **to use his power to deliver himself from peril, and triumph over the power of the prince of darkness.** Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the **weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account.**" *Review and Herald, April 1, 1875*

"In this hour of trial **Christ's human nature longed for sympathy.** In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of relief from those whom he had oft blessed and comforted and shielded in sorrow and distress; for the law of kindness was ever on his lips. The One who had always had words of comfort for them was now suffering superhuman agony, and he craved sympathy; he longed to know that they were praying for him and for themselves." *Signs of the Times, June 3, 1897*

"In the garden of Gethsemane Christ suffered in man's stead, and **the human nature of the Son of God staggered** under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonising cry, "O My Father, if it be possible, let this cup pass from Me:" but if there be no other way by which the salvation of man may be accomplished, then "not as I will, but as Thou wilt." **Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony.** The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was

suffering the death that was pronounced upon the transgressors of God's law." *SDA Bible Commentary vol 5, p. 1103; Bible Training School, September 1, 1915*

"Hear that agonized prayer of Christ in the garden of Gethsemane!" "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Christ was now standing in a different attitude from that in which he had ever stood before. Hitherto he had been as an intercessor for others; now he longs for an intercessor for himself." ... He was bearing the penalty of transgression for a sinful world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts." **Christ was realizing his Father's frown.** ...

Satan urged upon Christ all the force of his temptations. He presented before him that the sin of the world, so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, **as God's only-begotten Son.** He had himself become a sinner, and would suffer the penalty of sin. The wrath that would have fallen upon man, was now to fall upon him.

"It was here that the mysterious cup trembled in his hand. It was here the destiny of a lost world was hanging in the balance. **Would his human nature bear the strain?** Would the sins of an apostate world, since Adam's transgression to the close of time, be laid upon him? Would he drink the cup? Or would he wipe the blood drops from his brow, and cast from his soul the guilt of a perishing world, which was placing him, all innocent, all undeserving, under the penalty of a just law? Would he refuse to become man's substitute and surety, refuse to give him another trial, another probation? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of his Father against transgression. He might have said, "Let the wilful transgressor receive the penalty of his sin, and I will go back to my Father." But no; he did not make this choice. Altho sin was the awful thing that had opened the flood-gates of woe upon the world, he would become the propitiation of a race that had willed to sin." *Signs of the Times December 2, 1897*

"**Christ's human nature recoiled from the trial,** and with strong crying and tears he said, "O My Father, if it be possible, let this cup pass from Me." The humanity of Christ trembled in that trying hour." *Signs of the Times, August 9, 1905*

"Again the Son of God was seized with superhuman agony. Fainting and exhausted, He staggered back, and prayed as He had prayed before: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." Matthew 26:42. The agony of this prayer forced drops of blood from His pores. Again He sought the disciples for sympathy, and again He found them sleeping. His presence aroused them. They looked upon His face with fear, for it was stained with blood. They could not understand the anguish of mind which His face expressed.

The third time He sought the place of prayer. A horror of great darkness overcame Him. **He had lost the presence of His Father.** Without this, He feared that in His human nature He could not endure the test. The third time He prays the same prayer as before. Angels long to bring relief, but it may not be. **The Son of God must drink this cup,** or the world will be lost forever. He sees the helplessness of man. He sees the power of sin. The woes of a doomed world pass in review before Him. **He makes the final decision. He will save man at any cost to Himself.** He has left the courts of Heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and He will not turn from His purpose. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done." The Saviour now falls dying to the ground. No disciple is there, to place his hand tenderly beneath his Master's head, and bathe that brow, marred indeed more than the sons of men. Christ is alone; of all the people there are none with Him. **But God suffers with His Son.** Angels behold the Saviour's agony. There is silence in Heaven. No harp is touched. Could men have viewed the amazement of

the angelic host as in silent grief they **watched the Father separating His beams of light, love, and glory from His beloved Son**, they would better understand how offensive in His sight is sin. A mighty angel now comes to the side of Christ. He lifts the head of the divine sufferer upon his bosom, and points toward Heaven. He tells Him that He has come off victor over Satan. As the result, millions will be victors in His glorious kingdom. A heavenly peace rests upon the Saviour's blood-stained face. He has borne that which no human being can ever bear; for He has tasted the sufferings of death for every man." *Story of Jesus, p.104-105, 1896 and 1900*

"No sorrow, no agony, can measure with that which was endured by the Son of God. Man has not been made a sin-bearer, and **he will never know the horror of the curse of sin which the Saviour bore**. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but **the nature of Christ had a greater capacity for suffering; for the human existed in the Divine nature**, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner." *SDA Bible Commentary, p 1103; BT September 1, 1915*

"Christ has shown that His love was stronger than death. He was accomplishing man's salvation; and although He had the most fearful conflict with the powers of darkness, yet, amid it all, His love grew stronger and stronger. **He endured the hiding of His Father's countenance**, until He was led to exclaim in the bitterness of His soul: "**My God, My God, why hast Thou forsaken Me?**" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul struggle, the blessed words were uttered which seemed to resound through creation: "It is finished."" *Testimonies for the Church v. 2, p. 212, 1871*

"**Even doubts assailed the dying Son of God**. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the **Son of God. The displeasure of the Father for sin, and its penalty, which is death, were all that He could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: "My God, My God, why hast Thou forsaken Me?"** *Testimonies for the Church v. 2, p. 209, 1871*

"**By rejecting the Son of God, the personification of the only true God**, who possessed goodness, mercy, and untiring love, whose heart was ever touched with human woe, and choosing a murderer in his stead, the Jews showed what human nature can and will do when the restraining power of the Spirit of God is removed, and men are under the control of the apostate." *Review and Herald, January 30, 1900*

"What a truth is presented as we gaze upon Jesus in connection with the cross of Calvary, as we see this Wonderful, this Counselor, **this mysterious victim**, stooping beneath the amazing burden of our race! That the transgressor might have another trial, that men might be brought into favor with **God the Father, the eternal Son of God** interposed himself to bear the punishment of transgression. One clothed with humanity, **who was yet one with the Deity**, was our ransom. The very earth shook and reeled at the spectacle of **God's dear Son** suffering the wrath of God for man's

transgression. The heavens were clothed in sackcloth to hide the sight of the divine sufferer." *Review and Herald, February 8, 1898*

"The human family cost **God and his Son** Jesus Christ an infinite price. The world's Redeemer, **the only begotten Son of God**, by his perfect obedience to the law, by his life and character, redeemed that which was lost in the fall, and made it possible for man to obey that holy law of righteousness which Adam transgressed. Christ did not exchange his divinity for humanity, but combined humanity with divinity; and in humanity he lived the law in behalf of the human family." *Special Testimonies On Education, p. 21, 1896*

"In **assuming human nature**, that he might reach to the very depths of human woe and misery and lift man up, Christ has shown what estimate he places upon the human race." *General Conference Daily Bulletin March 2, 1897*

"**Angels and archangels wonder at this great plan of redemption; they admire and love the Father and the Son** as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God." *Manuscript Releases Volume 3, p. 19; Sons and Daughters of God, p. 296, 1892*

"**The humiliation of the man Christ Jesus is incomprehensible to the human mind; but his divinity and his existence before the world was formed can never be doubted by those who believe the word of God.** The apostle Paul speaks of our Mediator, **the only begotten Son of God, who in a state of glory was in the form of God**, the Commander of all the heavenly hosts, and who, when he clothed his divinity with humanity, took upon him the form of a servant. Isaiah declares: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even forever."

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

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; he gave proof of his humility in becoming a man. Yet he was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." **We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.**" *Selected Messages I, p. 243-244; The Youth Instructor, Octobre 13, 1898*

"Heaven and earth will unite in praise, as "from one Sabbath to another" (Isa. 66:23) **the nations of the saved shall bow in joyful worship to God and the Lamb.**" In the closing events of the crucifixion day, fresh evidence was given of the fulfillment of prophecy, and new witness borne to Christ's divinity. When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered,

immediately another voice was heard, saying, "Truly this was the Son of God." Matt. 27:54. *The Desire of Ages*, p. 770, 1898

"How is it that He is pleading, "I know all the evils and temptations with which you are beset, and I **sent My Son Jesus Christ to your world to reveal to you My power**, My mightiness; to reveal to you that I am God, and that I will give you help in order to lift you from the power of the enemy, and give you a chance that you might win back the moral image of God." **God sent His Son, who was as Himself, one with the Father**, and He bore insult and shame and mockery for us, and suffered at last the ignominious death upon Calvary. Satan met Him with opposition just as soon as He came into the world; but He met it all; He did not swerve a bit. Had it not been for the power that God gave Him, He could not have stood the assaults of the enemy; but He did, and although He had him to meet at every step, and was pressed step by step, yet here was the battle fought in this world with the powers of darkness." *The Ellen G. White 1888 Materials*, p. 122, 1888

"The Son of God, now at the Father's right hand, still pleads as man's intercessor. **He still retains His human nature**, is still the Saviour of mankind. We need to appreciate more than we do the precious privilege we have of presenting our petitions to Him as He presented His prayers to the Father." *Signs of the Times*, July 15, 1908

"**The Son of God** . . . has fulfilled His pledge, and has passed into the heavens, to take upon Himself the government of the heavenly host. **He fulfilled one phase of His priesthood by dying on the cross for the fallen race**. He is now fulfilling **another phase by pleading before the Father** the case of the repenting, believing sinner, presenting to God the offerings of His people. **Having taken human nature and in this nature having overcome the temptations of the enemy**, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering to every man according to his works." *7 Bible Commentary 929; Manuscript 42, 1901*

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage-ground. **Christ could not have come to this earth with the glory that he had in the heavenly courts**. Sinful human beings could not have borne the sight. He veiled his divinity with the garb of humanity, **but he did not part with his divinity**. A divine-human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be **partakers of the divine nature**, he came to this earth, and lived a life of perfect obedience." *Review and Herald*, June 15th, 1905

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a deep meaning, and a broad compass, and are eternal truth to all who believe them. John is calling the

attention of the world to Christ as the life and light of men. **Life and light, possessed by no other being that has ever breathed, are found in Christ.** A human being lives, but his is a given life, a life that will be quenched. "What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away." **But Christ's life is not a vapor; it is never-ending, a life existing before the worlds were made."** *Signs of the Times, June 17, 1897*

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." **While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life,** that He might bring life and immortality to light. He bore the sin of the world, endured its curse, **yielded up His life as a sacrifice,** that men might not eternally die." *Desire of Ages p. 484, 1898*

"With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM." Silence fell upon the vast assembly. **The name of God,** given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-existent One, He who had been promised to Israel,** "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. **His claim to be one with God** had before stirred them to take His life, and a few months later they plainly declared, "For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." John 10:33. **Because He was, and avowed Himself to be, the Son of God,** they were bent on destroying Him." *The Desire of Ages, pp. 469-470, 1898*

"Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is life, original, unborrowed, underived.** "He that hath the Son hath life." 1 John 5:12. **The divinity of Christ is the believer's assurance of eternal life.** "He that believeth in Me" said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life.

To the Saviour's words, "Believest thou?" Martha responded, "Yea, Lord: I believe that Thou art **the Christ, the Son of God,** which should come into the world." She did not comprehend in all their significance the words spoken by Christ, but **she confessed her faith in His divinity,** and her confidence that He was able to perform whatever it pleased Him to do." *The Desire of Ages, p. 530, 1898*

"Peter was naturally forward and impulsive, and Satan had taken advantage of these characteristics to lead him astray. When Jesus had opened before his disciples the fact that he must go to Jerusalem to suffer and die at the hands of the chief priests and scribes, Peter had presumptuously contradicted his Master, saying, "Be it far from thee, Lord; this shall not be unto thee." He could not conceive it possible that the Son of God should be put to death. **Satan suggested to his mind that if Jesus was the Son of God he could not die"**. *Spirit of prophecy Vol. 3, p. 231, 1878*

"When the voice of the mighty angel was heard at Christ's tomb, saying, Thy Father calls Thee, the Saviour **came forth from the grave by the life that was in Himself.** Now was proved the truth of His

words, "I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this temple, and in three days I will raise it up." John 10:17, 18; 2:19 Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." **These words could be spoken only by the Deity.** All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. **Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. "In His divinity Christ possessed the power to break the bonds of death."** *Desire of Ages, p. 785, 1898*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). The world did not see divinity in the humble Man of Nazareth. **The only-begotten Son of the infinite God** was in the world, and men knew Him not in His true character.

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. **Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him.** "I lay it down of myself" (John 10: 18), He said. **In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour.** "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world." *Selected Messages Book 1, p. 296-297; The Signs of the Times, April 8, 1897*

"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for **He has life in Himself** to quicken whom He will. **He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.**" *The Desire of Ages, p 786-787, 1898*

"This earth has been honored and blessed with the presence **of the Son of God.** In the Scriptures we read of His incarnation, His teaching, His miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond which can not be exhausted. **The oftener the mind is called to this study, the stronger and clearer it will become.** In the daily life will be revealed the mysteries of godliness, which may be experienced, but can not be explained. **Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ.**

What opposites meet and are revealed in the person of Christ! **The mighty God, yet a helpless child!** The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! **The Son of man, yet infinitely higher than the angels! Equal with the Father,** yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! **One with the Father in dignity and power,** yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom with the words, "Verily I say unto thee today, Thou shalt be with Me in Paradise."

Christ was God manifest in the flesh. In Him divinity and humanity were united. **In Him dwelt all the fulness of the Godhead bodily.** He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain. In His life He left an example that every true Christian must follow. No falsehood ever fell from His lips. Never did He do a dishonest act. He stood forth in unsullied purity and goodness, revealing what man must be before he can enter the holy city." *Signs of the Times, April 26, 1905*

The Holy Spirit

a.) In the beginning and the end, the Father and the Son:

“From eternity there was a complete unity between the Father and the Son. **They were two**, yet little short of being identical; **two in individuality, yet one in spirit, and heart, and character.**” *The Youth’s Instructor, December 16, 1897*

“As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his [Lucifer’s] entire being; his soul went out, in harmony with the sinless worshippers, **in love to the Father and the Son.**” *Patriarchs and Prophets, p. 37, 1890*

“**The hour for joyful, happy songs of praise to God and his dear Son had come.** Satan had led the heavenly choir. He had raised the first note, then all the angelic host united with him, and glorious strains of music had resounded through Heaven **in honor of God and his dear Son.** But now, instead of strains of sweetest music, discord and angry words fall upon the ear of the great rebel leader.” *The Spirit of Prophecy Volume One, p. 28; The Story of redemption, p. 25, 1870*

“The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, **the counsel was between them both; the covenant of peace was between the Father and the Son.** "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Majesty of heaven, the King of glory, would become a servant. **The only-begotten Son**, in whom the Father delighted, **was given for the ransom of a fallen race.** Those who represent God the Father as unloving, ready to break forth on his sinful creatures in vindictive wrath, do not speak the truth. In his prayer to his Father, Christ said, "O righteous Father, the world hath not known thee: but I have known thee." The world has measured God by their own finite measurement. They have misjudged and misinterpreted his truth and righteousness. But Christ could say, "I have known thee, for I have been in the secret chambers of the Most High." If the world had been admitted into the counsels of God, they would have one and only one testimony to bear, and that is, "God is love." **The Father gave himself to the world in the gift of his Son.** It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of his dear Son upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his justice and his love. This offering made manifest the immutability of the holiness of his law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other. The Lord God omnipotent is the God of his people. He is also a tender, loving Father, ready to hear their prayers; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. **God sent forth his Son** to be the propitiation for them through faith in his atoning blood.” *Signs of the Times, December 23, 1897*

“**In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.** When "the heavens and the earth were finished, and all the host of them" (Gen. 2:1), the

Creator and all heavenly beings rejoiced in contemplation of the glorious scene." *The Desire of Ages*, p. 769, 1898

"Adam and Eve were charmed with the beauties of their Eden home. They were delighted with the little songsters around them, wearing their bright yet graceful plumage, and warbling forth their happy, cheerful music. **The holy pair united with them and raised their voices in harmonious songs of love, praise and adoration, to the Father and his dear Son**, for the tokens of love which surrounded them." *The Spirit of Prophecy Volume One*, p. 26, 27; *The Story of redemption*, p. 22, 1870

"Adam and Eve assured the angels that they should never transgress the express command of God; for it was their highest pleasure to do his will. The angels united with Adam and Eve in holy strains of harmonious music; and as their songs pealed forth from blissful Eden, Satan heard **the sound of their strains of joyful adoration to the Father and Son.**" *The Spirit of Prophecy Volume One*, pp. 34, 35; *The Story of redemption*, p. 31, 1870

"In the Bible every duty is made plain. Every lesson given is comprehensible. **Every lesson reveals to us the Father and the Son.** The word is able to make all wise unto salvation. In the word the science of salvation is plainly revealed." *Testimonies Volume 8*, p. 157, 1904

"The Father and the Son alone are to be exalted." (*The Youth's Instructor*, July 7, 1898) 1898

"All the heavenly angels are at the service of the humble, believing people of God; **and as the Lord's army of workers here below sing their songs of praise**, the choir above join with them in thanksgiving, **ascribing praise to God and to His Son.**" *Testimonies Volume 7*, 1902; *Acts of the Apostles*, p. 154, 1911

"Heaven and earth will unite in praise, as "from one Sabbath to another" (Isa. 66:23) **the nations of the saved shall bow in joyful worship to God and the Lamb.**" In the closing events of the crucifixion day, fresh evidence was given of the fulfillment of prophecy, and new witness borne to Christ's divinity. When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was heard, saying, "Truly this was the Son of God." Matt. 27:54. *The Desire of Ages*, p. 770, 1898

"There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, **in praise and thanksgiving to Him who sits upon the throne, and to the Lamb forever and ever.**" *Testimonies Volume 6*, p. 368, 1901

"God wants you to receive the wisdom that He has for you. He wants you to be Bible students and Bible believers, living in obedience to the words, "Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then He can bestow on you the power of His truth. Then He can mould and fashion you after the divine similitude. Living in conformity to Christ's will, you will be changed into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and you will enter to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise **to God and His Son.**

Students, do your best." ... *Australasian Union Conference Record*, January 15, 1903

b.) The Spirit of God and the spirit of man:

"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. 52"

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.**

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:14; 14:26.

The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures." *Acts Of The Apostles page 51-52, 1911*

"I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. **God can not be compared with the things His hands have made.** These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father can not be described by the things of earth.**

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

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. There are three living persons 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 baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." *Evangelism, p. 614-615; Special Testimonies Series B No.7 p. 62, 1905*

"The Holy Spirit always leads to the written word. The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with

it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind 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." *Ms 20, 1906. Manuscript releases Volume 20 No. 1437, 1906*

"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." *Education, p. 132, 1903*

"God, in counsel with his Son, formed the plan of creating man in their own image." *Review and Herald, February 24, 1874*

"Created to be "the image and glory of God" (1 Corinthians 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, **they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only.** Every faculty of mind and soul reflected the Creator's glory." *Education, p. 20, 1903*

"When Adam came from the Creator's hand, he bore, **in his physical, mental, and spiritual nature, a likeness to his Maker."** *Education, p. 15, 1903*

"Christians should educate and train their affections and manners according to the pattern of **the life, the Spirit, the character of the divine Teacher."** *Review and Herald, July 18, 1893*

"Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognise friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him." *Maranatha p. 301, 1903*

"Character is influence. Christ's work was to draw minds **into sympathy with his own divine mind."** *Review and Herald, September 29, 1891*

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by **the Spirit of Christ.** The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within." *The Desire of Ages, p. 494, 1898*

"The Lord Jesus, who is the judge of every man, will inquire in reference to many hard-hearted, selfish, scheming transactions, "Who hath required this at your hand?" **The spirit, the character,**

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you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth." *Review and Herald, October 16, 1894*

c.) The Holy Spirit and God:

"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.

Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best." *Ministry of Healing p. 417, 1905*

"Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave **his Spirit** without measure to **his Son, and we also may partake of its fullness**. Jesus says: "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?" *Review and Herald 5-11-1908; The Great Controversy p. 477, 1911*

"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 were 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.**" *Review and Herald, January 21, 1873*

"Upon coming up out of the water, Jesus bowed in prayer on the river bank." ... "The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that **God accepts humanity in the person of His Son**. Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory**. The heavens are opened, and **upon the Saviour's head descends a dove like form of purest light, – fit emblem of Him, the meek and lowly One.**" *Desire of Ages, p. 111-112, 1898*

“God has been pleased to communicate his truth to the world by human agencies, **and he himself, by his Holy Spirit**, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.” *The (1888) Great Controversy, Author's Preface*

“As the divine endowment--the power of the Holy Spirit--was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. "These things have I spoken unto you," He says, "that My joy might remain in you, and that your joy might be full." John 15:11. Joy in the **Holy Spirit** is health-giving, life-giving joy. **In giving us His Spirit, God gives us Himself**, making **Himself** a fountain of divine influences, to give health and life to the world.” *Testimonies Volume 7, p. 273, 1902*

“Yet those who receive **the Spirit of God**, though they were dead in trespasses and sins, will experience the active working of **that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realise their helplessness**, and who come confessing their sins and believing in Jesus The Spirit of God alone can make and keep men pure. **Its** work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evil doer.” *Signs of the Times, November 5, 1894*

“When **God's presence was finally withdrawn** from the Jewish nation, priests and people knew it not. Though under the control of Satan, and swayed by the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministrations in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles. So when the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom **the Spirit of God has been finally withdrawn**; and the satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.” *The Great Controversy, p. 615, 1911*

"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.**" *Signs of the Times, November 23, 1891*

“He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." **By the Spirit the Father and the Son will come and make their abode with you.** There is no excuse for wavering or sinning.” *The Bible Echo, January 15, 1893*

“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." **Christ is not here referring to his doctrine, but to his person, the divinity of his character.**" (*Review and Herald, April 5, 1906; Selected Messages Book 1, p. 249*)
1906

“The Lord encourages all who seek Him with the whole heart. **He gives them His Holy Spirit, the manifestation of His presence and favor.**” *Testimonies Volume 9, p. 230, 1909*

“Preach the word, and **the Lord by His Holy Spirit will send conviction to the minds of the hearers.**” (*Testimonies Volume 9, p. 141*) 1909

“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. **The Lord instructed us** that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, **and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind.**” *Ms 66, 1899, p. 4. (Talk, April 15, 1899).*

“Believing in Jesus as his personal Saviour, accepting of his righteousness by faith, the sinner becomes a partaker of the divine nature, and escapes the corruption that is in the world through lust. It is through **the indwelling of the Holy Spirit** that the Christian is enabled to resist temptation and to work righteousness. Without the divine nature, **without the influence of the Spirit of God**, man cannot work out his own salvation; **for God must work in him** to will and to do of his good pleasure. **Christ has said, "Without Me ye can do nothing."**

The fallen race could be restored only through the merit of Him **who was equal with God**. Though so **highly exalted**, Christ consented to take upon Him human nature, that He might work in behalf of man, and reconcile to God his disloyal subject.” *Messenger, April 26, 1893*

“If the ministers of Christ will imitate this pattern, **they will be imbued with His spirit**, and angels will minister unto them.” *Testimonies Volume 2, p. 509, 1870*

“We want to hear shouts of victory from those that have been overcome. **We want to have the sweet Spirit of Christ come freely into our midst.** We want the waters of salvation to flow here.” *Review and Herald, August 17, 1869*

“Divine grace will aid the efforts of every true believer. That grace is sufficient for us under all circumstances. **The Spirit of Christ** will exert its renewing, perfecting power upon the character of all who will be obedient and faithful.

