HOLY SPIRIT

COLLECTED PERIODICAL ARTICLES

E. J. WAGGONER

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Summertime clouds and rainfall in North Texas
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About the "Fragments" Series

THE *Fragments* series is composed of 12 books of articles, gathered from the various Periodicals which E. J. Waggoner contributed to during his lifetime. There is a separate and parallel series devoted to the writings of Waggoner's companion in the gospel, A. T. Jones.

In order to bring some cohesion to these articles, the books are topical: that is, articles are organized according to their topic, and there is a separate book for each topic, as follows:

- 1. Grace Greater Than Sin [The Gospel]
- 2. Healing and Temperance
- 3. Life, Death, and Spiritualism [Non-Immortality]
- 4. Money and Work
- 5. Religious Liberty
- 6. The Bible
- 7. The Church
- 8. The Holy Spirit
- 9. The Law and the Sabbath
- 10. The Name [Character] of God
- 11. The Prophetic Word
- 12. Thoughts on Education

Most often, the articles within each volume are grouped by the year of publication, or if one year had few articles, sometimes the group includes a range of years. In other cases, the articles are grouped by topic. In still other cases, there was sometimes a miniseries that continued through a few periodical issues, and those were grouped accordingly.

While trying to make this as complete a collection as possible, at times I have not included some smaller articles that carried only local news or material that would not be relevant to our time. Even at that, the amount of included material is quite vast.

In most cases, I have left out articles that already appear in other books. For example, often Waggoner would write articles, and then later publish them as a book. Since these books are available separately on our website, I did not see the need to duplicate this material.

Also, some articles crossed over many topics. For example, an article on the Sabbath could fit into the "Law and Sabbath" book, but it might also cover "Religious Liberty," "The Gospel," and even "The Prophetic Word." I tried to fit these kinds of articles into the book that most matched its topic, or where there were a series of articles to which it belonged. Occasionally an article is included in more than one volume.

Due to the great amount of material that came from the pen of Waggoner, I've also added a few more volumes for his writings:

- All About Jesus, volume 1 & 2
- Paul and the Early Church
- Christ Our Life
- Gleanings from the Psalms
- Leaves from the Tree of Life
- Reflections on Proverbs
- The Call of Abraham
- The Law and the Gospel
- The Lord's Prayer
- The Miracles of Jesus
- Questions and Answers on the Bible
- Gospel Lessons in the Old Testament (Waggoner & Jones)

There are also two companion volumes, one each from Jones and Waggoner, on the topic of the Papacy:

- The Light Shines in Darkness (Jones)
- The Great Falling Away (Waggoner)

What these books demonstrate is that E. J. Waggoner produced a lot of precious material, much of which was never organized or reprinted after his death. Jesus taught us to...

John 6

¹² Gather the fragments that remain, that nothing be lost.

¹³ Therefore they gathered them together, and filled *twelve baskets with the fragments.*



Since much depends on how we receive and appreciate the light that God gives through His chosen messengers, I felt a burden to put these forgotten treasures into an orderly and easily accessible format. May the Spirit that gave them, bless you as you read His words!

Frank Zimmerman practicaprophetica.com

"If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in."

Ellen White, Ministry of Healing, p. 116

About This Volume

THIS volume, the eighth in the collection of "Fragments," is devoted to articles dealing with the Holy Spirit, the representative of Christ upon this Earth, and the conveyer of the grace of God to man, and through man.

Selected Messages, vol. 1, p. 234:

Galatians 3

²⁴ The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them.

The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The power of the Holy Spirit was poured out upon the early Church especially on the day of Pentecost. Because those men and women had accepted the messages of Jesus Christ, the Holy Spirit was enabled to add His power to their words and acts, in miracles, in holy arguments for the truth, and in convicting power upon the hearers of the gospel message. This was the "early rain."

The "latter rain," another outpouring of the Holy Spirit, is to be given near the close of the gospel work in this world, to gather out the righteous from Babylon, and to ripen the good seed for the harvest. The latter rain is given in two phases, just as it was in the time of the early Church: one phase is a teaching ministry, educating and instructing those who are to go forth to the world with the message; and the other phase is the worldwide spread of the message.

The messages of Waggoner and Jones represented mainly the teaching phase, although from 1897-1899, A. T. Jones clearly saw, and proclaimed, that the second phase could have, and should have, begun in his day.

Frank Zimmerman practicaprophetica.com



"Sanctify them through Thy Truth: Thy Word is truth."-John &vii. 17.





1. The Fruit of the Spirit

Signs of the Times, October 19, 1882

If WE compare the fruit of the Spirit with the result obtained by following the teachings of the Bible, we shall find that they are identical. Paul says that all Scripture is...

2 Timothy 3

- ¹⁶ ...profitable for doctrine, for reproof, for correction, for instruction in righteousness:
- ¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

So if a man will profit by the reproofs and instruction found in the word of God, he will be perfect, lacking in no good thing. But a man cannot be more than perfect, and anything different from perfection is imperfection. The fact that any belief or practice is not endorsed or sanctioned by the Bible, is sufficient to condemn it. If it is not found in the Bible, it is not a part of the outfit necessary to make a man perfect.

In Galatians 5 we read,

Galatians 5

- ²² But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,
- ²³ Meekness, temperance.

These fruits of the Spirit are the results which come from following the guidance of the Spirit. We will examine them in detail, and see if they differ in any particular from the word of God.

The first thing mentioned is love. Very many persons entirely mistake the Bible meaning of love. With many it consists in a sort of good feeling, an indefinable condition, the principal feature of which is that the person feels happy and extremely well satisfied with himself.

But the kind of love that the Bible brings to view does not depend solely on the emotions, but is very practical. John says,

1 John 5

³ For this is the love of God, that we keep His commandments; and His commandments are not grievous.

Again,

2 John

⁶ And this is love, that we walk after His commandments.

The keeping of the commandments is the test of love. Paul says,

Romans 13

¹⁰ Love is the fulfilling of the law.

Who ever heard of a law being fulfilled by its violation? Some persons think that they have so much love to God that He will accept it as a substitute for keeping the law; but we here learn that love is the keeping of the commandments. How a person can love God, and refuse to keep all His commandments, is a mystery that no one has ever been able to explain. Those who make such a profession lay themselves liable to the charge in:

1 John 2

⁴ He that says, I know Him, and keeps not His commandments, is a liar, and the truth is not in him.

We see, then, that the result of following the Holy Spirit is to keep the commandments. But this is the whole duty of man.

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

And we shall find that while love is the keeping of the commandments, all the other things mentioned by Paul in *Galatians* 5:22-23, as the fruit of the Spirit, are the natural results of keeping the commandments.

Joy and peace are mentioned next; and they attend the keeping of the law. The psalmist says,

Psalm 119

¹⁶⁵ Great peace have they which love your law.

Again we read,

Isaiah 48

¹⁸ O that you had hearkened to my commandments! then had your peace been as a river, and your righteousness as the waves of the sea.

Here, too, the Spirit and the word agree.

Long-suffering and gentleness are given as part of the fruit of the Spirit. Paul says, in *1 Corinthians* 13, that charity (love), which we have seen is simply the keeping of the law,

1 Corinthians 13

⁴ ...suffers long, and is kind.

He also says that it...

⁴ ...vaunts not itself, is not puffed up.

And as we have seen, meekness is a part of the fruit of the Spirit. Goodness is also part of the fruit of the Spirit; and Paul tells us that love...

⁶ ...rejoices not in iniquity, but rejoices in the truth.

Again we read that:

2 Corinthians 3

¹⁷ Where the Spirit of the Lord is there is liberty.

But James says that the law of God is a...

James 1 [also 2:12]

25 ...law of liberty.

And David says that those are at liberty who keep the law.

Psalm 119

⁴⁵ And I will walk at liberty: for I seek your precepts.

Here, again, we see perfect harmony. Again Paul says,

Romans 8

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

John tells us that those whom God in His great love calls His sons, and who have a hope to see Him as He is, purify themselves:

1 John 3

- ¹ Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God: therefore the world knows us not, because it knew Him not.
- ² Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.
- ³ And every man that has this hope in him purifies himself, even as He is pure.

And Peter completes the chain of testimony by saying,

1 Peter 1

- ²² Seeing you have purified your souls in obeying the truth,
- -and he adds that this purifying is done...
 - 22 ...through the Spirit.

But it is not necessary to multiply proofs. That there can be no disharmony between God's word and His Spirit is so self-evident that no one who professes to be a Christian should presume to question it. Indeed, the Bible is the work of the Holy Spirit itself. We read.

2 Peter 1

²¹ For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost.

May the Lord help us humbly to follow the leadings of the Spirit, that we may be guided...

John 17

17 ...into all truth,

–and finally share the promise of our Father to...

1 John 3

² ...see Him as He is.

2. Work of the Holy Spirit

Signs of the Times, January 21, 1889

WHAT a marvelous change the Holy Spirit is able to work in those of whom it takes possession! We have a striking example of this in the case of the apostles. On the morning of the ascension day they asked Jesus:

Acts 1

⁶ Lord, will you at this time restore again the kingdom to Israel?

Even with the instruction that they had received since Christ's resurrection, they clung with childish pertinacity to their own crude ideas of His work. They still looked for a temporal kingdom, and a speedy deliverance from the Roman yoke. They were familiar with the prophecies, yet they did not understand them.

Look at them ten days later, and note the difference. When the multitude began to inquire the meaning of what they saw, and others began to ridicule, the apostles at once rebuked the scoffers with dignity, and began to unfold the prophecies. There was no hesitation, no apologies. They spoke with authority, as though they had long been familiar with what they were teaching. What made this difference? They were

Acts 2

⁴ ...filled with the Holy Spirit.

This was all.

But let no one think that the Holy Spirit can accomplish such results for all indiscriminately, and do away with the necessity of the exertion on the part of the individual. By no means. These men had been with one mind persevering in prayer for this very object. They were also of that class mentioned in:

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.

They had been, and were still, followers of Christ; so it was to be expected that they should know of the doctrine. And, lastly, they had studied the word of God for themselves, and had done all that they could to understand it.

To use a homely illustration, the wood was laid in position, and the kindlings were all prepared for a fire; all that was needed was the application of the spark to set the whole into a blaze. The Holy Spirit accomplished these wonderful results, because the way was prepared for it to work.

Let us remember that that same Spirit will be given as freely today, if the necessary conditions are only fulfilled. Whose fault is it that Christians do not have more of the Spirit?

3. Baptized by Fire

Signs of the Times, February 11, 1889

HOW often do we hear people ask the Lord to baptize them with the Holy Ghost and with fire! But they do not know for what they are asking. They connect in a vague sort of way *Matthew* 3:11 and *Acts* 2:3, and suppose the latter to be the fulfillment of the former.

But even though the cloven tongues were as of fire, and although they were upon all, the disciples were not in any sense baptized with the tongues or the fire. Baptize means to immerse, not to sit upon.

They were on the day of Pentecost baptized with the Holy Spirit. The room in which they were, was filled with the divine, life-giving influence, and they were literally immersed in the Holy Spirit, and the tongues were but another manifestation of the same Spirit.

There are two classes spoken of by John in *Matthew* 3:11. One class—the faithful—will be baptized with the Holy Spirit; the other—the wicked—will be baptized by fire; immersed in the lake of fire (*Revelation* 20:15), and utterly burned up. *Revelation* 20:9. This application of *Matthew* 3:11 is shown to be correct, by the next verse:

Matthew 3

¹¹ He shall baptize you with the Holy Ghost, and with fire;

Let no one pray, therefore, to be baptized with fire, unless he wishes the Lord to burn him with fire.

¹² Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

4. The Comforter

Present Truth, March 23, 1893 Original title: Front Page

BEFORE Jesus went back from earth to heaven He promised to to send the Comforter—the Holy Spirit—to abide with His people for ever, as His representative.

Since it was by the anointing of the Spirit that He accomplished all His work here on earth¹, it is evident that the presence of the Spirit is the same as the presence of the Lord. The same instruction, counsel, and works of love that came from Christ, are continued by the Spirit.

Conviction of Sin

In promising the Comforter, Jesus said,

John 16

⁸ And when He is come, He will convict the world in respect of sin, and of righteousness, and of judgment.

Romans 3

²⁰ By the law is the knowledge of sin.

Romans 7

¹⁴ [But] the law is spiritual.

It is the nature of the Spirit, for the righteousness of the law is the fruit of the Spirit. Therefore there is no conviction of sin in any soul on earth, that is not the working of the Spirit of God.

