



Will
you
Receive Him?

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Author R.A. Underwood

**“HAVE YE RECEIVED THE HOLY GHOST
SINCE YE BELIEVED?”**

R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

IF not, why not? God's word is a living, *present* truth to every one who believes. That there are aggressive and progressive steps in the Christian life, no one with the open Bible before him can deny, even if his own experience has not verified this truth. How often we have heard the statement, “I desire a deeper work of grace in my soul.” Thousands have longed for more power, to be kept from sin, and to rescue men and women from death. It is good that we have such a desire; but will God create the desire and not supply the demand? — To do so is not like our Father, who, the promise is, “shall supply *all* your need according to his riches in glory by Christ Jesus.”

We hear much at the present time about the baptism of the Holy Spirit. That we have reached the time when the “latter rain,” “the refreshing,” “the outpouring of the Spirit,” “the baptism of the Holy Ghost,” should be experienced by the people of God, is a plainly revealed truth of the Bible.

In all ages when God has had a specific work to be done in the earth, a counterfeit has been introduced, by which many have been deceived. Now that God is about to bestow upon his waiting, trusting people the greatest of all spiritual blessings, we are in danger of

being led to accept the spurious. In view of this, every child of God should, with humility of soul, *study* the Word with earnest prayer for light upon this subject.

We must understand and accept the *conditions* upon which God has promised the baptism of the Spirit. If we do not, we may be led to accept the false. Before entering upon the study of this most important subject, I will quote the following from the pen of Mrs. E. G. White, on pages 126 and 127 of "Gospel Workers:"—

The Lord often works where we least expect him; he surprises us by revealing his power through instruments of his own choice, while he passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits,—because it is truth.

No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, "I have set before thee an open door, and no man can shut it." Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time. . . .

The spirit in which you come to the investigation of the Scriptures will determine the character of the assistant at your side. Angels from the world of light will be with those who, in humility of heart, seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, *Satan is beside you*, and he will set the plain statements of God's word in a perverted light.

These extracts need no comment. Reader, pause and lift your heart to God in earnest prayer to be kept by his power from those things that invite Satan to stand by your side, and that you may receive only truth and light.

THE BAPTISM OF THE HOLY SPIRIT.

R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

THE conditions upon which God has promised to baptize his people with the Holy Spirit and with power are overlooked by many who expect this wonderful blessing. They wait, and wonder why it does not come, in some cases accepting the counterfeit. We are asked to receive the Holy Spirit, but the way is not clear to many how this blessing is to come. Before we can *receive* the Holy Ghost, we must *know that he is*. We cannot receive him for *what* he is, unless we know something about *who* he is, and *what* he is. We must also feel the *need* of him, and make the necessary *preparation* on our part, in order to receive him.

Many overlook the work that must first be done for us before the Lord can *trust* us with the power that comes with the baptism of the Holy Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8. The disciples were commanded to wait for the promise, and to tarry in the city of Jerusalem, until they should be "endued with power from on high."

Those days of waiting and tarrying were not days of idle expectancy. No, no! they were days of earnest work, self-examination, *consecration*, and a coming into the *unity* of the Spirit, so that when the day of Pentecost had come, the disciples were *all* of "*one accord*." This is one of the conditions of receiving the Spirit. See 2 Chron. 5:13, 14.

PROGRESSIVE WORK.

The divine order of the progressive work for the child of God is: (1) Justification, or the new birth; (2) consecration; (3) sanctification. There is much confusion in the minds of many concerning these terms and their meaning. By some they are supposed to mean about the same thing. In this they are mistaken. I can only briefly notice each point, but hope to make clear the distinctive work of grace embraced in each step.

The first step, the new birth, is the beginning of the new life. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This is received by confession and faith. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This, then, is the first step in the onward march of the child of God, but we must not stop simply with being born. "As new-born babes, desire the



sincere milk of the word, that ye may grow thereby."