God is the great I AM, the source of being, the center of authority and power. Whatever the condition or situation of his creatures, they can have no sufficient excuse for refusing to answer the claims of God. The Lord holds us responsible for the light shining upon our pathway. We may be surrounded by difficulties that appear formidable to us, and because of these we may excuse ourselves for not obeying the truth as it is in Jesus; but there can be no excuse that will bear investigation. Could there be an excuse for disobedience, it would prove our heavenly Father unjust, in that he had given us conditions of salvation with which we could not comply.” *Sketches from the Life of Paul, p. 296, 1883*

“The piety of Abigail, like the fragrance of a flower, breathed out all unconsciously in face and word and action. **The Spirit of the Son of God was abiding in her soul.** Her heart was full of purity,

gentleness, and sanctified love. Her speech, seasoned with grace, and full of kindness and peace, shed a heavenly influence. Better impulses came to David, and he trembled as he thought what might have been the consequences of his rash purpose." *Signs of the Times, October 26, 1888; Patriarchs and Prophets, p. 667, 1890*

"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.**" *Manuscript Releases Volume 14, p. 23, 1895*

"The influence of the Holy Spirit **is the life of Christ in the soul.**" *Manuscript Releases Volume 4, p. 332, 1896*

"I wish to impress upon you the fact that **those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit.** Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness." *Manuscript Releases Volume 14, p. 71, 1894*

"**The Saviour is our Comforter.** This I have proved Him to be." *Manuscript Releases Volume 8, p. 49, 1892*

"As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter.**" (*Manuscript Releases Volume 19, pp. 297, 298, 1892*)

"**Christ comes as a Comforter to all who believe.** He invites your confidence. He says, "Abide in me." Surely we may trust in our loving Saviour. You can say, "Yes, my Saviour, in Thee I can and will trust. I will abide in Thee." Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to cooperate with Him. He will work in you to do His good pleasure." *Manuscript Releases Volume 8, p. 57, 1898*

"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"" *Review and Herald, August 26, 1890*

"**Who but Jesus Christ, by His Spirit and divine power,** guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ?" *Manuscript Releases Volume 2, p. 14; Selected Messages, book 3, p. 137, 1892*

"**The Saviour had spoken** through all the prophets. "The Spirit of Christ which was in them" testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11." *The Desire of Ages, p. 234, 1898*

"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. 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.**" *Manuscript Releases Volume 11, p. 326; Selected Messages, book 3, p. 35, 1896*

"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. 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 hast commanded."" *Manuscript Releases Volume 5, p. 147; Selected Messages, vol 3, p. 36, 1896*

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. **Though now He is hidden from mortal sight,** the ear of faith can hear His voice saying, Fear not; I am with you." *The Desire of Ages, p. 483, 1898*

"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." Matt. 28:20. While He delegates His power to inferior ministers, **His energizing presence** is still with His church." *The Desire of Ages, p. 166, 1898*

"It is as hard today to break away from the regular lines as it was in Christ's day. We have had great light. Let us not become narrow. Let us break the bonds which bind us. **Christ is the source of all true growth, the maintainer of all life. By His Holy Spirit He communicates heavenly principles and furnishes spiritual life.**" *Manuscript Releases Volume 20, p. 143, 1901*

"**He is coming to us by His Holy Spirit today.** Let us recognize **Him now; then we shall recognize Him when He comes in the clouds of heaven,** with power and great glory." *Review and Herald, April 30, 1901*

"Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit--the Spirit of Christ--**is to bring unity into their ranks." *(Testimonies Volume 9, p. 189, 1909)*

"In the beginning God." Genesis 1:1. Here alone can the mind in its eager questioning, fleeing as the dove to the ark, find rest. Above, beneath, beyond, abides Infinite Love, working out all things to accomplish "the good pleasure of His goodness." 2 Thessalonians 1:11. "The invisible things of Him since the creation of the world are . . . perceived through the things that are made, even His everlasting power and divinity." Romans 1:20, R.V. **But their testimony can be understood only through the aid of the divine Teacher.** "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." 1 Corinthians 2:11. "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. **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. **Only under the direction of the Omniscient One** shall we, in the study of His works, be enabled to think His thoughts after Him." *Education 134, 1903*

"The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ." *MS 41, 1897; That I may know Him, p. 57; The Bible Echo June 17, 1901*

"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." *Steps to Christ, p. 52*

"No human reasoning of the most learned man can define the operations of the Holy Spirit upon human minds and characters; yet they can see the effects upon the life and actions. **The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him**, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner. Though we cannot see **the Spirit of God**, we know that men who have been dead in trespasses and sins, become convicted and converted under its operations. The thoughtless and wayward become serious. The hardened repent of their sins, and the faithless believe. The gambler, the drunkard, the licentious, become steady, sober, and pure. The rebellious and obstinate become meek and Christlike. When we see these changes in the character, we may be assured that the converting power of God has transformed the entire man. We saw not the Holy Spirit, but we saw the evidence of its work on the changed character of those who were hardened and obdurate sinners. As the wind moves in its force upon the lofty trees and brings them down, **so the Holy Spirit can work upon human hearts**, and no finite man can circumscribe **the work of God**. The Spirit of God is manifested in different ways upon different men. One under the movings of this power will tremble before the word of God. His convictions will be so deep that a hurricane and tumult of feeling seem to rage in his heart, and his whole being is prostrate under the convicting power of the truth. When the Lord speaks forgiveness to the repenting soul, he is full of ardor, full of love to God, full of earnestness and energy, **and the life-giving Spirit which he has received** cannot be repressed. **Christ is in him, a well of water springing up into everlasting life.**" *Review and Herald, May 5, 1896*

"The Holy Spirit is a free, working, independent agency. The God of heaven uses his Spirit as it pleases him, and human minds and human judgment and human methods can no more set boundaries to its working, or prescribe as to the channel through which it shall operate, than they can say to the wind, "I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.

... The Spirit of God is appealing to men, presenting to them their moral obligation to love and serve him with heart, might, mind, and strength, and to love their neighbors as themselves. The Holy Spirit moves upon the inner self until it becomes conscious of the divine power of God, and every spiritual faculty is quickened to decided action. Jesus said, "I will send you another Comforter, that he may abide with you forever." A deep, thorough work is to be wrought in the soul, which the world cannot see. Those who know not what it is to have an experience in the things of God, who . . . have not the witness of the Spirit that they are accepted of Jesus Christ, are in need of being born again. . . . What can the world know of Christian experience? **Verily, nothing. "Except ye eat the**

flesh of the Son of man, and drink his blood, ye have no life in you." The Great Teacher explained this instruction, saying, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

In this age, the word of God is not considered reliable. The word of Christ, that cuts directly across human desires and indulgences, and condemns popular habits and practises,—the Word which was made flesh and dwelt among us,—is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling, rather than following in the footsteps of their professed Master. They do not represent the same character that Christ represented in his pure, sincere love to God, and in his love for fallen man. **They do not take God at his word**, and identify their interests with Jesus Christ. They do not form the habit of communing with Jesus, of taking him as a guide and counselor, and thus learn the trade of living a well-defined Christian life. Those who not only hear but do the words of Christ, make manifest in character the operation of the Holy Spirit. The result of the internal operation of the Holy Spirit is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are his, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man; those who are associated with them are convinced that they are making Jesus Christ their pattern." *Review and Herald 5th and 12th of May, 1896*

d.) The promise of another Comforter:

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. **The Father's person I could not behold**, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, **"If you should once behold the glory of His person, you would cease to exist."** Before the throne I saw the Advent people—the church and the world. 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. ...

There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. 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." *Early Writings, p. 54-55, 1882*

"And I will pray the Father, and he shall give 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." Christ was about to depart to his home in the heavenly courts; but he assured his disciples that he would send them the Comforter, who would abide with them forever. To the guidance of this Comforter, all may implicitly trust. He is the Spirit of truth; but this truth the world can neither see nor receive.

Christ gave his followers a positive promise that after his ascension he would send them **his Spirit**. "Go ye therefore," he said, "and teach all nations, baptizing them in the name of the **Father [a**

personal God], and of **the Son [a personal Prince and Saviour]**, and of **the Holy Ghost [sent from heaven to represent Christ]**: 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."

"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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history.

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life! Even though he was to be absent, their relation to him was to be that of a child to its parent.

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the same loving interest in them that he had while with them.

Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,--that **there is a complete union between Christ and his Father**, a union that will always exist.

The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone. These are times when the Comforter will be sent in answer to the prayer of faith.

There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. **His Spirit speaks to the heart.** Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, **one given in Christ's place**, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. **The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ.** Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, long-suffering, gentleness, goodness, faith." *Review And Herald, October 26, 1897*

"In His instruction to His disciples Christ dwelt upon the **great gift of the Spirit**, declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, **that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit.** On all who love and serve God this gift has been bestowed. **Christ has made provision for all to receive His Spirit;** for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. ...

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. **The Holy Spirit is the vital presence of God**, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. ...

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advanced steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of **His Spirit** is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing and to impart it to others." *Bible Echo, August 5, 1901*

"In Jerusalem, where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him who had been crucified as a malefactor, the disciples continued to speak with boldness the words of life, setting before the Jews the work and mission of Christ, His crucifixion, resurrection, and ascension. Priests and rulers heard with amazement the clear, bold testimony of the apostles. **The power of the risen Saviour had indeed fallen on the disciples**, and their work was accompanied by signs and miracles that daily increased the number of believers. Along the streets where the disciples were to pass, the people laid their sick "on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Here also were brought those vexed with unclean spirits. The crowds gathered round them, and those who were healed shouted the praises of God and glorified the name of the Redeemer." *The Acts of the Apostles, p. 77-78, 1911*

"These disciples were ignorant of the mission of the Holy Spirit, that Jesus promised to his believing people, to be the life and power of the church. When asked by Paul if they had received the Holy Ghost, they answered, "We have not so much as heard whether there be any Holy Ghost." Paul inquired. "Unto what then were ye baptized?" and they said, "Unto John's baptism." The apostle then proceeded to set before them the great truths which are the foundation of the Christian's hope.

He told them of the life of Christ on earth, and of his cruel and shameful death. He told them how the Lord of life had broken the barriers of the tomb, and risen triumphant over death. He repeated the Saviour's commission to his disciples: "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He told them also of Christ's promise to send the Comforter, through whose power mighty signs and wonders would be wrought, and described the glorious fulfillment of that promise on the day of Pentecost.

With deep interest, and grateful wondering joy, the disciples listened to the words of Paul. By faith they grasped the atoning sacrifice of Christ, and acknowledged him as their Redeemer. **They were then baptized "in the name of Jesus"; and as Paul laid his hands upon them, they received also the baptism of the Holy Spirit**, by which they were enabled to speak the languages of other nations and to prophesy. Thus these men were qualified to act as missionaries in the important field of Ephesus and its vicinity, and also from this center to spread the gospel of Christ in Asia Minor." *3 Spirit of Prophecy, p. 416-417, 1878*

"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." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter**. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13].

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. **On some of these points, silence is golden**. Piety, devotion, sanctification of

soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" [John 17:3]. "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" [John 6:40]." *Manuscript Releases Volume 14, p. 179, 1891*

"The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors **the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness.**

The Son of God, who is the express image of the Father's person, became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look--to Him who endured the "contradiction of sinners against Himself, lest ye be wearied and faint in your minds" (Hebrews 12:3). While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom.

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes." 20MR, p. 324 - Ms 93, 1893

"Korah would not have taken the course he did had he known that all the directions and reproofs communicated to Israel were from God. But he might have known this. God had given overwhelming evidence that He was leading Israel. But Korah and his companions rejected light until they became so blinded that **the most striking manifestations of His power were not sufficient to convince them; they attributed them all to human or satanic agency.** The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying, "Ye have killed the people of the Lord." Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, **they dared to attribute His judgments to Satan,** declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. **It was this act that sealed their doom. They had committed the sin against the Holy Spirit, a sin by which man's heart is effectually hardened against the influence of divine grace.** "Whosoever speaketh a word against the Son of man," said Christ, "it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him." Matthew 12:32. These words were spoken by our Saviour when the gracious works which He had performed through the power of God were attributed by the Jews to Beelzebub. **It is through the agency of the Holy Spirit that God communicates with man; and those who deliberately reject this agency as satanic, have cut off the channel of communication between the soul and Heaven.**

God works by the manifestation of His Spirit to reprove and convict the sinner; and if the Spirit's work is finally rejected, there is no more that God can do for the soul. The last resource of divine mercy has been employed. The transgressor has cut himself off from God, and sin has no remedy to cure itself. There is no reserved power by which God can work to convict and convert the sinner. "Let him alone" (Hosea 4:17) is the divine command. Then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27. *Patriarchs and Prophets, p.405, 1890*

"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. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." This positive assurance was given to the disciples, to be given to all who should believe on him till the close of this earth's history.

Christ desired his disciples to understand that he would not leave them orphans. "I will not leave you comfortless," he declared; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Precious, glorious assurance of eternal life. Even though he was to be absent, their relation to him was to be that of a child to its parent.

The influence of the Holy Spirit is the life of Christ in the soul. We do not now see Christ and speak to him, but his Holy Spirit is just as near us in one place as another. **It works in and through every one who receives Christ.** Those who know the indwelling of the Spirit reveal the fruits of the Spirit,—"love, joy, peace, longsuffering, gentleness, goodness, faith." "Ye have an unction from the Holy One," writes John, "and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. . . . Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."

"At that day," said Christ, "ye shall know that I am in my Father, and ye in me, **and I in you.**" Christ sought to impress the minds of the disciples with the distinction between those who are of the world, and those who are of Christ. He was about to die, but he would imprint on their minds the fact that he would live again. And although after his ascension he would be absent from them, yet by faith they might know and see him. And he would have the same loving interest in them that he had." *Home Missionary July 1, 1897; Bible Echo, June 17, 1901*

"The **Saviour** has given the promise of **His presence** to all who labour in the spirit of true service. "All power is given unto Me in heaven and in earth," He says; "go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: 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." As you present the Word to your hearers, claim this promise of **Christ's presence.** There is no day, no hour of the day, **when He will not be near you by His Holy Spirit. He is in every meeting that is held in His name.** His promise is given for as long as time shall last." *Australasian Union Conference Record December 30, 1907*

"The best recommendation you can carry with you of this school and its influence is a well-ordered life and a godly conversation. Wherever you may be, maintain the principles that you have been studying here. Wherever you go, carry on the good work of searching the Scriptures, and **the Lord Jesus will always be at your right hand to help you.** He is a merciful high priest pleading in your behalf. **He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you."** **By the Spirit the Father and the Son will come and make their abode with you.**" *Bible Echo January 15, 1893*

"**There are today many as ignorant of the Holy Spirit's work** upon the heart as were those believers in Ephesus; **yet no truth is more clearly taught in the word of God.** Prophets and apostles have dwelt upon this theme. **Christ Himself calls our attention to the growth of the vegetable world as an illustration of the agency of His Spirit** in sustaining spiritual life. The sap of the vine, ascending from the root, is diffused to the branches, sustaining growth and producing blossoms and fruit. **So the life-giving power of the Holy Spirit, proceeding from the Saviour,** pervades the soul,

renews the motives and affections, and brings even the thoughts into obedience to the will of God, enabling the receiver to bear the precious fruit of holy deeds." *Acts of the Apostles, p. 284, 1911*

"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.

"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him". Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. **He comforts them with His own presence.** When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon him, fall upon Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." Revelation 1:18. The life that is sacrificed for Me is preserved unto eternal glory." *Desire of Ages p. 669, 1898; The Review and Herald, November 19, 1908*

"The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be recognized, received, presented before the people, that they may contend for the glory of God, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men.

O how we need the divine Presence! For the **baptism of the Holy Spirit**, every worker should be breathing out his prayers to God." *The Home Missionary, November 1, 1893*

"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. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit.** When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy." *You shall receive power, p. 177; The Home Missionary, November 1, 1893*

"He will send his representative, the Holy Spirit; for He says, "I will not leave you comfortless; I will come to you." **By the Spirit the Father and the Son will come and make their abode with you.** There is no excuse for wavering or sinning." *The Bible Echo, January 15, 1893*

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. **They could not take in the fact that they could have**

the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation." *The Southern Review, September 13, 1898*

"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.**" *Manuscript Releases Volume 14, p. 23, 1895*

"**The Saviour is our Comforter.** This I have proved Him to be." *Manuscript Releases Volume 8, p. 49, 1892*

"**Christ comes as a Comforter to all who believe.** He invites your confidence. He says, "Abide in me." Surely we may trust in our loving Saviour. You can say, "Yes, my Saviour, in Thee I can and will trust. I will abide in Thee." Then how trustfully you can work in His presence. Your works will be but the fruit of Christ working in you. You may rest in what Christ can do for you. And the energies of your soul will be awakened to cooperate with Him. He will work in you to do His good pleasure." *Manuscript Releases Volume 8, p. 57, 1898*

"Let them study the seventeenth of John, and learn how to pray and how to live **the prayer of Christ. He is the Comforter. He will abide in their hearts,** making their joy full." (*Review and Herald, January 27, 1903*) 1903

"The Lord encourages all who seek Him with the whole heart. **He gives them His Holy Spirit, the manifestation of His presence and favor.**" (*Testimonies Volume 9, p. 230*) 1909

"**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's striking the cords of the soul in holy memories, awakening the music of the heart." *1 Selected Messages pages 344, 1900*

"We must not only pray **in Christ's name, but by the inspiration of the Holy Spirit. This explains** what is meant when it is said that the Spirit "maketh intercession for us, with groanings which cannot be uttered." Rom. 8:26. Such prayer God delights to answer. **When with earnestness and intensity we breathe a prayer in the name of Christ,** there is in that very intensity a pledge from God that He is about to answer our prayer "exceeding abundantly above all that we ask or think." Eph. 3:20." *Christ Object Lessons p. 147, 1900*

"And he that searcheth the hearts knoweth **what is the mind of the Spirit, because he maketh intercession for the saints** according to the will of God. Romans 8:27.

We have only one channel of approach to God. Our prayers can come to him through one name only,—that of the Lord Jesus our advocate. His Spirit must inspire our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. **So the Lord himself** must kindle in our hearts the burning desire, if our prayers are acceptable to him. **The Holy Spirit within must make intercessions** for us, with groanings that cannot be uttered." *You shall receive power, p. 27; Review and Herald September 02, 1897*

"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. **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." *Desire of Ages p. 805, 1898*

"The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. "The Spirit also helpeth our infirmities;" **and the Spirit, being God, knoweth the mind of God;** therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "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." If we are taught of God, we shall pray in conformity to his revealed will, and in submission to his will which we know not. We are to make supplication according to the will of God, relying on the precious word, and **believing that Christ not only gave himself for but to his disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost.**

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."** *Signs of the Times, October 3, 1892*

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, **even with the glory which He had with the Father from all eternity.** The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." *Acts of the Apostles, p.38, 1911*

"If we keep our minds stayed upon Christ, He will come unto us as the rain, as the former and latter rain upon the earth. As the Sun of righteousness, He will arise with healing in His wings. We may grow as the lily, revive as the corn, and grow as the vine. By constantly looking to and patterning after Christ, as our personal Saviour, we shall grow up into Him in all things. Our faith will grow, our conscience will be sanctified. We will more and more become like Christ in all our works and words. Thank God, we shall believe His Word. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." *Letter 106, 1908, p. 5. - To Elder and Mrs. S. N. Haskell, April 2, 1908*

"But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips.

When one is fully emptied of self, when every false god is cast out of the soul, **the vacuum is supplied by the inflowing of the Spirit of Christ.** Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. **The Holy Spirit, the Comforter, can work upon the heart,** influencing and directing, so that he enjoys spiritual things. He is "after the spirit," and he minds the things of the Spirit. He has no confidence in self; **Christ is all and in all. Truth is constantly being unfolded by the Holy Spirit;** he receives with meekness the engrafted word, and **he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit."** "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." **The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him** "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?--**"The fruit of the Spirit is love."** Mark the words,--love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety and manufactured trials. It is "long-suffering gentleness, goodness, faith, meekness, temperance: against such there is no law..."

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and of one soul." **The Spirit of Christ made them one. This is the fruit of abiding in Christ...**

Amid the confusion of delusive doctrines, **the Spirit of God** will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. **God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within,** the hope of glory, while the whole heavenly universe exclaims, Amen and amen! We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood." *The Home Missionary, November 1, 1893*

"In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help **he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father** for the exaltation of his people. **The Spirit was to be given as a regenerating agent, 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 men 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** on his church." *Desire of Ages, p. 671, 1898; Review and Herald, November 19, 1908*

"Christ declared that after his ascension, he would send to his church, as **his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.**

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because **there was power in the divine nature successfully to contend with evil agencies.** With glad assurance he said, "Now is the judgment of this world:

now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." *Review and Herald May 19, 1904*

e.) The unity and communion of the Spirit:

"From eternity there was a complete unity between the Father and the Son. **They were two**, yet little short of being identical; **two in individuality, yet one in spirit**, and heart, and character." *The Youth's Instructor, December 16, 1897, 1897*

"But who by searching can find out God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. **Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion.**

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father. By this unity they are to make it plain to the world that **God sent his Son** to save sinners. The oneness of Christ's followers with him **is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners.**" *The Upward Look, p. 153; Review and Herald, June 1, 1905*

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us."

Distinct Personalities.

These words present God and Christ as two distinct personalities.

Christ prays that a pure, **holy love may bind His followers to Himself, and to the Father**, that this close fellowship may be a sign that **God loves as His own Son** those who believe in Him" *Miscellaneous Manuscripts and Collections Notebook leaflets from the Elmshaven Library vol 1 p. 124, Undated.*

"[John 17:20-23 quoted.] What a wonderful statement! **The unity that exists between Christ and His disciples does not destroy the personality of either.** In mind, in purpose, in character, they are one, but not in person. **By partaking of the Spirit of God**, conforming to the law of God, man becomes a partaker of the divine nature. **Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit** upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away sin." *SDA Bible Commentary Vol 5, p. 1148; MS 111, 1903*

"As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out God? **Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion. Christ is one with the Father, but Christ and God are two**

distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But **the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father.** By this unity they are to make it plain to the world **that God sent his Son** to save sinners. **The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused".** *The upward look, p. 153; Review and Herald June 1, 1905*

"Christ's disciples must obey the laws of heaven on this earth, else they will never obey them in the higher world. I call upon every physician, upon every gospel minister, to obey the laws of God in everything. This world is the school in which we are to prepare for graduation into the higher school. We know not who are the chosen of God only as they reveal the education they have received from **the Father and the Son, through the Holy Spirit.** Christ is their Mediator, their Righteousness, and their unity centers in God. Those who are so stubborn that they will not comply with the prayer of Christ will be lawless, loveless, impolite. They could not be admitted into the family of heaven. The truth cherished in the heart will work out a blessed unity among Christ's disciples in the lower school of earth. The Lord is dishonored by the contention and strife caused by the unsanctified dispositions of professing Christians" *Special Testimonies Series B No. 7, p. 45-46, 1906*

"The sinner then stands before God as a just person; he is taken into favor with Heaven, **and through the Spirit has fellowship with the Father and the Son.**" *Selected messages, vol. 3, p. 191; Signs of the Times, November 3, 1890*

"The Lord has a people for whom he prays that they **may be one with him as he is one with the Father.** If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; **for by his Holy Spirit Jesus can bind heart to heart.** We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. **They will have the mind which was in Christ Jesus.**" *Review and Herald, May 27, 1890*

"The Holy Spirit never leaves unassisted a soul who is looking to Jesus. It takes of the things of Christ, and shows them to the seeker. And if the eye is kept fixed upon Jesus, the work of the Spirit ceases not until the soul is conformed to His image. Through the gracious influence of the Spirit the sinner is changed in spirit and purpose, till he becomes one with Christ. His affection for God increases; he hungers and thirsts for righteousness, and by beholding Christ he is changed from glory to glory, from character to character, and becomes more and more like his Master. **Christ is formed within, and by His Spirit** He fulfils the promise, "I will never leave thee nor forsake thee.""
Signs of the Times, September 27, 1899

"As they met together after the ascension they were eager to present their requests to the Father in the name of Jesus. In solemn awe they bowed in prayer, repeating the assurance, "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16:23, 24. They extended the hand of faith higher and higher with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34. **And Pentecost brought them the presence of the Comforter,** of whom Christ had said, He "shall be in

you." And He had further said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 14:17; 16:7. Henceforth **through the Spirit, Christ was to abide continually in the hearts of His children. Their union with Him was closer than when He was personally with them.** The light, and love, and power **of the indwelling Christ shone out through them**, so that men, beholding, "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13.

All that Christ was to the disciples, He desires to be to His children today; for in that last prayer, with the little band of disciples gathered about Him, He said, "Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:20.

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! The Saviour has said of Himself, "The Son can do nothing of Himself;" "the Father that dwelleth in Me, He doeth the works." John 5:19; 14:10. **Then if Christ is dwelling in our hearts, He will work in us** "both to will and to do of His good pleasure." Philippians 2:13. We shall work as He worked; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall "grow up into Him in all things, which is the head, even Christ." Ephesians 4:15." *Steps to Christ, p. 74-75, 1893*

"Christ became one flesh with us, in order that we might become **one spirit with Him**. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, **through faith, His life has become ours**. Those who see Christ in His true character, and **receive Him into the heart**, have everlasting life. **It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.**" *The Desire of Ages, p. 388, 1898*

"Abiding in Christ means a constant receiving of **His Spirit**, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character.

The root sends its nourishment through the branch to the outermost twig. So Christ communicates the current of spiritual strength to every believer. So long as the soul is united to Christ, there is no danger that it will wither or decay.

The life of the vine will be manifest in fragrant fruit on the branches. "He that abideth in Me," said Jesus, "and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing." *The Desire of Ages, p. 676, 1898*

"The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with **Christ's nature. We are made one with God in Christ.**" *Selected Messages Book 1, p. 251; Review and Herald, April 5, 1906*

"We have a most important work to do, the work of obeying Christ and bearing witness of Him. He said to his disciples, "And ye also shall bear witness of Me, because ye have been with Me from the beginning." The disciples were to be honored by bearing witness concerning Christ's mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. **We can not be with Christ in person as were His first disciples, but He has sent His Holy Spirit** to guide us into all truth, and through this power we too can bear witness for the Saviour.