4. The Comforter

¹ **Isaiah 61** ¹ The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; ² To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; ³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

But while the Spirit convicts of sin, it is always a Comforter. It is as a Comforter that it convicts. Few people stop to think of that. Remember that nowhere is it said that the Spirit *condemns* for sin. There is a difference between conviction and condemnation. Conviction is the revealing of sin. But it depends on the person's course after he has been convinced of sin, whether or not he will be condemned. For,

John 3

¹⁹ This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

The mere pointing out to a person that he is a sinner is not condemnation; the condemnation comes from holding to the sin after it is made known.

Conviction of Righteousness

Let the mind grasp the thought that the same Spirit that convinces of sin also convinces of righteousness. It is always a Comforter. The Spirit does not lay aside one office while it performs another. It does not leave aside the revealing of righteousness when it convinces of sin, nor does it cease to be a convincer of sin when it reveals righteousness. It does both at the same time, and herein is the comfort to all those who will take it. It convinces of sin because it convinces of righteousness. But let us consider this matter a little, and then meditate upon it.

The Holy Spirit is the Spirit of God—the Spirit of the Father and of the Son. Therefore the righteousness revealed by it is the righteousness of God. Now it is only by looking at righteousness that we can know sin and its sinfulness. The law, by which is the knowledge of sin, is not sin, but is the expression of God's righteousness.

A man may look at sin, and if he has never seen anything else he will think it is all right. Even one who knows the right, may lose the knowledge of it by looking at sin, so great is the deceitfulness of sin. So the Spirit must reveal the righteousness of God in His law, before the sinner can know sin as sin. The apostle says,

Romans 7

⁷ I had not known sin but by the law.

So it is as the revealer of the perfect righteousness of God that the Spirit convinces of sin.

It is evident, therefore, that the closer one comes to God, thus getting a more perfect view of Him, the greater will be his sense of his own imperfections. He gets this knowledge of sin, not by studying himself, but by beholding God.

As an illustration, take man in relation to the works of God. When does one ever feel his insignificance so much as when in mid-ocean, or by its side? Its vastness makes him feel his littleness. So when one stands amid the lofty mountains. On such an occasion one does not have to look at himself to realize how small he is. It is while looking up,—beholding the mighty works of God,—that he realizes that in comparison he is nothing. The psalmist says,

Psalm 8

- ³ When I consider your heavens, the work of your fingers, the moon and the stars which You have ordained;
- ⁴ What is man that You are mindful of him? and the son of man, that You visit him?

If this is a result of contact with and beholding the works of God, what must be the result when considering the character of God himself?

Psalm 84

11 The Lord God is a sun.

He is greater than all the heavens.

4. The Comforter 11

Psalm 36

⁶ Your righteousness is like the great mountains; your judgments are a great deep.

As while beholding the visible works of God's hands one feels his own physical insignificance, so in contemplating the righteousness of God, one is made conscious of his own spiritual lack. Now the message of comfort which God sends to His people, especially for the days immediately preceding His coming is this,

Isaiah 40

⁹ Behold your God!

That means that as a necessary preparation for His coming, He wants us to know our own lack of righteousness by beholding His righteousness.

Supplying the Lack

Thus far we have been speaking of the knowledge of sin by the righteousness of God. Now mark the comfort that there is in that same conviction of sin. Remember that the sensibility of a lack of righteousness is caused by the revelation of God's righteousness. Also remember that the Spirit, that convinces of both sin and righteousness, is given to men. Christ said,

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;

¹⁷ Even the Spirit of truth; whom the world cannot receive, because it sees Him not, neither knows Him; but you know Him; for He dwells with you, and shall be in you.

What necessarily follows from this? Just this, that whoever accepts the Spirit, which, by its revelation of the righteousness of God, convicts the soul of sin, and allows it to abide with him, thereby gets the righteousness which it brings. The sense of need is itself the promise of supply.

It is God who produces a sense of a lack of righteousness, which is conviction for sin. But He does not do this in order to

taunt the sinner, and cause him to despair. He does it for the purpose of letting the sinner know that He has that which will abundantly supply all that he lacks. In fact, it is by the very bringing of the supply of righteousness, that the soul knows itself to be sinful.

Therefore, whoever will take God exactly at His word need not be under condemnation for a single minute, although always, and ever anew, conscious of his own imperfections. As every new defect is pointed out, he may cry,

"O Lord, I thank You that You have this new thing to give me, and I take it as freely as You give it."

This is true rejoicing in the Lord. This is the truth that God was trying to teach ancient Israel, when He spoke His law from Sinai, and is what He has been anxious for us to learn all these years. The law was ordained...

Galatians 3

19 ...in the hands of a Mediator.

That is, in the hands of Christ, for He is the...

1 Timothy 2

⁵ ...one Mediator between God and man.

He is Mediator because He reconciles us to God. Since the enmity consists in the fact that we are not subject to the law of God, the reconciliation consists in the putting of that law in the heart and mind. So Christ is Mediator because He is the medium through which the righteousness of God is conveyed to us.

An Example at Sinai

This was most forcibly illustrated at the giving of the law from Sinai. Some time before the people had been perishing with thirst, and God said to Moses,

Exodus 16

- ⁵ Go on before the people, and take with you of the elders of Israel; and your rod, wherewith you smote the river, take in your hand, and go.
- ⁶ Behold, I will stand before you there upon the rock in Horeb; and you shall smite the rock, and there shall come water out of it, that the people may drink.

This was done, and the people drank and were revived. But the water which they drank was miraculously given by Christ. In fact it came directly from Him. The apostle Paul says that:

1 Corinthians 10

⁴ They drank of that spiritual Rock that followed them; and that Rock was Christ.

The Rock which the people saw, and which Moses smote, was a symbol of Christ. But Horeb is another name for Sinai. So that the law of God was spoken from the very same mountain from which God had caused the water to flow, which was even then quenching their thirst.

When God came down upon the mount, it was the very personification of Him and His law. No man could touch it without dying. Yet from it at that same time the water which gave life was flowing. This water, which, as we have seen, came from Christ, is a symbol of the Spirit which is given to all who believe.

John 4

- ¹⁰ If you knew the gift of God, and who it is that said to you, Give me to drink; you would have asked of Him, and He would have given you living water.
- 13 Whosoever drinks of this water shall thirst again:
- ¹⁴ But whosoever drinks 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.

John 7

³⁷ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

- ³⁸ He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.
- ³⁹ But this spoke 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.

In that event God has given us a great object lesson. Although the law gives the knowledge of sin, and sin is death, the law comes to us in the hands of a Mediator, ministered to us by the Spirit; and:

Romans 8

² The law of the Spirit of life in Christ Jesus, [makes us] free from the law of sin and death.

It is thus that the commandment of God is life everlasting. Is there not the very essence of comfort in this? At the same moment that the knowledge of sin comes to us, righteousness to cover and take away all the sin is revealed.

Romans 5

²⁰ Where sin abounded, grace did much more abound.

The law, which convicts is spiritual, and the Spirit is the water of life, which is given freely to all who will take it. Could anything surpass the wonderful provisions of the grace of...

2 Corinthians 1

3 ...the God of all comfort, the Father of mercies?

Who will not drink and drink again, and thus continually be filled?

I heard the voice of Jesus say,
Behold, I freely give
The living water; thirsty one
Stoop down, and drink, and live.
I came to Jesus, and I drank
Of that life-giving stream;

4. The Comforter 15

My thirst was quenched, my soul revived, And now I live in Him.²

The Holy Spirit

 $^{^{2}}$ Horatius Bonar, Hymn: I Heard the Voice of Jesus Say, 1846.

5. The Holy Spirit as a Revealer of Truth

Present Truth, September 14, 1893 Original title: Front Page

Proverbs 1

²³ Turn at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you.

THIS is the promise of Wisdom which is but another name for Christ,

Colossians 2

³ In whom are hid all the treasures of wisdom and knowledge.

1 Corinthians 1

²⁴ [He is] the power of God, and the wisdom of God.

Therefore the promise in the first chapter of *Proverbs* is identical with that recorded in the *Gospel according to John*. Jesus promised His disciples the Comforter, and said,

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 [from] himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come.

¹⁴ He shall glorify me; for He shall receive of mine, and shall show it unto you.

The Holy Spirit, then, makes known the things of God. It unfolds to us the meaning of the words of Christ. The psalmist exclaimed,

Psalm 92

⁵ O Lord, how great are your works! and your thoughts are very deep.

The Lord tells us,

Isaiah 55

⁹ As the heavens are high above the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

But however deep and wonderful the ways and thoughts of God are, the Spirit is able to make us understand them,

1 Corinthians 2

¹⁰ For the Spirit searches all things, yea, the deep things of God;

and

¹² 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.

We are told that:

Psalm 103

⁷ [God] made known His ways unto Moses, His acts unto the children of Israel.

This was by means of His Spirit, for we read that He gave them His good Spirit to instruct them.

Nehemiah 9

²⁰ You gave also your good Spirit to instruct them, and withheld not your manna from their mouth, and gave them water for their thirst.

This was not because they were so good, for the chapter which tells us this is filled with the record of their misdeeds; but God sends His Spirit to convince men of sin, in order that it may bestow righteousness upon them. As disobedient as the children of Israel were, the Spirit of God was ready to make them intimately acquainted with the words and ways of God, if they would but listen to His reproofs.

It is not in man to give to another an understanding of the words of God. The words of God are an expression of His thoughts, which are very deep; and only the Holy Spirit knows the deep things of God. The Spirit alone can give an understanding of the truth of God.

Men are used by the Spirit, to open the Scriptures and present them to their fellows; but only the Spirit of God itself can give an understanding of them. There is therefore no such thing on earth as a class of men possessing the sole right and power to deal out the truth to less favored mortals.

Acts 10

³⁴ God is no respecter of persons.

In far greater measure than sinful men are willing to give good things to their children, is God willing and able to give the Holy Spirit to them that ask Him.

Luke 11

- ¹¹ If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
- ¹² Or if he shall ask an egg, will he offer him a scorpion?
- ¹³ If you 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?

The Holy Spirit is given to everyone who believes.

John 7

³⁹ But this spoke He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

And what must he believe?

Hebrews 11

⁶ He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

The Spirit is given without stint to everyone who desires it, and who believes that God gives it. Therefore the poorest and humblest may understand the words of God as well as the greatest. No one can have a monopoly of the knowledge of God. Everybody can believe, and whoever believes shall understand.

No self-constituted priest is needed to stand between the soul and God, for the humblest soul may come boldly to the throne of God, through Christ the great High Priest,

Hebrews 5

² Who can have compassion on the ignorant, and on them that are out of the way.

No man can hinder another from receiving the Spirit, and therefore no one can prevent another from finding and knowing God, if that other really desires to know Him.

Then let the despondent ones, who have thought that they were too poor and ignorant to know God's truth for themselves, take courage. The promise is without exception,

James 1

⁵ If any of you lack wisdom, let him ask of God, that gives to all men liberally, and upbraids not; and it shall be given him.

20 The Holy Spirit

Advocate—Comforter

Present Truth, November 2, 1893

In the 2nd chapter of the first epistle of John we read:

1 John 2

¹ If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

HOLE "systems" of theology have been built upon the idea which is commonly attached to the word "Advocate," namely, that means a lawyer. Some men regard Christ as acting the part of a lawyer in heaven, laboring to work our cases through the heavenly court, before a God who is a stern and almost implacable judge.

Return to the passage in question, and in the *Revised Version*, and we find at the word "Advocate," a reference to the margin, where we read the following:

"or, Comforter or Helper. Gr. Paraclete."

This opens up a new thought, and we pursue it further. Any reader of the *Present Truth* can carry it through for himself. Let us see how easily it may be done, and what a wonderful blessing it will bring with it.

We will suppose that the reader does not understand the Greek. Those who do will not need these suggestions, but will take their Greek Testament and Greek Concordance, and look the matter up for themselves.

But having our curiosity aroused by what we find in the margin of the *Revised Version* we take *Young's Analytical Concordance*, and turn to the word "Advocate." There we find that it is indeed from the Greek word *Paraclete*. Of course this does not seem to help us much, for we cannot use the Greek Lexicon, in order to find out the meaning of the word *Paraclete*; but that need not hinder us in our study.

We notice that the word "Advocate" does not occur elsewhere in the Bible, but we remember that the margin of the *Revision* gave "Comforter" as an alternative reading, and we also remember that somewhere in the Bible we have seen that word; so we turn it up in the Concordance.

We find that the word "Comforter" occurs but four times in the English translation of the New Testament, and also that it is from the Greek word *Paraclete*, and from which "Advocate" is derived, in *1 John* 2:1.

