

MAIN PROBLEMS WITH ANGELS/HS DOCTRINE:

1. Denigrates the Deity of Christ to the Level of Humanity

Daniel Mesa will respond with love in this color blue in italics. Links will stand out in purple and underlined. May God lead into truth as many as are willing to be led. Also, if there are specific questions regarding any portion of this document that the reader needs clarification on, please ask.

a. By cumbering Jesus' divinity with the limitations of humanity, so that He cannot be everywhere present by His Spirit, since His Spirit cannot function independently from His person. *[Christ **IS** able to be 'everywhere' by His spirit, yet I ask, if we are to believe that He is literally everywhere at all times without exception, why would He illustrate Himself as standing outside the Laodicean church leaving it without His spirit? See **Revelation 3:20**. Why would we appeal to a crowd of lost souls to let Christ into their hearts if He is already there? See **Matthew 11:28**. Also, are we to believe what EGW said about it? "Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most discouraging. And in this ministry Christ's true followers will co-operate." DA 440.1]* The divine Spirit of God can operate and function in the third person, whereas the spirit of man cannot. *[Just as God and Christ speak of themselves personally in the grammatical **third-person**, in illeism, and also through their agents, we too can speak of ourselves in the same way. A misunderstanding of this brings the phrase 'third person' to a place Ellen White never intended, as a disembodied god the holy spirit with a Jesus mask on!]* This belief that Christ's divine spirit has the same limitations of the spirit of man, is projecting upon Christ's divinity the limitations of humanity, thereby denigrating the powers and capabilities of His divine Spirit making His divine nature equal with the limitations of humanity. *[This is far from the truth of what I, Daniel Mesa, have taught. We should all know that each human has a character, words, spirit, life, etc., but that is not even closely equal in power and authority compared to God's divine character, words, spirit, life, etc. I've never thought or taught that we are co-equal with God or His Son, as this idea suggests. God's spirit, His word that comes from His mind, creates matter out of nothing—something we cannot understand or explain—so in regard to the nature of His spirit, "silence is golden." See AA 52.1.*

*14MR 23.3 is often used outside of its intent. If Christ is currently divested of the personality of His glorified humanity, the idea of a disembodied intelligence is acceptable, yea, correct. But if He is divested of the personality of His earthly humanity, then Ellen White is not a spiritualist. Spiritualists and witches call for disembodied phantoms to visit the living. See **1 Samuel 28:14**, **Isaiah 8:19**, and **Deuteronomy 18:10-12**.]*

“We are to place ourselves, softened and subdued, on the Lord’s side. Then when warring elements come in, Christ will give us His Spirit in words and utterance. And success will be given. Angels of God will be right by our side to give us certain victory” (23LtMs, Lt 44, 1908, par. 6).

“Angels stand beside the searcher of the Scriptures, to impress and illuminate the mind” (RH January 11, 1881, Art. A, par. 14).

b. By making God dependent upon created beings (angels) for Omniscience, Omnipotence and Omnipresence

*[Years ago I once incorrectly wrote in a document the idea that God was dependent on His angels for omniscience. When questioned about it, I immediately changed that, hoping no-one else saw that or was misled! God is not dependent on anything, as we all should know, but there is a judgment. In the judgment there is need of everyone—even God Himself—needing two or three witnesses. See **Deuteronomy 17:6, 19:15, Matthew 18:16, 2 Corinthians 13:1, 1 Timothy 5:19, and Hebrews 10:28**. So if He were to use the Omnis without support from His celestial and terrestrial ministers, Satan would be able to cry out correctly during the times of judgment, “unfair!” as God would be His own only witness.*

Also, omnipresence has been greatly misunderstood because of the trinity doctrine. For example, look how many times you find the word in the Bible, then find the verses that support the idea, then look in the context for that idea. In reality, God is not omnipresent because He is everywhere, as He is not in the leaf, the flower, the tree, the sinner, satan, or in places He is not welcome—if He is in the heart of those who do not want Him there, He is forcing His love on those who do not want it! What do we call that today?

***Psalms 139:7** is most often used as proving the point that God is everywhere, but that is divorcing the verse from its immediate context, which used words like, “searched, known, knowest, understandest, acquainted, knowest, knowledge...” See **Psalms 139:1-6**.] The verse is teaching that God’s presence is His spirit, and by His spirit He knows everything.*

a. God doesn’t know anything unless Angels tell Him.

*[Without understanding what has been presented years ago in a message that describes that **God is the only one in the Bible with foreknowledge**, it may be easy to come to this false conclusion. Of course God knows everything before His angels tell Him—God uses angels as the need for witnesses in the final judgment.]*

b. Deifies the Angels by making God dependent upon them for those powers of divinity (omniscience, omnipresence, omnipotence.)