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. **Receiving Him by**

faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips; they witness for Him by their works. "If ye abide in Me, and I in you," He says, "ye shall ask what ye will, and it shall be done unto you. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you.""
Gospel Herald, August 1, 1900

f.) The great plan of redemption:

"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.**" *Desire of Ages, p. 161, 1898*

"**The same divine mind** that is working upon the things of nature **is speaking to the hearts of men and creating an inexpressible craving for something they have not.** The things of the world cannot satisfy their longing. **The Spirit of God is pleading with them** to seek for those things that alone can give peace and rest--the grace of Christ, the joy of holiness. Through influences seen and unseen, **our Saviour is constantly at work** to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

You who in heart long for something better than this world can give, **recognize this longing as the voice of God to your soul.** Ask Him to give you repentance, **to reveal Christ to you** in His infinite love, in His perfect purity. In the Saviour's life the principles of God's law--love to God and man--were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as we behold Him, as the light from our Saviour falls upon us, that we see the sinfulness of our own hearts." *Steps to Christ, p. 28, 1893*

"The salvation of human beings is a vast enterprise, that calls into action **every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves** to make God's children more than conquerors through him that has loved them. The Lord is gracious and long-suffering, not willing that any should perish. He has provided power to enable us to be overcomers. How full of comfort and love are the words of Christ to his disciples just before his trial and crucifixion. He was about to leave them, but he did not want them to think that they were to be left helpless orphans. "I go my way to him that sent me," he said, "and none of you asketh me, Whither goest thou? But because I have said 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 depart, I will send him unto you. And when he is come, he

will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you.”
Review and Herald, January 27, 1903

“God and Christ alone know what the souls of men have cost.” *Signs of the Times, January 13, 1909*

“The Godhead was stirred with pity for the race, and the **Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption.** In order to fully carry out this plan, **it was decided that Christ, the only begotten Son of God,** should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more. **With Christ He gave all the resources of heaven,** that nothing might be wanting in the plan for man's uplifting.” *Counsels on Health, p. 222; Australasian Union Conference Record April 1, 1901*

“The highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. **Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.**” *Selected Messages Book 1, p. 257; Review and Herald, December 22, 1891*

“Our Redeemer, laying aside his glory and majesty, to take human nature, and to die man's sacrifice, was a miracle of God. **It was God's wise arrangement to save fallen man.**” *Spiritual Gift vol.4 p. 149, 1864*

“All who are followers of Christ should deal with one another exactly as we wish the Lord to deal with us in our errors and weaknesses, for we are all erring and need His pity and forgiveness. **Jesus consented to take human nature, that He might know how to pity, and how to plead with His Father in behalf of sinful, erring mortals.** He volunteered to become man's Advocate, and He humiliated Himself to become acquainted with the temptations wherewith man was beset, that He might succor those who should be tempted, and be a tender and faithful high priest.” *Testimonies vol. 3, p. 93, 1875*

“The love of Christ for the human family led him to assume human nature, and to submit to every test that human beings must bear, that man might be brought into right relation to his Maker.” *Review and Herald September 30, 1909*

“Under the mighty impulse of His love, **He took our place in the universe, and invited the Ruler of all things to treat Him as a representative of the human family.** He identified Himself with our interests, bared His breast for the stroke of death, took man's guilt and its penalty, **and offered in man's behalf a complete sacrifice to God.** By virtue of this atonement, He has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on Him as a personal Saviour

shall not perish, but have everlasting life." *In heavenly places, p. 65; Review and Herald, April 18, 1893*

"In Christ is God; and yet he, the Alpha,--the beginning,--the Omega,--the ending,--came as man. In taking upon himself humanity, Christ is related to the whole human family; but to any church this relationship is of no avail without a personal faith,--the identification of the individual heart and mind and soul and strength with Jesus Christ. Christ came to teach that through living faith in him, we may become one with him. And his promise is, "Him that cometh to me I will in no wise cast out" as branches that are withered and bear no fruit. As the representative of the human family, he came to save all who would make application, with prayer and supplication to, God in his name." *Review and Herald, September 11, 1897*

"Those who claim that it was not possible for Christ to sin, **cannot believe that He took upon Him human nature.** Christ was actually tempted, not only in the wilderness, **but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form,** He gave us a perfect example. Through the ample provisions made in our behalf, we may become partakers of the divine nature, and escape the corruption that is in the world through lust. Jesus says, "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with my Father in his throne." This, the beginning of our confidence, we must hold steadfastly unto the end. Jesus can enable us to resist Satan's temptations; for He came to bring divine power to combine with human effort.

Jesus said, "I and my Father are one." **He speaks of Himself as well as the Father when He speaks of omnipotent power,** and claims for Himself perfect righteousness. **In Christ dwelt the fulness of the Godhead bodily.** This is why, although tempted in all points like as we are, He stood before the world untainted by the corruptions that surrounded Him. **We also are to become partakers of that fulness,** and only in this way shall we be enabled to overcome as Christ overcame." *Bible Echo, November 1, 1892*

"Christ came to our world, **sent of God to take human nature upon him.** The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. **The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it.** It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. **This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God,** through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled." *Review and Herald, October 22, 1895*

"Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in **bonds of indissoluble union.**" *Desire of Ages p. 26, 1898*

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but

in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; **He gave Him to the fallen race.**

To assure us of His immutable counsel of peace, **God gave His only-begotten Son** to become one of the human family, **forever to retain His human nature.** This is the pledge that God will fulfil His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." **God has adopted human nature in the person of His Son, and has carried the same into the highest heaven.** It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. The I Am is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb. 7:26; 2:11.

In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love." *Desire of Ages, p. 23, 1898*

"This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God; that He should **carry His adopted nature to the throne of God,** and there present **His children** to the Father, to have conferred upon them an honour exceeding that conferred upon the angels,—this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner's heart." *Sons and daughters of God, p. 22; Australasian Union Conference Record, June 1, 1900*

"The Lord of heaven is not regardless of us and our concerns, but is in communication with the fallen inhabitants of this world. **Christ has not laid aside His human nature;** He stands in the presence of God as our substitute and surety, our living intercessor. To Him is given all power in behalf of humanity, and all things have been committed into His hands, that He may complete the work of redemption, which **was begun in such humiliation and at such an immense sacrifice.**" *Signs of the Times, November 17, 1898*

"He suffered the death which was ours, **that we might receive the life which was His.**" *The Desire of Ages, p. 25, 1898*

"All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, **eternal life in them, which is the life of Jesus Christ.** In dying, Jesus has made it impossible for those who believe on Him to die eternally." *S.D.A. Bible Commentary Vol. 7, p. 926, 1898*

"To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for **He has life in Himself** to quicken whom He will. **He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity.**" *The Desire of Ages, p 786-787, 1898*

"All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. **Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit** puts forth its highest energies to work in mind and heart. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the

work of saving souls. **Through co-operation with Christ they are complete in Him**, and in their human weakness they are enabled to do the deeds of Omnipotence." *Desire of Ages*, p. 827, 1898

"The office of the Holy Spirit is to control all our spiritual exercises. **The Father has given his Son for us that through the Son the Holy Spirit might come to us**, and lead us unto the Father. Through divine agency, we have the spirit of intercession, whereby we may plead with God, as a man pleadeth with his friend." *Signs of the Times October 3, 1892*

"Christ became one flesh with us, in order that we might become **one spirit with Him**. It is by virtue of this union that we are to come forth from the grave,--not merely as a manifestation of the power of Christ, but because, **through faith, His life has become ours**. Those who see Christ in His true character, and **receive Him into the heart**, have everlasting life. **It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.**" *The Desire of Ages*, p. 388, 1898

"As the divine endowment--the power of the Holy Spirit--was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and to fit us for the courts above. Christ wants to give us a blessing that will make us holy. "These things have I spoken unto you," He says, "that My joy might remain in you, and that your joy might be full." John 15:11. Joy in the **Holy Spirit** is health-giving, life-giving joy. **In giving us His Spirit, God gives us Himself**, making **Himself** a fountain of divine influences, to give health and life to the world." *Testimonies Volume 7, p. 273, 1902*

"**The Father's presence encircled Christ**, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. **He who is imbued with the Spirit of Christ abides in Christ**. The blow that is aimed at him falls upon the Saviour, **who surrounds him with His presence**. Whatever comes to him comes from Christ. He has no need to resist evil, for Christ is his defense. Nothing can touch him except by our Lord's permission, and "all things" that are permitted "work together for good to them that love God." Romans 8:28." *Thoughts from the Mount of Blessing, p. 71, 1896*

"There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness." (ST, May 28, 1902, par. 3).

"The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the-flesh." 1 Tim. 3:16. While **it is impossible for finite minds fully to grasp this great truth**, or to fathom its significance, **we may learn from it lessons of vital importance** to us in our struggles against temptation. **Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.**" *General Conference Bulletin, February 25, 1895*

"The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. **Man with his human nature becomes a partaker of divinity**. Christ is honoured in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, **and God and Christ rejoice** over souls fashioned after the divine similitude." *Christ Object Lessons p. 102, 1900*

“Christ declared that after his ascension, he would send to his church, as **his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,—the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.**

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because **there was power in the divine nature successfully to contend with evil agencies.** With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." *Review and Herald May 19, 1904*

“In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. **He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. 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.**" *Desire of Ages p. 671, Review and Herald, May 19, 1904*

“**There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ.** Only through the blood of the Crucified One is there cleansing from sin. **His grace alone can enable us to resist and subdue the tendencies of our fallen nature.** *Testimonies Volume 8, p. 291; Evangelism p. 601, 1904*

“**Our sanctification is the work of the Father, the Son, and the Holy Spirit.** It is the fulfilment of the covenant that God has made with those who bind themselves up with Him, **to stand with Him, with His Son, and with His Spirit in holy fellowship.** Have you been born again? Have you become a new being in Christ Jesus? Then **co-operate with the three great powers of heaven** who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.

As we strive to represent Christ to the world, we must exercise faith in Him. He says, "According to your faith be it unto you." It was by faith that Enoch walked with God. Do not ask others to exercise faith for you. You are yourself to obtain a daily experience in the things of God. You are yourself to realize the truth of the words, "All things are possible to him that believeth."

When you accept Christ, you are in one sense cut away from the world. You are dead to its ambitions, dead to its greed for advantage over your brethren and neighbors. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." **This is the pledge of the Father, the Son, and the Holy Spirit;** made to you if you will keep your baptismal vow, and touch not the unclean thing. You are to turn aside from all that would pervert the pure, sacred principles of truth. You are to enter into no intrigue. Sharp practise with believers or unbelievers, is an offense in God's sight. It is a sin which places those who commit it in connection with the author of all sin.

Those who come out from the world in spirit and in all practise may regard themselves as sons and daughters of God. They may believe His word as a child believes every word of his parents. Every promise is sure to him that believes. **Those who unite with the Father, the Son, and the Holy Spirit, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities,** will receive wisdom from above. They will not depend upon human wisdom. In order to deal righteously with the world, as members of the royal family, children of the heavenly King, Christians must feel their need of a power which comes only **from the heavenly agencies that have pledged themselves** to work in man's behalf.

After we have formed a **union with the great threefold power,** we shall regard our duty toward the members of God's family with a sacred awe. We shall seek to answer the prayer, "Thy will be done on earth as it is in heaven," by living pure, sanctified lives, showing the world how the will of God is done in heaven." *Signs of the Times, June 19, 1901*

"The Bible does not teach that the sinner must repent before he can heed the invitation of Christ, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. **It is the virtue that goes forth from Christ,** that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "Him hath God exalted with His right hand to be a Prince and a Saviour, **for to give repentance to Israel, and forgiveness of sins.**" Acts 5:31. **We can no more repent without the Spirit of Christ to awaken the conscience** than we can be pardoned without Christ.

Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that **His Spirit** is moving upon our hearts." *Steps to Christ, p. 26, 1893*

"When believers assemble to celebrate the ordinances, there are present messengers unseen by human eyes. There may be a Judas in the company, and if so, messengers from the prince of darkness are there, for they attend all who refuse to be controlled by the Holy Spirit. Heavenly angels also are present. These unseen visitants are present on every such occasion. There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden. There are witnesses present who were present when Jesus washed the feet of the disciples and of Judas. More than human eyes beheld the scene.

Christ by the Holy Spirit is there to set the seal to His own ordinance. He is there to convict and soften the heart. Not a look, not a thought of contrition, escapes His notice. For the repentant, brokenhearted one He is waiting. All things are ready for that soul's reception. He who washed the feet of Judas longs to wash every heart from the stain of sin. ...

But the Communion service was not to be a season of sorrowing. This was not its purpose. As the Lord's disciples gather about His table, they are not to remember and lament their shortcomings. They are not to dwell upon their past religious experience, whether that experience has been elevating or depressing. They are not to recall the differences between them and their brethren. The preparatory service has embraced all this. The self-examination, the confession of sin, the reconciling of differences, has all been done. Now they come to meet with Christ. They are not to stand in the shadow of the cross, but in its saving light. They are to open the soul to the bright beams of the Sun of Righteousness. With hearts cleansed by Christ's most precious blood, **in full consciousness of His presence, although unseen,** they are to hear His words, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27." *Desire of Ages, p. 656-659, 1898*

"In His instruction to His disciples Christ dwelt upon the **great gift of the Spirit,** declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken

and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, **that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit.** On all who love and serve God this gift has been bestowed. **Christ has made provision for all to receive His Spirit;** for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels. ...

Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. **The Holy Spirit is the vital presence of God,** and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. ...

We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advanced steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of **His Spirit** is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing and to impart it to others." *Bible Echo, August 5, 1901*

"The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God. **The teacher must be baptized with the Holy Spirit. Then the mind and spirit of Christ will be in him,** and he will confess Christ in a spiritual and holy life." *Review and Herald, February 9, 1892*

"Let those who bear responsibilities remember that it is **the Holy Spirit who is to do the fashioning. It is the Lord who controls.** We are not to try to mold, according to our own ideas, those for whom we work, **but to let Christ do the molding. He follows no human pattern. He works according to His own mind and Spirit.**" *Testimonies Volume 9, p. 135, 1909*

"The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ." *MS 41, 1897; That I may know Him, p. 57; The Bible Echo June 17, 1901*

"The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. **Christ made the sacrifice of Himself to furnish man with grace and power.** All who receive **His spirit** become sons of God, **one with Christ in God.** Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved men must work out their own salvation with fear and trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. **God works by His Holy Spirit** in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation, giving them grace for the grace which they impart to others." *Gospel Herald, August 1, 1900*

"If we keep our minds stayed upon Christ, He will come unto us as the rain, as the former and latter rain upon the earth. As the Sun of righteousness, He will arise with healing in His wings. We may grow as the lily, revive as the corn, and grow as the vine. By constantly looking to and patterning after Christ, as our personal Saviour, we shall grow up into Him in all things. Our faith will grow, our conscience will be sanctified. We will more and more become like Christ in all our works and words. Thank God, we shall believe His Word. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." *Letter 106, 1908, p. 5. - To Elder and Mrs. S. N. Haskell, April 2, 1908*

“As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, "first the blade, then the ear, after that the full corn in the ear." Mark 4:28. And the prophet Hosea says of Israel, that "he shall grow as the lily." "They shall revive as the corn, and grow as the vine." Hosea 14:5, 7. And Jesus bids us "consider the lilies how they grow." Luke 12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life --air, sunshine, and food. **What these gifts of nature are to animal and plant, such is Christ to those who trust in Him.** He is their "everlasting light," "a sun and shield." Isaiah 60:19; Psalm 84:11. **He shall be as "the dew unto Israel."** "He shall come down like rain upon the mown grass." **Hosea 14:5; Psalm 72:6. He is the living water,** "the Bread of God . . . which cometh down from heaven, and giveth life unto the world." John 6:33.

In the matchless **gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe.** All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus." *Steps to Christ page 68, 1892-1893*

“There is a great work to do; and **the Spirit of the living God must enter into the living messenger,** that the truth may go with power. **Without the Holy Spirit, without the breath of God,** there is torpidity of conscience, loss of spiritual life. Unless there is genuine conversion of the soul to God; **unless the vital breath of God quickens the soul to spiritual life;** unless the professors of truth are actuated by heaven-born principles, they are not born of the incorruptible seed, which liveth and abideth forever." *Review and Herald, December 3, 1908*

“A mere intellectual knowledge of religious truth is not enough. There are today many as ignorant as those men of Ephesus of the **Holy Spirit's work** upon the heart. **Yet no truth is more clearly taught in the word of God.** Prophets and apostles have dwelt upon this theme. Christ himself calls our attention to the growth of the vegetable world to illustrate the agency of **his Spirit** in sustaining religious life.

The juices of the vine, ascending from the root, are diffused to the branches sustaining growth, and producing blossoms and fruit. **So the life-giving power of the Holy Spirit, proceeding from Christ,** and imparted to every disciple, pervades the soul, renews the motives and affections, and even the most secret thoughts, and brings forth the precious fruit of holy deeds. The life attests the union with the true and living Vine." *The Spirit of Prophecy Volume Three, p. 418, 1878*

“**I entreat every one** to be clear and firm regarding **the certain truths that we have heard and received and advocated.** The statements of God's Word are plain. **Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.** Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not. . . . 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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth." **Jesus Christ is the Son of God.** He was manifest in the flesh. What was his work in this world?--To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. **The divine nature is imparted to**

those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. **Christ energizes by his Spirit** those who seek him with the whole heart. **Those who truly receive Christ are given power** to become the sons of God." *Review and Herald, August 31, 1905*

"The world is to be taken captive by Satan's deceiving representations. Where then is our security? How shall we guard against Satan's bewitching artifices? -- By reading the Word of God with an intensity of desire to know Him in the light of revelation which He has left on record of Himself; by meditating upon His precepts diligently. **We are to obey His commands, afraid to venture out of the path of divine revelation, and to indulge in fallacious reasoning.** We are to realise that if we work the works of Christ, we shall not unite with the world. The Holy Spirit will give us a clear, distinct message to the world. If we will come into close relation to Christ, we shall have a part to act in carrying forward the work of present truth for this time. **We are to cooperate with the three highest powers in heaven,-- the Father, the Son, and the Holy Ghost,--and these powers will work through us,** making us workers together with God. But when a man goes forth in human sufficiency, then the enemy comes in and inspires him, and he knows not what manner of spirit he is of. The Lord saw this, and instructed me that at the General Conference held in Oakland, I should hold no conversation with you." *Special Testimonies Series B No 7 pages 50-51, 1905*

"The question is asked, "When the Son of man cometh, shall He find faith in the earth?" Can you say this morning, I believe in the Lord Jesus; I live by the faith of the Son of God, by every word that proceedeth out of the mouth of God?

The Saviour is calling souls to come to Him. The bells of heaven are ringing out the blessed invitation, "Come." **The Spirit of God is pleading, "If any man thirst, let him come unto Me and drink."** These are precious words of encouragement and hope.

It is the privilege and duty of every church-member to consecrate heart and soul to God. At your baptism you pledged yourselves to believe in God, to obey His word, to receive His grace. You pledged yourselves to live the principles of the gospel, and to labor together with Christ with all the ability God has given you. None are excused for living idle lives. None can refuse to represent Him in word and deed, and be guiltless.

The presence of the Father, the Son, and the Holy Spirit, the three highest powers in the universe and those in whose name the believer is baptised, is pledged to be with every striving soul. It will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And it will make the believer instrumental in leading other souls to accept Christ by faith." *Pacific Union Recorder, July 2, 1908*

"The Lord has a people for whom he prays that they **may be one with him as he is one with the Father.** If we are, as Christians, doers of the word, we shall practice in our lives that for which Christ prayed; **for by his Holy Spirit Jesus can bind heart to heart.** We are living amid the perils of the last days; evil times are upon us; gross darkness has covered the land. Satan seeks to intercept his hellish shadow between us and God, so as to obscure the light of Heaven by every device at his command; but all who claim to be Christians, if they are Christ-like, will follow closely in the footsteps of Jesus. **They will have the mind which was in Christ Jesus.**" *Review and Herald, May 27, 1890*

"The Holy Spirit always leads to the written Word, and calls the attention to the great moral standard of righteousness. To be honored of God in thus being privileged to testify of the truth is a wonderful thing. Said Christ to His disciples just before He ascended up and the clouds of angels received Him out of their sight, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They were qualified by the heavenly

endowment of the Holy Spirit to testify of Christ. **I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness.** The more closely the believer walks with God, the clearer his witness, and, as a sure result, the more powerful will be the influence of his testimony upon others of a Saviour's love; the more he will give evidence that he prizes the Word of God. It is his meat, it is his drink, to satisfy the thirsty soul. He prizes the privilege of learning the will of God from His Word." *14 Manuscript Releases 70-71; January 5, 1894*

"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.

Christ, our Mediator, is the one who gives the Holy Spirit; and by the office work of the Holy Spirit, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature, until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing his burden". Through the agency of the Holy Spirit, man becomes the agent through which souls are brought into the kingdom of heaven. Through sanctification of the Spirit, he is a light to direct souls in the path of right, and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened and reinvigorated with spiritual energy. Through the imputed righteousness of Christ, the Christian is placed on vantage ground, and becomes a channel through which the Holy Spirit can work, and the work done through the human agent, does not disappoint our Redeemer; for in such instruments he does not plead in vain with the souls of men. They are not ambassadors who having eyes see not, having ears hear not, and having hearts will not understand." *Youth Instructor, July 5, 1894*

"**If Christ is formed within**, the hope of glory, you will put away all vanity and foolish speaking. You will be sanctified through the truth. You will so labor for God that you can have an approving conscience in your ministerial work, and you can say with the devoted Saint Paul that you are clean from the blood of all men. But you cannot say this unless you are constantly gaining wisdom and knowledge from God as the branch draws nourishment from the living vine, **unless His Holy Spirit** is resting upon you **and you are taking Jesus** into your heart, thinking and talking of Jesus, and doing His work wherever you are." *The Ellen G. White 1888 Materials, p. 70, 1888*

"The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. "The Spirit also helpeth our infirmities;" **and the Spirit, being God, knoweth the mind of God;** therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "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." If we are taught of

God, we shall pray in conformity to his revealed will, and in submission to his will which we know not. We are to make supplication according to the will of God, relying on the precious word, and **believing that Christ not only gave himself for but to his disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost.**

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."** *Signs of the Times, October 3, 1892*

"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." O how precious are these words to every bereaved soul! **Christ is our Guide and Comforter, who comforts us in all our tribulations.** When He gives us a bitter draught to drink, He also holds a cup of blessing to our lips. He fills the heart with submission, with joy and peace in believing, and enables us to say submissively, Not my will, but Thy will, O Lord, be done. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). With this submission hope is resurrected, and the hand of faith lays hold upon the hand of infinite power. "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

The very bodies that are sown in corruption will be raised in incorruption. That which is sown in dishonor will be raised in glory; sown in weakness, it will be raised in power; sown a natural body, it will be raised a spiritual body. The mortal bodies are quickened by **His Spirit** that dwelleth in you.

Christ claims all those as His who have believed in His name. The vitalizing power of the **Spirit of Christ** dwelling in the mortal body binds every believing soul to Jesus Christ. Those who believe in Jesus are sacred to His heart; for their life is hid with Christ in God. The command will come from the Life-giver, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isaiah 26:19)." *S.D.A. Bible Commentary Vol. 6, pp. 1076, 1077; Selected Messages II page 271, Letter 65a, 1894*

"The same divine mind that is working upon the things of nature **is speaking to the hearts of men and creating an inexpressible craving for something they have not.** The things of the world cannot satisfy their longing. **The Spirit of God is pleading with them** to seek for those things that alone can give peace and rest--the grace of Christ, the joy of holiness. Through influences seen and unseen, **our Saviour is constantly at work** to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

You who in heart long for something better than this world can give, **recognize this longing as the voice of God to your soul.** Ask Him to give you repentance, **to reveal Christ to you** in His infinite love, in His perfect purity. In the Saviour's life the principles of God's law--love to God and man--were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as we behold Him, as the light from our Saviour falls upon us, that we see the sinfulness of our own hearts." *Steps to Christ, p. 28, 1893*

"To neglect to comply with the conditions of salvation is to choose a character of defection and sin, wholly unlike the character of Christ. It is to bar the only way whereby sinners may escape the wrath of God. **If men show no disposition to come into communion with Christ, and through him**

into communion with God the Father, but hour by hour, and day by day, dare to manifest indifference to Christ by withholding the service which is due to God, robbing the Lord of their time, their reasoning powers, their co-operation, rendering back no talent improved, but rather uniting with Satan to further the influence and power of evil, can God honour them by the gift of eternal life? Can the impenitent sinner, who treats with contempt the gift of God, declaring by his words and attitude that he does not want to wear the yoke and bear the burden of Christ, does not desire that his life shall be hid with Christ in God,—can such a one enter into the kingdom of heaven? Would the sinner, who hated God and would not yield to the overtures of mercy on earth, **enjoy everlasting life with Christ and the Father**? Could he who despised the companionship of **the Father and the Son** on earth come into fellowship with them in heaven?" *Signs of the Times, January 5, 1891*

"Jesus counsels you to have your eyes anointed with spiritual eye-salve, in order that you may discern the fact that you are wretched, and miserable, and poor, and blind, and naked, that you may exercise repentance toward God and faith toward our Lord Jesus Christ. The plan of salvation is not half discerned. It is made altogether too cheap a thing, and men do not take in the fact of **how great an act of condescension it is on the part of Omnipotence to stoop to unite the divine with the human, to impart the Holy Spirit** to the repenting transgressor of his holy law. **God became man**, clothing his divinity with humanity, and thus humanity has been elevated in the scale of moral value with God. But how great was the condescension of the Father and the Son to consent to the working out of the plan of salvation to save the transgressors of Heaven's exalted law!