Now if we have access to an *Englishman's Greek Concordance*, we may find that the word *Paraclete* occurs but these five times. Four times it is translated "Comforter," and once "Advocate," with "Comforter" in the margin. Let us now turn to all these texts in the Bible and read them.

John 14

- ¹⁶ And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.
- ²⁶ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15

²⁶ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, He shall testify of me.

John 16

- ⁷ 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.
- ⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.
- ¹⁴ He shall glorify me; for He shall receive of mine, and shall show it unto you.

1 John 2

¹ My little children, these things write I unto you, that you sin not. And if any man sin, we have a Comforter with the Father, Jesus Christ the righteous.

Now we have the texts all before us, and can read and re-read them, until the comfort that is in them comes into our hearts.

We are all accustomed to consider the Holy Spirit as the Comforter, forgetting that He is only...

John 14

16 ...another Comforter.

Jesus Christ is a Comforter, and the Holy Spirit is a Comforter simply because He represents Jesus Christ, coming in His name. Sorrow filled the hearts of the disciples when Jesus told them that He was going away from them. They had been used to going to Him in all their troubles, and He had always helped them and comforted them. So He said to them,

¹⁸ I will not leave you comfortless.

He promised to come again; but in the meantime, until His second coming, He sends His representative, the Holy Spirit, who speaks to believers the words of Christ, and who reveals Christ to us.

But this is not all. Jesus Christ is the Comforter, only because He is the manifestation of God the Father.

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;
- ⁴ Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Now let us read again,

1 John 2

¹ If any man sin, we have a Comforter with the Father, Jesus Christ the righteous.

What means the statement that we have a Comforter "with the Father"?

John 1

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

² The same was in the beginning with God.

Also the eighteenth verse:

¹⁸ No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, He has declared Him.

And again,

John 14

¹¹ Believe me, that I am in the Father, and the Father in me.

John 10

³⁰ I and my Father are one.

Now we can see how it is that we have a "Comforter with the Father." He is "the God of all comfort." There is no comfort to any soul in the universe, that does not come from God the Father.

But Jesus Christ is with the Father, even "in the bosom of the Father." That is His dwelling place; He is there continually. He is the manifestation of God to man. His name is Emmanuel, "God with us." So we have a Comforter with the Father, in His very bosom, even God himself.

And this Comforter is ours if we sin.

2 Corinthians 1

⁴ [He] comforts us in all our tribulation.

But sin is the greatest trouble, being the source of all the trouble on the earth. It was sin that "brought death into the world, and all our woe." So if we sin,—and,

Romans 3

- ²³ All have sinned,
- -He is ready with His comfort. We cannot see Him, but:

John 1

¹⁸ The only begotten Son which is in the bosom of the Father, He has declared Him.

The Holy Spirit comes as the representative of both the Father and the Son,—"another Comforter." When He comes, He convinces of sin, and of righteousness, and of judgment. We should not know that we had sinned, but for the enlightenment of the Holy Spirit. He makes us know that we have sinned, by revealing the righteousness of God.

Just as the man who stands at the foot of a great mountain, or who gazes at the wonders of the heavens, feels his own insignificance⁴, so he who holds the righteousness of God, knows that he is a sinner.

But God does not make known to us that we are sinners, in order to taunt us. It is the Comforter that convinces us that we have sinned. That same righteousness of God which causes us to know that we are sinners, is the righteousness which is declared unto and upon us in Christ, for our righteousness.

This then is the comfort wherewith God comforts us. In Christ He has given himself for our sins. Because of His love wherewith He loved us, even while we were dead in sins, He gives us His own righteousness in Christ.

³ John Milton, *Paradise Lost*, Book I.

⁴ **Psalm 8** ³ When I consider your heavens, the work of your fingers, the moon and the stars, which You have ordained; ⁴ What is man, that You are mindful of him? and the son of man, that You visit him?

What confidence this gives us! God does not hate us, but He loves us. He loves not our sin, but He loves us, and He loves us so much that He has manifested himself in Christ to take away our sin.

We have a Comforter in the bosom of the Father, and if we accept the comfort that He offers us, we are taken into the bosom of the Father, and learn the preciousness of the word:

Isaiah 66

¹³ As one whom his mother comforts, so will I comfort you.

The Holy Spirit

7. Wisdom from the Spirit

Present Truth, January 11, 1894

N Nehemiah 9 we read this statement of God's dealing with Israel:

Nehemiah 9

²⁰ You gave also your good Spirit to instruct them.

More strictly literal would be the rendering,

"...to cause them to act wisely."

The Jewish rendering is,

"...to make them intelligent."

This is the word of the Spirit of God: to make the possessor...

Isaiah 11

³ ...of quick understanding in the fear of the Lord.

The Spirit of the Lord gives intelligence in regard to all the affairs of life, since the whole life of the Christian is to be one of serving God. The Lord says,

Proverbs 1

²³ Turn at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you.

Proverbs 6

²³ For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.

What folly, then, to think to understand the Bible without the enlightenment of the Holy Spirit. The Spirit is poured out into the hearts of all who have a will to obey the Lord; the Spirit leads into all the truth, only for the purpose that it may all be obeyed. And this obedience gives...

Proverbs 1

- ⁴ ...subtilty to the simple, to the young man knowledge and discretion...
- -in all things; for...

Psalm 111

10 ...a good understanding have all they that do His commandments.

So Moses said to Israel, concerning the commandments of God,

Deuteronomy 4

⁶ Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

8. The Power of the Spirit

Present Truth, January 11, 1894

 ${f J}$ UST before the Lord ascended to heaven, He said to His disciples,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you; and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

This promise is to us as well as to those who heard His voice as He uttered it; for every one who knows the Lord is to be a witness for Him, and nothing can be done without the power of the Holy Spirit. God has promised the Spirit to all who desire it; that is, to all who are willing to receive, or to undergo, all that is involved in the receiving of the Spirit.

The marginal reading of the text above quoted is,

"You shall receive the power of the Holy Ghost coming upon you."

The question is,

"How is this power to be received? What are we to expect and pray for?"

One thing may be definitely answered, and that is that the Spirit will not come to any man in the way which he may have marked out. For the thoughts of God and the power of God are not after the model of man's mind.

When the word of the Lord found Elijah in the wilderness, as he fled from Jezebel, it said to him:

1 Kings 19

¹¹ Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the

Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake:

¹² And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

¹³ And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What are you doing here, Elijah?

But for the express declaration to the contrary, we should have said that the Lord was in the wind and the earthquake. It is natural for man to suppose that nothing less than a hurricane could reveal the power of God; but from the above we learn that God shows His power in more quiet ways. It was a voice, "a still, small voice," that revealed the Lord to Elijah. So it will be with us.

God says to us:

Psalm 46

¹⁰ Be still, and know that I am God.

It is...

Isaiah 30

- 15 ...in quietness and confidence,
- -that our strength lies;
 - 15 ...in returning and rest,

-we find salvation. We must be silent before the Lord, or else we shall miss the still, small voice which alone reveals Him to the soul.

God can thunder with a terrible voice, but we could not understand that; so He reveals himself to us in a whisper. That conveys intelligible sound to our understanding, whereas the thunder would only startle and terrify us. So we read,

Job 26

¹⁴ Lo these are but the outskirts of His ways; but how small a whisper do we hear of Him! But the thunder of His power who can understand?

Jesus was on the sea of Galilee with His disciples, when:

Matthew 8

²⁴ There arose a great tempest in the sea, insomuch that the ship was covered with the waves.

The disciples in their terror appealed to the Master.

Mark 4

³⁹ And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

Who that reads this ever imagines that Jesus lifted His voice above the roar of the tempest, in order to calm it? We cannot imagine such a thing.

Only the weak man, conscious of his weakness, raises his voice in giving commands. The loud tone is used for the purpose of trying to conceal the lack of real power. The man who has authority, and who knows that he has the power to back up his commands, uses a low tone.

Jesus always spoke as one that had authority; so that in stilling the tempest we find the same "still, small voice" which Elijah heard. This still, small voice is the same voice by which the universe was created.

Psalm 33

⁶ By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

Was it necessary for God to utter His voice in thunder, in order to bring the worlds into existence? Certainly not; an order from the commander of an army, given in a whisper is just as effective in setting troops in motion as though shouted at the top of his voice. So with the King of the universe; the simple breathing from the Lord was sufficient to create all the worlds. The still, small voice that spoke to Elijah, was the voice that created. And it is the same word of power that now upholds all things⁵, because, as before noted, it is only a small whisper that we hear of Him in all the works,—the "parts of His ways,"—that we know anything about.

Most of the great manifestations of the power of God in the earth, are silent and unseen. We know that the power is there, only by the results.

Think of the thousands of millions of tons of water that the sun is constantly lifting up from the earth to the clouds, to send down again in dew and rain. Not a sound is heard throughout all; but man cannot pump a cup full without much noise.

The power manifested in plant growth is beyond all human conception, yet there is no sound. A plant may in its growth rend a rock asunder, yet it is all done silently, and unseen.

The heavens declare the glory of God, yet they ring no bells, and blow no trumpets. God's work is so mighty that the results speak; advertisement would belittle it.

But the word by which the heavens were made, and by which they are upheld, and by which all the operations of nature are carried on, is the word of the Gospel which is preached unto us. The words of the Lord are Spirit and life:

John 6

⁶³ The words that I speak unto you, they are spirit, and they are life.

The word of God is living and powerful:

Hebrews 4

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of

⁵ **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.

soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

And it works effectually in all who believe in it:

1 Thessalonians 2

¹³ For this cause also thank we God without ceasing, because, when you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually works also in you that believe.

The Saviour breathed on the disciples, saying,

John 20

²² Receive the Holy Ghost.

It was the same breathing by which the worlds were made, and by which they are upheld. The power of the Spirit, therefore, is creative power, and that is in the word of the Lord. And so we may know that the power of the Holy Ghost, which Christ promised to His followers, comes only through His word.

God speaks to us in His word. The word of God is the sword of the Spirit.

Ephesians 6

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

It is the Spirit that reproved sin:

John 16

⁷ 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.

⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.

And the Spirit reproves sin by the law; for:

Romans 7

14 ...the law is spiritual,

and,

Romans 3

20 ...by the law is the knowledge of sin.

The first thing, therefore, that the Spirit does when it comes, it is to convict of sin. If the reproof is accepted, and the sin is acknowledged, then the Spirit's power is manifested in taking the sin away. It convinces of righteousness.

If the reproof is rejected, then of course the Spirit is resisted, and its power will not be given to that person. As the reproofs which the Spirit gives through the word are heeded, the word abides within, and the life is shaped by it. Such a one is then led by the Spirit.

As a result of thus heeding reproof, the Spirit is poured out:

Proverbs 1

²³ Turn at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

And of course its power is manifested in those upon whom it is poured.

Thus it will appear that it is utter folly and mockery to pray for the pouring out of the Spirit of God, while we are holding off any reproof, or cherishing any sin pointed out by the word of God. The office of the Spirit is to lead into all truth, and therefore to pray for its outpouring means to yield ourselves without reserve to every commandment of God.

If we do this, God will give us His Spirit without measure. It will not be given simply for our pleasure, but it is given that we may be witnesses to the Lord. The pouring out of the Spirit makes known the words of God, so that we may make known to the world those words of power.

But all this will be without boasting or ostentation, although it will be the mightiest manifestation of power ever known among men. The Lord says:

Isaiah 42

- ¹ Behold my Servant, whom I uphold; my Elect, in whom my soul delights; I have put only my Spirit upon Him; He shall bring forth judgment to the Gentiles.
- ² He shall not cry, nor lift up, nor cause His voice to be heard in the street.
- ³ A bruised reed shall He not break, and the smoking flax shall He not quench.

That is the way the Lord works by the Spirit. He shall bring forth judgment unto truth, working with such power that the nations will be amazed, yet with such gentleness that even the reed that is bruised will not be broken, and the wick that is but dimly burning will not be extinguished. It will not be the power of the tempest, but the power of the sunlight and of plant growth.

The power that the Spirit gives, therefore, is the power that works throughout all creation. It is the power of God's word, and is manifested only in those who are fully yielded to that word. God says,

Isaiah 55

¹⁰ As the snow comes down, and the rain from heaven, and returns not there, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater:

¹¹ So shall my word be that goes forth out of my mouth.

The Spirit is also likened to water; it is "poured out" as the rain:

Isaiah 44

³ For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon your seed, and my blessing upon your offspring:

The power of the Spirit in man will therefore be the power that is put in operation when the rain falls on the earth. Who will yield to that blessed influence?

Hebrews 6

⁷ For the earth which drinks in the rain that comes oft upon it, and brings for herbs meet for them by whom it is dressed, receives blessing from God.

