

# **Spirit and Truth**

*Bible studies dedicated to helping the Bible student to know and worship God as He requires His followers to know and worship Him.*

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*The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth. John 4:23,24*

## **Appendix A**

**STATEMENTS FROM SOME  
BIBLE COMMENTATORS**

**T**his appendix is intended to provide supplementary reading on specific topics identified in the lessons. A superscript, in the lessons, marks the particular topic to which a reference is made in the appendix. The superscript numbers appear like so<sup>123</sup> and these correlate with the appendix numbers marked [123].

The writings of Ellen G. White are referenced here, not as evidence for the points made in the respective lessons, but rather to show that she is in agreement with the conclusions drawn from the Biblical evidence.

**They received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. Therefore, many of them believed. Acts. 17:11,12a.**

## Lesson 1

## That I May Know Him

- [1] Lesson 1, p.8, Q.19  
Ed. p.119,120. P.P. p.113

These references are given below, under the heading of lesson 3.

## Lesson 3

## Jesus: The Only-Begotten Son

- [1] Lesson 3, (p.10, Q.13), (p.11, Q.14)  
3ST. p.210 (May 30,1895).

"Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins." A complete offering has been made ; for **"God so loved the world, that He gave His only-begotten Son," — not a son by creation, as were the angels, nor a son by adoption, as in the forgiven sinner, but a son begotten in the express image of the Father's person, and in all the brightness of His magesty and glory, one equal with God in authority, dignity and divine perfection. In Him dwelt all the fulness of the Godhead bodily.**

- [2] Lesson 3, (p.14, Q.26)  
PP. p.34

**Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30.**

1RH. 244, C1 (James White)

Jesus is equal with the Father in creation and He received all things from the Father.  
**The Father is greater than the Son in that He was first.**

[3] Lesson 3, (p.15, Q.28)  
Ed. p.119,120

He alone who recognizes in nature his Father's handiwork, who in the richness and beauty of the earth reads the Father's handwriting--he alone learns from the things of nature their deepest lessons, and receives their highest ministry. Only he can fully appreciate the significance of hill and vale, river and sea, who looks upon them as an expression of the thought of God, a revelation of the Creator.

**Many illustrations from nature are used by the Bible writers, and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's word. It is thus that nature becomes a key to the treasure house of the word.**

**Children should be encouraged to search out in nature the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them His precious lessons.**

To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men.

[4] Lesson 3, (p.16, Q.28)  
ST Aug. 2, 1905. 5BC 1114-1115

Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God.

Said the angel to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." **While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race.**

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity [Heb. 2:14 quoted]

Lessons on Faith p. 154

(Alonzo T. Jones)

Jesus was born again. **He came from heaven, God's firstborn to the earth and was born again. He whose goings forth had been from the days of eternity, the first born of God was born again in order that we might be born again.**

If Jesus had never been born again could you and I ever have been born again? No. But **He was born again from the world of righteousness into the world of sin** that we might be born again from a world of sin into a world of righteousness. **He was born again and was made a partaker of human nature** that we might be born again and made partakers of the divine nature.

He was born again unto earth, unto sin and unto man, that we might be born again unto heaven, unto righteousness and unto God.

*For Christ to have been born again, He first had to have been born previously. RH*

[5] Lesson 3, (p.16, Q.28)  
PP. p.46.

God Himself gave Adam a companion. He provided "an help meet for him"--a helper corresponding to him--one who was fitted to be his companion, and who could be one with him in love and sympathy. Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, **she was his second self**, showing the close union and the affectionate attachment that should exist in this relation. "For no man ever yet hated his own flesh; but nourisheth and cherisheth it." Ephesians 5:29.

#### Lesson 4

#### Jesus: His Position In The Godhead

[1] Lesson 4, p.4, Q.4  
DA. p.530

Martha answered, "I know that he (Lazarus) shall rise again in the resurrection at the last day." Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is life, original, unborrowed, underived.** "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life.

- [2] Lesson 4, p.7, para. 2  
SR. p.13

**The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him.**

## Lesson 5

## Jesus: The Christ, The Anointed One

- [1] Lesson 5, p.3, Q.1  
PP. p.36

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and show the relation He sustained to all created beings. **The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.** About the throne gathered the holy angels, a vast, unnumbered throng--"ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11.), the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

**Before the assembled inhabitants of heaven the King declared that none but Christ, the Only Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.

- [2] Lesson 5, p.5, Q.3  
SR. pp.13-16.

Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honour to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet Christ, God's dear Son, had the pre-eminence over all the angelic

host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone.