[Angels have never been deified by me, as I argue against that idea. The angels are not possessors of the Omnis, but are vessels whereby God does His divine work, for if He did it all alone, Satan would stand before God in the judgment with God having no other witnesses beyond Himself when people are accounted as saved from Satan's kingdom of darkness. This unfortunate statement stands on a completely false premise.]

3. Presumes to know and understand the divine nature by which Christ dwell in man.

1. We have been told “The operating agency was not revealed to the view” and that “human minds and human judgment and human methods can no more set boundaries to its workings, or prescribe [as] to [the] channel through which it shall operate, then they can say to the wind, I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.” (9LtMs, Lt 54, 1894, par. 9)

[Stated as though these things are not revealed, the context of Nicodemus is referred to in this Lt 54 reference, and in that context, men cannot know just how the spirit, with all its agents within the agency, works—which is totally agreed to by me. The angels are not “revealed to the view” neither are God’s impressions revealed when made through His angels. Notice, “When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the human heart and mind” (22LtMs, Ms 101, 1907, par. 13) Also, “It is not we who make the impression upon the mind and heart. Angels of God make the impression” (24LtMs, Ms 13, 1909, par. 6). And, “You are feeding on the Word of life and angels are right around you to make the due impression upon the human heart. The angels of God are in this meeting today. It is the angels of God that are trying to make impressions upon human mind whenever discourses are given” (24LtMs, Ms 131, 1909, par. 13). Notice how late in her life those statements were made!]

By assuming the operating agency of the Spirit is not the Spirit itself, but a network of influences working through angels, men and other created beings, we would be prescribing the channel through which the Spirit operates and making assumptions about “the operating agency” which “was not revealed to the view.”

[It was the same author which said, “Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ” (YI July 5, 1894, par. 5). To so strongly suggest that God working through the ministration of angels is not true—is doing what? This statement by EGW is also true, no matter what we believe about the subject, “All the blessings from God to man are through the ministration of holy angels” (2SP 67.2).

So, if we say the “agency” is the “Spirit itself,” it is suggesting a misunderstanding of what the agency is. The first notes called “Agencies” helps explain just a fraction of what

EGW teaches here: RevelationWithDaniel.com/angel-studies-with-daniel-mesa Just as a spoiler, the agency is involving anything God through His spirit uses, and is not meaning the “spirit itself.”]

4. Denies the foundation and bedrock of the Christian faith of “Christ in you the hope of glory,” by Spiritualizing away the presence of Christ, redefining it to mean having right thoughts.

[This is also a false claim and statement. Having right thoughts is not being a Christian. Having Christ in you by His spirit in holy relationship is. As the author has written that I teach this, he has proven not to understand the actual message I have presented.]

1. Redefines the presence of Christ in you to merely consist of having thought patterns in harmony with Christ and therefore there really is no actual presence of Christ in you or with you.

[The Bible refers to God's spirit as God's presence. Using Hebrew parallelism, David said the same things twice on two occasions, “Cast me not away from thy presence; and take not thy holy spirit from me” (Psalms 51:11). And, “Whither shall I go from thy spirit? or whither shall I flee from thy presence?” (Psalms 139:7). Remember, “God's holy, educating Spirit is in His word” (COL 132.2, Just before this portion of the book EGW referenced John 6:63).

So with this understanding, I don't see how I have spiritualized away Christ in us. Rather, making Christ a non-entity, a spirit without a body, has done that! As James White said about immaterialism, “THIS is but another name for nonentity” (PERGO 6.2). And what did Ellen White say about the nonentity in the early 1900's? “Satan is working to make a nonentity of God and of Christ” (9T 68.1).]

2. A denial of Christ coming in our flesh the Bible identifies as the spirit of Antichrist (1 John 4:2-3, 2 John 1:7).

[I fully believe that it is Christ, by His spirit, that comes ‘into our flesh.’ So to say that I, or those who believe like me, do not, is still another false report. What I am strongly going against in my teachings is the idea that god the holy spirit comes to us with a Jesus mask on to ‘fill’ us in a spiritualistic, nonentity, or immaterial way.]

3. Sister White says in TM 387 “Christ dwelling in our hearts by faith means the contemplation of Christ,” but rather than the indwelling of Christ influencing our thoughts, it is reversed and interpreted to mean that having the right thoughts is what constitutes the indwelling of Christ and this is how every reference to the indwelling of Christ in the Bible and SoP is then interpreted and understood.

[The way this reads does not ring true to me, so I would never want to teach it. If this has been the impression I have made, please forgive me. Let me give it a try in explaining it the way I would rather people understand my interpretation;

God's powerful (Hebrews 4:12), unchanging (Isaiah 40:8), and creative words (James 1:18, 1 Peter 1:23) come by hearing (Romans 10:17). His word is what dwells in us by faith (Romans 10:8, Ephesians 3:17, 1 Timothy 4:6). That spirit coming from His mind can transform us into perfection of character, just as He created all things brand new in Genesis 1-2.