As the earth brings forth fruit, so we are to bring forth right-eousness.

Isaiah 61

¹¹ For as the earth brings forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Therefore,

Hosea 10

¹² It is time to seek the Lord, till He come and rain righteousness upon you.

9. The Purpose of Blessings

Present Truth, January 11, 1894

THAT which very often stands in the way of our receiving the blessing of God, is our failure to comprehend the purpose for which His blessings are given.

If we would search out and know this as He has revealed it in His word, and would ask with that purpose in view, our petitions to God would not so often ascend in vain. And until we do so, we cannot ask according to His will.

God's blessing comes through the gift of His Spirit; and His Spirit is given us in order that we may do more and better work in His cause.

- The Lord never sends His Spirit to an individual merely to make that individual feel happy and enjoy himself, or to gratify his curiosity.
- The Lord never gives His Spirit to be appropriated by self; for then self alone would be glorified.

In every recorded instance of the pouring out of the Holy Spirit, it was to fit the recipients for labor. The Lord said to Moses,

Exodus 31

- ² See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
- ³ And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
- ⁶ And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded you.

No matter what the work may be, we need to be qualified for it by the reception of His Spirit. As soon as Christ was anointed,

Acts 10

- 38 ...with the Holy Ghost and with power,
- -He began His ministry, and
 - 38 ...went about doing good.

And when the wonderful outpouring of the Spirit took place on the day of Pentecost, there were converted the same day three thousand men.

It will not do, then, to have merely ourselves in view when we ask God for His blessing. We must have in view His glory, in the accomplishment of His work. We must ask with an expectation of being at once sent out in the harvest field; and until we do ask for that purpose, and not for our gratification, it will never come.

We must bear in mind that the great thing now, and while this world lasts, is the accomplishment of God's work. This, and not our pleasure and convenience, is the matter of pressing moment; for we will have all eternity to feel happy in, after we have entered into the joy of our Lord.

10. Another Man

Present Truth, January 25, 1894

THERE is something exceedingly comforting in the thought of receiving the power of the Holy Spirit; and no wonder, for the Spirit is the Comforter. But the great comfort of it is shown in the result, as illustrated in one typical case.

When Samuel had anointed Saul king over Israel, he said to him:

1 Samuel 10

- ⁵ You shall meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:
- ⁶ And the Spirit of the Lord will come upon you, and you shall prophesy with them, and shall be turned into another man.

What a wonderfully pleasant thought, that the Spirit turns the one who yields to its presence into another man.

The old man is sinful. We are carnal by nature. We have done many wicked deeds, because sin was our very nature. The memory of those sins have often appalled us, as the knowledge of the sinful nature, whence they came, has often been to us a grief and shame. Past misdeeds which we could not wipe out, had been held up before us by Satan to discourage us, and thus to give him greater power over our sinful nature.

But now the glorious news comes to us that by yielding to the Spirit of God, we may be turned into other persons. That...

Ephesians 4

²⁴ ...new man [is] created in righteousness and true holiness.

It takes the place of...

²² ...the old man, which is corrupt according to the deceitful lusts.

This new man is...

10. Another Man

Colossians 3

- 10 ...renewed in knowledge after the image of Him that created him;
- -and this renewing takes place,

2 Corinthians 4

16 ...day by day.

We yield, and the transformation is effected. We continue to yield, and renewing continually takes place.

And now the devil comes to us again with his old tricks. He presents the long list of sins, but they do not appal us anymore. We can say to him,

"You have made a mistake; the man who used to live here, and who committed those sins, is dead, and I have no connection with him, and therefore cannot be called on to settle his accounts."

There is no more a...

Hebrews 10

²⁷ ...fearful looking for of judgment,

-for we shall not come into judgment, having passed from death unto life.

John 5

²⁴ Verily, verily, I say unto you, He that hears my word, and believes on Him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life.

The devil tries his old temptations, through the lusts of the flesh, but again he is baffled. He used to have no difficulty in leading us astray, but now he has another man to deal with, and to his astonishment he finds that his purposes fail. There is no condemnation to us, because we walk in the Spirit.

This new man has never sinned, because it is...

Ephesians 4

²⁴ ...created in righteousness and true holiness,

-and kept eternally new. How often we have wished that we might get rid of ourselves. We may. The word comes to us,

Colossians 3

9 ...put off the old man, with his deeds,

And with the word comes the power to put him off. And the new man cannot sin, because it is the very image of God. So that our part day by day may be to declare from the heart with the Apostle Paul:

Galatians 2

- ¹⁹ For I through the law am dead to the law, that I might live unto God.
- ²⁰ I am crucified with Christ; nevertheless I live; yet not I, but Christ lives 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.

10. Another Man 41

11. Comfort in Conviction

Present Truth, February 1, 1894

John 16

⁷ 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.

⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.

THE first thing that the Holy Spirit does in the way of comforting is to convict of sin. But does the Holy Spirit condemn? Christ said,

John 12 [also John 3:17]

⁴⁷ I came not to condemn the world.

There is a difference between conviction and condemnation, and in the recognition of this difference we get the Lord. Many suppose that when the Lord reproves, it is a sign of His anger against us.

Conviction is showing a man that he is guilty. Condemnation is the putting of the sentence upon him. We are already under condemnation, because of transgression. Now the Lord comes to us and convicts us by His Spirit, but when He has brought us to this place where we are convicted and acknowledge the fact that we have sinned and are worthy of death, just there the Lord come in and takes away the condemnation. He carries us to that point, and then the sentence is remitted.

God describes himself as the...

2 Corinthians 1

³ Father of mercies, and the God of all comfort;

⁴ Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

He comforts us by showing us sin. The comfort of God's reproof lies in the fact that the very thing which causes the conviction is the righteousness which is given to take away the sin for which we are convicted.

Now what is the purpose of the comfort which the Lord gives us? That we may be able to comfort any who are in trouble. God gives us His Spirit in order that we may be able to minister the same to others. So before we can be of any use in proclaiming the message of the Gospel to others, we must receive this comfort in the conviction of sin.

Here is the line between condemnation and justification. We may hold back and pass into condemnation, or we may yield and have no condemnation. If when the conviction comes we accept it, and the righteousness which brings the reproof, then there is no condemnation. But,

John 3

¹⁹ This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

When the Holy Spirit comes, the light is come. It is shining into our hearts to make us see where we have been making mistakes and failings. Many things which we thought virtues we find to be vices. Our diffidence was trust in ourselves, and the fear that we thought was modesty and goodness we find is simply self-love and sensitiveness and the fear of what somebody might say. We thought it was an evidence of our humility, when it was pride.

That is an evidence that...

Isaiah 60

1...your light is come.

Now if we cling to self, that light will be condemnation and become darkness,

Matthew 6

²³ ...and if the light which is in you be darkness, how great is that darkness!

We had been in darkness all the time, because the light which was shining had not been received. Now if the light shines and we allow it to become darkness, we are worse off than before.

But yielding to it, we who sometimes were darkness become...

Ephesians 5

8 ...light in the Lord.

12. What Hinders?

Present Truth, February 15, 1894

W HAT Hinders? God will not force us to separate from iniquity.

He will not force us to give up our own ideas and thoughts, and therefore if we cling to our own purposes and ways we simply refuse to take what He said. That is the only thing that can keep us from having the fullness of the Spirit.

If there is a soul that is not rejoicing in the peace and joy of the Holy Ghost, it is because that soul is hanging on to something and is not willing to give up.

13. All Things Given

Present Truth, February 22, 1894

Matthew 7

⁹ What man is there of you, whom if his son ask bread, will he give him a stone?

¹⁰ Or if he ask a fish, will he give him a serpent?

Luke 11

¹³ If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask Him.

THE natural conclusion would be,

"How much more shall your Father which is in heaven give good gifts."

And this is really the way it does end, for the Holy Spirit comprises every good gift. God has given His Spirit freely, has poured it out abundantly to all. If we will but open our hearts to receive it, every good and perfect gift will come in its train, because all good gifts are in the Spirit.

James 1

¹⁷ Every good gift and every perfect gift is from above, and comes down from the Father of lights.

This does not mean simply that there is nothing good except that which comes from God; but every good gift comes down from above. God has withheld nothing; everything that He has, comes down to us. There is no selfishness with God. He has not a single good thing in His possession that He has not given to us. Every good gift comes down,—is coming down now.

He gives himself for us, and everything is in Him; and yet the enemy seems to paralyze the senses so that we seem incapable of comprehending the fact that everything is ours.

⁶ Matthew 7:11 says "good things."

14. Belief and Action

Present Truth, March 15, 1894

THERE is no such thing as belief without action on the part of the one believing, where it is possible for him to act.

Men may think they believe while they do not act; but in this they only deceive themselves and others. We speak of a decrease of belief, as if one kind of conviction could be stronger than another; but in reality there is but one kind of conviction, for when we know a thing, we cannot proceed any further in the way of ascertaining its truth. We cannot have any stronger reason for taking action than positive knowledge. If we do not act, it is because we do not truly believe.

The man who thinks he believes the word of God, and yet is not moved to action in harmony therewith, only deceives himself. Believing is yielding to God, and resistance to the devil.

We cannot believe that what God says is true, without acquiescing with His will, which is yielding to Him. And yielding to Him is itself resistance to Satan,—the only effectual resistance it is in our power to make.

But God never lets an individual who yields to Him remain destitute of His own life and power, but immediately fills him with it; so that action becomes the inseparable accompaniment of faith; for no one filled with the spirit and life of God, can possibly remain inactive.

If therefore you are not an active Christian, you are not a Christian at all.

15. The Hearing Ear

Present Truth, April 19, 1894

Matthew 11

¹⁵ He that has an ear to hear, [said the Saviour,] let him hear.

A LL persons have ears, but not all have "an ear to hear." All have ears to hear the words that are spoken by men, but few, comparatively, hear the words of God.

Yet God speaks to all persons, individually; for He is not partial, like one who has a few favorites to whom he speaks while passing others by unnoticed.

Acts 10

³⁴ God is no respecter of persons.

John 3

¹⁶ He gave His only begotten Son that whosoever believes on Him might not perish, but have everlasting life.

And His voice has spoken and still speaks the invitation,

Revelation 22

¹⁷ Whosoever will, let him take the water of life freely.

The reason why men do not know the will of God and the mind of the Spirit is not that God does not speak to them, but that they do not hear Him. The reason why men are not wise unto salvation is not that the voice of wisdom is silent, for we know that:

Proverbs 1

²⁰ Wisdom cries without, she utters her voice in the streets:

²¹ She cries in the chief place of the concourse, in the openings of the gates; in the city she utters her words.

But their ears are not open to hear what wisdom says. It is possible for men to stop their ears from hearing the words that are spoken to them by the voice Divine; and they very often do so, in order that they may not hear what is to them an unwelcome sound. Although that voice speaks only words of love and mercy,

wisdom and life, men deliberately put them aside, and choose rather to listen to the dictates of the natural heart.

It is sin that shuts out from men's ears the sound of the voice of wisdom. Sin makes the ears dull of hearing to all words of spiritual truth. They are stopped up with self, a medium that transmits only such words as appeal to the selfish nature. The evil that is in all men by nature, if not removed by the free operation of the Divine Spirit, will so deaden if it does not wholly intercept the sound of the Divine voice that they will not be able to understand the words it speaks.

In all the daily walks of life, that voice is speaking to us, and if we could but hear it, our steps would be taken in wisdom and our course would not be marked by frequent foolish and disastrous mistakes. And we could hear it, if we would earnestly seek by God's help to get into the right condition.

Other men have stood where they could hear and be guided by it, and God is no less desirous of this for us than He was for them. He is as ready to open the ears of men today, without respect to persons, as He has ever been in the past.

The pious child Samuel heard the voice that was inaudible to the unfaithful Eli; and when the prophet came to anoint one of the sons of Jesse to be king, he did not make a mistake and anoint the wrong one, although the circumstances were favorable for him to do so, because God spoke to him words of guidance, and his ears were open to hear them.

So also when Philip went down toward Gaza and met the eunuch returning from Jerusalem, he was in no perplexity to know what he should do, but went immediately at the direction of the Spirit, and joined himself to his chariot, and instructed the eunuch in the knowledge of Christ. Philip's ears were open to hear the words of the Spirit, and when an opportunity came to him to lead a soul to Christ, he saw it and knew immediately how to improve it.

But how often is it the case with us that the opportunity comes and passes without being even discerned; or that we find ourselves in perplexity as to its nature and the way to improve it. We are not quite sure whether it is an opportunity or not; yet an impression comes to us and something seems to say to us that a chance is before us to say or do something that will advance—we know not how greatly—the cause of Christ; and while we are pondering and settling the matter in our own minds, the opportunity is gone!