The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honour upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence.

The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him.

Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to His plans, while Lucifer was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself. Lucifer thought that he was himself a favourite in heaven among the angels. He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself. He gloried in his loftiness. He knew that he was honoured by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God had shone especially upon him. He thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honoured before himself?

He left the immediate presence of the Father, dissatisfied and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honour? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he

would take the honour upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice.

There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command. They rebelled against the authority of the Son.

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honour upon Christ, and with forcible reasoning sought to convince Lucifer that no less honour was his now than before the Father had proclaimed the honour which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created; and that He had ever stood at the right hand of God, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honour from the Father, in the presence of the angels, did not detract from the honour that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice?

Lucifer refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Lucifer was successful in his effort to incite rebellion. He promised them a new and better government than they then had, in which all would be freedom. Great numbers signified their purpose to accept him as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God Himself, and his voice of authority would be heard in commanding the entire host of heaven.

[3] Lesson 5, p.13, Q.20.  
4SOP. p.24

The second temple was not honoured with the cloud of Jehovah's glory, but with the living presence of **One in whom dwelt the fulness of the Godhead bodily; – who was God Himself manifest in the flesh.**

7BC. p.930

(2Cor. 5:19) **God Endured Temptation in Christ. – God was in Christ in human form, and endured all the temptation wherewith man was beset; in our behalf He**



*(God) participated in the suffering and trials of sorrowful human nature.*  
 (Sabbath School Worker, Dec.10, 1907)

## Lesson 7

## Jesus: Reveals – God is Love

- [1] Lesson 7, p.8, Q.9  
 DA. p.753

Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.

- [2] Lesson 7, p.13, Q.18  
 DA. p.753

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal.

- [3] Lesson 7, p.13, Q.18  
 4SOP. p.24

The second temple was not honoured with the cloud of Jehovah's glory, but with the living presence of **One in whom dwelt the fulness of the Godhead bodily; – who was God Himself manifest in the flesh.**

- [4] Lesson 7, p.13, Q19  
 Various quotes from AOC. pp.416 – 418

Dr. Walshe, Professor of Medicine at University College, London (*some years before 1997*), *stated that, — in a heart rupture, blood flows into the sack surrounding the heart (pericardium) and may be as much as 2-4 pounds (1-2 litres) of blood. This blood actually separates into the red blood (haemoglobin) and limpid serum (white component)*

Dr. C. Truman Davis. *The Crucifixion of Jesus, Arizona Medicin, p.185, 186. Davis has studied crucifixion from a medical perspective and states — “the escape of watery fluid from the sack surrounding the heart” is evidence, “not of the usual*

crucifixion death by suffocation, but of heart failure due to shock and constriction of the heart by fluid in the pericardium”

*Frederick Charles Cook, Commentary On The Holy Bible. London: John Murray. 1878. pp.349 350. Quoting Samuel Houghton, MD. the noted physiologist from the University of Dublin, an authority on the physical phenomena of death wounds —*

“The rupture of the heart was the cause of the death of Christ is ably maintained by Dr. William Stroud; and that rupture of the heart actually occurred, I firmly believe. The importance of this is obvious. It shows that the narrative in St.John chapter 19 could never have been invented; that the facts recorded must have been seen by an eye-witness; and that the eye-witness was so astonished that he apparently thought the phenomena miraculous.”

It has been put forward that blood will clot quickly after death. Hence, when the spear pierced the lifeless body of Christ there would be very little blood flow. This would suggest an error in reporting of the incident as recorded in Scripture. Note the following:

A.F. Sava, in 1957, reported he had conducted experiments on cadavers less than six hours after death. These experiments proved that when a lance is thrust into the side of the chest, “fluid from the pericardium and the heart will flood the space around the lung rather than ooze its way slowly across the pierced lung to the wound in the chest wall.” Erich H. Kiehl, *The Passion Of Our Lord, Baker Book House, 1990, p.146.*

Sava believed that in Jesus’ case, blood and water would have gathered just inside the rib cage between the pleura lining the chest and the pleura lining the lung. He also suggested that the scourging a few hours before He was crucified was sufficient to cause an accumulation of blood y fluid inside the chest.