That sounds more like what I hope people to understand.

Here is a study on the connection between the spirit and the mind which may be helpful.]

5. Undermines Fundamental Principle #1

1. Denies the Omnipresence of God: Reasons that God is not everywhere present because He does not dwell in the heart of Satan, and therefore concludes God is not everywhere present by His Spirit. 1. "Christ is up in heaven and he's ministering before the Father. And you're saying wait a minute, wait a minute, it's the Holy Spirit, the Holy Spirit is everywhere present. **Well, no it's not.** (Laughs) **Let me just say it. No it's not.** Their like, what are you talking about preacher. Well I'll tell you what. Just think this through for a second. Is the Holy Spirit in the heart of, or in the mind, because the heart and the mind are the same thing, is the Holy Spirit in the heart of Satan yes or no? And you're like, well, no, well then the Holy Spirit is not everywhere present. Right? Right." - Daniel Mesa, <https://youtu.be/SJSqgaL6MtI?t=1819> (30:20) 2. "God is not everywhere." - Daniel Mesa, <https://youtu.be/u1y77KIRQ0Q?t=2098> (35:00) Daniel then redefines omnipresence & demeans pioneer understanding of omnipresence as pantheistic.

[It's easy to believe that because Satan is alive it proves that Satan has God's holy spirit, but is that true? No, God's holy spirit transforms the receiver of that spirit, that spirit is not forced upon the believer. Satan is alive by God's sustaining power, not because Satan wants to be converted. Satan has "life" but does not have it "more abundantly" (John 10:10).] I invite the reader to watch the entirety of the two videos posted above, coming to a broader conclusion.

2. Misrepresents the position of pioneers understanding of God's omnipresence by making their views more pantheistic in nature to make the new view seem more reasonable.

[I would only ask you to read again James White's "Personality of God" (PERGO) document. It's 8 pages and proves this statement to be unfounded.]

3. **Denies God is “omnipotent, omniscient”** and “everywhere present by his representative, the Holy Spirit,” since these attributes are derived from the angels.

[This conclusion comes from misunderstanding the need for God to have witnesses in the judgment, as stated earlier in this document.]

“God accomplishes his will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth” (CE 155.2).

Here are thoughts on omnipresence that may be helpful.]

6. Undermines Fundamental Principle #24

1. By asserting that the Holy Spirit consists merely of God’s Word and not His actual presence, the Bible therefore takes the place of the Holy Spirit, whereas Fundamental Principle #24 states concerning the gifts of the Spirit, “that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, **any more than the Bible can take the place of the Holy Spirit;**”

[“God’s holy, educating Spirit is in His word” (COL 132.2).

Saying as the author has shows that He is misunderstanding that the spirit is the mind of God, not His words. God’s words are an agent of His mind, a means whereby people can know the mind of the originator of all things. See 1 Corinthians 8:6.]

7. **Denies the Holy Spirit:** This view asserts the agency of the Holy Spirit is not a free-working independent agency of its own, but a reference to the influence any persons, animals or things have upon another.

[The “agency” is not understood by me to be the spirit of God alone. I invite all to deep dive into EGW’s writings to find how she understood it as well. Does it lead to deny the spirit? Absolutely not. Here are just a handful of quotes that help us understand that the word “agency” can equal and be understood as “means,” which can be defined as help or resources.

*“It is through the **agency** [means] of the Holy Spirit that God communicates with man; and those who deliberately reject this **agency** [means] as satanic, have cut off the channel of communication between the soul and Heaven” (PP 404.4).*

You’ll notice that this is further defined when connecting Signs of the Times here as Christ and angels. “After his transgression, God would communicate to man only through Christ and angels” (ST January 30, 1879, par. 19). Wouldn’t ‘deliberately’ rejecting this agency be considered the unpardonable sin by cutting off communication between the soul and Heaven?

*“Through the **agency** [means] of evil spirits strange gods were introduced; and because of transgression, the chosen people were finally scattered from the Land of Promise. This history Satan is striving to repeat in our day” (PP 688.3).]*

Angels Enable the Holy Spirit

A measure of the Spirit is given to every man to profit withal. **Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent**, and draw him to Christ who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. **But the Spirit of God does not interfere with the freedom of the human agent.** The Holy Spirit is given to be a helper, so that the human agent may co-operate with the Divine, and **it is given to Him to draw the soul but never to force obedience.** Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of the reckoning. {Lt71-1893.}