And perhaps just an instant too late, we discern its nature, and see the advantage that we might have gained by its means and the line of that for which we are working. The brightest opportunities, ofttimes, require to be most quickly seen and seized.

If we were only where we could hear, and hear clearly, the voice of the Spirit, we should not at such times have the mortification and sorrow of seeing golden opportunity slip through our fingers.

And may we not come into that condition where, like God's servants of old, we shall hear and know what His Spirit says to us, as well as what is said by the spirit of evil?

We have no difficulty in knowing the promptings of the latter. If self predominates in our natures, when the opportunity for temptation comes we have no trouble in knowing what evil thing it is that we are urged to do.

Then if self is subdued and we are led by the Spirit, should we not be able just as readily to discern the promptings of the Spirit in opportunities that come to us from God?

The sons of God are led by the Spirit of God.

Romans 8

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

And as God never chains the will, those who are led by the Spirit must see the path and choose to follow in it. It is the office of the Spirit to reveal truth. It is the Spirit's work to bring all things to our remembrance which God has spoken unto us.

And therefore if we would be led by the Spirit,—if we would be able to discern and know how to improve the fleeting opportunities of our daily lives—we must be familiar with the word of God. The Spirit of God will never ignore that word, and if we choose to ignore it we cannot be led by the Spirit.

Holy Scripture assures us that we may hear and understand the words that God speaks to us day by day, to guide our feet into the way of righteousness and peace.

It is sin that separates a man from God so that the voice of God is not heard. Sin may even prevent God from hearing the words that man addresses to Him.

Isaiah 59

² But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

Psalm 66

¹⁸ If I regard iniquity in my heart, the Lord will not hear me.

It is not strange, then, if at such times we cannot hear the voice of heavenly wisdom speaking to us. But if we confess our sins and turn from all our iniquities, then the promise is,

Isaiah 30

²¹ Your ears shall hear a word behind you saying, This is the way; walk in it, when you turn to the right hand, and when you turn to the left.

16. The Spirit's Sword

Present Truth, May 24, 1894

 \mathbf{S} OMETIMES people who find in the word of God truths which they do not wish to obey declare that the Spirit tells them they are right.

But the Spirit and the word agree, and what the Spirit speaks is by the word. Inspiration says,

Ephesians 6

¹⁷ The sword of the Spirit,...is the word of God.

One may be sincere in arraying the Spirit against the word; but such a one is fearfully deceived. The clamor of the flesh, which shrinks from obedience, is interpreted as the voice of the Spirit.

17. Something Better

Present Truth, May 31, 1894

TO ALL who are looking for something better in life, it may be truthfully said, There is something better for you to have. You may not think it to be better, and then refuse to accept it as such; but this will affect only yourself, and not the facts.

There is something better than a life, the brightest spots in which are the occasional "holidays," when people drop the burdens of existence for a moment only to engage in worldly dissipation and pleasure.

There is something better than worldly pleasure, and that is the "love, joy, peace" which are the abiding characteristics of the life that is guided by the Holy Spirit.⁷

If we will take that Spirit, which God is more willing to give to them that ask Him, than parents are to give good things to their children⁸, we shall inevitably have its fruits; and thus our lives will be changed wonderfully for the better.

You may have this; for the promise is to all, without distinction of race, sex, or condition.

Matthew 7

⁸ Every one that asks, receives; and he that seeks, finds; and to him that knocks, it shall be opened.

⁷ **Galatians 5** ²² But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, ²³ Meekness, temperance: against such there is no law.

 $^{^{8}}$ **Luke 11** 13 If you 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?

18. The Work of the Spirit

Present Truth, August 30, 1894

HEN the return captives of Israel were about to undertake, in the face of great difficulties, the restoration of the temple and wall of Jerusalem, the word of the Lord came to them by Zerubbabel saying,

Zechariah 4

⁶ Not by might, nor by power, but by my Spirit, says the Lord of hosts.

The working of the Spirit of God is not by a manifestation of the might and power of men. This is just the opposite of what we would naturally suppose, since it is not natural for any great force to manifest itself among men without some imposing display on the part of those through whom it works.

Human nature likes to make a show; but in the work of God, human nature with its likes and dislikes has to be laid aside, and the Divine nature and mind substituted in its place. The glory belongs to the Lord, and He does not derive His glory from any display on the part of man.

We must learn, at the very outset, that the work of the Spirit of God is not attended by great display of anything that pertains to man, be it wealth, enthusiasm, power, or wisdom. If there is any display, it will be, as in the deliverance of Israel from Egypt, so entirely disassociated from and superior to the power of man, that it will be evident to all that man had nothing to do with it, and that the glory belongs to God, and to Him alone.

This great truth was illustrated in a visible and most striking manner before the prophet Elijah, when, thinking that he alone and all Israel remained a true servant of the Lord, he had fled at the threats of Jezebel and had come to Horeb, the mount of God. See the account in *1 Kings* 19.

Something more than mere fire and burning zeal is produced by the Spirit of God. Even the Pharisees had great zeal, and compassed sea and land to make one proselyte, but when they had drawn him into their ranks he was still the "child of hell."

The fruits of the Spirit are not summed up in zeal and enthusi-asm—a grand parade and a great noise—but those fruits are:

Galatians 5

- ²² ...love, joy, peace, long-suffering, gentleness, goodness, faith,
- ²³ Meekness, temperance.

See also 1 Corinthians 13.

It is the man who has not the Spirit who is anxious, as Jehu was¹⁰, to display his zeal for the Lord.

After all the mighty display and commotion of the whirlwind, the earthquake, and the fire had passed by, there came a ...

1 Kings 19

12 ...still, small voice,

-and that was the presence of God. That was the manifestation of the Spirit. And when Elijah heard it, he wrapped his face in his mantle and went forth to commune with the Lord. And the Lord met him, and gave him a message and a work.

The "still, small voice" was the voice of God, and wherever that voice is, there is the presence of the Spirit. In other words, the Spirit accompanies the word of the Lord. And therefore they who are bearing the word of the Lord are the ones who are doing His work and have His Spirit in their midst.

God's word is the Bible; and that word is going to...

⁹ Matthew 23 ¹⁵ Woe unto you, scribes and Pharisees, hypocrites! for you compass sea and land to make one proselyte, and when he is made, you make him twofold more the child of hell than yourselves.

 $^{^{\}rm 10}$ **2 Kings 10** $^{\rm 16}$ And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

Revelation 14

6 ...every nation, and kindred, and tongue, and people,

-on the earth, not with great display and noise and commotion, but as a "still, small voice," that speaks to the listener's heart; and it will gather out of them all a people prepared for His appearing.

Amid all the parading and shouting and blustering, the display of power and magnificence, this work is moving calmly and steadily forward, simple in its grandeur and silent in its omnipotence, bearing on its front the motto,

Zechariah 4

⁶ Not by might, nor by power, but by my Spirit, says the Lord of hosts.

19. Teaching Christianity

Present Truth, November 29, 1894

THE only competent teacher of Christianity is the Holy Spirit. One person may be instrumental in leading others to God, but:

John 6

45 ...they shall be all taught of God.

That is, God himself is the teacher.

⁴⁵ ...Every man therefore that has heard, and has learned of the Father, comes unto me.

1 Thessalonians 4

⁹ But as touching brotherly love you need not that I write unto you: for you yourselves are taught of God to love one another.

When men essay to teach Christianity, they simply teach manmade creeds, the product of the ideas and conclusions of the human mind. In Christianity we have the mind of Christ.

1 Corinthians 2

¹⁶ For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

The Bible is God's revelation of himself to man, and the Holy Spirit is the Interpreter,—the Guide into all truth.

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 show you things to come.

Furthermore, Christianity stands for perfect freedom. It compels no man to do anything against his will. It will not compel anyone to pay taxes to support religious teaching in which he does not believe, or to have his children instructed in dogmas, the truth of which he denies. When anyone is compelled to do this, it

is not Christianity which compels him. It is mere denominationalism, and not Christianity, that is served thereby.

Christianity asks no help from the State, either financially or otherwise, because God, and His power, His wealth, and His wisdom, are behind it.

Mechanical Skill a Gift from God

Present Truth, February 7, 1895

THE best qualification for any kind of work is that which is given by the Holy Spirit. The Lord recognizes no such distinction as the world assumes between religion and business. The Spirit is as well qualified to give a person mental or mechanical skill, as to teach him how to pray.

When the ancient tabernacle was to be reared up, the Lord said to Moses,

Exodus 31

- ² See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
- ³ And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,
- ⁴ To devise cunning works, to work in gold, and in silver, and in brass,
- ⁵ And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

These words reveal to us a general truth. Whoever has wisdom and skill has them as the gift of God; and whoever desires them for any line of lawful human endeavor, whether it be managing a farm, directing a workshop, or preaching the Gospel, should seek them from the Lord.

All nature attests the constructive wisdom and skill of the Spirit; for it is the Spirit that in the beginning brooded over chaos and developed from it the marvelous works of creation. And the promise of God is,

James 1

⁵ If any of you lack wisdom, let him ask of God, that gives to all men liberally and upbraids not, and it shall be given him.

It is because men are so slow to realize that all their skill of every kind comes from God, that they so often take the glory to

themselves, and make God's gift a means of separation from Him, instead of a bond of union.

21. The Spirit and the Word

Present Truth, July 18, 1895

John 3 [RV]

³⁴ He whom God has sent speaks the words of God; for He gives not the Spirit by measure.

In the common version the words "unto him" are added, although they are not in the original, as is indicated by their being in italics. However, it makes really no difference whether they are in or not, for the meaning is the same either way.

The plainly expressed idea is that God gives the Spirit without measure unto the one whom He sends, and who fulfills His mission by speaking the words of God. Of course there is no question but that this refers primarily to Christ:

1 John 4

¹⁰ [God] sent His Son to be the propitiation for our sins.

God had said to Moses concerning Christ,

Deuteronomy 18

¹⁸ I will raise them up a Prophet from among their brethren, like unto you, and will put my words in His mouth; and He shall speak unto them all that I shall command Him.

So Jesus said,

John 12

⁵⁰ Whatsoever I speak therefore, even as the Father said unto me, so I speak.

And again,

John 14

²⁴ The word which you hear is not mine, but the Father's which sent me.

It was...

Hebrews 9

14 ...through the eternal Spirit,

-that Jesus offered himself to God. It was by the Spirit, therefore, that He spoke. But the word was not simply in His mouth but in His heart. The testimony of Christ was,

Psalm 40

- ⁸ I delight to do your will, O my God; yea, your law is within my heart.
- ⁹ I have preached righteousness in the great congregation, lo, I have not refrained my lips, O Lord, you know.

The word being in His heart, it guided all His acts as well as His speech; so that Jesus both lived and spoke the words of God. And the Spirit was with Him, without measure, both to speak and to do whatever the Father required of Him.

But Jesus said of His disciples,

John 13

¹⁸ As You have sent me into the world, even so have I also sent them into the world.

He said also,

- ¹⁴ I have given them your word,
- -because he whom God has sent is sent to speak the word of God. This word of testimony cannot be truly spoken except by the Spirit; for:

1 Corinthians 12

³ No man can say that Jesus is the Lord, but by the Holy Ghost.

The word of truth cannot be spoken unless it fills the heart,

Matthew 12

³⁴ ...for out of the abundance of the heart the mouth speaks.

Deuteronomy 6

- ⁶ And these words, which I command you this day, shall be in your heart:
- ⁷ And you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up.

Therefore it is evident that he who truly speaks the word of God, lives the word of God. Such a one lives...

Matthew 4

⁴ ...by every word that proceeds out of the mouth of God.

He does not slight one precept. Now comes in the fullness of the promise that he who fulfills the mission on which he is sent, namely, to speak the word of God, will have the Spirit without measure. It is for this special purpose that the Spirit was promised and given. Jesus said,

Acts 1

⁸ You shall receive power, after that the Holy Ghost is come upon you; and you shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

The Spirit was manifest in the church without limit, as long as the church held forth the word of God.

It was only when the professed people of God turned from the mission on which they were sent, leaving the Word of God for fables, that the powerful manifestations of the Spirit disappeared.

Do you desire the full baptism of the Holy Spirit? Give yourself wholly to the Word of God, to hold it forth in its wholeness and perfection, and the Spirit will be given without measure.

22. An Important Difference

Present Truth, August 20, 1896

R. GORDON was once asked the secret of his power as a soul winner, and replied:

"I used to pray for the baptism of power that I might be a successful preacher. I used to try to use the Holy Spirit. Now I let the Holy Spirit use me."