How great is the spiritual blindness of men who declare that this great condescension on the part of **God in giving his only begotten Son**, was to abolish the law of God, and to make its precepts of no effect. Calvary is the unanswerable argument for the immutability of the law of God; for could one of its precepts have been altered to meet man in his fallen condition, the Son of God need not have suffered death for a guilty race. The professed Christian world is indeed in need of eye-salve, that they may see. Like David they should pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." *Review and Herald August 28, 1894*

"Never can the cost of our redemption be realized until the redeemed shall stand with the Redeemer before the throne of God. Then as the glories of the eternal home burst upon our enraptured senses **we shall remember that Jesus left all this for us, that He not only became an exile from the heavenly courts, but for us took the risk of failure and eternal loss.** Then we shall cast our crowns at His feet, and raise the song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12." *Desire of Ages p. 131, 1898*

"Here are revealed the heights of attainment that we may reach through faith in the promises of our Heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave **his Spirit** without measure to **his Son, and we also may partake of its fullness.** Jesus says: "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?" *Review and Herald November 5, 1908; The Great Controversy p. 477, 1911*

"He [the believer] may die, as Christ died, but the **life of the Saviour is in him. His life is hid with Christ in God.** "I am come that they might have life," Jesus said, "and that they might have it more abundantly." He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity. . . . At the last day He will raise them **as a**

part of Himself. . . . Christ became one with us in order that **we might become one with Him in divinity.**" *Maranatha, pág. 301; Review and Herald June 18, 1901*

"Divine culture brings perfection. If in connection with God the work is carried forward, the human agent, through Christ, will day by day gain victory and honor in the battle. Through the grace given he will overcome, and will be placed on vantage ground. **In his relation to Christ he will be bone of His bone, flesh of His flesh, one with Christ** in a peculiar relationship, because Christ took the humanity of man. **He became subject to temptation, endangering as it were, His divine attributes.** Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. **As Christ overcame every temptation which Satan brought against Him, so man is to overcome.** And **those who strive earnestly to overcome are brought into a oneness with Christ that the angels in heaven can never know.**" Letter 5 1900, 7BC 926

"Our Saviour laid aside his royal robe and kingly crown, and left the glories of heaven to come to this world. **He clothed his divinity with humanity.** He designed that the fallen humanity might touch his humanity, and **receive from him power to be partakers of the divine nature, and to overcome the corruption that is in the world through lust.** He is our pattern, and I beseech of you, my brethren, to **lay hold of the power that is ours through the union of the divine and the human in Christ.** He overcame for us, and we may claim his merits. We may plead his power, his virtue. And as we co-operate with him, and live in harmony with his law, he will cleanse our natures from sin, and impart to us his righteousness." *Review and Herald July 16, 1908*

"I am the Vine; ye are the branches," Christ said to His disciples. **Though He was about to be removed from them, their spiritual union with Him was to be unchanged.** The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is grafted into the living vine, and fibre by fibre, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. **So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed.** The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. **Then he has the mind of Christ.** The humanity of Christ has touched our humanity, and our humanity has touched divinity. **Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature.** He is accepted in the Beloved." *Desire of Ages p. 675, 1898*

"Jesus has loved men, and has made every provision that the blood-bought soul shall have a new birth, **a new life derived from his own life, as the branch derives its life from the parent stock.** **"He that hath the Son hath life; and he that hath not the Son of God hath not life."** Those who believe in Christ derive their motive power and the texture of their characters from him in whom they believe. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Know ye not that your bodies are the members of Christ? . . . 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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Our position is plainly marked out. The endowment which we have of God is plainly described, and our accountability and duty are plainly stated. The declaration of Christ is given in language not to be misunderstood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." *Youth Instructor January 10, 1895*

"You have a serious, solemn work to do to prepare the way of the Lord. You need the heavenly unction, and you may have it. "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." There needs to be an elevating, uplifting power, **a constant growth in the knowledge of God and the truth**, on the part of one who is seeking the salvation of souls. If the minister utters words drawn from the living oracles of God; if he believes in, and expects the co-operation of, Christ, whose servant he is; if he hides self and exalts Jesus, the world's Redeemer, his words will reach the hearts of his hearers, and his work will bear the divine credentials. **The Holy Spirit must be the living agency to convince of sin. The divine agent presents** to the speaker the benefits of the sacrifice made upon the cross; and as the truth is brought in contact with the souls present, **Christ wins them to himself, and works to transform their nature.** He is ready to help our infirmities, to teach, to lead, to inspire us with ideas that are of heavenly birth.

How little can men do in the work of saving souls, and **yet how much through Christ, if they are imbued with his spirit!**" *The Home Missionary, November 1, 1893*

"Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason can not fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit His Son to make this great sacrifice. **The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ,** the great salvation that we have through Him, and the sacred, elevated purity of His righteousness. Says Christ, "He shall take of Mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of Christ. How must God esteem the race, that **He gave His Son to die for them, and appoints His Spirit** to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice." *Signs of the Times October 24, 1906*

"But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. **The love of Christ is the force and power of every message** for God that ever fell from human lips.

When one is fully emptied of self, when every false god is cast out of the soul, **the vacuum is supplied by the inflowing of the Spirit of Christ.** Such a one has the faith which works by love and purifies the soul from every moral and spiritual defilement. **The Holy Spirit, the Comforter, can work upon the heart,** influencing and directing, so that he enjoys spiritual things. He is "after the spirit," and he minds the things of the Spirit. He has no confidence in self; **Christ is all and in all. Truth is constantly being unfolded by the Holy Spirit;** he receives with meekness the engrafted word, and **he gives the Lord all the glory, saying, "God has revealed them to us by his Spirit."** "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God." **The Spirit that reveals, also works in him the fruits of righteousness. Christ is in him** "a well of water, springing up into everlasting life." He is a branch of the True Vine, and bears rich clusters of fruit to the glory of God. What is the character of the fruit borne?--**"The fruit of the Spirit is love."** Mark the words,--love, not hatred; it is joy, not discontent and mourning; peace, not irritation, anxiety and manufactured trials. It is "long-suffering gentleness, goodness, faith, meekness, temperance: against such there is no law..."

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and of one soul." **The Spirit of Christ made them one. This is the fruit of abiding in Christ...**

Amid the confusion of delusive doctrines, **the Spirit of God** will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. **God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within**, the hope of glory, while the whole heavenly universe exclaims, Amen and amen! We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood." *The Home Missionary, November 1, 1893*

"What honor has been bestowed upon man, in that he is privileged to come into fellowship with the Lord Jesus Christ; for if we suffer with him, we shall also reign with him in glory. The command is given, "Work out your own salvation with fear and trembling;" but this encouragement is added: "For it is God which worketh in you both to will and to do of his good pleasure." "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" **A power above and outside of man is to work upon him, that solid timbers may be brought into his character building. In the inner sanctuary of the soul the presence of God is to abide.** "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together **for a habitation of God through the Spirit.**"

Man does not build himself into a habitation for the Spirit, but unless there is a co-operation of man's will with God's will, the Lord can do nothing for him. The Lord is the great Master worker, and yet the human agent must co-operate with the divine worker, or the heavenly building cannot be completed. All the power is of God, and all the glory is to redound to God, and yet all the responsibility rests with the human agent; for God can do nothing without the co-operation of man. **When a man believes in Jesus as his personal Saviour, and accepts of his righteousness by faith, he becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust; and he escapes from corruption through the indwelling of the holy Spirit. Without divine nature, without the influence of the Spirit of God, man cannot work out his own salvation. Said Christ, "Without me ye can do nothing."** When human effort does not combine with divine agency, how deficient is its influence; but he who is endowed with divine power can present Christ to the world as one who is able to save unto the uttermost all who come unto God through him. The angels of heaven are commissioned of the Lord God of hosts to co-operate with human agency in lifting up the standard of the gospel in every city, village, and town, both at home and in foreign lands." *Review and Herald, October 25, 1892*

"The sinful nature of man was weak, and he was prone to the transgression of God's commandments. Man had not the power to do the words of God; that is why Christ came to our world, that He might give him moral power. ... He came to meet the difficulty and to remove it. His own arm brought salvation. **God sent forth His Son in the likeness of sinful flesh** that He might condemn sin in the flesh and reveal the fact to heaven, to the worlds unfallen and also the fallen

world, that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.

The nature of Christ was a combination of the divine and the human. **Having all the attributes of God, He also represented the excellencies of humanity** and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness, and be qualified to become laborers together with God. By precept and example He uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his work is like Christ's work, and he will not fail nor be discouraged, because **he is vitalized by the Spirit and power of Jesus Christ.**

Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan has placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent as standing in the way of man's obedience to God's commandments.

Jesus, the Spotless and Pure, was treated as a sinner when He was found in the likeness of sinful flesh, in order that the believing and repentant sinner might be treated as righteous. As the light of truth should come to the soul, revealing the sacred, holy, immutable character of the law, the believer was to place his feet in the path of obedience. Thus was he to be justified and sanctified.

The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit. We shall then discover that the law of God is holy, just, and good, and we would learn to delight in the law of God. We love the requirements of the law, and from our hearts render obedience to its requirements.

... Christ came to our world to elevate humanity, to renew in man the image of God, that man might become the partaker of the divine nature. Jesus gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. **Christ dwelling in our hearts by faith causes us to become as a branch grafted into the true Vine.** The Majesty of heaven gave His life to make us individually His own by bringing back the transgressor to his loyalty to God's law, by turning away the sinner from his iniquity. Oh, that men would love and fear God!

... God has given to the world and to angels the evidence of the changeless character of His love. **He would part with His only begotten Son, send Him into the world,** clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary's cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ, to keep the commandments of God. Aside from Christ, man cannot in spirit and in truth keep one of the commandments of God, but in Christ Jesus the claims of the law are met, because **He transforms the nature of man by His grace, creates in the heart a new spiritual life, implants a holy nature,** and men become Christlike in character.

I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God **and be loved by the Father as He loves His obedient Son,** is the prayer of Ellen G. White." *14 Manuscript Releases 82-86, January 2, 1894*

On Foundations and Pillars and the writings of the pioneers

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.” *Ms 62, 1905, p. 6. ("A Warning against False Theories," May 24, 1905.) Manuscript Releases Volume One -PG- 55*

“When the power of God testifies as to what is truth, **that truth is to stand forever as the truth.** No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” *1 Selected Messages, p. 161, 1905*

“One thing it is certain is soon to be realised,--the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the passing of the time, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now.

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His word. ... **Not a word is changed or denied.** That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are – Seventh-day Adventists,

keeping the commandments of God and having the faith of Jesus." *Special Testimonies Series B, No. 7* page 57-58 *Sanitarium, Cal., Dec. 4, 1905. SM1: 206-7*

"The Firm Foundation of Our Faith

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, [OLDER BRETHREN AMONG THE PIONEERS ARE HERE THUS REMINISCENTLY REFERRED TO. "FATHER PIERCE" WAS STEPHEN PIERCE, WHO SERVED IN MINISTERIAL AND ADMINISTRATIVE WORK IN THE EARLY DAYS. "FATHER ANDREWS" WAS EDWARD ANDREWS, THE FATHER OF J. N. ANDREWS.--COMPILERS.] **Elder {Hiram} Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly.** Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," **the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood.** A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. **I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God.** The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, [SEE NOTE ON PAGE 206.] who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God.

What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith--the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!" . . .

I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.

We are God's commandment-keeping people. **For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to**

by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” *1 Selected Messages, p. 206-208, 1904*

/ Beginning of comment

This quote is an EGW appeal to specifically do not change the belief in the doctrine of God in the middle of the tempest caused by Dr. Kellogg’s theories. This appeal is based on describing how the church arrived to the knowledge of the truth. EGW asks to do not abandon the foundation on which the church has been building on for the last 50 years. This foundation was established at the beginning of the work. In this phrase EGW identifies the doctrine of God as being part of the foundation set at the beginning of the work, and as knowledge obtained and kept for the last 50 years as of 1904.

/ End of comment

“Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. *Living Temple* contains the alpha of these theories. **I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God.** The statements made in *Living Temple* in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied”. *1 Selected Messages, p 203, 1904*

/ Beginning of comment

This quote is part of the context of the previous quote.

We should not enter into controversy over the presence and personality of God! There are several EGW quotes regarding this issue, but one is enough:

“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.” (*Education, p. 132*)
1903

We should not enter into controversy regarding the Holy Spirit!

/ End of comment

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. **Not one pin is to be removed from that which the Lord has established.** The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?”** *Review and Herald, May 25, 1905*

“Our Periodicals

God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who laboured to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or

the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper.

Not long ago I took up a copy of the Bible Echo. As I looked it through, I saw an article by Elder Haskell and one by Elder . As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit.

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.” *Advent Review and Sabbath Herald, May 25, 1905*

“As for Hidden Treasure

They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17:11.

My husband, Elder Joseph Bates, Father Pierce, Elder Edson, a man who was keen, noble, and true, and many others whose names I cannot now recall, were among those who, after the passing of the time in 1844 [October 22], searched for truth. At our important meetings these men would meet together and search for the truth as for hidden treasure.

I met with them, and we studied and prayed earnestly, for we felt that we must learn God's truth. Often we remained together until late at night, and sometimes through the entire night, praying for light, and studying the Word. As we fasted and prayed, great power came upon us. But I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend what we were studying. Then the Spirit of God would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to the position we were to take regarding truth and duty.

A line of truth extending from that time to the time when we shall enter the city of God, was plainly marked out before me, and I gave my brethren and sisters the instruction that the Lord had given me. They knew that, when not in vision, I could not understand these matters, and they accepted as light direct from Heaven the revelations given me. **The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony.**

The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit. . . .

It was some time after my second son was born [1849] that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind, that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me.” *Manuscript 135, Nov. 4, 1903, "Establishing the Foundation of Our Faith." TDG, p. 317*

“Vindication of Our Message

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. 1 Tim. 4:1, 2.

I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, Why?-- Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies.

Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history.

There are some, who upon accepting erroneous theories, strive to establish them by collecting from my writings statements of truth, which they use, separated from their proper connection and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.

So it was with the heresies taught in *Living Temple*. [A BOOK EXPRESSING PANTHEISTIC SENTIMENTS PUBLISHED BY J. H. KELLOGG.] The subtle errors in this book were surrounded by many beautiful truths. . . . The seductive fallacies of Satan undermined confidence in the true pillars of the faith, which are grounded on Bible evidence. Truth is sustained by a plain "Thus saith the Lord." But there has been a weaving in of error, and the use of scriptures out of their natural connection, in order to substantiate fallacies, which would deceive, if possible, the very elect. . . .

Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them." *Letter 136, April 27, 1906, to Brethren Butler, Daniells, and Irwin. TDG p. 126*

"A Firm Platform

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.

The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it." *Early Writings, p. 258*

"After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. **There were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their false teachings.** I was instructed that they were misleading souls by presenting **speculative theories regarding God.**" *Testimonies Volume 8, pp. 292-293, 1904*

"I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . The evidence given in our early experience has the same force that it had then. **The truth is the same as it ever has been, and not a pin or a pillar can be moved**

from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular." *1MR 52; Letter 38, 1906, pp. 1, 2.; To the Wahroonga Sanitarium Family, January 23, 1906.*

"We have no doubt, neither have we had a doubt for years, **that the doctrines we hold today are present truth**, and that we are nearing the judgment." *Testimonies Volume 2, p. 355, 1870*

"**We are, as a people, triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony. We are fully sustained in our positions by an overwhelming amount of plain scriptural testimony.** But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and a spirit of sacrifice. We need to cultivate Bible holiness." *Review and Herald, September 16, 1873*

"The Word of God covers a period of history reaching from the Creation to the coming of the Son of man in the clouds of heaven. Yea, more, it carries the mind forward to the future life, and opens before it the glories of Paradise restored. Through all these centuries the truth of God has remained the same. **That which was truth in the beginning is truth now.** Although new and important truths appropriate for succeeding generations have been opened to the understanding, **the present revealings do not contradict those of the past. Every new truth understood only makes more significant the old.**" (*Review and Herald, March 2, 1886*)

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jeremiah 6:16.

Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock. Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: "Other foundation can no man lay than that is laid"? 1 Corinthians 3:11.

So we are to hold the beginning of our confidence steadfast unto the end. **Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth.** With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. *Testimonies for the Church, vol. 8, p. 297, 1904*

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"**I understood that some were anxious to know if Mrs. White still held the same views that she did years ago** when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. **I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry.** She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. **The directions given her are, "Make known to others what I have revealed to**

you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do. I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but **the Lord has given me the help of His Holy Spirit.** These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation." *Selected Messages Book 1, p. 35; Review and Herald, July 26, 1906*

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." **If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love.** There will be seen that union for which Christ prayed just before his trial and crucifixion." *Review and Herald, March 8, 1906*

"Let not any man enter upon the work of tearing down the foundations of the truth that have made us what we are. God has led His people forward step by step though there were pitfalls of error on every side. Under the wonderful guidance of a plain, "Thus saith the Lord," **a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire.** [Revelation 3:1-3 quoted.]

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove **the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men.** They are seeking to bring in uncertainties and to set the people of God adrift without an anchor." *Manuscript Release No.760, p. 9, 1905*

"I entreat everyone to be clear and firm regarding **the certain truths that we have heard and received and advocated.** The statements of God's Word are plain. **Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ.** Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not. . . . 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: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth." **Jesus Christ is the Son of God.** He was manifest in the flesh. What was his work in this world?--To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement

of God, he procured redemption for all who will be obedient. **The divine nature is imparted to those who receive and acknowledge him as their Saviour.** They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. **Christ energizes by his Spirit** those who seek him with the whole heart. **Those who truly receive Christ are given power** to become the sons of God." *Review and Herald, August 31, 1905*

"The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; **we have built solidly; and we have not had to tear up our foundations and put in new timbers.**" *Manuscript Releases Volume 1, p. 54, 1907*

"**The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.**" *Manuscript Releases Volume 1, p. 52, 1906*

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history.**" *Last day events, p. 72, 1902*

"I said, **"If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books.** My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." *Review and Herald, January 26, 1905*

Analysis of some EGW quotes

As it was mentioned before, the purpose of this section is to show that a careful reading and a different interpretation of the following quotes within their context do not create conflict or contradiction within the rest of Ellen G. White's writings as they would otherwise do with today's prevalent view. This is not a small matter, especially for the Seventh-Day Adventist Church as an organization and its members as well, considering their acceptance of the prophetic gift as manifested in Ellen G. White. An interpretation of Ellen G. White's writings which causes contradictions within would put into question her validity as a modern day prophet for God's church.

The following principle is applied:

"The Testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture. Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved." *Selected Messages, vol. 1, p. 42; 7 Letter 73, 1903*

From this section on we stop using the previous criteria on how the author's comments are shown, and every Ellen G White quote will be indented as shown with the previous quote. Sections which are not indented have been written by the author of this book.

a.) Life, original, unborrowed, underived:

Following are all (three in total) Ellen G. White quotes which contain the words "life, original, unborrowed, underived". Quotes not included are those that are part of compilations and are thus a reference to these three.

"Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is life, original, unborrowed, underived.** "He that hath the Son hath life." 1 John 5:12. **The divinity of Christ is the believer's assurance of eternal life.** "He that believeth in Me" said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" Christ here looks forward to the time of His second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By His word and His works He declared Himself the Author of the resurrection. He who Himself was soon to die upon the cross stood with the keys of death, a conqueror of the grave, and asserted His right and power to give eternal life. To the Saviour's words, "Believest thou?" Martha responded, "Yea, Lord: I believe that Thou art **the Christ, the Son of God**, which should come into the world." She did not comprehend in all their significance the words spoken by Christ, but **she confessed her faith in His divinity**, and her confidence that He was able to perform whatever it pleased Him to do." *The Desire of Ages, p. 530, 1898*

“From Jesus is our life derived. In him is life that is original,--unborrowed, underived life. In him is the fountain of life. In us there is a streamlet from the fountain of life. **Our life is something that we receive,** something that the Giver takes back again to himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with him in glory. And while in this world, we shall give to God, in sanctified service, all the capabilities he has given us. . . .” [EXTRACT FROM LETTER WRITTEN NOV. 1, 1905, TO THE MANAGER OF A SANITARIUM, EARLY IN THE HISTORY OF THE INSTITUTION. PUBLISHED IN PAMPHLET ENTITLED "THE SPIRIT OF SACRIFICE." SpTB19]

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John 1:1-5). The world did not see divinity in the humble Man of Nazareth. **The only-begotten Son of the infinite God** was in the world, and men knew Him not in His true character.

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. **Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him.** "I lay it down of myself" (John 10: 18), He said. **In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift** if he will believe in Christ as His personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). This is the open fountain of life for the world." *Selected Messages Book 1, p. 296-297; The Signs of the Times, April 8, 1897*

Let's read the last quote and its context carefully:

"In Him was life, original, unborrowed, underived. This life is not inherent in man."

Which life is not inherent in man? The life of Christ. The life that Christ had. Life which is original, unborrowed, underived. And the quote continues:

"He can possess it only through Christ."

Did I really read this? Can this life be possessed by man? Can man, through Christ' grace, possess the very life of Christ, that life that is original, unborrowed, underived? Yes! That's what this quote is asserting.

"Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10: 18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour."

To man will be given this life, original, unborrowed, underived, the very life of Christ Himself! How deep, profound and abounding is the love of the Christ! When the saved receive this life, this eternal life, they will not simultaneously receive an infinite life going back in the past, but they will receive life, original, unborrowed, underived, as a gift. This life, original, unborrowed and underived, can be received. And this life is given by Christ. It can only be received and possessed by God's grace.

Some verses and additional quotes show support of this idea in other writings:

John 1:4 In him was life; and the life was the light of men.

1 John 5:11-12 And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

John 5:21-27 For as the Father raiseth up the dead, and quickeneth *them*; even so **the Son quickeneth whom he will**. For the Father judgeth no man, but hath committed all judgment unto the Son: **That all men should honour the Son, even as they honour the Father**. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, 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.**

"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." *The Desire of Ages*, p. 21, 1898

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." **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." *Lift Him up* p. 16 & 74; *Selected Messages I*, pág. 248; *Review and Herald* April 5, 1906

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." **While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life**, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, **yielded up His life as a sacrifice**, that men might not eternally die." *Desire of Ages* p. 484, 1898

"He suffered the death which was ours, **that we might receive the life which was His**." *The Desire of Ages*, p. 25, 1898

"Christ became one flesh with us, in order that we might become **one spirit with Him**. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, **through faith, His life has become ours**. Those who see Christ in His true character, and **receive Him into the heart**, have everlasting life. **It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal**." *The Desire of Ages*, p. 388, 1898

"Men would subject themselves to self-denial and discipline in order to run and obtain a corruptible crown, one that would perish in a day, and which was only a

token of honor from mortals here. But we are to run the race, at the end of which is **a crown of immortality and everlasting life**. Yes, a far more exceeding and eternal weight of glory will be awarded to us as the prize when the race is run. "We," says the apostle, "an incorruptible." And if those who engaged in this race here upon the earth for a temporal crown could be temperate in all things, cannot we, **who have in view an incorruptible crown, an eternal weight of glory, and a life which measures with the life of God?**" *Testimonies for the Church, p. 359, 1869*

b.) There never was a time:

"The command given to Abraham to slay his son was the most severe test that could be brought upon him. But as he prepared in faith to obey God, there was opened before him the coming of the Just One, the Lamb slain from the foundation of the world for the sins of the human race. As by faith he grasped the promise, Christ revealed Himself to him. Abraham saw the incarnate Saviour, and rejoiced.

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham?" "Verily, verily, I say unto you," Jesus answered, "Before Abraham was, I am. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." Their eyes were blinded that they might not see Him.

"Before Abraham was, I am." **Christ is the pre-existent, self-existent Son of God.** The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I Am hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Through Solomon Christ declared: "The Lord **possessed Me** in the beginning of His way, before His works of old. **I was set up from everlasting**, from the beginning, or ever the earth was. When there were no depths, **I was brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills **was I brought forth**. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; **then I was by Him, as one brought up with Him**; and I was daily His delight, rejoicing always before Him."

In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that **there never was a time when He was not in close fellowship with the eternal God**. He to whose voice the Jews were then listening had been with God as **one brought up with Him.**" *Signs of the Times, August 29, 1900*

What we first notice from this quote is that Jesus is the Son of God in his pre-existence and self existence. Jesus was the Son of God before his incarnation. Jesus is the pre-existent, self-existent Son of God. This quote also tells us that Christ himself declared that the Lord possessed Him in the beginning of His way, that He was set up from everlasting, from the beginning, and that He was brought forth by the Lord. Christ was with the Lord, His Father, and was by Him when the Lord

appointed the foundations of the earth. This quote is saying that “there never was a time when He was not in close fellowship with the eternal God.” Jesus was always in close relationship with the eternal God. There was never a time in which He was not in close relationship with God. Jesus was always in close relationship with the God, as one brought up with Him. Some additional quotes regarding these concepts:

“Testimony of Scripture:

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son." *Testimonies vol. 8, p. 268, 1904*

"But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. **Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father;** His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned." *Patriarchs and Prophets, p. 38, 1890*

c.) Third person, three great powers, three living persons:

There are several quotes that refer to “the third person”, “three great powers”, three living persons” and similar concepts. The following two quotes include those phrases:

“In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help **he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father** for the exaltation of his people. **The Spirit was to be given as a regenerating agent, 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 men 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** on his church.” *Desire of Ages, p. 671, 1898; Review and Herald, November 19, 1908*

"I am instructed to say, the sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapour; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapour; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. **God can not be compared with the things His hands have made.** These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father can not be described by the things of earth.**

The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be "the express image of His person." "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father.