No one can advance far in the "new and living way, which he [Christ] hath consecrated for us" (Heb. 10:20), unless he takes the second step, which is to *consecrate himself* fully to God. This is essential; yea, it is the point upon which all progress in the spiritual life and power turns. Without consecration, the new-born child dies, and is a Christian only in name.

Consecration is *our* part of the work, and means much more than many suppose. "For Moses had said, *Consecrate yourselves* to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Ex. 32:29.

This means that we are to devote, set apart, dedicate, *all* our powers to the service of God. That leaves no room for a person to have "his own way," or to choose his own work, or where he shall go. The consecrated person has turned that over to God, and God has al-



ready "*consecrated the way*" for him. The *will* is on the altar of consecration. This is the secret that opens joy, peace, and the fruits of the Spirit to the child of God. Through consecration we are enabled to be so surrendered to God and to one another that the *unity* and *oneness* born of heaven are ours.

"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 17:22, 23. Those who have not done this, or who are unwilling to do it, need not expect the baptism of the Holy Spirit. The consecrated man has given up his will, his life, his honor, his glory, his time, his *all*, to seek the glory of God only. Such a one can *believe* for the baptism of the Holy Spirit. Says Christ, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

Some are praying for the baptism of the Holy Spirit who know nothing of what it means to be consecrated, or to be sanctified by the truth. Those who simply have been justified, and know nothing of consecration, cannot exercise intelligent faith in praying for the baptism of the Spirit. Let us begin at the right

place, and we shall not be deceived nor disappointed.

SANCTIFICATION.

It is our part to do the consecrating, and it is God's part to do the sanctifying. God cannot sanctify a person who is not consecrated. Should the Lord baptize an unconsecrated person with the Holy Spirit and with power, it would be simply confirming that soul in sin and death.

In every successive step of sanctification, which is a *life-work of cleansing us from all sin, known and unknown* by us, the Lord will bring us to a *test* of our consecration. When Christ brings his word to us by whom he will, revealing some unknown sin, the consecrated soul will say, I have given up *my way* to walk in your *living, consecrated way*, and I accept the light. And thus he will walk out into new revelations of truth. "If we walk in the light [that means to accept every ray of light God sends], 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.*" 1 John 1:7.

Thus the work of sanctification is carried on by God for every one who will consecrate himself to God. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

WILL YOU RECEIVE HIM?

R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

MANY who are looking for, and desiring, the baptism of the Holy Spirit are in the position occupied by the Jews who were looking for the first advent of Christ. "He came unto his own, and his own received him not."

Why did they not receive him? — *Their ideas* of the coming of the Messiah were so different from the true manifestation of the Son of God that they "knew him not" (Acts 13:27); therefore they "received him not." It is true that they were without excuse, because they had the Scriptures that were very plain as to the *way* Christ would come, and these they read every Sabbath day. But they put their own interpretation upon these Scriptures, so when Christ came in a way different from what they expected him, they would not receive him. Christ says of the Holy Spirit, "If I depart, I *will send him* unto you." "Receive ye the Holy Ghost."

Should the Holy Spirit come to you *as he is*, — the representative of Christ, the prime minister of God's kingdom of grace, the "third person of the Godhead," — would you know him? If you do not know him, how can you receive him? He *has come; he is by your side*, asking you to *receive* him; but how can you, while you do not know him?

A short time ago I attended a general meeting, and a dear brother, whom I had not seen for several years, met me at the station. He stood on the platform, not six feet from where I stepped from the train. He was *looking* for me. I knew him, and stepped close to his side, and looked right in his face, to see if he would recognize me. But no; he was looking for some one who would appear different from what I did. Finally I called him by name, and asked him of his welfare. "This is not Elder Underwood!" he exclaimed. I said, "Yes."

He continued, "I was looking for a different man."

When he *knew me*, he *received* me most heartily. He saw me, he might have heard of me and seen my work, but *he could not receive* me until he *knew* I was the man he was looking for. And until he had evidence that I was the one he desired to meet, he paid no attention to me, no matter how near I was to him, nor how long I waited to be received.