He here makes a very fine distinction, but an all-important one. It is so easy for zeal to attempt to make of the Lord a servant; to talk and act as though the Lord were in duty bound to carry out the will of His servants instead of His servants being subject to His will.

23. How God Rules

Present Truth, November 19, 1896

Ezekiel 1

²⁰ Wherever the Spirit was to go, they went, there was their spirit to go.

THIS is said of the living creatures that compose God's throne, and is therefore a description of the perfection of God's Government. He rules not by arbitrary command, but by His own Spirit of life.

The description of God's throne is at the same time a statement of the way in which all God's people will obey Him, when they allow His will to be done on earth as it is of heaven.

With the Spirit of life in them, they will be actuated by the mind of God himself. As He thinks, they will act; wherever the Spirit moves, there will they go.

What a blessing to be subject to a King who can actually instill His own perfect life into His followers!

24. Speaking Life to the Dead

Present Truth, July 15, 1897 Original title: Front Page

Ephesians 2

¹ And you has He quickened [or made alive], who were dead in trespasses and sins.

THE moral condition of the natural man is death, spiritual death. It is essential to the Christian worker to know this, so that he may not lose time in trying to talk to the dead.

The Lord Jesus sends every believer into the world to win souls from death. But as well might one go to the cemetery to talk to those who sleep in the grave, as to go with one's own words and wisdom to help unbelievers.

It requires none other than a voice the dead can hear to speak to souls dead in sin. They can hear the voice of God, because there is life in His words to give life to the very dead that they may hear.

Ephesians 5

¹⁴ Wherefore He says, Awake you that sleep, and arise from the dead, and Christ shall give you light.

He must say it.

When the Christian worker understands his absolute inability even to speak to those who are dead in sin, he will not weaken his work by trusting in any human wisdom or ability to present the truth to the perishing.

They can hear only God's voice. His words must do all the good that is done.

1 Corinthians 2

¹³ Which things also we speak, [said the apostle,] not in the words which man's wisdom teaches, but which the Holy Ghost teaches.

25. A Reprover of Sin

Present Truth, January 19, 1899 Original title: Back Page

WHEN God bestows His Spirit upon any it comes as a reprover of sin.

John 16

⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.

The Spirit poured out upon the day of Pentecost was never withdrawn from the church, but as the church lost its first love, reproof became distasteful and was unheeded. Men prefer to continue in sin undisturbed.

Thus the Spirit was prevented from manifesting itself, and this is why the fruits or the gifts of the Spirit are not more largely seen among professing Christians.

Many are praying for the Spirit in the expectation that it will come as a spiritual enthusiasm, giving them power to do mighty works in a way that will immediately exalt them to a high place in the public esteem, and cause them to be much sought after.

When their prayers are answered and the Spirit comes, convincing of sin in the form of some rebuke for transgression on their part, they often take offense at the manner in which the rebuke is conveyed to them.

If the channel of reproof is one that warns their self-esteem, they promptly close their ears to its message, and refuse to receive anything from such a source, but in doing this they are rejecting the Spirit and making void their own prayers.

Proverbs 1

²³ Turn at my reproof, behold I will pour out my Spirit unto you, I will make known my words unto you.

Psalm 25

⁹ The meek will He guide in judgment, and the meek will He teach His way.

When Christ came to His own, His own received Him not. The teachers and religious leaders of His day were offended at His sayings. They had desired the coming of the Messiah, but their one thought had been of the personal exaltation that would accrue to themselves when the King of Israel should be revealed.

Had Christ been prepared to gratify these selfish ambitions they would have been among His warm adherents. But although He came to do for them an infinitely greater thing, because this involved the humbling of their pride, they rejected Him.

The same test is applied to the men of this generation by the offer to them of God's Spirit. It brings all power and blessing, the fullness of the Divine life, but because it gives no occasion to the flesh to glory, it is rejected even by some who claim to desire it above everything else.

Those who hate to be reproved for their sins, hate the Holy Spirit, for it is the Comforter that convicts of sin, and if Christ were to come to them, they would reject Him also for the same reason.

The Spirit does not speak of itself.

John 16

- ¹³ Whatsoever He shall hear, that shall He speak.
- ¹⁴ He shall glorify me; for He shall receive of mine, and shall show it unto you.

It is still possible for men to deny the Holy One and desire a murderer to be granted unto them.

26. Bible Study: The Spirit of Prophecy

General Conference Daily Bulletin, February 17, 1899 Synopsis of Address by Dr. E. J. Waggoner.

Luke 3

² The word of God came unto John the son of Zacharias in the wilderness.

THAT word has wonderfully impressed itself on me in our work during the last summer. The word of the Lord came to John the Baptist.

Survey of the Work of John the Baptist

If we take but a brief survey of the scope of John's work, we shall see that this same message may be a wonderful comfort for us all. Remember that when John came preaching, he came as the voice of one crying in the wilderness, saying:

Luke 3

- ⁴ ... Prepare the way of the Lord, make His paths straight.
- ⁵ Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
- ⁶ And all flesh shall see the salvation of God.

The word of God came to John, and he was the voice. The word of God is a living word. The word of God is a living entity,—a real thing. The word of God came to John, and uttered itself by his mouth. He was only the voice.

Now let us read the message that we may see our relation to it:

Isaiah 40

- ³ The voice of him that cries in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God.
- ⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:
- ⁵ And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

- ⁶ The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: ⁷ The grass withers, the flower fades: because the spirit of the Lord blows upon it: surely the people is grass.
- ⁸ The grass withers, the flower fades: but the word of our God shall stand for ever.
- ⁹ O Zion, that brings good tidings, get up into the high mountain; O Jerusalem, that brings good tidings, lift up your voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!
- ¹⁰ Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and his work before Him.

Keep fixed in your minds this thought, that the work of John the Baptist was not a circumscribed work. It was not a work limited to one place, to one time, or to one man. John the Baptist was not a man simply who had a work to be finished when he died, but he was a voice, the embodiment of the word of God. And that message by John the Baptist was to prepare the way of the Lord.

The angel who foretold the birth of John said:

Luke 1

¹⁷ And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

From this we see that the way of the Lord is prepared by preparing a people. And when the way of the Lord is prepared, as spoken by Isaiah, "the crooked shall be made straight." Mark that, and "make straight paths for your feet"; then "the glory of the Lord shall be revealed."

The Lord makes known His way to His people, and His way is in His people. So when a people shall be prepared for the Lord, the glory of the Lord will be revealed: God's way is prepared when His people are prepared. Why did not the Lord come years ago? Why does He not come today? There must be a reason for it. What is it? We are not ready. There are many people who are not ready, who will yet be ready; many people who do not now know anything about the Lord will yet say, "This is our God."

The Lord cannot come, because His way is not prepared. Mark this, brethren and sisters: there is more to this work than the mere saving of a few souls on this earth. That is a mighty thing,—a thing which is more than our minds can grasp,—but God's mind is infinitely greater than that.

The glory of the Lord is to be revealed; and that glory is to be revealed to all on this little planet as they have never seen it before.

Ephesians 3

- ⁸ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
- ⁹ And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:
- ¹⁰ To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
- ¹¹ According to the eternal purpose which He purposed in Christ Jesus our Lord.

Here upon the earth is to be made known, through the church, unto the principalities and powers in heavenly places, the manifold wisdom of God,—the glory and power of God.

When the Lord Jesus comes from heaven in a flame of fire, the heavens will be covered with His glory. This message, however, prophesies that the glory of God shall be revealed preliminary to His coming. The way of the Lord is prepared when His way is seen in His people; then the glory of the Lord is revealed. It shines forth from His people.

Many people will be saved, who have not yet heard God's truth. Thousands have died with just a glimmering of the light. The questions may arise,

"Why should we in the last days have so much more light than somebody else? and why should more be required of us in the very last days than of somebody else? If persons formerly were saved with only a glimmering of light, why should it be necessary for a great flood of light to come on the people of the last days?"

Revealing the Glory of God

As I said, the gospel of God means more than the salvation of a few souls: it is the revealing of His glory. When Jesus Christ was on the earth,

John 1

¹⁴ 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.

Then He departed, and gave "to every man his work":

Mark 13

³⁴ For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work.

That work is to go and preach the gospel to every creature. In sending us out He says:

Matthew 28

20 Lo, I am with you;

-for His name is Immanuel—God with us. If we could only grasp these simple truths, and put them into practice, a mighty work would be done. I am not saying anything new when I tell you,

2 Corinthians 5

- ¹⁷ If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
- ¹⁸ And all things are of God, who has reconciled us to himself.

Who are "us"? Those whom He has reconciled. How many are us? All. The next verse tells who, and how many, these are:

- ¹⁸ Who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation.
- ¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.
- ²⁰ Now then we are ambassadors for Christ.

Who are "we"? Everyone who is reconciled. You cannot make the pronoun unlimited in one case, and then narrow it down to a few in the other. When we read that God has reconciled "us," we do not want to limit the "us" to Peter, Paul, James, and John. We do not want to leave ourselves out of that. He has reconciled us. Thank the Lord!

Not imputing unto us our trespasses, not counting us guilty, He has put into us—the same "us" whom He reconciled—the word of reconciliation. How did He reconcile us? By the word of reconciliation. He sent unto us the word of reconciliation, and that reconciled us; so that we—all who are reconciled—are ambassadors for Christ:

²⁰As if God were beseeching by us, we pray you, in Christ's stead, Be reconciled to God.

It does not need a multiplication of words for one who takes that text, and believes it, to see that, in the purpose of God, every soul who receives the message of reconciliation from God is to be a reproduction of the Lord Jesus Christ. The work and the life of Jesus of Nazareth are to be reproduced in every one who receives the message of reconciliation; and they will be, if he receives the message of reconciliation in its fullness.

The message of John the Baptist reaches clear down to the coming of the Lord, when He comes with His reward. The same work is going on now to prepare a people for the Lord. Therefore, just as the word came to John in the wilderness, so to every one who receives the reconciliation of God, the word of God comes.

We do not appreciate our privileges; we do not appreciate the gift of God to us. The word of the Lord came to John, and he knew it, and spoke it. Even so is it to be with each one of us. Christ is the Word, and we are to present Him.

Look again at this text:

2 Corinthians 5

¹⁹ [He] has put in us the word of reconciliation.

It is the same thought as he said in the 1st chapter of *Acts*:

Acts 1

8 ...you shall be witnesses unto me...

It is Christ reproducing himself,—the Spirit of God speaking through each individual directly to the people.

Now when Christ spoke, it was as by one who had authority. The word came from Him as direct from God. He was a prophet like unto Moses,—a great prophet, raised up to speak God's word to the people. He said:

John 12

⁴⁹ For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

Keeping the Commandments

This testimony of Jesus is in the church. In the 12th chapter of *Revelation* we read something about this:

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

How many of the people there spoken of keep the commandments of God? All. Is commandment-keeping a denominational affair, or an individual matter? It is an individual matter. All have the same righteousness, because each one will have the righteousness of God.

How many are to have the faith of Jesus? All. Do they have it simply as a mass, or will each person have the faith of Jesus for himself? Each one will have it for himself.

We read that the manifold wisdom of God is known to the principalities and powers by means of the church.¹¹ But the church is composed of units, individuals; the church is the house of God, the temple of the living God, because each individual member is also the temple of the living God.

Just as the human body is composed of an infinite number of cells, each cell having life, the life of God, and the life of the body is the united life of all these, so the church of God is composed of a vast number, each one having life from God; and the life of the church is the union of all those units.

This is simple enough.

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God.

Does the dragon make war with the church as a whole, or with individuals? He comes pretty close to us as individuals sometimes; and the fact that somebody in the church has successfully

¹¹ **Ephesians 3** ¹⁰ To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

resisted him, while it is an encouragement to us, is not resistance for us.

I like to hear the testimony of how brethren have met the enemy, and conquered him in the faith of Christ; but that does not conquer him for me. I also must resist, steadfast in faith.

Revelation 14

¹² Here are they [the individuals] that keep the commandments of God, and the faith of Jesus.

Revelation 12

¹⁷ The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

They all keep the commandments of God, and they all have the testimony of Jesus Christ. Each individual of the body keeps the commandments of God, and each individual has the testimony of Jesus Christ. That is not a rash statement; we all believe that. It is not anything new; just simply what we read here.

The Spirit of Prophecy

Now read in what the angel whom John was about to worship said to him:

Revelation 19

¹⁰ See you do it not: I am your fellow servant, and of your brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

You have made the application already.

Revelation 14

¹² Here are they that keep the commandments of God,

Revelation 12

¹⁷ ...and have the testimony of Jesus Christ.