The Lord has fullness of grace to bestow on every one that will receive of the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine pattern according as the human agent shall earnestly desire the transformation. **Christ our Mediator is the One who gives the Holy Spirit.** The atonement made on Calvary is brought in contact with the soul of man to transform his character and change his nature until it can be said in heaven, “Ye are laborers together with God, wearing Christ's yoke, bearing His burden.” Man thus becomes, through the agency of the Holy Spirit, the agent by which souls are brought into the kingdom of heaven. Through sanctification of the Spirit he is a light to direct souls in the path of right and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened with the spiritual life and re-invigorated. Through the imputed righteousness of Christ the Christian is placed on vantage ground and becomes a channel through which the Holy Spirit can work, and the work done through the human agent does not disappoint our Redeemer, for in such instruments He does not plead in vain with the souls of men. They are not human agents who having eyes see not, having ears hear not, and having hearts will not understand. {Lt71-1893.}

Note: The Holy Spirit (Christ) may “draw the soul but never to force obedience.” The Holy Spirit never works in the human agent without its consent. The angels enable the Holy Spirit by bringing light and conviction to the mind, wooing the human with heavenly influences until such a time as the human agent decides of its own free-will, to receive the light and Christ, thereby enabling the Holy Spirit to dwell within them and work within them.

*[Yes, Philippians 2:5, “**Let** this mind dwell in you.”]*

Angels Bring the Individual to Christ / Conversion

“When the earthborn children know it not, they have angels of light as their companions. A silent witness guards every soul that lives, **seeking to draw that soul to Christ.**” 6T 366.1

“**The Holy Spirit ALONE** can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. **It is the office of heavenly angels to prepare the heart** to so comprehend God’s word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. {4SP 418.1}

“Those who will enter our large cities to labor as medical evangelists must begin their work in a very wise way. **Angels of God will make the impression**, and under the hallowed influence of the Holy Spirit, hearts will be touched. The words of the speaker bringing the form of sound doctrine into actual contact with the hearers will result in the saving of souls.” —Letter 4, 1910. CME 42.3

“Christ commissions his angels to minister unto those who are brought under the influence of the truth, **to soften their hearts and make them susceptible of the influences of his truth.**” PH123 52.1

“**It is the office of heavenly angels to prepare the heart to so comprehend God’s word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises.** We should make the psalmist’s petition our own: “Open thou mine eyes, that I may behold wondrous things out of thy law.” [Psalm 119:18.]

“Angels were sent in every direction **to prepare unbelieving hearts for the truth.**” {1T 186.1}

“Angels are rearranging environments, changing circumstances, weaving about disinterested souls **a network of influences which will some day lead to a surrender. God never forces Himself upon a single life**, but there is one way to connect a man with heaven in spite of himself, and that way is through prayer.

Will none who are prayed for reject light?—Certainly they will; but when those upon whom the light has shone, do reject, they will be broken off like the dead branch of a tree, and some one else will be grafted in. Those who offered the prayers may be quiet in death, but the prayers are lodged on heaven’s altar, and will be answered before the censer is thrown down.” (SSP 147.1-SSP 147.2)

Holy Spirit Must have the Consent of the Individual

“Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, **according to his desire and consent to have it done**, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness.” {RH, September 17, 1895 par. 7}

“We must fall on the Rock and be broken, and **THEN the Spirit of God will take possession of us**, and mould us after the divine Pattern.” {ST January 16, 1893, par. 7}

“Heavenly angels are still working in co-operation with human agencies. **The Holy Spirit** is presenting every inducement to constrain you to come. **Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance.** Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps and to sing a song of rejoicing that another soul has **accepted** the invitation to the gospel feast. COL 237.2

“While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, **and He comes personally by His Holy Spirit into the midst of His church.**” CET 206

[I would encourage all to study much more than this. The context of many of these quotes above are best to give a fuller picture of what EGW intended for us to understand.]

Christ Cannot Be Omnipresent

Premise: Jesus’ Spirit Cannot Be Separated From His Person

Proof Text(s)/SoP:

“For as the body without the spirit is dead, so faith without works is dead also.” James 2:26

My Understanding: Is this verse talking about the divine nature of christ? No. Is it meant to make a statement about how the Holy Spirit operates? No. The verse is then removed from its context which is about faith and works, and made to apply to the operations of Christs divine spirit. The context is changed and from it a new conclusion about Christs divine nature is made -- extrapolating all this from a statement that is not even speaking about the subject to which it is made to apply.

[It is shocking to me that we are discussing about that a spirit is separate from a body, and that it is what God intended us to understand.]