DO YOU KNOW HIM?

We may be affected by the influence of the Spirit, and yet not know him *as he is*, and hence not receive him. When we enter upon the field of inquiry concerning the Spirit, that we *may know him* so that we *may receive him*, we tread upon hallowed ground; yet with humility we may follow on to know what the Spirit has revealed concerning himself and the wonderful plan of salvation.

THE WORK OF THE SPIRIT.

The office and work of the Spirit is a subject of all-absorbing interest. A study now on this topic will aid us in learning, later on, *what* he is, as well as *who* he is.

First, he reproves and convinces of sin. "When he is come, he will reprove [margin, "convince"] the world of sin." John 16:8.

Secondly, the Spirit makes the change in conversion. We read concerning Saul: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and *shalt be turned into another man.*" 1 Sam. 10:6. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. . . . And such were some of you: but ye are washed; but ye are sanctified, but ye are justified *in the name* of the Lord Jesus, and *by the Spirit* of our God." 1 Cor. 6:9-11.

Thirdly, the Spirit makes intercession for the saints. "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the *Spirit himself maketh intercession* for us with groanings which can not be uttered." Rom. 8:26, R. V.

Fourthly, the Spirit seals the saints for an endless life of glory. "In whom [Christ] also after that ye believed, ye were *sealed with that Holy Spirit of promise.*" "Grieve not the Holy Spirit of God, *whereby ye are sealed* unto the day of redemption." Eph. 1:13; 4:30.

Fifthly, the Spirit receives the light from Christ, and gives it to the world, through

prophets or otherwise. Christ says: "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." John. 16 : 14, 15. "He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3 : 13. "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." 1 Tim. 4 : 1. "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." Mark 13 : 11. While "eye hath not seen, nor ear heard," of the things that God hath prepared for those that love him, yet "God hath revealed them unto us by his Spirit. . . . Now we have received, . . . the Spirit which is of God; *that we might know the things that are freely given to us of God.*" 1 Cor. 2 : 9-12.

Sixthly, the prophet of God is simply the visible mouthpiece (Ex. 4 : 15, 16), through whom the Holy Ghost speaks. "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.*" 2 Peter 1 : 21. The sweet psalmist of Israel said, "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23 : 2. Again, we read,

“This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas,” etc. Acts 1:16. “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,” etc. Acts 28:25.

Seventhly, the Spirit does not speak of himself, but he glorifies Christ. “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.” John 16:13, 14.

Eighthly, the Spirit delivers the saints and directs their work. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” Zech. 4:6. The case of Philip and the eunuch illustrates this. “The Spirit said unto Philip, Go near, and join thyself to this chariot.” And when his work was done for the eunuch, “the Spirit of the Lord caught away Philip.” Acts 8:29-39. Again: “As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and



Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia," etc. Acts 13:2-4. Being sent by the Holy Spirit, they would be under his direction; hence we read: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden by the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go into Bithynia: but *the Spirit suffered them not.*" Acts 16:6, 7.



Ninthly, the Spirit raised Christ from the dead. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18; see also Rom. 8:11.

What shall we say more? I can do no better, in closing, than to quote the following from the pen of Mrs. E. G. White, in the REVIEW AND HERALD of Oct. 26 and Nov. 30, 1897:—

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 Holy Spirit ever abides with him who is seeking for perfection of Christian character. The Holy Spirit furnishes the pure motive, the living, active principle, that sustains striving, wrestling, believing souls in every emergency and under every temptation. The Holy Spirit sustains the believer amid the world's hatred, amid the unfriendliness of relatives, amid disappointment, amid the realization of imperfection, and amid the mistakes of life.

Why should we not know the Holy Spirit, and receive him in his fulness? Who can not see that the Holy Ghost is the prime minister of Christ's kingdom of grace in the work of the salvation of a lost world?

THE HOLY SPIRIT A PERSON.