Can we not substitute for that last phrase the divine synonym:

Revelation 19

10 ...the testimony of Jesus is the spirit of prophecy?

Thus we read,

Revelation 12

¹⁷ The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the spirit of prophecy.

How many have the spirit of prophecy? All who keep the commandments of God. Is that so? Now, brethren, do not be afraid to say amen to this, because it is not presumption. If it depended upon us, it would be presumption to say,

"My sins are forgiven,"

or

"I am a child of God."

If it was from me, it would be presumption to say,

"I am a servant of God."

It would be presumption to come to God's throne to pray. I would not dare to do that if He had not told me to come; but when He has told me to come, I dare not stay away.

It is not presumption for me to come directly to the throne of God. There is no door-keeper to bar the way. God has not put an intermediary between himself and us, but he has a Mediator to bring us to Him;

Ephesians 2

¹⁸ For through Him we have access to God by the one Spirit.

Sometimes a fanatic will make a rush to get into the presence of an earthly king, but that is presumption; he has no authority, no right to do so. How much greater presumption it would be for us to come into the mighty presence of God for ourselves, if we had no right there, and we have no right there, unless He provides the way. But thank God, He himself is the way.

Even so it is not presumption for us to believe that God has given us the spirit of prophecy, when He himself says so. Now I know this is a stupendous truth, but I thank God that salvation is a stupendous thing.

If we should speak out bluntly at first, and say that the spirit of prophecy is for every individual, somebody would think it was almost blasphemy. But here when we read ourselves into it, we cannot back out; and why should we want to? Why should we want to reject, or hold away from us, any good thing that comes from the Lord?

It is not presumption to take anything that God gives to us, because we get it only as we are humble; and no presumptuous soul ever receives the gift of God.

Revelation 14

¹² Here are they that keep the commandments of God.

Now would you feel as if that scripture were fulfilled if we could point but to one or two, or even a dozen, among us, and say,

"They are good people; they keep the commandments; therefore we are a commandment-keeping people."

We must have the same righteousness that Moses, Elijah, Daniel, Paul, and John had; we must be those men. God reproduces himself in His works; but O, what infinite variety there is! God reproduces himself in His people, but each individual is to get his fullness from the Lord; for the Spirit divides to every man severally as He will.

Someone will think,—I know the thought that is in some of your minds,—when we come to this matter of the testimony of Jesus, the spirit of prophecy, and when we come to making the substitution which the angel himself has made for us, that we are

treading on sacred ground, because we have got one among us who has the spirit of prophecy, and therefore we must not have that as individuals.

The idea is that we have the spirit of prophecy because there is one among us who has it. That is to say, we are keeping the commandments of God because we have got a good man among us, who keeps the commandments of God.

Some of you think that the reading of this, and the saying of this, must necessarily put a slight on the one who has been chosen for a special work,—a work that no other person in the world has or will have. Does it? No.

The Gift is for All

In the 11th chapter of *Numbers* we read of seventy who were chosen, and the Spirit of the Lord came upon them:

Numbers 11

²⁶ But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

They did not put on a clerical coat and collar, but they were right there among the common people, as a part of them, and they prophesied.

- ²⁷ And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.
- ²⁸ And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.
- ²⁹ And Moses said unto him, Do you envy for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!

Well, the last part of that thing has been done. More than eighteen hundred years ago, after a little period of waiting, there came the sound of a rushing, mighty wind, and filled all the place

where the people were; and they began to speak with tongues, as the Spirit gave them utterance, and were counted mad by some. Then Peter, filled with the same Spirit, rose and said:

Acts 2

¹⁶ This is that which was spoken by the prophet Joel;

¹⁷ And it shall come to pass in the last days, says God, I will pour out 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.

How many are left out? Not one. Moses, the man of God, was filled with the Spirit. He uttered this prayer,

Numbers 11

²⁹ And Moses said unto him, Do you envy for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!

Why do not all have the spirit of prophecy? Because they haven't received it. That is the only reason. This prayer has been answered: the Lord has poured out His Spirit upon all; for He is no respecter of persons. And this is that they might all prophesy.

An Infinite Variety

But we have a narrow, circumscribed idea of what prophesying is. We have our minds fixed upon one thing, and we imagine that everybody must do just that way, or it is not the spirit of prophecy.

Now mind this: God reproduces himself in an infinite variety of ways, and never twice in the same way; therefore it is utterly useless for anyone to think to impose upon God or upon God's people by copying somebody else.

So when we find a person coming up, and professing to have the testimony of Jesus, and modeling that testimony as nearly as possible after the real, because that is the way—O, that is not the way!

Desire to Prophesy

Coupled with that prayer of Moses, and the fact that the Spirit has been poured out upon all flesh, waiting only that everybody shall receive Him, take the words of the apostle Paul:

1 Corinthians 14

¹ Follow after charity...

Who shall do this? Just a few? No, everybody.

¹ Follow after charity, and desire spiritual gifts, but rather that you may prophesy.

He does not say that some should follow after charity, and that others may prophesy. No; the one is as broad as the other: all should walk in love, and all should have the spirit of prophecy.

In this same chapter we read:

- ²⁴ If all prophesy, and there come in one that believes not, or one unlearned, he is convinced of all, he is judged of all;
- ²⁵ And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Who do the prophesying? All the church. If one comes in, he is judged of all, convicted of all.

²⁵ Thus the secrets of his heart are made manifest; and falling down on his face, he will worship God and report that God is in you of a truth.

This will be the case when God is in His people. But if God is not in the church,—in each individual member of the church,—something is wrong. But when God is truly in the church, these things will be manifest.

All to Speak for God

What is a prophet? A speaker for another. We have it plainly illustrated in the Bible. When Moses was called by the Lord to go

down and speak to Pharaoh, he objected, demurred, refused, saying he could not speak. Then the Lord rebuked him, and said,

Exodus 4

11 Who has made man's mouth?

Then Moses still demurred, and God said:

- ¹⁴ Is not Aaron the Levite your brother? I know that he can speak well. And also, behold, he comes forth to meet you: and when he sees you, he will be glad in his heart.
- ¹⁵ And you shall speak unto him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.
- ¹⁶ And he shall be your spokesman unto the people: and he shall be, even he shall be to you instead of a mouth, and you shall be to him instead of God.

Exodus 7

¹ The Lord said unto Moses, See, I have made you a god to Pharaoh: and Aaron your brother shall be your prophet.

Thus we see that a prophet is simply a mouthpiece. He does not originate anything, but is the instrument through which another expresses himself.

In Jesus of Nazareth we have the restoration of that which was lost through the first man, Adam. Now Adam was not simply one individual; but God made them male and female, and called their name Adam.

Genesis 5

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

Christ is the second Adam. Why, there is only one seed, but:

Galatians 3

²⁹ If we are Christ's, then are we Abraham's seed, and heirs according to the promise.

Then the second Adam is not simply one man, Jesus of Nazareth, but all males and females who are in Him.

There have been faithful men in all ages who have not known all the truth, or had the power that God was willing to manifest in them; yet they will be saved. We are bringing no accusation or condemnation against any man in whom all the power of God has not been manifest.

The fact that there will be some people in the last days who will keep, not a part, but the whole of the commandments of God,—who will have the complete faith of Jesus manifest in them, in whom the testimony of Jesus will be perfectly reproduced,—does not prove that they are any better than some of these others.

If we, by the grace of Christ, shall be among the number in whom that testimony shall be reproduced, that will not give us the right to boast over some who are less favored; neither will it give us any higher place in the kingdom.

But God must show, not only to the world, but also to the angels, what He can do with poor, fallen, humanity, so that the perfect life of Jesus may be reproduced in all the true church for a testimony to the power of God. The glory of God must be revealed, and all flesh shall see it; it must be so, for the mouth of the Lord has spoken it.

To Be a Seer

You remember that in the account of Saul's going to consult Samuel, it is written,

1 Samuel 9

⁹ Beforetime in Israel, when a man went to inquire of God, thus he spoke, Come, let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.

Now read the message to the Laodicean church:

Revelation 3

¹⁷ Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked;

¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

To whom does this message come? To everybody. Each one needs the eyesalve, that he may see. And when he sees, what will he be? A seer. What will he see? God, and the things of God. The message comes:

"Go, and tell what you have seen."

That is the whole thing. Then it will be the testimony of Jesus, will it not? Christ said,

John 8

³⁸ I speak that which I have seen with my Father.

When we get our eyes open, that we may see, we shall be seers, and we shall simply go and tell people what we have seen. We shall be speakers for God, the Holy Spirit filling us, and speaking through us. Our mouths will simply be the mouths of God.

The Loud Cry

O, when God speaks with multitudes of mouths, yet with but one voice, what a mighty voice it shall be! I cannot speak loud enough, neither is there any person who can utter the voice loud enough; but when that one voice has utterance through ten thousand—yea, ten thousand times ten thousand—mouths, what a mighty sound it will be! What a mighty cry!

1 Peter 4

¹¹ If any man speak, let him speak as the oracles of God.

Some may have feared that this meant a depreciation of the spirit of prophecy as we have known it in the church. The spirit

of prophecy is there; but until the spirit of prophecy is in every individual in the church, the spirit of prophecy, as it is there, will never be appreciated.

The reason the message that has come to us again and again has been slighted, though nominally accepted,—has been printed, and marked, and put into our pockets unheeded,—is because we have not the spirit of prophecy ourselves.

1 Corinthians 2

¹¹ For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God.

Therefore when the Spirit of God takes the things of God, and gives them to us, it is only as we have the Spirit that gives them that we are able to receive them.

Now is the Accepted Time

May God hasten that day! Hasten it? O, it is here now! Now is the accepted time; now is the day of salvation. Here is the message.

I say, hasten the time when all who profess to be among the number who keep the commandments of God shall have the testimony of Jesus, so that they will speak as if God were beseeching through them,—as if it were Jesus of Nazareth. O, what a marvelous thing it is!

1 Corinthians 2

⁹ Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him.

But, thank God, He has revealed them to us by His Holy Spirit. Shall we take them? They are ours; He has given them to us. O, let us receive them just as freely as He has given them!

27. The Power Ever Present

Present Truth, June 15, 1899

THROUGH a very small wire a powerful current of electricity can be transmitted, provided the proper connections are made. So the timid, trembling soul, when his humanity is linked with Divinity can be the medium through which Christ is manifested to the world.

And by the way, one unacquainted with the nature of electricity might think that it had but recently come into existence, since it has been so short a time since its utility has been recognized. Not so. There was just as much electricity a thousand years ago as there is now; and there is just as much in the forests of Central Africa as here, only it isn't utilized; it has not been harnessed, as it were, to do man's bidding.

So it is with the Spirit of God, the energizing power of creation. It is throbbing all around us, and God desires that through us it may be a current of life to the dying everywhere. More willing than earthly parents are to give good gifts to their children, is our Heavenly Father to give the Holy Spirit to them that ask Him.¹²

Then since it awaits our demand and reception, why not receive it?

¹² **Luke 11** ¹³ If you 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?

28. Ministering the Spirit

Present Truth, September 21, 1899

John 16

- ⁷ Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not a way, the Comforter will not come unto you; but if I depart, I will send Him unto you.
- ⁸ And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.

TO WHOM is the Spirit of God given? To the believer. What work is wrought when the Spirit is given to the believer? The world is reproved, or convinced, or convicted of sin. How? Not simply because the one who received the Spirit goes and tells people that they are sinners, but because in that power of life, the Spirit which is given, the works of God are so manifested in the individual, that His life is a reproof to those who walk contrary to God's Word.

It is not necessary that one should stand in a public place and declare to people that they are sinners, in order that the world should be reproved of sin, although words spoken in the power and demonstration of the Spirit will convict,—but the individual who has within him the Spirit of Christ will be as a witness, whose life without a word will convict of sin.

So it can be stated as fact that all success in working for God in the extension of His kingdom, is based upon a person's own individual experience, and his work is simply to minister to others the experience that God has given him.

What else can he do?

Acts 3

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⁶ Such as I have, I give unto you.

What else can we give?

29. Rulership of the Spirit

Present Truth, June 7, 1900 Original title: Back Page

HOW great is the kingdom of God?

Psalm 103

¹⁹ The Lord has prepared His throne in the heavens, and His kingdom rules over all.

It fills all space. Yet great as it is, the whole can be comprehended in small compass;

Luke 17

²¹ For, behold, the kingdom of God is within you.

Who is it, then, who rules in the kingdom of God? It is he who rules himself. He who rules himself, can rule the world; there is nothing impossible for such a one.

Revelation 2

²⁶ He that overcomes, and keeps my works unto the end, to him will I give power over the nations:

²⁷ ...even as I received of my Father.