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. There are three living persons 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 baptised, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. . . ." *Special Testimonies Series B No.7 p. 62, 1905; Evangelism, p. 614-615, 1905*

First of all, I'd recommend the reader to carefully read all Ellen G. White quotes included in the Section that deals with the Holy Spirit, plus all others that the reader might be able to find that deal with this subject. Secondly, let's review the following quotes. Most are from 1898 and onwards, and those which are not still affirm the same concepts expressed in quotes from 1898 onward:

"The Father gave his Spirit without measure to his Son, and we also may partake of its fullness" *Review and Herald 5-11-1908; The Great Controversy p. 477, 1911*

"Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit--the Spirit of Christ--**is to bring unity into their ranks." *Testimonies Volume 9, p. 189, 1909*

"Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter."** *Manuscript Releases Volume 14, p. 179, 1891*

"Let them study the seventeenth of John, and learn how to pray and how to live **the prayer of Christ. He is the Comforter. He will abide in their hearts,** making their joy full." (*Review and Herald, January 27, 1903*) 1903

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. **They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation."** *The Southern Review, September 13, 1898*

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." **Christ is not here referring to his doctrine, but to his person, the divinity of his character.**" *Lift Him up p. 16 & 74; Selected Messages I, pág. 248; Review and Herald April 5, 1906*

Christ, when speaking of the spirit, does not refer to His doctrine. When Christ speaks of the spirit He is referring to His person, the divinity of His character!

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. **By the Spirit the Saviour would be accessible to all.** In this sense He would be nearer to them than if He had not ascended on high." *Desire of Ages p. 669, 1898; The Review and Herald, November 19, 1908*

"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.**" *Manuscript Releases Volume 14, p. 23, 1895*

"In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help **he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father** for the exaltation of his people. **The Spirit was to be given as a regenerating agent, 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 men 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 on his church.**" *Desire of Ages, p. 671, 1898; Review and Herald, November 19, 1908*

"Christ declared that after his ascension, he would send to his church, as **his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow.** The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because **there was power in the divine nature successfully to contend with evil agencies.** With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." *Review and Herald May 19, 1904*

Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that **His Spirit** is moving upon our hearts." *Steps to Christ, p. 26, 1893*

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." *Desire of Ages p. 805, 1898*

"All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. **Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit** puts forth its highest energies to work in mind and heart. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. **Through co-operation with Christ they are complete in Him**, and in their human weakness they are enabled to do the deeds of Omnipotence." *Desire of Ages, p. 827, 1898*

"Christ became one flesh with us, in order that we might become **one spirit with Him**. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, **through faith, His life has become ours**. Those who see Christ in His true character, and **receive Him into the heart**, have everlasting life. **It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.**" *The Desire of Ages, p. 388, 1898*

The heavenly trio consists of God, the Saviour and the Spirit of Christ. The third person is the person of the divinity of Christ, or the Spirit, or the omnipresence of the Spirit of Christ but without its human personality. In other words:

The Holy Spirit, the Comforter, is the Spirit of Christ. The Comforter is the omnipresence of the Spirit of Christ. The announcement of the Comforter's coming was a mystery to the disciples at first, since they could not understand how Christ would manifest Himself to them, and yet be invisible to the world. When Christ speaks of the Spirit, He is referring to His person, and specifically Himself glorified, Himself in His divinity. The Holy Spirit, the Comforter, the Spirit of Christ, is divested of the human personality, a different personality and independent thereof. The Holy Spirit is Himself, in other words Jesus Himself, but divested of His human personality. In other words, the Spirit is the divine nature of the person of Jesus. Jesus would represent Himself through his own divine nature, through His omnipresence, through His own Spirit, called the Comforter. Christ has given His Spirit in the fulness of the divine power in order to impress His own character (his spirit / his life) in the church. This is His biggest gift. The gift of Himself. The gift of His Spirit. Jesus' biggest gift is His own life, the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit Christ sends a reconciling influence and a power that takes away sin. In the gift of Himself, in the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. There is no bigger sacrifice, because this one is immeasurable.

d.) A person as God is a person:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. **The Lord instructed us** that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, **and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word** we utter and knows every thought of the mind." *Ms 66, 1899, p. 4. Talk, April 15, 1899*

Please refer to what was mentioned in point c.) of this section.

Pay attention to the context. "The Lord says..., because He knows." "He would build..., He instructed us..., the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word..."

This quote refers to one Person, the Lord. The Lord is the One that hears every word. The Lord is invisible to human eyes. And even though we cannot see Him, He is present through his Holy Spirit, who is a person as much as God is a person.

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." **Christ is not here referring to his doctrine, but to his person, the divinity of his character.**" *Lift Him up p. 16 & 74; Selected Messages I, pág. 248; Review and Herald April 5, 1906*

"That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. **They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.**" *The Southern Review, September 13, 1898*

Christ, when speaking of the spirit, does not refer to His doctrine. When Christ speaks of the spirit He is referring to His person, the divinity of His character!

"To Christ's followers today, no less than to the first disciples, these words are spoken: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations." "Go ye into all the world, and preach the gospel to every creature." Matthew 28:18, 19; Mark 16:15. **And for us also is the promise of His presence,** "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

Today no curious multitudes flock to the desert places to see and hear the Christ. His voice is not heard in the busy streets. No cry sounds from the wayside, "Jesus of Nazareth passeth by." Luke 18:37. Yet this word is true today. **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. *The Ministry of Healing, p. 106-107, 1905*

The Holy Spirit, the Comforter, the Spirit of Christ, is the invisible presence of Christ.

e.) The Holy Spirit is a person:

"The Holy Spirit always leads to the written word. **The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God.** When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can

give to believers and unbelievers when we can voice the words of John, "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind 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." Ms 20, 1906. Manuscript releases Volume 20 No. 1437

Let's review the verse that is being mentioned in this quote:

1 Corinthians 2:10-11 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.

Conclusions from 1 Corinthians 2:10-11:

- The Spirit searcheth all things, even the deep things of God.
- The spirit that is in man knows the things of a man.
- **Even so**, in the same way or in the same manner, the Spirit that is in God knows the things of God.

Additionally:

"A Personal God. The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. **God is a spirit; yet He is a personal being, for man was made in His image.**" *Testimonies vol. 8 263, 1904*

God is a spirit, yet He is a personal being.

"It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." **Christ is not here referring to his doctrine, but to his person, the divinity of his character.**" *Lift Him up p. 16 & 74; Selected Messages I, pág. 248; Review and Herald April 5, 1906*

The Holy Spirit is a person because God is a person.

"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.**" *Manuscript Releases Volume 14, p. 23, 1895*

Appendix

Patriarchs and Prophets, Chap. 1 - Why was Sin Permitted?

"God is love." 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity," whose "ways are everlasting," changeth not. With Him "is no variableness, neither shadow of turning." Isaiah 57:15; Habakkuk 3:6; James 1:17. {PP 33.1}

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. The psalmist says:

"Strong is Thy hand, and high is Thy right hand.
Righteousness and judgment are the foundation of Thy throne:
Mercy and truth go before Thy face.
Blessed is the people that know the joyful sound:
They walk, O Lord, in the light of Thy countenance.
In Thy name do they rejoice all the day:
And in Thy righteousness are they exalted.
For Thou art the glory of their strength: . . .
For our shield belongeth unto Jehovah,
And our king to the Holy One."

NOTE: Psalm 89:13-18, R.V. [IN THIS TEXT AND IN SOME OTHER BIBLE QUOTATIONS USED IN THIS BOOK THE WORD "JEHOVAH" IS EMPLOYED INSTEAD OF "LORD," AS RENDERED IN THE AMERICAN SUPPLEMENT TO THE REVISED VERSION.] {PP 33.2}

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. {PP 34.1}

The Father wrought by His Son in the creation of all heavenly beings. "By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1:16. Angels are God's ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But the Son, the anointed of God, the "express image of His person," "the brightness of His glory," "upholding all things by the word of His power," holds supremacy over them all. Hebrews 1:3. "A glorious high throne from the beginning," was the place of His sanctuary (Jeremiah 17:12); "a scepter of righteousness," the scepter of His kingdom. Hebrews 1:8. "Honor and majesty are before Him:

strength and beauty are in His sanctuary." Psalm 96:6. Mercy and truth go before His face. Psalm 89:14. {PP 34.2}

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love--service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures. Sin originated with him who, next to Christ, had been most honored of God and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15. {PP 35.1}

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the Most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone. {PP 35.2}

Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined. {PP 35.3}

To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy. {PP 36.1}

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled

both. About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory and execute His purposes of beneficence and love. {PP 36.2}

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He gloried in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" {PP 36.3}

Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute Ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.

There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation and his claims to equality with Christ had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions. {PP 38.1}

Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light--misconstruing and distorting them to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the

law of God and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace. {PP 38.2}

The spirit of dissatisfaction thus kindled was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. But angels who were loyal and true maintained the wisdom and justice of the divine decree and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose and prove themselves loyal to God by fidelity to His government. {PP 38.3}

In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that "the Lord is righteous in all His ways, and holy in all His works" (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust. {PP 39.1}

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. Thus it was that Lucifer, "the light bearer," the sharer of God's glory, the attendant of His throne, by transgression became Satan, "the adversary" of God and holy beings and the destroyer of those whom Heaven had committed to his guidance and guardianship. {PP 39.2}

Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim

the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven. {PP 40.1}

Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse: He who had created them could overthrow their power and signally punish their rebellious daring. No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of God without delay and confess the error of questioning His wisdom and authority. {PP 40.2}

Many were disposed to heed this counsel, to repent of their disaffection, and seek to be again received into favor with the Father and His Son. But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them. {PP 40.3}

So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan. But pride, love for their leader, and the desire for unrestricted freedom were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected. {PP 41.1}

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character or see to what his work was leading. {PP 41.2}

Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations.

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not--flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven,

and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works. {PP 42.1}

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked. {PP 42.2}

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. {PP 42.3}

Satan's rebellion was to be a lesson to the universe through all coming ages--a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty. {PP 42.4}

He that ruleth in the heavens is the one who sees the end from the beginning--the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing. Though "clouds and darkness are round about Him: righteousness and judgment are the foundation of His throne." Psalm 97:2, R.V. And this the inhabitants of the universe, both loyal and disloyal, will one day understand. "His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deuteronomy 32:4. {PP 43.1}

Desire of Ages, Chap. 1 - "God With Us"

"His name shall be called Immanuel, . . . God with us." "The light of the knowledge of the glory of God" is seen "in the face of Jesus Christ." From the days of eternity the Lord Jesus Christ was one with the Father; He was "the image of God," the image of His greatness and majesty, "the outshining of His glory." It was to manifest this glory that He came to our world. To this sinned earth He came to reveal the light of God's love,--to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel." {DA 19.1}

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy name,"--"merciful and gracious, long-suffering, and abundant in goodness and truth,"--"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the character of Him who dwelleth in the light which no man can approach unto. {DA 19.2}

In the beginning, God was revealed in all the works of creation. It was Christ that spread the heavens, and laid the foundations of the earth. It was His hand that hung the worlds in space, and fashioned the flowers of the field. "His strength setteth fast the mountains." "The sea is His, and He made it." Psalm 65:6; 95:5. It was He that filled the earth with beauty, and the air with song. And upon all things in earth, and air, and sky, He wrote the message of the Father's love. {DA 20.1}

Now sin has marred God's perfect work, yet that handwriting remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself. No bird that cleaves the air, no animal that moves upon the ground, but ministers to some other life. There is no leaf of the forest, or lowly blade of grass, but has its ministry. Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf. The flowers breathe fragrance and unfold their beauty in blessing to the world. The sun sheds its light to gladden a thousand worlds. The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud. {DA 20.2}

The angels of glory find their joy in giving,--giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know. {DA 21.1}

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}

In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. {DA 21.3}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of "the mystery which hath been kept in silence through times eternal." Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {DA 22.2}

Lucifer had said, "I will exalt my throne above the stars of God; . . . I will be like the Most High." Isaiah 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Philippians 2:6, 7, R. V., margin. {DA 22.3}

This was a voluntary sacrifice. Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing. {DA 22.4}

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Hebrews 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form. {DA 23.1}

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty

that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. {DA 23.2}

God commanded Moses for Israel, "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), and He abode in the sanctuary, in the midst of His people. Through all their weary wandering in the desert, the symbol of His presence was with them. So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life. "The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." John 1:14, R. V., margin. {DA 23.3}

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us." {DA 24.1}

Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death. Jesus was to unveil this deception. As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experiences. "In all things it behooved Him to be made like unto His brethren." Hebrews 2:17. If we had to bear anything which Jesus did not endure, then upon this point Satan would represent the power of God as insufficient for us. Therefore Jesus was "in all points tempted like as we are." Hebrews 4:15. He endured every trial to which we are subject. And He exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. His life testifies that it is possible for us also to obey the law of God. {DA 24.2}

By His humanity, Christ touched humanity; by His divinity, He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on Mount Horeb spoke to Moses saying, "I AM THAT I AM. . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Exodus 3:14. This was the pledge of Israel's deliverance. So when He came "in the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. And to us He says: "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto Me in heaven and in earth." John 10:11; 6:51; 14:6; Matthew 28:18. I AM the assurance of every promise. I AM; be not afraid. "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven. {DA 24.3}

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:8. As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of the common priest, so Christ took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him." Isaiah 53:5. {DA 25.1}

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. "With His stripes we are healed." {DA 25.2}

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Hebrews 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love. {DA 25.3}

Of His people God says, "They shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zechariah 9:16, 17. The exaltation of the redeemed will be an eternal testimony to God's mercy. "In the ages to come," He will "show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "To the intent that . . . unto the principalities and the powers in the heavenly places might be made known . . . the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 2:7; 3:10, 11, R. V. {DA 26.1}

Through Christ's redeeming work the government of God stands justified. The Omnipotent One is made known as the God of love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union. {DA 26.2}

The work of redemption will be complete. In the place where sin abounded, God's grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world, under the curse of sin the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here, where the Son of God tabernacled in humanity; where the King of glory lived and suffered and died,--here, when He shall make all things new, the tabernacle of God shall be with men, "and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,--

Immanuel, "God with us." {DA 26.3}

Review and Herald, April 5, 1906 The Word Made Flesh

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Mrs. E. G. White

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." {RH, April 5, 1906 par. 1}

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity. {RH, April 5, 1906 par. 2}

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. {RH, April 5, 1906 par. 3}

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." {RH, April 5, 1906 par. 4}

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God. {RH, April 5, 1906 par. 5}

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. {RH, April 5, 1906 par. 6}

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." {RH, April 5, 1906 par. 7}

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine,

original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. {RH, April 5, 1906 par. 8}

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." {RH, April 5, 1906 par. 9}

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity. {RH, April 5, 1906 par. 10}

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ. {RH, April 5, 1906 par. 11}

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." 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." 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." {RH, April 5, 1906 par. 12}

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem. {RH, April 5, 1906 par. 13}

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth

peace, good will toward men." O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth." {RH, April 5, 1906 par. 14}

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. {RH, April 5, 1906 par. 15}

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ. {RH, April 5, 1906 par. 16}

Desire of Ages, Chap. 73 - "Let Not Your Heart Be Troubled"

Looking upon His disciples with divine love and with the tenderest sympathy, Christ said, "Now is the Son of man glorified, and God is glorified in Him." Judas had left the upper chamber, and Christ was alone with the eleven. He was about to speak of His approaching separation from them; but before doing this He pointed to the great object of His mission. It was this that He kept ever before Him. It was His joy that all His humiliation and suffering would glorify the Father's name. To this He first directs the thoughts of His disciples. {DA 662.1}

Then addressing them by the endearing term, "Little children," He said, "Yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." {DA 662.2}

The disciples could not rejoice when they heard this. Fear fell upon them. They pressed close about the Saviour. Their Master and Lord, their beloved Teacher and Friend, He was dearer to them than life. To Him they had looked for help in all their difficulties, for comfort in their sorrows and disappointments. Now He was to leave them, a lonely, dependent company. Dark were the forebodings that filled their hearts. {DA 662.3}

But the Saviour's words to them were full of hope. He knew that they were to be assailed by the enemy, and that Satan's craft is most successful against those who are depressed by difficulties. Therefore He pointed them away from "the things which are seen," to "the things which are not seen." 2 Corinthians 4:18. From earthly exile He turned their thoughts to the heavenly home. {DA 662.4}

"Let not your heart be troubled," He said; "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." For your sake I came into the world. I am working in your behalf. When I go away, I shall still work earnestly for you. I came into the world to reveal Myself to you, that you might believe. I go to the Father to co-operate with Him in your behalf. The object of Christ's departure was the opposite of what the disciples feared. It did not mean a final separation. He was going to prepare a place for them, that He might come again, and receive them unto Himself. While He was building mansions for them, they were to build characters after the divine similitude. {DA 663.1}

Still the disciples were perplexed. Thomas, always troubled by doubts, said, "Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him." {DA 663.2}

There are not many ways to heaven. Each one may not choose his own way. Christ says, "I am the way: . . . no man cometh unto the Father, but by Me." Since the first gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ had been uplifted as the way, the truth, and the life. He was the way when Adam lived, when Abel presented to God the blood of the slain lamb, representing the blood of the Redeemer. Christ was the way by which patriarchs and prophets were saved. He is the way by which alone we can have access to God. {DA 663.3}

"If ye had known Me," Christ said, "ye should have known My Father also: and from henceforth ye know Him, and have seen Him." But not yet did the disciples understand. "Lord, show us the Father," exclaimed Philip, "and it sufficeth us." {DA 663.4}

Amazed at his dullness of comprehension, Christ asked with pained surprise, "Have I been so long time with you, and yet hast thou not known Me, Philip?" Is it possible that you do not see the Father in the works He does through Me? Do you not believe that I came to testify of the Father?

"How sayest thou then, Show us the Father?" "He that hath seen Me hath seen the Father." Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years. {DA 663.5}

"Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." Their faith might safely rest on the evidence given in Christ's works, works that no man, of himself, ever had done, or ever could do. Christ's work testified to His divinity. Through Him the Father had been revealed. {DA 664.1}

If the disciples believed this vital connection between the Father and the Son, their faith would not forsake them when they saw Christ's suffering and death to save a perishing world. Christ was seeking to lead them from their low condition of faith to the experience they might receive if they truly realized what He was,--God in human flesh. He desired them to see that their faith must lead up to God, and be anchored there. How earnestly and perseveringly our compassionate Saviour sought to prepare His disciples for the storm of temptation that was soon to beat upon them. He would have them hid with Him in God. {DA 664.2}

As Christ was speaking these words, the glory of God was shining from His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. Their hearts were more decidedly drawn to Him; and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near, and that the words to which they listened were a message to them from their heavenly Father. {DA 664.3}

"Verily, verily, I say unto you," Christ continued, "He that believeth on Me, the works that I do shall he do also." The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was. {DA 664.4}

"And greater works than these shall he do; because I go unto My Father." By this Christ did not mean that the disciples' work would be of a more exalted character than His, but that it would have greater extent. He did not refer merely to miracle working, but to all that would take place under the working of the Holy Spirit. {DA 664.5}

After the Lord's ascension, the disciples realized the fulfillment of His promise. The scenes of the crucifixion, resurrection, and ascension of Christ were a living reality to them. They saw that the prophecies had been literally fulfilled. They searched the Scriptures, and accepted their teaching with a faith and assurance unknown before. They knew that the divine Teacher was all that He had claimed to be. As they told their experience, and exalted the love of God, men's hearts were melted and subdued, and multitudes believed on Jesus. {DA 667.1}

The Saviour's promise to His disciples is a promise to His church to the end of time. God did not design that His wonderful plan to redeem men should achieve only insignificant results. All who will go to work, trusting not in what they themselves can do, but in what God can do for and through them, will certainly realize the fulfillment of His promise. "Greater works than these shall ye do," He declares; "because I go unto My Father." {DA 667.2}

As yet the disciples were unacquainted with the Saviour's unlimited resources and power. He said to them, "Hitherto have ye asked nothing in My name." John 16:24. He explained that the secret of their success would be in asking for strength and grace in His name. He would be present before the Father to make request for them. The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. {DA 667.3}

The path of sincerity and integrity is not a path free from obstruction, but in every difficulty we are to see a call to prayer. There is no one living who has any power that he has not received from God, and the source whence it comes is open to the weakest human being. "Whatsoever ye shall ask in My name," said Jesus, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." {DA 667.4}

"In My name," Christ bade His disciples pray. In Christ's name His followers are to stand before God. Through the value of the sacrifice made for them, they are of value in the Lord's sight. Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe. {DA 667.5}

The Lord is disappointed when His people place a low estimate upon themselves. He desires His chosen heritage to value themselves according to the price He has placed upon them. God wanted them, else He would not have sent His Son on such an expensive errand to redeem them. He has a use for them, and He is well pleased when they make the very highest demands upon Him, that they may glorify His name. They may expect large things if they have faith in His promises. {DA 668.1}

But to pray in Christ's name means much. It means that we are to accept His character, manifest His spirit, and work His works. The Saviour's promise is given on condition. "If ye love Me," He says, "keep My commandments." He saves men, not in sin, but from sin; and those who love Him will show their love by obedience. {DA 668.2}

All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. {DA 668.3}

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ--the "all things" to supply the need of fallen men--was given to Him as the head and representative of humanity. And "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22. {DA 668.4}

Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," He said, "and He shall give 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. I will not leave you orphans: I will come to you." John 14:16-18, margin. {DA 668.5}

Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come. {DA 669.1}

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally.

Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. {DA 669.2}

"He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Jesus read the future of His disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. He comforts them with His own presence. When for the truth's sake the believer stands at the bar of unrighteous tribunals, Christ stands by his side. All the reproaches that fall upon him, fall upon Christ. Christ is condemned over again in the person of His disciple. When one is incarcerated in prison walls, Christ ravishes the heart with His love. When one suffers death for His sake, Christ says, "I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death." Revelation 1:18. The life that is sacrificed for Me is preserved unto eternal glory. {DA 669.3}

At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer. {DA 669.4}

The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. By the Spirit, He said, He would manifest Himself to them. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." No more will you say, I cannot comprehend. No longer will you see through a glass, darkly. You shall "be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." Ephesians 3:18, 19. {DA 670.1}

The disciples were to bear witness to the life and work of Christ. Through their word He was to speak to all the people on the face of the earth. But in the humiliation and death of Christ they were to suffer great trial and disappointment. That after this experience their word might be accurate, Jesus promised that the Comforter should "bring all things to your remembrance, whatsoever I have said unto you." {DA 670.2}

"I have yet many things to say unto you," He continued, "but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." Jesus had opened before His disciples a vast tract of truth. But it was most difficult for them to keep His lessons distinct from the traditions and maxims of the scribes and Pharisees. They had been educated to accept the teaching of the rabbis as the voice of God, and it still held a power over their minds, and molded their sentiments. Earthly ideas, temporal things, still had a large place in their thoughts. They did not understand the spiritual nature of Christ's kingdom, though He had so often explained it to them. Their minds had become confused. They did not comprehend the value of the scriptures Christ presented. Many of His lessons seemed almost lost upon them. Jesus saw that they did not lay hold of the real meaning of His words. He compassionately promised that the Holy Spirit should recall these sayings to their minds. And He had left unsaid many things that could not be comprehended by the disciples. These also would be opened to them by the Spirit. The Spirit was to quicken their understanding, that they might have an appreciation of heavenly things. "When He, the Spirit of truth, is come," said Jesus, "He will guide you into all truth." {DA 670.3}

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and

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

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, 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 men 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 fullness 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 His church. {DA 671.2}

Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. {DA 671.3}

"When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment." The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, "Ye have filled Jerusalem with your doctrine." Acts 5:28. {DA 671.4}

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people "to will and to do of His good pleasure." Philippians 2:13. But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive. {DA 672.1}

In His discourse to the disciples, Jesus made no mournful allusion to His own sufferings and death. His last legacy to them was a legacy of peace. He said, "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." {DA 672.2}

Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel:

"O praise the Lord, all ye nations:

Praise Him, all ye people.

For His merciful kindness is great toward us:

And the truth of the Lord endureth forever.