R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

Is THE work that has been noticed in these articles done by an influence?—There is an influence and a power, it is true; but we should not make the mistake of believing in an influence simply, when we so much need *the One who carries the influence and power*. The Holy Spirit is Christ's personal representative in the field; and he is charged with the work of meeting Satan, and defeating this personal enemy of God and his government.

It seems strange to me, now, that I ever believed that the Holy Spirit was *only* an influence, in view of the work he does. But we want the truth because it is truth, and we

reject error because it is error, regardless of any views we may formerly have held, or any difficulty we may have had, or may now have, when we view the Holy Spirit as a person. Light is sown for the righteous.

Satan's scheme is to destroy all faith in the personality of the Godhead,—the Father, Son, and Holy Ghost,—also in his own personality; and when this is done, he would have men deify the state, and set that up as a personal god, to be worshiped and obeyed.

Dr. Adler, as quoted in *Harper's Weekly* of Nov. 27, 1897, voiced a growing sentiment when he said that "men are gradually passing from the belief in a personal God," and that "religion based on that belief is losing its vitality." He further said: "*In the state let us find the personal deity which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred; and when we have done so, the state will have taken the place of the personification. Let the state be that personification.*" Satan knows that he can control the state, and use it to oppress the servants of God, as he always has done. Let us beware lest Satan shall lead us to take the *first* step in destroying our faith in the personality of this person of the Godhead,—the Holy Ghost.

FORMER DIFFICULTIES.

It was once hard for me to see how a spirit could be a person; but when I saw "that God is a spirit" (John 4: 24), and that he is no

less a person; when I saw that the last Adam (Christ) "was made a quickening spirit" (1 Cor. 15 : 45), and that he is a person; when I saw that the angels are "spirits" (Heb. 1 : 7, 14), and even that the fallen angels, called "devils," are said to be "unclean spirits" (Luke 8 : 26, 29; Acts 19 : 15, 16); and knowing that all these are persons, I could understand better how the Holy Spirit can be a person.

Another question perplexed me; namely, If the Holy Spirit is a person, how can he be omnipresent? While we "see through a glass, darkly," and should always bear in mind that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know," and that we know nothing at all only as God has revealed it to us by his Spirit, yet let us look at the other spirit for a moment, and we may see something that will help us to understand this question. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, *the spirit* that now worketh in the children of disobedience." Eph. 2 : 2. Here the prince of the power of the air, in other places called the "prince of this world," or Satan, is called the *spirit* (singular number) "that now worketh in the children of disobedience."

That Satan is the spirit referred to in this scripture, and that *he is omnipresent*, working for the destruction of the human family, is plain from this and many other scriptures. See Zech. 3 : 1, 2; 1 Peter 5 : 8. If, then, Satan, who was Lucifer, a shining seraph, "who, next to Christ, had been most honored of God,

and who stood highest in power and glory among the inhabitants of heaven" ("Great Controversy," page 493), is a person, and yet omnipresent, I can see that Christ would clothe his *personal representative*, the Holy Ghost, who now stands next to Christ, with at least no less power than Satan has.

But how is Satan omnipresent? Can he be personally everywhere?—No and yes. He can be, and *is, everywhere present* in this world by his representatives,—the fallen angels, who "kept not their first estate," and who have given themselves up to carry out Satan's plans, and execute his work against Christ and his loyal subjects. "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. . . . And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12 : 7-9.

That this warfare is still going on, and will continue to the end of this world, is clear from verse 17 of this same chapter. Christ has put into the field, as his personal representative, the Holy Ghost, who is in charge of all the forces of God's kingdom to overthrow Satan and his angels; and the Holy Ghost is the *only one* to whom is delegated this authority from God. "The prince of the power of evil can be held in check *only* by the power of God *in the third person of the Godhead*, the Holy Spirit."—"Special Testimony," No. 10, page 37. God and Christ have placed all the angels

and the power of the throne of omnipotence under him, to overthrow the rebellion against God's government.