Proof Text(s)/SoP: *In the Bible men were carried away in the spirit, and transported to other locations by the spirit. showing that the Holy Spirit is not like the spirit of a man, nor does, it have man’s limitations. Eze 37:1, Rev 17:3, Rev 21:10, Eze 3:15-15*

[Each of these references include angels revealing those things to either Ezekiel or John. Ezekiel was carried, just as Jesus was, by an angel, referred to as “the spirit of the Lord” in Ezekiel

*37:1. (See **Matthew 4:5-6**, **Psalms 91:11-12**.) John was shown all things by the angel Gabriel. (See **Revelation 22:8-9**, **DA 99.1**.)*

*What was it that come to give life in Ezekiel 37? It was similar to what was to do it in the days of EGW, “A life-giving **message** was needed to give life to the dry bones” (**5LtMs, Ms 24, 1888, par. 77**). Who brought that message? Was it a disembodied intelligence, or were angels ascending and descending the ladder? See **Genesis 28:11-13**.]*

All The Blessings of Christ Come Through the Ministration of Angels

Note: “All the blessings” quote. Is this statement speaking of the divine nature of christ and the Holy Spirit? No. Is the context about the workings of the Holy Spirit? No. Daniel removes the statement from its context and makes it to apply to the operation of the Holy Spirit and the divine nature of christ, and then, from this makes a new conclusion about the divine nature of christ, and calls those who disagree spiritualists.

[Reading the quote in it's immediate context, we can see this IS speaking of the workings of God's spirit. The author of this paper hasn't been able to connect this yet, but we are all working for a very patience and long-suffering God. Notice two paragraphs in the context:

“Christ virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on the earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings of hope, courage, health, and life, for the children of men. 2SP 67.1

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man. All the blessings from God to man are through the ministration of holy angels.” 2SP 67.2

*In light of those paragraphs, I would certainly say that the context is dealing with God working by His Spirit through His ministers, the angels. Here are **angels studies** for those interested.]*

The Agency of the Holy Spirit is Combined of Angels and Men, etc

“You are to show the controlling influence of the power of God upon the human heart. God help us that we may be sanctified through the truth and that sanctification shall have its influence to

leaven those that are around us—not the leaven of malice, not the leaven of jealousy, not the leaven of evil surmisings, but it is the leaven of 🖐️ **the spirit of Jesus Christ, which is sent down from heaven, called the Holy Ghost,** 🖐️ and that Spirit affects the heart and the character.” (7LtMs, Ms 36, 1891, par. 42)

Note: Shows the influence of the Holy Spirit upon us, is to influence others. This is how we impart the spirit. Our influences, influences them to desire the spirit that is in us. Not that we give them the Holy Spirit, but we influence them. Same with angels. Angels influence/impart the Holy Spirit to us, thereby influencing us to desire Gods Spirit to work in us also.

*[This is part of what I emphasize. God’s spirit is not a metaphysical energy that floats up and down when God sends it or calls it back, but rather, God’s angels full of His mind, His commands, are ascending and descending in obedience to His word. Study **Ezekiel 1 and 10** for a broader picture of that idea.*

*“My brother, my sister, it has been your privilege to sanctify yourself wholly to God’s service. You will be sustained by ministrations of heavenly angels. The Holy Spirit will help you in every emergency, enabling you to remain sanctified in mind and heart” (17LtMs, Ms 87, 1902, par. 41, notice the late date). God sends His spirit first through Christ, then through the angels to do His work through you. **See Revelation 1:1.***

A FREE WORKING INDEPENDENT AGENCY:

The Spirit Physically Moves:

“But **the Spirit of the Lord departed** from Saul, and an evil spirit from the Lord troubled him.” (1 Sa 16:14)

[“The angel of the LORD encampeth round about them that fear him, and delivereth them” (Psalms 34:7), but the holy angels leave and the evil angels come in to take their place when the one who used to believe the gospel rejects it.]

“I will come to you.” (John 14:18)

Note: This is not the second coming. What coming is He referring to? How will He come?

[Notice the context of how EGW used that section of the Bible in light of angelic ministry:

*“The Bible should never be studied without prayer. The **Holy Spirit alone can cause us to feel** the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. **It is the office of heavenly angels to prepare the heart so to comprehend** God’s word that we shall be **charmed** with its beauty, **admonished** by its warnings, or **animated and strengthened** by its promises. We should make the psalmist’s petition our own: “Open Thou mine eyes, that I may behold wondrous things out of Thy law.” Psalm 119:18. Temptations often*

appear irresistible because, *through neglect of prayer and the study of the Bible*, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. **But angels are round about those who are willing to be taught** in divine things; and in the time of great necessity they will bring to their remembrance the very truths which are needed. Thus “when the enemy shall come in like a flood, the **Spirit of the Lord shall lift up a standard** against him.” Isaiah 59:19. (GC 599.3).

Jesus promised His disciples: “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 14:26. But the teachings of Christ must previously have been stored in the mind in order for the Spirit of God to bring them to our remembrance in the time of peril. “Thy word have I hid in mine heart,” said David, “that I might not sin against Thee.” Psalm 119:11” (GC 600.1).