Praise ye the Lord." Psalm 117. {DA 672.3}

After the hymn, they went out. Through the crowded streets they made their way, passing out of the city gate toward the Mount of Olives. Slowly they proceeded, each busy with his own thoughts. As they began to descend toward the mount, Jesus said, in a tone of deepest sadness, "All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." Matthew 26:31. The disciples listened in sorrow and amazement. They remembered how in the synagogue at Capernaum, when Christ spoke of Himself as the bread of life, many had been offended, and had turned away from Him. But the twelve had not shown themselves unfaithful. Peter, speaking for his brethren, had then declared his loyalty to Christ. Then the Saviour had said, "Have not I chosen you twelve, and one of you is a devil?" John 6:70. In the upper chamber Jesus said that one of the twelve would betray Him, and that Peter would deny Him. But now His words include them all. {DA 673.1}

Now Peter's voice is heard vehemently protesting, "Although all shall be offended, yet will not I." In the upper chamber he had declared, "I will lay down my life for Thy sake." Jesus had warned him that he would that very night deny his Saviour. Now Christ repeats the warning: "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice." But Peter only "spake the more vehemently, If I should die with Thee, I will not deny Thee in anywise. Likewise also said they all." Mark 14:29, 30, 31. In their self-confidence they denied the repeated statement of Him who knew. They were unprepared for the test; when temptation should overtake them, they would understand their own weakness. {DA 673.2}

When Peter said he would follow his Lord to prison and to death, he meant it, every word of it; but he did not know himself. Hidden in his heart were elements of evil that circumstances would fan into life. Unless he was made conscious of his danger, these would prove his eternal ruin. The Saviour saw in him a self-love and assurance that would overbear even his love for Christ. Much of infirmity, of unmortified sin, carelessness of spirit, unsanctified temper, heedlessness in entering into temptation, had been revealed in his experience. Christ's solemn warning was a call to heart searching. Peter needed to distrust himself, and to have a deeper faith in Christ. Had he in humility received the warning, he would have appealed to the Shepherd of the flock to keep His sheep. When on the Sea of Galilee he was about to sink, he cried, "Lord, save me." Matthew 14:30. Then the hand of Christ was outstretched to grasp his hand. So now if he had cried to Jesus, Save me from myself, he would have been kept. But Peter felt that he was distrusted, and he thought it cruel. He was already offended, and he became more persistent in his self-confidence. {DA 673.3}

Jesus looks with compassion on His disciples. He cannot save them from the trial, but He does not leave them comfortless. He assures them that He is to break the fetters of the tomb, and that His love for them will not fail. "After I am risen again," He says, "I will go before you into Galilee." Matthew 26:32. Before the denial, they have the assurance of forgiveness. After His death and resurrection, they knew that they were forgiven, and were dear to the heart of Christ. {DA 674.1}

Jesus and the disciples were on the way to Gethsemane, at the foot of Mount Olivet, a retired spot which He had often visited for meditation and prayer. The Saviour had been explaining to His disciples His mission to the world, and the spiritual relation to Him which they were to sustain. Now He illustrates the lesson. The moon is shining bright, and reveals to Him a flourishing grapevine. Drawing the attention of the disciples to it, He employs it as a symbol. {DA 674.2}

"I am the true Vine," He says. Instead of choosing the graceful palm, the lofty cedar, or the strong oak, Jesus takes the vine with its clinging tendrils to represent Himself. The palm tree, the cedar,

and the oak stand alone. They require no support. But the vine entwines about the trellis, and thus climbs heavenward. So Christ in His humanity was dependent upon divine power. "I can of Mine own self do nothing," He declared. John 5:30. {DA 674.3}

"I am the true Vine." The Jews had always regarded the vine as the most noble of plants, and a type of all that was powerful, excellent, and fruitful. Israel had been represented as a vine which God had planted in the Promised Land. The Jews based their hope of salvation on the fact of their connection with Israel. But Jesus says, I am the real Vine. Think not that through a connection with Israel you may become partakers of the life of God, and inheritors of His promise. Through Me alone is spiritual life received. {DA 675.1}

"I am the true Vine, and My Father is the husbandman." On the hills of Palestine our heavenly Father had planted this goodly Vine, and He Himself was the husbandman. Many were attracted by the beauty of this Vine, and declared its heavenly origin. But to the leaders in Israel it appeared as a root out of a dry ground. They took the plant, and bruised it, and trampled it under their unholy feet. Their thought was to destroy it forever. But the heavenly Husbandman never lost sight of His plant. After men thought they had killed it, He took it, and replanted it on the other side of the wall. The vine stock was to be no longer visible. It was hidden from the rude assaults of men. But the branches of the Vine hung over the wall. They were to represent the Vine. Through them grafts might still be united to the Vine. From them fruit has been obtained. There has been a harvest which the passers-by have plucked. {DA 675.2}

"I am the Vine, ye are the branches," Christ said to His disciples. Though He was about to be removed from them, their spiritual union with Him was to be unchanged. The connection of the branch with the vine, He said, represents the relation you are to sustain to Me. The scion is grafted into the living vine, and fiber by fiber, vein by vein, it grows into the vine stock. The life of the vine becomes the life of the branch. So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched divinity. Thus through the agency of the Holy Spirit man becomes a partaker of the divine nature. He is accepted in the Beloved. {DA 675.3}

This union with Christ, once formed, must be maintained. Christ said, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." This is no casual touch, no off-and-on connection. The branch becomes a part of the living vine. The communication of life, strength, and fruitfulness from the root to the branches is unobstructed and constant. Separated from the vine, the branch cannot live. No more, said Jesus, can you live apart from Me. The life you have received from Me can be preserved only by continual communion. Without Me you cannot overcome one sin, or resist one temptation. {DA 676.1}

"Abide in Me, and I in you." Abiding in Christ means a constant receiving of His Spirit, a life of unreserved surrender to His service. The channel of communication must be open continually between man and his God. As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character. {DA 676.2}

The root sends its nourishment through the branch to the outermost twig. So Christ communicates the current of spiritual strength to every believer. So long as the soul is united to Christ, there is no danger that it will wither or decay. {DA 676.3}

The life of the vine will be manifest in fragrant fruit on the branches. "He that abideth in Me," said Jesus, "and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." When we live by faith on the Son of God, the fruits of the Spirit will be seen in our lives; not one will be missing. {DA 676.4}

"My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away." While the graft is outwardly united with the vine, there may be no vital connection. Then there will be no

growth or fruitfulness. So there may be an apparent connection with Christ without a real union with Him by faith. A profession of religion places men in the church, but the character and conduct show whether they are in connection with Christ. If they bear no fruit, they are false branches. Their separation from Christ involves a ruin as complete as that represented by the dead branch. "If a man abide not in Me," said Christ, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." {DA 676.5}

"And every branch that beareth fruit, He purgeth [pruneth] it, that it may bring forth more fruit." From the chosen twelve who had followed Jesus, one as a withered branch was about to be taken away; the rest were to pass under the pruning knife of bitter trial. Jesus with solemn tenderness explained the purpose of the husbandman. The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage that draws away the life current from the fruit must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the harmful growth, that the fruit may be richer and more abundant. {DA 676.6}

"Herein is My Father glorified," said Jesus, "that ye bear much fruit." God desires to manifest through you the holiness, the benevolence, the compassion, of His own character. Yet the Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. "If ye abide in Me," He says, "and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is through the word that Christ abides in His followers. This is the same vital union that is represented by eating His flesh and drinking His blood. The words of Christ are spirit and life. Receiving them, you receive the life of the Vine. You live "by every word that proceedeth out of the mouth of God." Matthew 4:4. The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ, drawing nourishment from Christ, you bear fruit after the similitude of Christ. {DA 677.1}

In this last meeting with His disciples, the great desire which Christ expressed for them was that they might love one another as He had loved them. Again and again He spoke of this. "These things I command you," He said repeatedly, "that ye love one another." His very first injunction when alone with them in the upper chamber was, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. {DA 677.2}

This love is the evidence of their discipleship. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart. {DA 678.1}

This love, manifested in the church, will surely stir the wrath of Satan. Christ did not mark out for His disciples an easy path. "If the world hate you," He said, "ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word

that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." The gospel is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. But those who do this work are only following in their Master's steps. {DA 678.2}

As the world's Redeemer, Christ was constantly confronted with apparent failure. He, the messenger of mercy to our world, seemed to do little of the work He longed to do in uplifting and saving. Satanic influences were constantly working to oppose His way. But He would not be discouraged. Through the prophecy of Isaiah He declares, "I have labored in vain, I have spent My strength for nought, and in vain: yet surely My judgment is with the Lord, and My work with My God. . . . Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and My God shall be My strength." It is to Christ that the promise is given, "Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth; . . . thus saith the Lord: . . . I will preserve Thee, and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. . . . They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." Isaiah 49:4, 5, 7-10. {DA 678.3}

Upon this word Jesus rested, and He gave Satan no advantage. When the last steps of Christ's humiliation were to be taken, when the deepest sorrow was closing about His soul, He said to His disciples, "The prince of this world cometh, and hath nothing in Me." "The prince of this world is judged." Now shall he be cast out. John 14:30; 16:11; 12:31. With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, "It is finished," all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would then be sounded, and the name of Christ would be heralded from world to world throughout the universe. {DA 679.1}

Christ rejoiced that He could do more for His followers than they could ask or think. He spoke with assurance, knowing that an almighty decree had been given before the world was made. He knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the bloodstained banner would wave triumphantly over His followers. He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter. {DA 679.2}

"These things I have spoken unto you," He said, "that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Christ did not fail, neither was He discouraged, and His followers are to manifest a faith of the same enduring nature. They are to live as He lived, and work as He worked, because they depend on Him as the great Master Worker. Courage, energy, and perseverance they must possess. Though apparent impossibilities obstruct their way, by His grace they are to go forward. Instead of deploring difficulties, they are called upon to surmount them. They are to despair of nothing, and to hope for everything. With the golden chain of His matchless love Christ has bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs. They are to have power to resist evil, power that neither earth, nor death, nor hell can master, power that will enable them to overcome as Christ overcame. {DA 679.3}

Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in His church on earth. Thus in His people He is glorified. Through them the Sun of Righteousness will shine in undimmed luster to the world. Christ has given to His church ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. He has bestowed upon His people capabilities and blessings that they may represent His own sufficiency. The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon

His people in their purity and perfection, as the reward of His humiliation, and the supplement of His glory,—Christ, the great Center, from whom radiates all glory. {DA 680.1}

With strong, hopeful words the Saviour ended His instruction. Then He poured out the burden of His soul in prayer for His disciples. Lifting His eyes to heaven, He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." {DA 680.2}

Christ had finished the work that was given Him to do. He had glorified God on the earth. He had manifested the Father's name. He had gathered out those who were to continue His work among men. And He said, "I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; . . . I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." {DA 680.3}

Thus in the language of one who has divine authority, Christ gives His elect church into the Father's arms. As a consecrated high priest He intercedes for His people. As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge. For Him there waits the last battle with Satan, and He goes forth to meet it. {DA 680.4}

Acts of the Apostles, Chap. 4 & 5 - Pentecost

As the disciples returned from Olivet to Jerusalem, the people looked on them, expecting to see on their faces expressions of sorrow, confusion, and defeat; but they saw there gladness and triumph. The disciples did not now mourn over disappointed hopes. They had seen the risen Saviour, and the words of His parting promise echoed constantly in their ears. {AA 35.1}

In obedience to Christ's command, they waited in Jerusalem for the promise of the Father--the outpouring of the Spirit. They did not wait in idleness. The record says that they were "continually in the temple, praising and blessing God." Luke 24:53. They also met together to present their requests to the Father in the name of Jesus. They knew that they had a Representative in heaven, an Advocate at the throne of God. In solemn awe they bowed in prayer, repeating the assurance, "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." John 16:23, 24. Higher and still higher they extended the hand of faith, with the mighty argument, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Romans 8:34. {AA 35.2}

As the disciples waited for the fulfillment of the promise, they humbled their hearts in true repentance and confessed their unbelief. As they called to remembrance the words that Christ had spoken to them before His death they understood more fully their meaning. Truths which had passed from their memory were again brought to their minds, and these they repeated to one another. They reproached themselves for their misapprehension of the Saviour. Like a procession, scene after scene of His wonderful life passed before them. As they meditated upon His pure, holy life they felt that no toil would be too hard, no sacrifice too great, if only they could bear witness in their lives to the loveliness of Christ's character. Oh, if they could but have the past three years to live over, they thought, how differently they would act! If they could only see the Master again, how earnestly they would strive to show Him how deeply they loved Him, and how sincerely they sorrowed for having ever grieved Him by a word or an act of unbelief! But they were comforted by the thought that they were forgiven. And they determined that, so far as possible, they would atone for their unbelief by bravely confessing Him before the world. {AA 36.1}

The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this they realized what a privilege had been theirs in being permitted to associate so closely with Christ. Sadness filled their hearts as they thought of how many times they had grieved Him by their slowness of comprehension, their failure to understand the lessons that, for their good, He was trying to teach them. {AA 37.1}

These days of preparation were days of deep heart searching. The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls. They realized that the gospel was to be carried to the world, and they claimed the power that Christ had promised. {AA 37.2}

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. {AA 37.3}

"And when the Day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." {AA 37.4}

The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to His church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. And under the influence of the Spirit, words of penitence and confession mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All heaven bent low to behold and to adore the wisdom of matchless, incomprehensible love. Lost in wonder, the apostles exclaimed, "Herein is love." They grasped the imparted gift. And what followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day. {AA 38.1}

"It is expedient for you that I go away," Christ had said to His disciples; "for If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:7, 13. {AA 38.2}

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people. {AA 38.3}

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The Holy Spirit, assuming the form of tongues of fire, rested upon those assembled. This was an emblem of the gift then bestowed on the disciples, which enabled them to speak with fluency languages with which they had heretofore been unacquainted. The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work. {AA 39.1}

"There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." During the dispersion the Jews had been scattered to almost every part of the inhabited world, and in their exile they had learned to speak various languages. Many of these Jews were on this occasion in Jerusalem, attending the religious festivals then in progress. Every known tongue was represented by those assembled. This diversity of languages would have been a great hindrance to the proclamation of the gospel; God therefore in a miraculous manner supplied the deficiency of the apostles. The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring. This miraculous gift was a strong evidence to the world that their commission bore the signet of Heaven. From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language. {AA 39.2}

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born?" {AA 40.1}

The priests and rulers were greatly enraged at this wonderful manifestation, but they dared not give way to their malice, for fear of exposing themselves to the violence of the people. They had put the Nazarene to death; but here were His servants, unlettered men of Galilee, telling in all the languages then spoken, the story of His life and ministry. The priests, determined to account for the miraculous power of the disciples in some natural way, declared that they were drunken from

partaking largely of the new wine prepared for the feast. Some of the most ignorant of the people present seized upon this suggestion as the truth, but the more intelligent knew it to be false; and those who understood the different languages testified to the accuracy with which these languages were used by the disciples. {AA 40.2}

In answer to the accusation of the priests Peter showed that this demonstration was in direct fulfillment of the prophecy of Joel, wherein he foretold that such power would come upon men to fit them for a special work. "Ye men of Judea, and all ye that dwell at Jerusalem," he said, "be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy." {AA 41.1}

With clearness and power Peter bore witness of the death and resurrection of Christ: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him . . . ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it." {AA 41.2}

Peter did not refer to the teachings of Christ to prove his position, because he knew that the prejudice of his hearers was so great that his words on this subject would be of no effect. Instead, he spoke to them of David, who was regarded by the Jews as one of the patriarchs of their nation. "David speaketh concerning Him," he declared: "I foresaw the Lord always before My face, for He is on My right hand, that I should not be moved: therefore did My heart rejoice, and My tongue was glad; moreover also My flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. . . . {AA 41.3}

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." "He . . . spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." {AA 42.1}

The scene is one full of interest. Behold the people coming from all directions to hear the disciples witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are there, the dark scowl of malignity still on their faces, their hearts still filled with abiding hatred against Christ, their hands uncleansed from the blood shed when they crucified the world's Redeemer. They had thought to find the apostles cowed with fear under the strong hand of oppression and murder, but they find them lifted above all fear and filled with the Spirit, proclaiming with power the divinity of Jesus of Nazareth. They hear them declaring with boldness that the One so recently humiliated, derided, smitten by cruel hands, and crucified, is the Prince of life, now exalted to the right hand of God. {AA 42.2}

Some of those who listened to the apostles had taken an active part in the condemnation and death of Christ. Their voices had mingled with the rabble in calling for His crucifixion. When Jesus and Barabbas stood before them in the judgment hall and Pilate asked, "Whom will ye that I release unto you?" they had shouted, "Not this Man, but Barabbas!" Matthew 27:17; John 18:40. When Pilate delivered Christ to them, saying, "Take ye Him, and crucify Him: for I find no fault in Him;" "I am innocent of the blood of this just Person," they had cried, "His blood be on us, and on our children." John 19:6; Matthew 27:24, 25. {AA 42.3}

Now they heard the disciples declaring that it was the Son of God who had been crucified. Priests and rulers trembled. Conviction and anguish seized the people. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Among those who listened to the disciples were devout Jews, who were sincere in their belief. The power

that accompanied the words of the speaker convinced them that Jesus was indeed the Messiah. {AA 43.1}

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." {AA 43.2}

Peter urged home upon the convicted people the fact that they had rejected Christ because they had been deceived by priests and rulers; and that if they continued to look to these men for counsel, and waited for them to acknowledge Christ before they dared to do so, they would never accept Him. These powerful men, though making a profession of godliness, were ambitious for earthly riches and glory. They were not willing to come to Christ to receive light. {AA 43.3}

Under the influence of this heavenly illumination the scriptures that Christ had explained to the disciples stood out before them with the luster of perfect truth. The veil that had prevented them from seeing to the end of that which had been abolished, was now removed, and they comprehended with perfect clearness the object of Christ's mission and the nature of His kingdom. They could speak with power of the Saviour; and as they unfolded to their hearers the plan of salvation, many were convicted and convinced. The traditions and superstitions inculcated by the priests were swept away from their minds, and the teachings of the Saviour were accepted. {AA 44.1}

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." {AA 44.2}

The Jewish leaders had supposed that the work of Christ would end with His death; but, instead of this, they witnessed the marvelous scenes of the Day of Pentecost. They heard the disciples, endowed with a power and energy hitherto unknown, preaching Christ, their words confirmed by signs and wonders. In Jerusalem, the stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth as the Messiah. {AA 44.3}

The disciples were astonished and overjoyed at the greatness of the harvest of souls. They did not regard this wonderful ingathering as the result of their own efforts; they realized that they were entering into other men's labors. Ever since the fall of Adam, Christ had been committing to chosen servants the seed of His word, to be sown in human hearts. During His life on this earth He had sown the seed of truth and had watered it with His blood. The conversions that took place on the Day of Pentecost were the result of this sowing, the harvest of Christ's work, revealing the power of His teaching. {AA 44.4}

The arguments of the apostles alone, though clear and convincing, would not have removed the prejudice that had withstood so much evidence. But the Holy Spirit sent the arguments home to hearts with divine power. The words of the apostles were as sharp arrows of the Almighty, convicting men of their terrible guilt in rejecting and crucifying the Lord of glory. {AA 45.1}

Under the training of Christ the disciples had been led to feel their need of the Spirit. Under the Spirit's teaching they received the final qualification, and went forth to their lifework. No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," "of one heart and of one soul." Acts 2:46; 4:32. Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master, and men "took knowledge of them, that they had been with Jesus." Acts 4:13. {AA 45.2}

Pentecost brought them the heavenly illumination. The truths they could not understand while Christ was with them were now unfolded. With a faith and assurance that they had never before known, they accepted the teachings of the Sacred Word. No longer was it a matter of faith with them that Christ was the Son of God. They knew that, although clothed with humanity, He was indeed the Messiah, and they told their experience to the world with a confidence which carried with it the conviction that God was with them. {AA 45.3}

They could speak the name of Jesus with assurance; for was He not their Friend and Elder Brother? Brought into close communion with Christ, they sat with Him in heavenly places. With what burning language they clothed their ideas as they bore witness for Him! Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ. They were filled with an intense longing to carry forward the work He had begun. They realized the greatness of their debt to heaven and the responsibility of their work. Strengthened by the endowment of the Holy Spirit, they went forth filled with zeal to extend the triumphs of the cross. The Spirit animated them and spoke through them. The peace of Christ shone from their faces. They had consecrated their lives to Him for service, and their very features bore evidence to the surrender they had made. {AA 46.1}

Chap. 5 - The Gift of the Spirit

When Christ gave His disciples the promise of the Spirit, He was nearing the close of His earthly ministry. He was standing in the shadow of the cross, with a full realization of the load of guilt that was to rest upon Him as the Sin Bearer. Before offering Himself as the sacrificial victim, He instructed His disciples regarding a most essential and complete gift which He was to bestow upon His followers--the gift that would bring within their reach the boundless resources of His grace. "I will pray the Father," He said, "and He shall give 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." John 14:16, 17. The Saviour was pointing forward to the time when the Holy Spirit should come to do a mighty work as His representative. The evil that had been accumulating for centuries was to be resisted by the divine power of the Holy Spirit. {AA 47.1}

What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, "He that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord." Zechariah 12:8. Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom. {AA 48.1}

"With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:33. Under their labors were added to the church chosen men, who, receiving the word of truth, consecrated their lives to the work of giving to others the hope that filled their hearts with peace and joy. They could not be restrained or intimidated by threatenings. The Lord spoke through them, and as they went from place to place, the poor had the gospel preached to them, and miracles of divine grace were wrought. {AA 48.2}

So mightily can God work when men give themselves up to the control of His Spirit. {AA 49.1}

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

Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. As they witnessed for truth and righteousness they were repeatedly assailed by the enemy of all truth, who sought to rob them of their Christian experience. They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace, that they might reach higher and still higher toward perfection. Under the Holy Spirit's working even the weakest, by exercising faith in God, learned to improve their entrusted powers and to become sanctified, refined, and ennobled. As in humility they submitted to the molding influence of the Holy Spirit, they received of the fullness of the Godhead and were fashioned in the likeness of the divine. {AA 49.3}

The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. {AA 50.1}

Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give. {AA 50.2}

With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart. {AA 51.1}

It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love. {AA 51.2}

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. {AA 51.3}

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 52.1}

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be

brought to repentance and aroused to the importance of obeying the divine requirements. {AA 52.2}

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:14; 14:26. {AA 52.3}

The Spirit is given as a regenerating agency, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures. {AA 52.4}

Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (John 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein. {AA 52.5}

From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. {AA 53.1}

And today God is still using His church to make known His purpose in the earth. Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God's law is being exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth. In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ. And as they continue to let their light shine, as did those who were baptized with the Spirit on the Day of Pentecost, they receive more and still more of the Spirit's power. Thus the earth is to be lightened with the glory of God. {AA 53.2}

On the other hand, there are some who, instead of wisely improving present opportunities, are idly waiting for some special season of spiritual refreshing by which their ability to enlighten others will be greatly increased. They neglect present duties and privileges, and allow their light to burn dim, while they look forward to a time when, without any effort on their part, they will be made the recipients of special blessing, by which they will be transformed and fitted for service. {AA 54.1}

It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church. {AA 54.2}

But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of

the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain." In response, "the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down . . . the rain, the former rain, and the latter rain," Zechariah 10:1; Joel 2:23. {AA 55.1}

But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need. {AA 55.2}

Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness. {AA 55.3}

To the consecrated worker there is wonderful consolation in the knowledge that even Christ during His life on earth sought His Father daily for fresh supplies of needed grace; and from this communion with God He went forth to strengthen and bless others. Behold the Son of God bowed in prayer to His Father! Though He is the Son of God, He strengthens His faith by prayer, and by communion with heaven gathers to Himself power to resist evil and to minister to the needs of men. As the Elder Brother of our race He knows the necessities of those who, compassed with infirmity and living in a world of sin and temptation, still desire to serve Him. He knows that the messengers whom He sees fit to send are weak, erring men; but to all who give themselves wholly to His service He promises divine aid. His own example is an assurance that earnest, persevering supplication to God in faith--faith that leads to entire dependence upon God, and unreserved consecration to His work--will avail to bring to men the Holy Spirit's aid in the battle against sin. {AA 56.1}

Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest. Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be "laborers together with God." {AA 56.2}

Testimonies for the Church VIII, Section Five - The Essential Knowledge

"The light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6.

God In Nature

Before the entrance of sin not a cloud rested upon the minds of our first parents to obscure their perception of the character of God. They were perfectly conformed to the will of God. For a covering a beautiful light, the light of God, surrounded them. This clear and perfect light illuminated everything which they approached. {8T 255.1}

Nature was their lessonbook. In the Garden of Eden the existence of God was demonstrated, His attributes were revealed, in the objects of nature that surrounded them. Everything upon which their eyes rested spoke to them. The invisible things of God, "even His everlasting power and divinity," were clearly seen, being understood by the things that were made. {8T 255.2}

Results of Sin

But while it is true that in the beginning God could be discerned in nature, it does not follow that after the Fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence. But transgression brought a blight upon the earth and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they would have continued to learn of God through His works. But when they listened to the tempter and sinned against God, the light of the garments of heavenly innocence departed from them. Deprived of the heavenly light, they could no longer discern the character of God in the works of His hand. {8T 255.3}

And through man's disobedience a change was wrought in nature itself. Marred by the curse of sin, nature can bear but an imperfect testimony regarding the Creator. It cannot reveal His character in its perfection. {8T 256.1}

A Divine Teacher

We need a divine Teacher. In order that the world might not remain in darkness, in eternal spiritual night, God met us in Jesus Christ. Christ is "the true Light, which lighteth every man that cometh into the world." John 1:9. "The light of the knowledge of the glory of God" is revealed "in the face of Jesus Christ." 2 Corinthians 4:6. The light of Christ, illuminating our understanding, and shining upon the face of nature, enables us still to read the lesson of God's love in His created works. {8T 256.2}

Nature Testifies Of God

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth and filled it with life and gladness. Even in their blighted state all things reveal the handiwork of the great Master Artist. Though sin has marred the form and beauty of the things of nature, though on them may be seen traces of the work of the prince of the power of the air, yet they still speak of God. In the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but from the beauty of natural things, and from their

wonderful adaptation to our needs and our happiness, we may learn that God still loves us, that His mercy is yet manifested to the world.