The prophet Ezekiel had a wonderful view of the workings of God's throne. "The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. *The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones.*"—*"Testimony," No. 33, page 280.* Hence we see that the Holy Spirit, the third person of the Godhead, has at his disposal "myriads," or "an innumerable company," of holy angels, who go, at his command, to the rescue and to the aid of every child of God. "Whithersoever *the Spirit* was to go, they went." Eze. 1: 20.

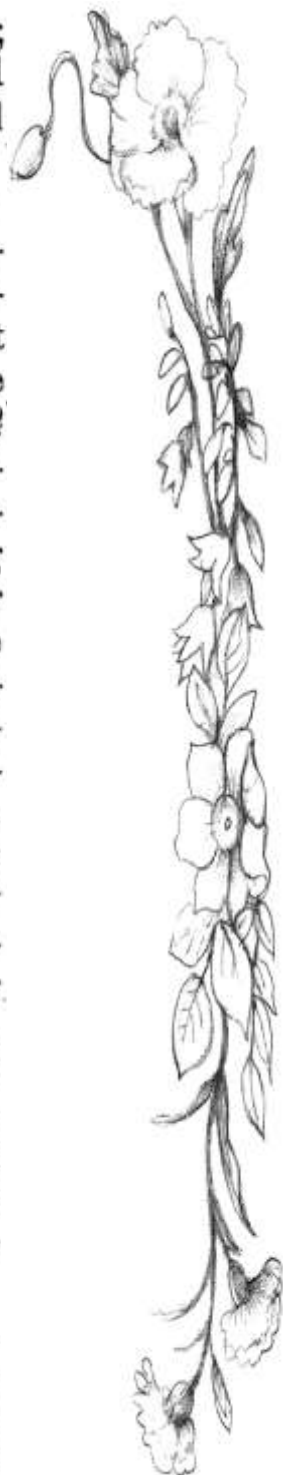
In my former difficulties there was one more point to be settled; and when that was made clear, I saw, as I had never seen before, the wonderful workings of God's kingdom. It was this: Is it a settled principle, laid down in the Bible, that when one in authority and power delegates to another a work, with power to execute the same, and the work is accomplished by the one entrusted with it, the work is accredited to the one directing and del-



egating such power?—Yes; this is a principle recognized by God, and accepted by all civilized nations.

Let us look at this principle. Christ was *delegated* with authority by the Father to *represent* the Father. Hence Christ says: “He that hath seen me hath seen the Father.” Why?—Because he was the authorized representative of the Father in creating and redeeming the world. Christ acted under the authority received from the Father; and the work committed to the Son, and accomplished by the Son, is accredited to the Father. See John 1:10;—Heb. 1:1–3; John 5:26, 30; 6:57. The Holy Ghost being Christ’s representative, and Christ being the Father’s representative, the Holy Ghost represents both the Son and the Father; and the work done by the Holy Spirit is accredited to those whom he represents, for he is their agent.

Again: the Holy Spirit being in charge of all the holy angels, *whatever is done by them* under the authority of



the Holy Spirit, is accredited to the work of the Holy Spirit.

And this should be so; for the authority comes from the one

directing the work: therefore whatever the angels of God do by the command of the Holy Spirit, and acting as his representative, *the Spirit is the one that does the work.* It is *through these* angels that the Holy Spirit does his work and manifests the power of God.

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power.” 2 Thess. 1:7, margin.

The following extracts from the pen of Mrs. E. G. White are comprehensive, covering the whole field: “By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth.”—REVIEW AND HERALD, *July 20, 1897.*

“All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels.”

“All the blessings from God to man are through the ministration of holy angels.”—

“*Spirit of Prophecy*,” Vol. II, pages 67, 68.

“Are they not all ministering spirits?”



THE HOLY GHOST AND HIS WORK.

R. A. UNDERWOOD.

(Mesopotamia, Ohio.)

THE sentence quoted from the Testimonies in our last article—“All the blessings from God to man are through the ministration of holy angels”—is a wonderful statement. At first thought, we can hardly grasp this truth; but upon careful *study*, we find that the Bible teaches this wonderful truth.