In those two paragraphs, what or who did EGW say would “bring to their remembrance the very truths” needed?]

“God hath **sent forth the Spirit of his Son** into your hearts, crying, Abba, Father.” (Gal 4:6)

[Consider the ladder that Jacob saw, which Christ referred to as Himself. What ascends and descends even today? Is it the holy spirit? If not, why not? The angels are NOT the holy spirit, they are vessels or channels for it.]

“Go to all nations, He bade them. Go to the farthest part of the habitable globe and be assured that My presence will be with you even there.” (AA 29.1)

[It was written earlier about the spirit and presence being synonymous. See MB 40.2.]

“They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. **The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle.** Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God. (DA 352.2)

[This is one of the bigger quotes used, yet have you looked into the other uses of similar phrases?

*“He bade them be brave and strong; for **One mightier than angels** would be in their ranks—the **General** of the armies of heaven. He made full provision for the prosecution of their work and took upon Himself the responsibility of its success. So long as they obeyed His word, and worked in connection with Him, they could not fail” (AA 29.1).*

These thoughts do not show Christ separated from His physical person and metaphysically being there with them, but shows that He is with them in His commands, and He has promised to make it work.

*“A greater **Being** than angels has been in our world; the Lord Himself has come to reflect upon men the light of heaven. He has announced Himself as one with the Father, full of grace and truth, God manifest in the flesh” (ISM 402.3).*

*Why is He referred to as a “**being**” here? Is it that He directs from His throne in Heaven and that spirit which is His command (John 6:63) empowers His ministers with greater power than they have had without Him?*

“If Christ's soldiers look faithfully to their Captain for their orders, success will attend their warfare against the enemy” (ST May 27, 1897, par. 11).

“If they had understood Christ, they would have understood the Father, for all heaven was given to them in the gift of Christ. Oh, if the Jewish nation had but opened their eyes and hearts to Jesus, they would have known that he was longing to bestow upon them every blessing! They would have had the assurance of his presence, the revelation of the invisible world, the knowledge that angels are their comrades in the great battle for eternal life. They would have understood that more than angels were with them, for they would have become acquainted with the Commander of the universe of heaven. They would have heard his voice saying, “Be of good cheer; I have overcome the world.” You are engaged as my soldiers to fight the good fight of faith, and you will not fail nor be discouraged. Though Satan may press you, you will look to me, and know that you are fighting in the very presence of the universe of heaven, and that your invisible Leader will be your fortress, “a present help in time of trouble.” It is in this way that all the children of God are to be overcomers. They will endure as seeing Him who is invisible. They do this by earnest, unceasing prayer, following on to know the Lord, whose goings forth are prepared as the morning. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (SSW April 1, 1895, par. 4).

*“**By faith** they may behold even more than angels in their ranks, for the abundant aid of the General of armies is ready for them in every emergency. He leads them on from victory to victory, proclaiming at every step, “I have overcome the world.” [John 16:33.] Your Leader goeth forth, conquering and to conquer. Never forget that you are fighting the battle of the Lord of hosts, in full view of the invisible world” (12LtMs, Ms 124, 1897, par. 18).*

“Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If the Lord's army will obey orders, they will find themselves influenced by the Holy Spirit to work the works of God. The battlefield is glorified with the light shining from the cross of Calvary” (RH July 16, 1895, Art. A, par. 7).

Now look to EW 39.1, showing that when God's people are in trouble, Christ Jesus doesn't come down, but rather “would commission another angel...”

*“I have seen the tender love that God has for His people, and it is very great. I saw **angels** over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the **angels that ever attended them** would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then **Jesus would commission another angel** to descend to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep, and then with a loud voice say, “Amen.” But if the saints fixed their eyes upon the prize before them and glorified God by praising Him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and sing with a loud voice, “Alleluia!” and the heavenly arches would ring with their lovely songs” (EW 39.1).*

“The Holy Spirit **must come to** every gospel worker, to every church member, if those who are perishing in sin are saved to Christ.” (RH April 21, 1903, par. 6)

[Yes, but how does the spirit come? Metaphysically? As the beams of a flashlight? As the rays of the sun?

*“Ample provisions have been made for all who sincerely, earnestly, and thoughtfully, set about the work of perfecting holiness in the fear of God. **Power** and **strength, grace** and **glory**, have been provided through Christ, to be **brought by ministering angels** to the heirs of salvation” (SA 145.2).]*

“You are to show the controlling influence of the power of God upon the human heart. God help us that we may be sanctified through the truth and that sanctification shall have its influence to leaven those that are around us—not the leaven of malice, not the leaven of jealousy, not the leaven of evil surmisings, but it is the leaven of 🍌 **the spirit of Jesus Christ, which is sent down from heaven, called the Holy Ghost, 🍌** and that Spirit affects the heart and the character.” (7LtMs, Ms 36, 1891, par. 42)

- shows the influence of the Holy Spirit upon us, is to influence others. This is how we import the spirit. Our influences, influences them to desire the spirit that is in us. Not that we give them the Holy Spirit, but we influence them. Same with angels. Angels influence/impart the Holy Spirit to us, thereby influencing us to desire Gods Spirit to work in us also.