"The heavens declare the glory of God;
And the firmament showeth His handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language,
Where their voice is not heard."

Psalm 19:1-3. {8T 256.3}

Man's Failure to Interpret Nature

Apart from Christ we are still incapable of interpreting rightly the language of nature. The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his efforts to read nature correctly. Of himself he cannot interpret nature without placing it above God. He is in a condition similar to that of the Athenians, who, amidst their altars dedicated to the worship of nature, had one inscribed: "To the unknown God." God was indeed unknown to them. He is unknown to all who, without the guidance of the divine Teacher, take up the study of nature. They will assuredly come to wrong conclusions. {8T 257.1}

In its human wisdom the world knows not God. Its wise men gather an imperfect knowledge of Him from His created works; but this knowledge, so far from giving them exalted conceptions of God, so far from elevating the mind and the soul, and bringing the whole being into conformity with His will, tends to make men idolaters. In their blindness they exalt nature and the laws of nature above nature's God. {8T 257.2}

God has permitted a flood of light to be poured upon the world in the discoveries of science and art; but when professedly scientific men reason upon these subjects from a merely human point of view, they are sure to err. The greatest minds, if not guided by the word of God, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and His works are beyond their comprehension; and because these cannot be explained by natural laws, Bible history is pronounced unreliable. {8T 257.3}

Those who question the reliability of the Scripture records have let go their anchor and are left to beat about upon the rocks of infidelity. When they find themselves incapable of measuring the Creator and His works by their own imperfect knowledge of science, they question the existence of God and attribute infinite power to nature. {8T 258.1}

In true science there can be nothing contrary to the teaching of the word of God, for both have the same Author. A correct understanding of both will always prove them to be in harmony. Truth, whether in nature or in revelation, is harmonious with itself in all its manifestations. But the mind not enlightened by God's Spirit will ever be in darkness in regard to His power. This is why human ideas in regard to science so often contradict the teaching of God's word. {8T 258.2}

The Work of Creation

The work of creation can never be explained by science. What science can explain the mystery of life? {8T 258.3}

The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; they came into existence by the breath of His mouth. {8T 258.4}

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

"By the word of the Lord were the heavens made;
And all the host of them by the breath of His mouth. . . .
He spake, and it was done;
He commanded, and it stood fast."

Psalm 33:6-9. {8T 259.1}

Laws of Nature

In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual and direct agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes, unconnected with the power of God. Vital power is attributed to matter, and nature is made a deity. It is supposed that matter is placed in certain relations and left to act from fixed laws with which God Himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and is then left to itself to obey these laws and perform the work originally commanded. {8T 259.2}

This is false science; there is nothing in the word of God to sustain it. God does not annul His laws, but He is continually working through them, using them as His instruments. They are not self-working. God is perpetually at work in nature. She is His servant, directed as He pleases. Nature in her work testifies of the intelligent presence and active agency of a being who moves in all His works according to His will. It is not by an original power inherent in nature that year by year the earth yields its bounties and continues its march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotation. {8T 259.3}

The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us teach the lesson that nothing is beneath the notice of the infinite God, nothing is too small for His attention. {8T 260.1}

The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every throb of the heart, is a continual evidence of the power of an ever-present God. {8T 260.2}

It is God that causes the sun to rise in the heavens. He opens the windows of heaven and gives rain. He causes the grass to grow upon the mountains. "He giveth snow like wool: He scattereth the hoarfrost like ashes." "When He uttereth His voice, there is a multitude of waters in the heavens; . . . He maketh lightnings with rain, and bringeth forth the wind out of His treasures." Psalm 147:16; Jeremiah 10:13. {8T 260.3}

The Lord is constantly employed in upholding and using as His servants the things that He has made. Said Christ: "My Father worketh hitherto, and I work." John 5:17. {8T 260.4}

Mysteries of Divine Power

Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked that we might answer them, but to call our attention to the deep mysteries of God and to teach us that our wisdom is limited; that in the surroundings of our daily

life there are many things beyond the comprehension of finite minds; that the judgment and purposes of God are past finding out. His wisdom is unsearchable. {8T 261.1}

Skeptics refuse to believe in God because with their finite minds they cannot comprehend the infinite power by which He reveals Himself to men. But God is to be acknowledged more from what He does not reveal of Himself than from that which is open to our limited comprehension. Both in divine revelation and in nature, God has given to men mysteries to command their faith. This must be so. We may be ever searching, ever inquiring, ever learning, and yet there is an infinity beyond.

"Who hath measured the waters in the hollow of His hand,
And meted out heaven with the span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?
Who hath directed the Spirit of Jehovah,
Or being His counselor hath taught Him? . . .
Behold, the nations are as a drop of a bucket,
And are accounted as the small dust of the balance:
Behold, He taketh up the isles as a very little thing.

"And Lebanon is not sufficient to burn,
Nor the beasts thereof sufficient for a burnt offering.
All the nations are as nothing before Him;
They are accounted by Him as less than nothing, and vanity.

"To whom then will ye liken God?
Or what likeness will ye compare unto Him? . . .
Have ye not known?
Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
It is He that sitteth above the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in. . . .
To whom then will ye liken Me,
That I should be equal to him?
Saith the Holy One.
Lift up your eyes on high,
And see who hath created these,
That bringeth out their host by number;
He calleth them all by name;
By the greatness of His might, and for that He is strong in
power,
Not one is lacking.

"Why sayest thou, O Jacob, and speakest, O Israel,
My way is hid from Jehovah,
And the justice due to me is passed away from my God?
Hast thou not known?
Hast thou not heard?

The everlasting God, Jehovah,
The Creator of the ends of the earth,
Fainteth not, neither is weary,
There is no searching of His understanding.
He giveth power to the faint;
And to him that hath no might He increaseth strength.
Even the youths shall faint and be weary,
And the young men shall utterly fall:
But they that wait for Jehovah shall renew their strength;
They shall mount up with wings as eagles;
They shall run, and not be weary;
They shall walk, and not faint."

Isaiah 40:12-31, A. R. V. {8T 261.2}

A Personal God

The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image. {8T 263.1}

Nature is not God

God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character; by them we may understand His love, His power, and His glory; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye and these things give us something of the idea of the designer; but the thing made is not the man. It is not the work, but the workman, that is counted worthy of honor. So, while nature is an expression of God's thought, it is not nature but the God of nature that is to be exalted.

"The gods that have not made the heavens and the earth,
These shall perish from the earth, and from under the heavens."

"The portion of Jacob is not like these;
For He is the former of all things."

"He hath made the earth by His power,
He hath established the world by His wisdom,
And by His understanding hath He stretched out the heavens."

Jeremiah 10:11, 16, 12, A.R.V.

"Seek Him that maketh the Pleiades and Orion,
And turneth the shadow of death into the morning,
And maketh the day dark with night;
That calleth for the waters of the sea,
And poureth them out upon the face of the earth
(Jehovah is His name)." Amos 5:8, A.R.V. {8T 263.2}

A Personal God Created Man

In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, breathing, intelligent being. All parts of the human organism were put in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the perceptions of the mind--all

began their work, and all were placed under law. Man became a living soul. Through Jesus Christ a personal God created man and endowed him with intelligence and power. {8T 264.1}

Our substance was not hid from Him when we were made in secret. His eyes saw our substance, yet being imperfect; and in His book all our members were written, when as yet there were none of them. {8T 264.2}

Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory. But man is not to exalt himself as God.

"Make a joyful noise unto Jehovah. . . .
Serve Jehovah with gladness:
Come before His presence with singing.

"Know ye that Jehovah, He is God:
It is He that hath made us, and we are His;
We are His people, and the sheep of His pasture.

"Enter into His gates with thanksgiving,
And into His courts with praise:
Give thanks unto Him, and bless His name."

"Exalt ye Jehovah our God,
And worship at His holy hill;
For Jehovah our God is holy."
Psalm 100:1-4; 99:9, A.R.V. {8T 264.3}

God Revealed in Christ

As a personal being, God has revealed Himself in His Son. Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a personal Saviour He came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Revelation 1:13. {8T 265.1}

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. No man has seen God at any time except as He is revealed through Christ. {8T 265.2}

"I and My Father are one," Christ declared. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." John 10:30; Matthew 11:27. {8T 265.3}

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. But not from the stars or the ocean or the cataract can we learn of the personality of God as it is revealed in Christ. {8T 265.4}

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God. {8T 265.5}

Had God desired to be represented as dwelling personally in the things of nature,--in the flower, the tree, the spire of grass,--would not Christ have spoken of this to His disciples when He was on the earth? But never in the teaching of Christ is God thus spoken of. Christ and the apostles taught clearly the truth of the existence of a personal God. {8T 265.6}

Christ revealed all of God that sinful human beings could bear without being destroyed. He is the divine Teacher, the Enlightener. Had God thought us in need of revelations other than those made through Christ and in His written word, He would have given them. {8T 266.1}

Christ's Revelation of God to the Disciples

Let us study the words that Christ spoke in the upper chamber on the night before His crucifixion. He was nearing His hour of trial, and He sought to comfort His disciples, who were to be so severely tempted and tried. {8T 266.2}

"Let not your heart be troubled," He said; "ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. . . . {8T 266.3}

"Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. . . . {8T 266.4}

"Lord, show us the Father," said Philip, "and it sufficeth us. 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? 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." John 14:1-10. {8T 266.5}

The disciples did not yet understand Christ's words concerning His relation to God. Much of His teaching was still dark to them. They had asked many questions that revealed their ignorance of God's relation to them and to their present and future interests. Christ desired them to have a clearer, more distinct knowledge of God. {8T 266.6}

"These things have I spoken unto you in parables," He said; "but the time cometh, when I shall no more speak unto you in parables, but I shall show you plainly of the Father." John 16:25, margin. {8T 267.1}

When on the Day of Pentecost the Holy Spirit was poured out upon the disciples, they understood the truths that Christ had spoken in parables. The teachings that had been mysteries to them were made clear. The understanding that came to them with the outpouring of the Spirit made them ashamed of their fanciful theories. Their suppositions and interpretations were foolishness when compared with the knowledge of heavenly things which they now received. They were led by the Spirit, and light shone into their once darkened understanding. {8T 267.2}

But the disciples had not yet received the complete fulfillment of Christ's promise. They received all the knowledge of God that they could bear, but the complete fulfillment of the promise that Christ would show them plainly of the Father was yet to come. Thus it is today. Our knowledge of God is partial and imperfect. When the conflict is ended and the Man Christ Jesus acknowledges before the Father His faithful workers, who, in a world of sin, have borne true witness for Him, they will understand clearly what now are mysteries to them. {8T 267.3}

Christ took with Him to the heavenly courts His glorified humanity. To those who receive Him, He gives power to become the sons of God, that at last God may receive them as His, to dwell with Him throughout eternity. If, during this life, they are loyal to God, they will at last "see His face; and His name shall be in their foreheads." Revelation 22:4. And what is the happiness of heaven but to see God? What greater joy could come to the sinner saved by the grace of Christ than to look upon the face of God and know Him as Father? {8T 267.4}

Testimony of Scripture

The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. {8T 268.1}

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5. {8T 268.2}

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son. {8T 268.3}

Jesus said to the Jews: "My Father worketh hitherto, and I work. . . . The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth." John 5:17-20. {8T 268.4}

Here again is brought to view the personality of the Father and the Son, showing the unity that exists between them. {8T 269.1}

This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples: {8T 269.2}

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:20-23. {8T 269.3}

Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one. {8T 269.4}

The relation between the Father and the Son, and the personality of both, are made plain in this scripture also:

"Thus speaketh Jehovah of hosts, saying,
Behold, the man whose name is the Branch:
And He shall grow up out of His place;
And He shall build the temple of Jehovah; . . .
And He shall bear the glory,
And shall sit and rule upon His throne;
And He shall be a priest upon His throne;
And the counsel of peace shall be between Them both."
Zechariah 6:12, 13, A. R. V. {8T 269.5}

"The Everlasting God"

In the word, God is spoken of as "the everlasting God." This name embraces past, present, and future. God is from everlasting to everlasting. He is the Eternal One.

"The eternal God is Thy dwelling place,
And underneath are the everlasting arms:
And He thrust out the enemy from before thee,
And said, Destroy.
And Israel dwelleth in safety,
The fountain of Jacob alone,

In a land of corn and wine;
Yea, His heavens drop down dew.
Happy art thou, O Israel:
Who is like unto thee,
A people saved by the Lord,
The shield of thy help,
And that is the sword of thy excellency."
Deuteronomy 33:27-29, R. V.

"Before the mountains were brought forth,
Or ever Thou hadst formed the earth and the world,
Even from everlasting to everlasting, Thou art God.
Thou turnest man to dust,
And sayest, Return, ye children of men.
For a thousand years in Thy sight
Are but as yesterday when it is past,
And as a watch in the night.
Thou carriest them away as with a flood;
They are as a sleep:
In the morning they are like grass which groweth up.
In the morning it flourisheth, and groweth up;
In the evening it is cut down, and withereth."
Psalm 90:2-6, A. R. V., margin.

"So teach us to number our days,
That we may apply our hearts unto wisdom."

"O satisfy us early with Thy mercy;
That we may rejoice and be glad all our days.

"Make us glad according to the days wherein Thou hast
afflicted us,
And the years wherein we have seen evil.
Let Thy work appear unto Thy servants,
And Thy glory unto their children.

And let the beauty of the Lord our God be upon us:
And establish Thou the work of our hands upon us;
Yea, the work of our hands establish Thou it."
Psalm 90:12, 14-17.

"The Lord reigneth, He is clothed with majesty;
The Lord is clothed with strength, wherewith He hath girded
Himself:
The world also is stablished, that it cannot be moved.
Thy throne is established of old:
Thou art from everlasting."
Psalm 93:1, 2.

His Loving-Kindness

"All His work is done in faithfulness.
He loveth righteousness and justice:
The earth is full of the loving-kindness of Jehovah."

"Blessed is the nation whose God is Jehovah,
The people whom He hath chosen for His own inheritance."

"Behold, the eye of Jehovah is upon them that fear Him,
Upon them that hope in His loving-kindness;
To deliver their soul from death,
And to keep them alive in famine.

"Our soul hath waited for Jehovah:
He is our help and our shield.
For our heart shall rejoice in Him,
Because we have trusted in His holy name."
Psalm 33:4, 5, 12, 18-21, A. R. V.

"I sought Jehovah, and He answered me,
And delivered me from all my fears.
They looked unto Him, and were radiant;
And their faces shall never be confounded.
This poor man cried, and Jehovah heard him,
And saved him out of all his troubles.

"The angel of Jehovah encampeth round about them that fear
Him,
And delivereth them.
O taste and see that Jehovah is good:
Blessed is the man that taketh refuge in Him.

"O fear Jehovah, ye His saints;
For there is no want to them that fear Him.
The young lions do lack, and suffer hunger;
But they that seek Jehovah shall not want any good thing."

"The righteous cried, and Jehovah heard,
And delivered them out of all their troubles.
Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit."
Psalm 34:4-10, 17, 18, A. R. V.

"The Lord redeemeth the soul of His servants:
And none of them that trust in Him shall be desolate."
Verse 22.

"Jehovah is merciful and gracious,
Slow to anger, and abundant in loving-kindness.

He will not always chide;
Neither will He keep His anger forever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.

"For as the heavens are high above the earth,
So great is His loving-kindness toward them that fear Him.
As far as the east is from the west,
So far hath He removed our transgressions from us.
Like as a father pitieth his children,
So Jehovah pitieth them that fear Him.
For He knoweth our frame;
He remembereth that we are dust.

"As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the loving-kindness of Jehovah is from everlasting to
everlasting upon them that fear Him,
And His righteousness unto children's children;
To such as keep His covenant,
And to those that remember His precepts to do them."

Psalm 103:8-18, A. R. V. {8T 270.1}

His Providential Care

Our God has heaven and earth at His command, and He knows just what we need. We can see only a little way before us; "but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best. {8T 272.1}

Not even a sparrow falls to the ground without the Father's notice. Satan's hatred against God leads him to delight in destroying even the dumb creatures. It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. But He does not forget even the sparrows. "Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:31.

"Bless Jehovah, O my soul.
O Jehovah my God, Thou art very great;
Thou art clothed with honor and majesty:
Who coverest Thyself with light as with a garment;
Who stretchest out the heavens like a curtain;
Who layeth the beams of His chambers in the waters;
Who maketh the clouds His chariot;
Who walketh upon the wings of the wind;
Who maketh winds His messengers;
Flames of fire His ministers;

"Who laid the foundations of the earth,
That it should not be moved forever.
Thou coveredst it with the deep as with a vesture;

The waters stood above the mountains.
At Thy rebuke they fled;
At the voice of Thy thunder they hasted away
(The mountains rose, the valleys sank down)
Unto the place which Thou hadst founded for them.
Thou hast set a bound that they may not pass over;
That they turn not again to cover the earth.

"He sendeth forth springs into the valleys;
They run among the mountains;
They give drink to every beast of the field;
The wild asses quench their thirst.
By them the birds of the heavens have their habitation;
They sing among the branches.
He watereth the mountains from His chambers:
The earth is filled with the fruit of Thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man;
"That He may bring forth food out of the earth,
And wine that maketh glad the heart of man,
And oil to make his face to shine
And bread that strengtheneth man's heart.
The trees of Jehovah are filled with moisture,
The cedars of Lebanon, which He hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high mountains are for the wild goats;
The rocks are a refuge for the conies.

"He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
And seek their food from God.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.

"O Jehovah, how manifold are Thy works!
In wisdom hast Thou made them all:
The earth is full of Thy riches.
Yonder is the sea, great and wide,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships;
There is leviathan, whom Thou hast formed to play therein.
These wait all for Thee,
That Thou mayest give them their food in due season.

Thou givest unto them, they gather;
Thou openest Thy hand,
They are satisfied with good.
Thou hidest Thy face,
They are troubled;
Thou takest away their breath,
They die,
And return to their dust.
Thou sendest forth Thy Spirit,
They are created;
And Thou renewest the face of the ground.

"Let the glory of Jehovah endure forever;
Let Jehovah rejoice in His works:
Who looketh on the earth, and it trembleth;
He toucheth the mountains, and they smoke.
I will sing unto Jehovah as long as I live:
I will sing praise to my God while I have any being.
Let my meditation be sweet unto Him:
I will rejoice in Jehovah." Psalm 104:1-34, A. R. V.

"Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Who by His strength setteth fast the mountains,
Being girded about with might:
Who stilleth the roaring of the seas, . . .
And the tumult of the peoples. . . .
Thou makest the outgoings of the morning and evening to
rejoice. . . .
Thou crownest the year with Thy goodness;
And Thy paths drop fatness."
Psalm 65:5-11, A. R. V.

"Jehovah upholdeth all that fall,
And raiseth up all those that are bowed down.
The eyes of all wait for Thee;
And Thou givest them their food in due season.
Thou openest Thy hand,
And satisfiest the desire of every living thing."
Psalm 145:14-16, A. R. V. {8T 273.1}

His Long-Suffering Mercy

No earthly parent ever pleaded so earnestly with an erring child as He who made us pleads with the transgressor. No human, loving interest ever followed the impenitent with invitations so tender:

"Thou hast not called upon Me, O Jacob; but
Thou hast been weary of Me, O Israel." Isaiah 43:22.

"O My people, what have I done unto thee?
And wherein have I wearied thee?" Micah 6:3.

"When Israel was a child, then I loved him,
And called My son out of Egypt." Hosea 11:1.

"Jehovah's portion is His people;
Jacob is the lot of His inheritance.
"He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, He cared for him,
He kept him as the apple of His eye.
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad His wings, He took them,
He bare them on His pinions."
Deuteronomy 32:9-11, A. R. V.

"They kept not the covenant of God,
And refused to walk in His law." Psalm 78:10.

"The more the prophets called them, the more they went
from them. . . .
Yet I taught Ephraim to walk;
I took them on My arms;
But they knew not that I healed them.
I drew them with cords of a man, with bands of
love. . . .
My people are bent on backsliding from Me:
Though they call them to Him that is on high,
None at all will exalt Him." Hosea 11:2-7, A. R. V.

"But He, being full of compassion, forgave their iniquity,
And destroyed them not:
Yea, many a time turned He His anger away,
And did not stir up all His wrath.
For He remembered that they were but flesh;
A wind that passeth away, and cometh not again."
Psalm 78:38, 39. {8T 275.1}

Though He "delivered His strength into captivity, and His glory into the enemy's hand," yet He said, "My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." Psalm 78:61; 89:33. {8T 276.1}

"Is Ephraim My dear son? is he a pleasant [Authorized Version] child? for as often as I speak against him, I do earnestly remember him still: therefore My heart yearneth for him." Jeremiah 31:20, A. R. V.

"How shall I give thee up, Ephraim?
How shall I cast thee off, Israel?
How shall I make thee as Admah?
How shall I set thee as Zeboiim?
My heart is turned within Me,

My compassions are kindled together.
I will not execute the fierceness of Mine anger,
I will not return to destroy Ephraim:
For I am God, and not man;
The Holy One in the midst of thee;
And I will not come in wrath." Hosea 11:8, 9, A. R. V.

"O Israel, return unto Jehovah thy God;
For thou hast fallen by thine iniquity.
Take with you words,
And return unto Jehovah: say unto Him,
Take away all iniquity, and accept that which is
good. . . .
Assyria shall not save us;
We will not ride upon horses;
Neither will we say any more to the work of our hands,
Ye are our gods;
For in Thee the fatherless findeth mercy."
Hosea 14:1-3, A. R. V.

"They shall walk after Jehovah. . . .
The children shall come trembling from the west.
They shall come trembling as a bird out of Egypt,
And as a dove out of the land of Assyria;
And I will make them to dwell in their houses, saith
Jehovah." Hosea 11:10, 11, A. R. V.

"I will heal their backsliding, I will love them freely;
For Mine anger is turned away from him.
I will be as the dew unto Israel;
He shall blossom as the lily,
And cast forth his roots as Lebanon.
His branches shall spread,
And his beauty shall be as the olive tree,
And his smell as Lebanon.
They that dwell under his shadow shall return;
They shall revive as the grain,
And blossom as the vine. . . .
Ephraim shall say, What have I to do any more with
idols?
I have answered, and will regard him:
I am like a green fir tree;
From Me is thy fruit found.
"Who is wise, that he may understand these things?
Prudent, that he may know them?
For the ways of Jehovah are right,
And the just shall walk in them." Hosea 14:4-9, A. R. V.

"Who is a God like unto Thee, that pardoneth iniquity,
and passeth over the transgression

Of the remnant of His heritage?
He retaineth not His anger forever,
Because He delighteth in loving-kindness.
He will again have compassion upon us;
He will tread our iniquities underfoot;
And Thou wilt cast all their sins into the depths of the
sea." Micah 7:18, 19, A. R. V. {8T 276.2}

"Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." "My people shall be satisfied with My goodness, saith Jehovah." Jeremiah 31:3, A.R.V., 11, 13, A.V., 14, A.R.V.

"Sing, O daughter of Zion;
Shout, O Israel;
Be glad and rejoice with all the heart,
O daughter of Jerusalem.
Jehovah hath taken away thy judgments,
He hath cast out thine enemy:
The King of Israel, even Jehovah, is in the midst of thee;
Thou shalt not fear evil any more.
In that day it shall be said to Jerusalem, Fear thou not;
O Zion, let not thy hands be slack.
Jehovah thy God is in the midst of thee,
A Mighty One who will save;
He will rejoice over thee with joy;
He will rest in His love;
He will joy over thee with singing."
Zephaniah 3:14-17, A. R. V.

"This God is our God for ever and ever:
He will be our guide even unto death." Psalm 48:14. {8T 278.1}

A False and a True Knowledge of God Speculative Theories

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion. {8T 279.1}

Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid. Those human beings who seek to intrude into the secrets of the Most High show their ignorance of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust and plead with God to teach them His ways. {8T 279.2}

We are as ignorant of God as little children, but as little children we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the word He has spoken: "Be still, and know that I am God." Psalm 46:10.

"Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea." Job 11:7-9.

"Where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx or the sapphire.
The gold and the crystal cannot equal it,
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding? . . .
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And He knoweth the place thereof.

"For He looketh to the ends of the earth,
And seeth under the whole heaven. . . .
When He made a decree for the rain,
And a way for the lightning of the thunder:
Then did He see it, and declare it;
He prepared it, yea, and searched it out.
And unto man He said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding." Job 28:12-28. {8T 279.3}

Neither by searching the recesses of the earth nor in vain endeavors to penetrate the mysteries of God's being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will. {8T 280.1}

The Greatness of Our God

From the representations given by the Holy Spirit to His prophets, let us learn the greatness of our God. The prophet Isaiah writes: {8T 281.1}

"In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple. Above Him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto

another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of His glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. {8T 281.2}

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts. {8T 281.3}

"Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin expiated." Isaiah 6:1-7, A. R. V., margin.