As we review the work of the Holy Spirit, we shall see that *all* the work done by the Spirit *is done by the angels, under the direction of the Holy Spirit*, the angels simply being the agents of the Holy Ghost, carrying out the plans and purposes which the Spirit has received from Christ.

The Spirit accomplishes the change in a man when he is converted. John 16:8; 1 Sam. 10:6; 1 Cor. 6:9-11. Notice that this is done *through* the angels: “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And 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. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Be-

hold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . And the angel of the Lord stood by." Zech. 3:1-5. Again: "Woe is me! for I am undone; because I am a man of unclean lips. . . . 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." Isa. 6:5-7. Commenting upon this text in "Testimony for the Church," No. 33, page 278, the writer says: "But a seraph came to him [Isaiah], *to fit him* for his great mission."

The Spirit makes intercession for the saints. See Rom. 8:26. This is done through the angels: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God *out of the angel's hand.*" Rev. 8:3, 4.

A comment by Mrs. E. G. White on this text is as follows:—

Let the individual Christians, the families, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in his church militant here below. The angels who offer the smoke of the fragrant incense are ministering for the praying saints. Then let the evening prayers

in every family rise steadily to heaven in the sunset hour, while these divine ministers are *speaking before God, in our behalf*, of the merits of the blood of a crucified and risen Saviour. The blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only begotten Son of God, that is of value for us, enabling us to draw nigh unto God; his blood alone that taketh away the sin of the world. Morning and evening the heavenly universe beholds every household that prays; and *the angel with the incense, representing the blood of the atonement, finds access to God.*—“*Week of Prayer Readings,*” Dec. 23, 1897, page 5.

The Spirit seals the saints. Eph. 1:13; 4:30. The Spirit does this also *through* the angels. “And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till *we have sealed* the servants of God in their foreheads.” Rev. 7:2, 3; see Eze. 9:3–5.

The Spirit receives the light from Christ, and gives it to his people, through prophets or otherwise. John 16:14, 15; Rev. 2:29; 2 Peter 2:1–21; etc. Notice again the one through whom this light comes to the church: “I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.” “*I Jesus have sent mine angel to testify unto you these things in the churches.*” Rev. 22:8, 16.

The Spirit directs the work of the saints, and

delivers them from evil. See Zech. 4:6; Acts 8:29, 39; 13:2-4; 16:6, 7. Here, again, we see that this work is done by the angels: "The angel of the Lord encampeth round about them that fear him, and *delivereth them.*" Ps. 34:7. "He shall give his angels *charge over thee, to keep thee* in all thy ways." Ps. 91:11; see Dan. 6:22; Acts 12:11; etc.

So we might continue to show that the work done by the Spirit is always done *by* and *through* the angels of God. We are much like the servant of Elisha: we can see the visible forces that come against us, but we can not see the spiritual. Should we ask our Master the same questions he asked his master, the reply would come: "Fear not: for *they* [the angels of God] that *be with us* are more than they [the angels of Satan] that *be with them.*" When the Lord had opened the eyes of the servant of the prophet, in answer to the prayer of Elisha, *he saw* the mountains *full* of the angels of God "round about Elisha." 2 Kings 6:15-17; Ps. 68:17. Would to God that our eyes might be opened, that *we* might see the *two great spiritual forces* at work in this world.

All the world is destined to be marshaled under one or the other of these spirits; and unless we know, by a living experience, the ministrations of the Spirit of God, we shall be captured by the opposite spirit.

In a recent Testimony these words occur:—

There are two parties in this world. The angels of heaven co-operate with every unselfish worker; but the angels of Satan will confuse judgment, by using elements that put stumbling-blocks in the way of those whom God would bring to an understanding of the truth. Let the heavenly messengers empty themselves of the golden oil into the golden tubes that flow into the golden bowls. Every church needs this golden oil; for their lamps are going out. If ever the anointed ones that stand by the Lord of the whole earth were needed, *they are needed now.*

“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.”

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Mat 10:8



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