But how shall one rule himself, and thus come into possession of this glorious kingdom? The case is very simple; we win by yielding. We have no power ourselves. We rule ourselves only by allowing the Holy Spirit of God to rule in us.

When the Spirit of life is in us as our own, so that God's Spirit is our spirit, and His will the law of our life in the same manner that it is the life of the plant, we have in us the power that hovered over the face of the abyss in the beginning, and brought order out of chaos.

So will there come order out of the chaos of our lives, and we shall be in perfect harmony with God's eternal purpose, and His great work throughout the universe.

God's Gifts an Incentive to Work

Present Truth, September 6, 1900

WHILE the old adage, that:

"God helps those who help themselves,"

-is heathen, in that it places the primary power in man, and makes God only secondary, it is a truth that He specially helps those who have a disposition to use every faculty given to them. God helps those who cannot help themselves,

Romans 5

⁶ For when we were yet without strength, in due time Christ died for the ungodly.

He gives us every faculty we possess; but He increases the gift only to those who develop and put to the best use the talents entrusted to them.

The gifts of the Spirit are not for the purpose of encouraging laziness. For instance, no one need think that God will ever impart, to him the gift of tongues, if he has not enough interest and energy to use the ability that God has already given him in that direction.

God gives wisdom, but not so as to discourage study. If we do not make use of the little that we already have, how can we expect God to give us more?

31. The Convincing Power

Present Truth, October 9, 1902

WHEN a truth was presented to a Bible-class recently, someone said,

"That is very good, if you can only convince people that it is so."

But that is not our work, for we could not possibly do it if we tried. Only the Spirit of God, the Spirit of truth, can...

John 16

⁸ ...convince the world of sin, and of righteousness, and of judgment.

Our part is to set the truth before the people, both by word and deed. This, however, must be done by the Spirit; for:

1 John 5

⁶ It is the Spirit that bears witness, because the Spirit is truth.

It is only by the Spirit that the truth can be spoken; and only the Spirit working upon those who hear can convince them of truth. How important, then, that those who are Christ's witnesses...

Galatians 5

16 ...walk in the Spirit.

Psalm 27

¹⁴ Wait on the Lord: be strong and let your heart take courage; yea, wait on the Lord.

Many people seem to get the idea that the Lord delights to keep people in suspense, waiting for Him to fulfill His promises. This is not so. Jesus says of those who cry continually unto Him, that:

Luke 18

8 He will avenge them speedily.

When the prophet Daniel prayed, an angel was sent to help them at the beginning of his supplication.¹³

2 Chronicles 16

⁹ The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose hearts are perfect towards Him.

It is true that the Hebrew word rendered "wait," in the text first quoted has the signification ordinarily attached to it; but it means more. Its primary signification appears in the first instance of its occurrence in the Bible, namely,

Genesis 1

⁹ Let the waters under the heaven be gathered together unto one place.

To *gather*, to *twist*, or *bind together*, is the primary meaning of the word; the secondary meaning, to *tarry*, arises from this, since what is thus joined together will remain in that state. So we read *Psalm* 27:14, and similar exhortations, with a fuller comprehension, when we understand them as saying,

"Fasten yourself to the Lord; be bound up in the same bundle with Him; let the threads of your life be interlaced and joined into one; and you will find strength."

 $^{^{13}}$ **Daniel 9** 23 At the beginning of your supplications the commandment came forth, and I am come to show you; for you are greatly beloved: therefore understand the matter, and consider the vision.

32. Good and Defective Eyesight

Present Truth, December 4, 1902

THE Lord has good eyes; nothing escapes them:

Proverbs 15

³ The eyes of the Lord are in every place, beholding the evil and good.

But what is He looking for? Here is the answer:

2 Chronicles 16

⁹ The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect [whole] toward Him.

And here is the text which shows what is the true test of eye-sight:

Habakkuk 1

¹³ You are of purer eyes than to behold evil, and cannot look on iniquity.

So even though His eyes are in every place, beholding the evil and the good, He sees only good; for even of rebellious Israel it was said through the Spirit:

Numbers 23

²¹ He has not beheld iniquity in Jacob, nor seen perverseness in Israel.

That is a sign of good eyes. By that test we learn, therefore, that to be always seeing defects is a sign of defective vision. The one with bad eyes sees only evil; God, with purer eyes, sees only good. God is love; and:

1 Corinthians 13 [RV]

⁵ [Love] takes not account of evil.

This is demonstrated in the case of a little child. In childhood, if ever, the sight is perfect, and everybody knows that an innocent child beholds evil, and yet sees no evil. It sees no evil, because it knows no evil. Purity of sight, therefore, depends upon purity of heart.

Matthew 5

8 Blessed are the pure in heart, for they shall see God,

-who is the sum of all goodness and beauty. So the anointing of our eyes with the eyesalve which the Lord sells without money and without price, in order that we may see¹⁴, is the receiving of the Holy Spirit, to write God's law in our hearts and minds, thus shedding abroad in our hearts that love that thinks no evil.

Then instead of finding fault, we shall find goodness everywhere, because we shall carry it everywhere.

¹⁴ **Revelation 3** ¹⁷ Because you say, I am rich, and increased with goods, and have need of nothing; and know not that you are wretched, and miserable, and poor, and blind, and naked: ¹⁸ I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness do not appear; and anoint your eyes with eyesalve, that you may see.

33. Established by Spiritual Gifts

Present Truth, December 4, 1902

1 Corinthians 12

⁷ But the manifestation of the Spirit is given to every man to profit withal.

WHAT is the profit?

Ephesians 4

¹² For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The gifts of the Spirit are for the purpose of building up the church, the body of Christ. But the gifts of the Spirit must accompany the Spirit. As soon as the early disciples received the Spirit in accordance with the promise, they received the gifts. One of the gifts, speaking with new tongues, was manifested that very day.

It follows, therefore, that the absence of the gifts of the Spirit in any marked degree in the church, is evidence of the absence of the Spirit, not entirely, of course, but not to the extent that God has promised it.

The Spirit was to abide with the disciples for ever, and therefore the gifts of the Spirit must be manifest in the true church until the second coming of the Lord.

As before stated, the absence of any very marked manifestation of the gifts of the Spirit, is evidence of the absence of the fullness of the Spirit; and that is the secret of the weakness of the church, and the great divisions that exist.

Spiritual gifts established the church; therefore the church that does not have those gifts cannot be established.

Who may have the Spirit? Whoever asks for it with earnest desire.

Luke 11

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¹³ If you 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?

The Spirit has already been poured out, and God has never withdrawn the gift; it only needs that Christians should ask and accept.

34. The Spirit of Prophecy

Advent Review, June 23, 1903

JOHN the Baptist was the greatest prophet that ever lived, yet he did not foretell any future event. He simply, quoted the Scriptures, and warned men to repent of their sins.

He did no miracle¹⁵, but preached the truth as it was recorded in the Bible. This therefore is to be the characteristic of all those who, living in the last days, are prepared for the coming of the Lord, and who give others knowledge in order that they may be prepared. Let us see from the Scriptures that this is so.

At the command of the Lord, Moses in the wilderness selected seventy of the elders of Israel, and set them round about the tabernacle,

Numbers 11

²⁵ And the Lord came down in a cloud, and spoke unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the Spirit rested upon them, they prophesied, and did not cease.

But there were two men who remained in the camp, with the congregation, and did not come to the tabernacle with the other elders, and the Spirit rested upon them also, and they prophesied as well as the others.

When Moses was informed of this, Joshua, full of zeal for his master, said,

²⁸ My lord Moses, forbid them.

²⁹ And Moses said unto him, Do you envy for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them.

 $^{^{15}}$ **John 10** 41 And many resorted unto Him, and said, John did no miracle: but all things that John spoke of this man were true.

This was not an idle wish, but an indication of what might have been; and whatever gift may be received from the Lord, ought to be received.

Now that such a state of things as Moses desired is possible, and the right thing to exist in the church, is seen from the words of the Apostle Paul:

1 Corinthians 14

- ¹ Follow after love; yet desire earnestly spiritual gifts, but rather that you may prophesy.
- ² For he that speaks in a tongue speaks not unto men, but unto God; for no man understands; but in the Spirit he speaks mysteries.
- ³ But he that prophesies speaks unto men for edification, and comfort, and consolation.
- ⁴ He that speaks in a tongue edifies himself; but he that prophesies edifies the church.
- ⁵ Now I would have you all speak with tongues, but rather that you should prophesy.
- ²⁴ If all prophesy, and there come in one that believes not or one unlearned, he is convinced of all, he is judged of all:
- ²⁵ And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.
- ³¹ For you may all prophesy one by one, that all may learn, and all may be comforted.

Read still further: When John the Apostle on Patmos was about to worship the angel who showed him wonderful things, the angel said:

Revelation 19

¹⁰ See you do it not; I am a fellow-servant with you and with your brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy.

Now put with this,

Revelation 12

¹⁷ And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

It is evident from this that the very same people who keep the commandments of God have also the Spirit of prophecy; and it is certain that all the people of God will keep the commandments of God; therefore it is also certain that every one of the people who are ready to receive the Lord when He comes, having finished the work that He gave them to do, will have the Spirit of prophecy.

What It Is To Be a Prophet

Let no one mistake the meaning here; there will be no danger of making any mistake, if we keep in mind what the Spirit of prophecy is.

People in general have a fixed and narrow idea of what a prophet is, and what the Spirit of prophecy is. A prophet is one who speaks for God. The Lord said to Moses,

Exodus 7

¹ See, I have made you a God to Pharaoh; and Aaron your brother shall be your prophet.

Now read in *Exodus* 4 concerning the relation of Aaron to Moses, and what his work was to be:

Exodus 4 [RV]

¹⁵ You shall speak unto him, and put the words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.

¹⁶ And he shall be your spokesman unto the people; and it shall come to pass, that he shall be to you a mouth, and you shall be to him as God.

Aaron was the mouth of Moses, to speak for him whatever he wished to say. Moses instructed the people through Aaron. That constituted Aaron the prophet of Moses.

Just so, whoever receives the words of God at His mouth, and speaks them to the people, is God's prophet. He may not foretell any future event, but he will speak the words of God.

1 Peter 4

¹⁰ If any man speak, let him speak as the oracles of God.

John 3

³⁴ For he whom God has sent speaks the words of God.

Thus may and should all the people of God prophesy, and until they do that, they are not giving the testimony to the world that God would have them give; they are not witnessing for Christ. God gives the Spirit in order that all may speak His words, and be faithful witnesses.

God's People Seers

Still further:

1 Samuel 9

⁹ Beforetime in Israel, when a man went to enquire of God, thus he spoke, Come, and let us go to the seer; for he that is now called a prophet was beforetime called a seer.

A seer is simply one who sees. Now God would have all His people see; for He says in a message for the very last days,

Revelation 3

¹⁸ Anoint your eyes with eyesalve, that you may see.

Whoever can see, will recognize the Word of God when it comes to him, and the Word will itself make him see if he will but gladly receive it. And so will all God's people be seers, knowing God's will, discerning the signs of the times, and making known the truth to the world.

He who has not the Spirit of prophecy cannot discern that Spirit; for,

1 Corinthians 2

¹⁴ The natural man receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

¹⁵ But he that is spiritual judges all things.

How the Gift Comes

Let no one think that this gift comes arbitrarily, or that anybody can have it simply by declaring that he has it, or by any sort of mere profession that he may make. The Spirit of prophecy is the portion only of those who keep the commandments of God,—not of those who have the form of keeping the commandments, mind you, but of those who do indeed keep them.

The Word of God is the sword of the Spirit¹⁶, and the Spirit comes to everybody as the reprover of sin, first of all. The promise is coupled with this statement:

Proverbs 1

²³ Turn at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

Proverbs 6

²³ The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.

He who heeds the reproofs and instruction of the commandments of God, will receive abundantly of the Spirit of God, and will know the will of God; for:

John 7

 17 If any man wills to do His will, he shall know of the teaching.

Here then we have the great lesson that is to be learned from the record of the work of John the Baptist. That which God is waiting for today is a people united not by a formal creed, but by the one Spirit, and thus all speaking the same thing.

¹⁶ **Ephesians 6** ¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

1 Corinthians 1

¹⁰ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment.

A people filled with the Spirit, and so seeing light in the light of God, and reflecting the light to others.

The message of John the Baptist—the preaching of the baptism of repentance for the remission of sins—was never more needed than it is today, but it cannot properly be given except by those who know the Word of God when it comes to them, and who are seers.

They must receive the Word direct from God, and not from any man, and they must receive the Word first of all as a reprover of the sins of their own lives.