"There is none like unto Thee, O Jehovah;
Thou art great,
And Thy name is great in might.
Who should not fear Thee, O King of the nations?"
Jeremiah 10:6, 7, A. R. V.

"O Jehovah, Thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou searchest out 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 Jehovah, 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." Psalm 139:1-6, A. R. V.

"Great is our Lord, and of great power:
His understanding is infinite." Psalm 147:5. {8T 281.4}

"He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." Daniel 2:22. {8T 282.1}

"Known unto God are all His works from the beginning of the world." "Who hath known the mind of the Lord? or who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory forever." Acts 15:18; Romans 11:34-36. {8T 282.2}

"Unto the King eternal, incorruptible, invisible," "who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see," --to Him "be honor and power eternal." 1 Timothy 1:17, margin; 6:16, A. R. V.

"He stretcheth out the north over the empty place,
And hangeth the earth upon nothing.
He bindeth up the waters in His thick clouds;
And the cloud is not rent under them. . . .
He hath compassed the waters with bounds,
Until the day and night come to an end." Job 26:7-10.

"The pillars of heaven tremble
And are astonished at His rebuke.
He stilleth the sea with His power. . . .
By His Spirit the heavens are beauty;

His hand hath pierced the gliding serpent.
Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?"
Job 26:11-14, A. R. V., margin.

"The Lord hath His way in the whirlwind and in the storm,
And the clouds are the dust of His feet." Nahum 1:3.
"Who is like unto the Lord our God, who dwelleth on high,
Who humbleth Himself to behold the things that are in
heaven, and in the earth!" Psalm 113:5, 6.

"Great is Jehovah, and greatly to be praised;
And His greatness is unsearchable.
One generation shall laud Thy works to another,
And shall declare Thy mighty acts.
Of the glorious majesty of Thine honor,
And of Thy wondrous works, will I meditate.
And men shall speak of the might of Thy terrible acts;
And I will declare Thy greatness.
They shall utter the memory of Thy great goodness,
And shall sing of Thy righteousness. . . .

"All Thy works shall give thanks unto Thee, O Jehovah;
And Thy saints shall bless Thee.
They shall speak of the glory of Thy kingdom,
And talk of Thy power;
To make known to the sons of men His mighty acts,
And the glory of the majesty of His kingdom.
Thy kingdom is an everlasting kingdom,
And Thy dominion endureth throughout all generations. . . .

"My mouth shall speak the praise of Jehovah;
And let all flesh bless His holy name for ever and ever."
Psalm 145:3-21, A. R. V. {8T 282.3}

Warnings Against Presumption

As we learn more and more of what God is, and of what we ourselves are in His sight, we shall fear and tremble before Him. {8T 283.1}

Let men of today take warning from the fate of those who in ancient times presumed to make free with that which God had declared sacred. When the Israelites ventured to open the ark on its return from the land of the Philistines, their irreverent daring was signally punished. "He smote of the men of Beth-shemesh, because they had looked into the ark of Jehovah, He smote of the people seventy men, and fifty thousand men; and the people mourned, because Jehovah had smitten the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before Jehovah, this holy God?" 1 Samuel 6:19, 20, A. R. V. {8T 283.2}

Again, consider the judgment that fell upon Uzzah. As in David's reign, the ark was being carried to Jerusalem, Uzzah put forth his hand to keep it steady. For presuming to touch the symbol of God's presence, he was smitten with instant death. {8T 284.1}

At the burning bush, when Moses, not recognizing God's presence, turned aside to behold the wonderful sight, the command was given: {8T 284.2}

"Draw not nigh hither: 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." Exodus 3:5, 6. {8T 284.3}

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art Thou for us, or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Joshua 5:13-15. {8T 284.4}

In the sanctuary and the temple, that were the earthly symbols of God's dwelling place, one apartment was sacred to His presence. The veil inwrought with cherubim at its entrance was not to be lifted by any hand save one. To lift that veil and intrude unbidden into the sacred mystery of the most holy place was death. For above the mercy seat and the bowed, worshiping angels dwelt the glory of the Holiest, glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight. Throughout the courts of the temple every sound was hushed. No priests ministered at the altars. The hosts of worshipers, bowed in silent awe, sent up their petitions for God's mercy. {8T 284.5}

"These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." 1 Corinthians 10:11, A. R. V.

"The Lord is in His holy temple:

Let all the earth keep silence before Him." Habakkuk 2:20.

"Jehovah reigneth; let the peoples tremble:

He sitteth above the cherubim; let the earth be moved.

Jehovah is great in Zion;

And He is high above all the peoples.

Let them praise Thy great and terrible name:

Holy is He." Psalm 99:1-3, A. R. V.

"The Lord's throne is in heaven:

His eyes behold, His eyelids try, the children of men."

"From the height of His sanctuary" "He hath looked down."

Psalm 11:4; 102:19.

"From the place of His habitation He looketh forth

Upon all the inhabitants of the earth,

He that fashioneth the hearts of them all,

That considereth all their works."

"Let all the earth fear Jehovah:

Let all the inhabitants of the world stand in awe of Him."

Psalm 33:14, 15, 8, A. R. V. {8T 285.1}

Man cannot by searching find out God. Let none seek with presumptuous hand to lift the veil that conceals His glory. "Unsearchable are His judgments, and His ways past finding out!" Romans 11:33. It is a proof of His mercy that there is the hiding of His power; for to lift the veil that conceals

the divine presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. Only that which He sees fit to reveal can we comprehend of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM. {8T 285.2}

Christ's Revelation of God

All that man needs to know or can know of God has been revealed in the life and character of His Son. {8T 286.1}

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. {8T 286.2}

Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth--in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin. {8T 286.3}

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. {8T 286.4}

"The Word was made flesh, and dwelt among us, . . . full of grace and truth." Verse 14. {8T 286.5}

"Unto the men whom Thou gavest Me out of the world," He said, "I manifested Thy name," "that the love wherewith Thou hast loved Me may be in them." John 17:6, A. R. V., 26. {8T 286.6}

"Love your enemies," He bade them; "bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;" "for He is kind unto the unthankful and to the evil." "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Be ye therefore merciful, as your Father also is merciful." Matthew 5:44, 45; Luke 6:35, 36. {8T 286.7}

The Glory of the Cross

The revelation of God's love to men centers in the cross. Its full significance tongue cannot utter; pen cannot portray; the mind of man cannot comprehend. Looking upon the cross of Calvary we can only say: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. {8T 287.1}

Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach. {8T 287.2}

"Who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:6-8, R. V., margin. {8T 287.3}

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God." "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." Romans 8:34; Hebrews 7:25. {8T 287.4}

"We have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin." Hebrews 4:15, A. R. V. {8T 287.5}

Here are infinite wisdom, infinite love, infinite justice, infinite mercy--"the depth of the riches both of the wisdom and knowledge of God." Romans 11:33. {8T 287.6}

It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailling flow of Jehovah's goodness. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that one Gift. The sun and moon were made by Him;

there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only-begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship.

The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. His transgression opened the floodgates of woe upon our race. {8T 288.1}

After the entrance of sin the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit. {8T 288.2}

Of Christ it is written: "In Him was life; and the life was the light of men." John 1:4. He is the Fountain of life. Obedience to Him is the life-giving power that gladdens the soul. {8T 288.3}

Christ declares: "I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "As the living Father hath sent Me, 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." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." John 6:35, 57-63; Revelation 2:7. {8T 288.4}

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John 3:1. {8T 289.1}

The Knowledge that Works Transformation

The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine. {8T 289.2}

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory." 2 Corinthians 3:18, A. R. V. {8T 289.3}

Of His own life the Saviour said: "I have kept My Father's commandments." "The Father hath not left Me alone; for I do always those things that please Him." John 15:10; 8:29. As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived. {8T 289.4}

"For this cause," Paul says, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19. {8T 289.5}

Danger in Speculative Knowledge

False science is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories, seduced many of them from their loyalty. {8T 290.1}

Having lost his place in heaven, Satan presented his temptations to our first parents. Adam and Eve yielded to the enemy, and by their disobedience humanity was estranged from God, and the earth was separated from heaven. {8T 290.2}

If Adam and Eve had never touched the forbidden tree, the Lord would have imparted to them knowledge, knowledge upon which rested no curse of sin, knowledge that would have brought them everlasting joy. All that they gained by their disobedience was an acquaintance with sin and its results. {8T 290.3}

Last-Day Deceptions

The field into which Satan led our first parents is the same to which he is leading men today. He is flooding the world with pleasing fables. By every device at his command he seeks to prevent men from obtaining that knowledge of God which is salvation. {8T 290.4}

We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true, and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After a while the two are seen to be widely separated. {8T 290.5}

Pantheistic Theories

Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonor to His greatness and majesty. {8T 291.1}

Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart and give license to inclination. Separation from God is the result of accepting them. {8T 291.2}

Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature. This power the spiritualistic theories concerning God make of no effect. If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him. {8T 291.3}

These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction. They may regard virtue as better than vice; but God being removed from His position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. Man has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, we know not to what depths one may sink. {8T 291.4}

Those who continue to hold these spiritualistic theories will surely spoil their Christian experience, sever their connection with God, and lose eternal life. {8T 292.1}

The sophistries regarding God and nature that are flooding the world with skepticism are the inspiration of the fallen foe, who is himself a Bible student, who knows the truth that it is essential for the people to receive, and whose study it is to divert minds from the great truths given to prepare them for what is coming upon the world. {8T 292.2}

I have seen the results of these fanciful views of God, in apostasy, spiritualism, and free-lovism. The free love tendency of these teachings was so concealed that at first it was difficult to make

plain its real character. Until the Lord presented it to me, I knew not what to call it, but I was instructed to call it unholy spiritual love. {8T 292.3}

Fanaticism After 1844

After the passing of the time in 1844, we had fanaticism of every kind to meet. Testimonies of reproof were given me to bear to some holding spiritualistic theories. {8T 292.4}

There were those who were active in disseminating false ideas in regard to God. Light was given me that these men were making the truth of no effect by their false teachings. I was instructed that they were misleading souls by presenting speculative theories regarding God. {8T 292.5}

I went to the place where they were and opened before them the nature of their work. The Lord gave me strength to lay plainly before them their danger. Among other views they held that those who were once sanctified could not sin. Their false teaching was working great harm to themselves and to others. They were gaining a spiritualistic power over those who could not see the evil of these beautifully clothed theories. The doctrine that all were holy had led to the belief that the affections of the sanctified would never lead astray. The result of this belief was the fulfillment of the evil desires of hearts that, though professedly sanctified, were far from purity of thought and life. {8T 293.1}

Ungodly teaching is followed by sinful practice. It is the seducing bait of the father of lies, and results in the impenitence of self-satisfied impurity. {8T 293.2}

This is only one of the instances in which I was called upon to rebuke those who were presenting the doctrine of an impersonal God pervading all nature, and similar errors. {8T 293.3}

Past Experiences to be Repeated

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. {8T 293.4}

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly--these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error. {8T 293.5}

Satanic agencies are clothing false theories in an attractive garb, even as Satan in the Garden of Eden concealed his identity from our first parents by speaking through the serpent. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain word of God to pleasing fables. {8T 294.1}

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. {8T 294.2}

I say to all: Be on your guard; for as an angel of light Satan is walking in every assembly of Christian workers, and in every church, trying to win the members to his side. I am bidden to give to the people of God the warning: "Be not deceived; God is not mocked." Galatians 6:7. {8T 294.3}

Beware of a Sensational Religion

At this time we need in the cause of God spiritually minded men, men who are firm in principle and who have a clear understanding of the truth. {8T 294.4}

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practice the truth,

men who understand and obey the charge given to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:2-5. {8T 295.1}

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion. God has not laid upon anyone the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your lifework be marred by them. {8T 295.2}

A Warning Against False Teaching

A warning against false teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers are to be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say," he continues, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." Colossians 2:2-10. {8T 295.3}

I am instructed to say to our people: Let us follow Christ. Do not forget that He is to be our pattern in all things. We may safely discard those ideas that are not found in His teaching. I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in this respect. I call upon them to be sound in the faith, able to give to everyone who asks a reason of the hope that is in them. {8T 296.1}

Diverting Minds from Present Duty

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science. {8T 296.2}

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jeremiah 6:16. {8T 296.3}

Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. {8T 297.1}

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock. {8T 297.2}

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: "Other foundation can no man lay than that is laid"? 1 Corinthians 3:11. {8T 297.3}

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. {8T 297.4}

Selected Messages I, Chap. 24 - The Alpha and the Omega

[DURING THE SUMMER OF 1904, AT A CRITICAL POINT IN THE CRISIS OVER THE PROMULGATION BY DR. J. H. KELLOGG OF PANTHEISTIC THEORIES, AND AT A TIME WHEN HE WAS ADVOCATING UNSOUND POLICIES RELATING TO THE MANAGEMENT OF OUR MEDICAL WORK, ELLEN G. WHITE SOUNDED A NUMBER OF WARNINGS, WHICH WERE ASSEMBLED AND "PUBLISHED FOR THE AUTHOR" IN A SIXTY-PAGE PAMPHLET, SPECIAL TESTIMONIES, SERIES B, NO. 2, ENTITLED "TESTIMONIES FOR THE CHURCH CONTAINING LETTERS TO PHYSICIANS AND MINISTERS GIVING MESSAGES OF WARNING AND WORDS OF COUNSEL AND ADMONITION REGARDING OUR PRESENT SITUATION." IN TWO OF THESE COMMUNICATIONS SHE REFERS TO "THE ALPHA AND THE OMEGA." FOLLOWING ARE THE TWO STATEMENTS IN THEIR ENTIRETY AS TAKEN FROM THE PAMPHLET. FURTHER COUNSELS MAKING REFERENCE TO PANTHEISM MAY BE FOUND IN TESTIMONIES, VOLUME 8, PAGES 255-318 AND THE MINISTRY OF HEALING, PAGES 427-438. FOR THE BACKGROUND OF THE EXPERIENCE WITH PANTHEISM, SEE A. G. DANIELLS' THE ABIDING GIFT OF PROPHECY, PAGES 330-342, AND L. H. CHRISTIAN'S THE FRUITAGE OF SPIRITUAL GIFTS, PAGES 277-296.--COMPILERS.] {1SM 193.1}

Teach the Word

Washington, D.C.

July 24, 1904

To Our Leading Physicians:

Dear Fellow Workers: I am awakened at eleven o'clock. The representations passing before me are so vivid that I cannot sleep. The word of the Lord has come to me that there is a decided work to be done in warning our medical missionaries against the dangers and perils that surround them. {1SM 193.2}

The Lord calls upon those connected with our sanitariums to reach a higher standard. No lie is of the truth. If we follow cunningly devised fables, we unite with the enemy's forces against God and Christ. God calls upon those who have been wearing a yoke of human manufacture to break this yoke, and no longer be the bond servants of men. {1SM 194.1}

The battle is on. Satan and his angels are working with all deceivableness of unrighteousness. They are untiring in their efforts to draw souls away from the truth, away from righteousness, to spread ruin throughout the universe. They work with marvelous industry to furnish a multitude of deceptions to take souls captive. Their efforts are unceasing. The enemy is ever seeking to lead souls into infidelity and skepticism. He would do away with God, and with Christ, who was made flesh and dwelt among us to teach us that in obedience to God's will we may be victorious over sin. {1SM 194.2}

Assailed by Every Form of Evil

Every form of evil is waiting for an opportunity to assail us. Flattery, bribes, inducements, promises of wonderful exaltation, will be most assiduously employed. {1SM 194.3}

What are God's servants doing to raise the barrier of a "Thus saith the Lord" against this evil? The enemy's agents are working unceasingly to prevail against the truth. Where are the faithful guardians of the Lord's flocks? Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded? Where are the medical missionaries? Are they co-workers with Christ, wearing His yoke, or are they wearing a yoke of human manufacture? {1SM 194.4}

Satan and his angels are making every effort to obtain control of minds, that men may be swayed by falsehood and pleasing fables. Are our physicians lifting the danger signal? Are the men who

have been placed in prominent positions in our sanitariums lifting the danger signal? Or are many of the watchmen asleep, while mischievous tongues and acute minds, sharpened by long practice in evading the truth, are continually at work to bring in confusion, and to carry out plans instigated by the enemy? {1SM 194.5}

Please read Paul's exhortation to the Colossians. He speaks of his earnest desire that the hearts of the believers might be "knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge" (Colossians 2:2, 3). "And this I say," he declares, "lest any man should beguile you with enticing words. . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:4-9). {1SM 195.1}

Will the men in our institutions keep silent, allowing insidious fallacies to be promulgated to the ruin of souls? The sentiments of the enemy are being scattered everywhere. Seeds of discord, of unbelief, of infidelity, are being sown broadcast. Shall our medical missionaries raise no barrier against this evil? Is it not time that we asked ourselves, Shall we allow the adversary to lead us to give up the work of proclaiming the truth? Shall we allow him to keep us from being channels through which the blessings of the gospel, as a current of life, shall flow to the world? Let every man now arouse, and work as he has opportunity. Let him speak words in season and out of season, and look to Christ for encouragement and strength in well-doing. {1SM 195.2}

Dangers Continually Increasing

The dangers coming upon us are continually increasing. It is high time that we put on the whole armor of God, and work earnestly to keep Satan from gaining any further advantage. Angels of God, that excel in strength, are waiting for us to call them to our aid, that our faith may not be eclipsed by the fierceness of the conflict. Renewed energy is now needed. Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven. {1SM 195.3}

At this time the Laodicean message is to be given, to arouse a slumbering church. Let the thought of the shortness of time stimulate you to earnest, untiring effort. Remember that Satan has come down with great power, to work with all deceivableness of unrighteousness in them that perish. {1SM 196.1}

For years our physicians have been trained to think that they must not give expression to sentiments that differ from those of their chief. [REFERENCE IS HERE MADE TO DR. J. H. KELLOGG, FOR MANY YEARS THE MEDICAL SUPERINTENDENT OF THE BATTLE CREEK SANITARIUM.--COMPILERS.] O that they had broken the yoke! O that they had called sin by its right name! Then they would not be regarded in the heavenly courts as men who, though bearing weighty responsibilities, have failed of speaking the truth in reproof of that which has been in disobedience to God's Word. {1SM 196.2}

Physicians, have you been doing the Master's business in listening to fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith, and holding your peace? God says, "Neither will I be with you any more, unless you awake, and vindicate your Redeemer." {1SM 196.3}

Sophistries That Undermine the Pillars

My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emmanuel. I

have been instructed to warn our people; for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith. {1SM 196.4}

Sometimes our physicians talk for hours, when they are weary and perplexed, and in no fit condition to talk. Medical missionaries should refuse to hold long night sessions of conversation. These night talks have been times when Satan with his seductive influence has stolen away from one and then another the faith once delivered to the saints. Brilliant, sparkling ideas often flash from a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent's words. They cannot listen to charming philosophical speculations, and at the same time keep the word of the living God clearly in mind. {1SM 197.1}

Our physicians have lost a great deal out of their lives because they have seen wrong transactions and heard wrong words spoken, and seen wrong principles followed, and have not spoken in reproof, for fear that they would be repulsed. {1SM 197.2}

I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand as free men in Christ. Nothing but a determined effort will break the spell that is upon them. {1SM 197.3}

The Alpha Now Seen

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature. {1SM 197.4}

We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. "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: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word" (John 17:1-6). {1SM 197.5}

Christians to Manifest Godliness

The righteousness of God is absolute. This righteousness characterizes all His works, all His laws. As God is, so must His people be. The life of Christ is to be revealed in the lives of His followers. In all His public and private acts, in every word and deed, practical godliness was seen, and this godliness is to be seen in the lives of His disciples. {1SM 198.1}

Those who heed the light given them will bring the virtues of the character of Christ into the daily life. Christ did no sin, because there was no sin in Him. God has shown me that the lives of believers are to reveal practical righteousness. {1SM 198.2}

Has not God spoken in His Word concerning the solemn events which must shortly take place? As you read these things, do you believe what He says? Or have you, through listening to specious philosophy, given up your faith in God? Can any power avert the punishment that must come upon you unless you humble your hearts before God and confess your sins? How is it, my brethren in the medical missionary work? Does not the living God speak to you from His Word concerning the events that are taking place in fulfillment of that Word? Soon the last great reckoning with man will take place. Have your lives been such that you can then be weighed in the balances of the sanctuary, and not be found wanting? Or has your faith been molded and restricted until it has become unbelief? Has your obedience to men become rebellion against God? "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5).--Special Testimonies, Series B, No. 2, pp. 12-17. {1SM 198.3}

Beware

Washington, D.C.

August 7, 1904

My Dear Brother:

I am given a message to bear to you and the rest of our physicians who are connected with the Medical Missionary Association. Separate from the influence exerted by the book Living Temple; [A 568-PAGE BOOK ISSUED IN 1903 BY DR. J. H. KELLOGG IN WHICH PANTHEISTIC PHILOSOPHIES WERE PROMULGATED.--COMPILERS.] for it contains specious sentiments. There are in it sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories. {1SM 199.1}

The thought of the errors contained in this book has given me great distress, and the experience that I have passed through in connection with the matter has nearly cost me my life. {1SM 199.2}

It will be said that Living Temple has been revised. But the Lord has shown me that the writer has not changed, and that there can be no unity between him and the ministers of the gospel while he continues to cherish his present sentiments. I am bidden to lift my voice in warning to our people, saying, "Be not deceived; God is not mocked" (Galatians 6:7). {1SM 199.3}

You have had access to Testimonies for the Church, volumes 7 and 8. In these Testimonies the danger signal is raised. But the light so clear and plain to minds that have not been influenced by deceptive theories, has not been discerned by some. While the misleading theories of this book are entertained by our physicians, there cannot be union between them and the ministers who are bearing the gospel message. There should be no union until there is a change. {1SM 199.4}

When medical missionaries make their practice and example harmonize with the name they bear, when they feel their need of uniting firmly with the ministers of the gospel, then there can be harmonious action. But we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test. {1SM 199.5}

Alpha Presented in "Living Temple"

I am instructed to speak plainly. "Meet it," is the word spoken to me. "Meet it firmly, and without delay." But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book Living Temple there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given. {1SM 200.1}

Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end.--Special Testimonies, Series B, No. 2, pp. 49, 50. {1SM 200.2}

Chap. 25 - The Foundation of Our Faith

[THIS ARTICLE APPEARED IN SPECIAL TESTIMONIES, SERIES B, NO. 2, PAGES 51-59, PUBLISHED IN 1904.]

The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine. {1SM 201.1}

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to

us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God. {1SM 201.2}

I have been instructed by the heavenly messenger that some of the reasoning in the book Living Temple is unsound, and that this reasoning would lead astray the minds of those who are not thoroughly established on the foundation principles of present truth. It introduces that which is nought but speculation in regard to the personality of God and where His presence is. No one on this earth has a right to speculate on this question. The more fanciful theories are discussed, the less men will know of God and of the truth that sanctifies the soul. {1SM 201.3}

One and another come to me, asking me to explain the positions taken in Living Temple. I reply, "They are unexplainable." The sentiments expressed do not give a true knowledge of God. All through the book are passages of Scripture. These scriptures are brought in in such a way that error is made to appear as truth. Erroneous theories are presented in so pleasing a way that unless care is taken, many will be misled. {1SM 202.1}

We need not the mysticism that is in this book. Those who entertain these sophistries will soon find themselves in a position where the enemy can talk with them, and lead them away from God. It is represented to me that the writer of this book is on a false track. He has lost sight of the distinguishing truths for this time. He knows not whither his steps are tending. The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error. {1SM 202.2}

A View of Approaching Danger

About the time that Living Temple was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith. A copy of Living Temple was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it. {1SM 202.3}

In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: "It contains the very sentiments that Sister White has been teaching." This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true. {1SM 203.1}

Finally my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in Living Temple in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied. {1SM 203.2}

I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments

that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail. {1SM 203.3}

Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. {1SM 203.4}

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers--the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action." {1SM 204.1}

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {1SM 204.2}

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? {1SM 205.1}

I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met. {1SM 205.2}

An Iceberg! "Meet It"

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the

deck. The passengers were violently shaken by the force of the collisions, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. {1SM 205.3}

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!". {1SM 206.1}

That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us. {1SM 206.2}

I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained. {1SM 206.3}

The Firm Foundation of Our Faith

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, [OLDER BRETHREN AMONG THE PIONEERS ARE HERE THUS REMINISCENTLY REFERRED TO. "FATHER PIERCE" WAS STEPHEN PIERCE, WHO SERVED IN MINISTERIAL AND ADMINISTRATIVE WORK IN THE EARLY DAYS. "FATHER ANDREWS" WAS EDWARD ANDREWS, THE FATHER OF J. N. ANDREWS.--COMPILERS.] Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. {1SM 206.4}

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given. {1SM 207.1}

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, [SEE NOTE ON PAGE 206.] who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God. {1SM 207.2}

What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith--the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work

that would remove some of the pillars of our faith, I have something to say? I must obey the command, "Meet it!" . . . {1SM 207.3}

I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled. {1SM 208.1}

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. {1SM 208.2}