[Yes, precisely. The spirit is the mind of God which we impart by words and actions.]

The Spirit Physically Moves Others:

“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” (Acts 8:37-39)

[That was through angelic ministry. Please look into it further.

“Angels of God were attending this seeker for light, and he was being drawn to the Saviour. By the ministration of the Holy Spirit the Lord brought him into touch with one who could lead him to the light” (AA 107.3).

“An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel, and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. The angel sent to Philip could himself have done the work for the Ethiopian, but this is not God's way of working. It is His plan that men are to work for their fellow men” (AA 109.2).

*“He prayed fervently for light and knowledge, and God heard his prayer, and **sent his angel** to Philip, bidding him go to Gaza for the purpose of preaching Christ to a single soul that hungered and thirsted for the truth” (3SP 303.2).]*

“So **the spirit lifted me up, and took me away**, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me. Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.” (Ezk 3:14-15)

*[As stated earlier, this was an angel, similar to how Christ was lifted during the wilderness temptation, just as David says we would be. See **Psalms 91:11**.]*

“And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure **the Spirit of the LORD hath taken him up**, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.” (2 Kings 2:16)

[It would make best sense to suppose that those who knew the angels had come as a fiery chariot one chapter earlier for Elijah would think that it had happened that he was just moved by those angels, right? Unintentionally, what is the author of this paper calling the “Spirit of the Lord” here?]

The Holy Spirit must come to every gospel worker, to every church member, if those who are perishing in sin are saved to Christ. RH April 21, 1903, par. 6

*[“**All the blessings from God to man** are **through the ministration of holy angels**” (2SP 67.2).]*

“On the day of Pentecost the Infinite One revealed Himself in power to the church. **By His Holy Spirit He descended from the heights of heaven as a rushing mighty wind to the room in which the disciples were assembled.**” (Ms 62, 1902, par. 13) “There are men who stand in the

pulpits as shepherds, professing to feed the flock. But the sheep are starving for the bread of life. There are long-drawn-out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven.

They evidenced that the anointed ones described in Zechariah (see chapter 4) had not ministered to them, that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves in the golden bowls, to flow forth into the lamps, the churches. **This is the work of every true, devoted servant of the living God.** The Lord God of heaven cannot approve much that is brought into the pulpit by those who are professedly speaking the Word of the Lord. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people. {Lt29-1896.}

When the speaker shall, in a haphazard way, strike in any where, as the fancy strikes him, when he talks politics to the people, he is mingling the common fire with the sacred. He dishonors God. He has not real evidence from God that he is speaking the truth. He does his hearers a grievous wrong. He plants seeds which will strike their fibrous roots deep, and they spring up and bear poisonous fruit. How dare men do this? How dare they advance ideas when they do not know certainly whence they came, or that they are the truth? {Lt29-1896.}

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the Word of the Lord. Let every man who enters the pulpit know that he has angels from heaven in his audience. **And when these angels empty from themselves the golden oil of TRUTH into the heart of him who is teaching the Word,** then the application of the truth will be a solemn, serious matter. The angel messengers will expel sin from the heart, unless the door of the heart is padlocked and Christ is refused admission. Christ will withdraw Himself from those who persist in refusing the heavenly blessings that are so freely offered them. {Lt29-1896.}

The Holy Spirit is doing its work on the hearts. But if the ministers have not first received their message from heaven, **if they have not drawn their own supplies from the refreshing, life-giving stream, how can they let that flow forth which they have not received?** What a thought, that hungry, thirsty souls are sent away empty! A man may lavish all the treasures of his learning, he may exhaust the moral energies of his nature, and yet accomplish nothing, **because he himself has not received the golden oil from the heavenly messengers, therefore it cannot flow forth from him, imparting spiritual life to the needy.** The tidings of joy and hope must come from heaven. Learn, O, learn of Jesus what it means to abide in Christ! {Lt29-1896.}

If the Christian minister receives the golden oil, he has life, and where there is life there is no stagnation, no dwarfed experience. There is constant growth to the full stature of Christ Jesus. If we have a deep, growing experience in heavenly things, we walk with the Lord as did Enoch. Instead of consenting to the propositions of Satan, there is most earnest prayer for the heavenly anointing, that we may distinguish the right, the heaven-born, from the common. {Lt29-1896.} If we are fighting in the strength of the Mighty One, we are on the side that will win at last. In the end we shall conquer. The greatest work, the most perilous scenes, are before us. The deadly

conflict we must meet. Are we prepared for it? God is still speaking to the children of men. He is speaking in many different ways. Will they hear His voice? Will we place our hands confidently in His and say, "Lead me, guide me"? {Lt29-1896.}

There is cheap religion in abundance, but there is no such thing as cheap Christianity. Self may figure largely in a false religion but it cannot appear in Christian experience. "Ye are workers together with God." [1 Corinthians 3:9.] "Without me," said Christ, "ye can do nothing." [John 15:5.] We cannot be shepherds of the flock unless we are divested of our own peculiar habits, manners, and customs, and come into Christ's likeness. When we eat His flesh and drink His blood, then the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. There will be a new perception of truth. {Lt29-1896.}

The Word is the preacher's light, and as the golden oil [of Truth?] empties from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privileges of sitting under such a ministry will, if their hearts are susceptible to the Holy Spirit's 🖐️ **INFLUENCE**, 🖐️ feel an inner life. The fire of God's love will be kindled within them. The Bible, the Word of God, is the bread of life. He who feeds the flock of God must himself first eat of the bread which came down from heaven. He will see the truth on every side. He will not venture to come before the people until he has first communed with God. Then he is led to work as Christ worked. He respects the varied minds that compose his audience. He has a word that touches the case of all, not worldly, confusing ideas. He has no right to introduce the worldly perplexities. The bread of life shall satisfy every soul hunger. {Lt29-1896.}

Note: The Golden oil represents the "influence" of the Truth accompanied by the Holy Spirit, that influences others. So the angels influence the minister; the ministers influences others. Thereby the influence of the Holy Spirit dwelling in the angels works to influence the man, who influences others, etc. This does not mean that the angels give us the Holy Spirit any more than it is within our means to give the other Spirit to others. This is the work that the Lord would have every soul prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads. There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the 🖐️ oil of grace 🖐️. Every precaution must be taken to 🖐️ prevent spiritual declension 🖐️, lest the great day of the Lord overtake us as a thief in the night. Every witness for God is now to work intelligently in the lines which God has appointed. We should daily obtain a deep and living experience in the work of 🖐️ perfecting Christian character 🖐️. We should 🔥 daily receive the holy oil that we may impart to others 🔥. All may be light-bearers to the world if they will. We are to sink self out of sight in Jesus. We are to 🌐 receive the word of the Lord in counsel and instruction, and gladly communicate it 🌐. There is now need of much prayer. Christ commands, "Pray without ceasing;" that is, keep the mind uplifted to God, the source of all power and efficiency. RH March 2, 1897, par. 10

[I would suggest in addition to read the last chapter of Christ's Object Lessons. The thoughts include something like this:

"When these angels empty from themselves the golden oil of truth into the heart of him who is teaching the Word, then the application of the truth will be a solemn, serious matter. The angel messengers will expel sin from the heart, unless the door of the heart is padlocked and Christ is refused admission. Christ will withdraw Himself from those who persist in refusing the heavenly blessings that are so freely offered them" (11LtMs, Lt 29, 1896, par. 17).]

SYNOPSIS AND CONSEQUENCES OF THE DOCTRINE:

1. By equating the presence of Christ as merely the thoughts of man,
2. To ascribe to Christ the limitations of human nature, is to denigrate his Divinity and make the Divine Son of God like unto a man. We are instructed that "Cumbered with humanity, Christ could not be in every place personally;" but that "The Holy Spirit is Himself [Christ], divested of the personality of humanity, and independent thereof" and can therefore "represent Himself as present in all places by His Holy Spirit, as the Omnipresent." (Lt 119, 1895, par. 18)
3. To maintain Christ is still today "cumbered with humanity" is to deny the omnipresence of Christ, which is to deny Christ, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (2 John 1:7)
4. Reinterpreting the presence of Christ to mean thoughts of Christ, makes every verse and every EGW statement regarding the indwelling presence of the Saviour to be metaphorical.

1. *The spirit or mind of Christ is to overtake the thoughts of man. This is Christ in you.*
2. *Suggesting that EGW meant that the spirit of Christ is now a phantom disengaged from His glorified body yet functional in all its divine power is to be teaching spiritualism. I have taught it before and am now doing what I can to help educate people against the idea.*
3. *To believe Christ has left His glorified body in Heaven to float down to us as a disembodied spirit, misunderstands death, life, and the agency of the spirit. It's to "make a nonentity of God and of Christ" (9T 68.1). And it is throughly misunderstanding and spiritualizing 2 John 1:7.*
4. *Understanding the "spirit" of God to be His mind (Isaiah 40:13 & Romans 11:34) leads me to want His mind, His life, His character, His will, to be in me. From God's mind come His words, from whence all things have their beginning.*