“Experience with severe chest injuries has demonstrated that non penetrating injuries of the chest are capable of producing an accumulation of a hemorrhagic fluid (what flows when bleeding occurs) in the space between the ribs and the lung. This volume of bloody fluid varies with the severity of the injury and the degree of response to such an injury... **Such collections of blood in closed cavities do not clot.** The red blood cells tend, by their weight, to gravitate to the bottom of the containing cavity, thus dividing it into a dark red cellular component below, while the lighter clear serum accumulates in the upper half of the collection as a separate, though contiguous layer... From a purely anatomic-mechanical standpoint, therefore, the likelihood of hemorrhagic effusion (to pour out, to exude) between the lung and the ribs is far greater than a similar occurrence within the pericardial sac.” A.F. Sava, *The Wound in The Side Of Christ. Catholic Biblical Quarterly 19, (1957), p.346.*

**Lesson 10****Preservation Or Destruction**

- [1] Lesson 10, p.14, Q.21  
4SOP. p.24

The second temple was not honoured with the cloud of Jehovah's glory, but with the living presence of **One in whom dwelt the fulness of the Godhead bodily; – who was God Himself manifest in the flesh.**

**Lesson 12****Who Died On The Cross?**

- [1] Lesson 12, p.12, Q.29.  
3SP. pp.203-204

**The spirit of Jesus slept in the tomb with his body, and did not wing its way to Heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with his body in the sepulchre; and when he came forth it was as a whole being; he did not have to summon his spirit from Heaven. He had power to lay down his life and to take it up again.**

- [2] Lesson 12, p.14, Q.30.  
5BC.1131 col.2, and FLB. p.49

Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. **Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.**

**Lesson 13****The Holy Spirit**

- [1] Lesson 13, p.4, Q4.  
14.MR. pp.23, 71, 179

**“If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit**

**of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless” [John 14:15-18].**

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His Father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.** {14MR 23}

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and **the Comforter is the Holy Ghost**, “the Spirit of truth, which the Father shall send in My name.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter.** {14MR.179}

I wish to impress upon you the fact that **those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and Witness.** {14MR 71}

#### DG. p.185

What saith our Saviour? “I will not leave you comfortless: I will come to you.” “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.”

When trials overshadow the soul, **remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness.** “If a man love me,” Christ said, “he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.**” Be of good cheer; light will come, and your soul will rejoice greatly in the Lord.—Letter 124, 1897. {DG 185}

[2] Lesson 13, p.4, Q.5

RH Aug.26, 1890 (2RH. 422, col.1)

He (Satan) has sought to shut **Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." *The point to note in this quote is that Jesus is the Comforter. John 14:26 tells us that the Comforter is the Holy Spirit. Hence Jesus is the Holy Spirit. (Bob).*

MR.19. pp.296,297

As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving **Jesus the Comforter**.

RH. Jan. 27, 1903.

Let them study the seventeenth of John, and learn how to pray and how to live the prayer of **Christ. He is the Comforter**. He will abide in their hearts, making their joy full.

MR.8. p.49

**The Saviour is our Comforter**. This I (EGW) have proved Him to be.

RH. May 19, 1904. para.1, 3 (5RH. 42, col.1)

*Christ declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. **This Comforter is the Holy Spirit, — the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit Christ sends a reconciling influence and a power that takes away sin.***

Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. **Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to sin.**

MH. p.159

All who consecrate body, soul, and spirit to His service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. **Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in mind and heart.**

DA. p.805

**The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ.**

RH. November 29, 1892. par. 3

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and **the holy Spirit is the comforter, as the personal presence of Christ to the soul.**

[3] Lesson 13, p.6, Q.9

TM. p.15

I testify to my brethren and sisters that **the church of Christ**, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. 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.**

[4] Lesson 13, p.7, Q.11

RH. April 5, 1906. para.16

**The Holy Spirit, which proceeds from the only begotten Son of God**, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ.

9T. p.189

They (God's people) have **one God and one Saviour; and one Spirit – the Spirit of Christ – is to bring unity into their ranks.**

[5] Lesson 13, p.9, Q.16

RH. Dec.15, 1896

Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save.... He took upon Him our sinful nature. Clothing His divinity with humanity, that He might associate with fallen humanity.

[6] Lesson 13, p.11, Q.19  
DA. pp.693-4

The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. **He came to give power to the divine-human suppliant.** He pointed Him to the open heavens, **telling Him of the souls that would be saved as the result of His sufferings.** He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. **He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.**

**Christ's agony did not cease, but His depression and discouragement left Him.** The storm had in nowise abated, but **He who was its object was strengthened to meet its fury.** He came forth calm and serene. A heavenly peace rested upon His bloodstained face. He had borne that which no human being could ever bear; for He had tasted the sufferings of death for every man.

[7] Lesson 13, p.15, Q.26  
COL. p.327

Before He left His disciples, Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. Again He said, "Behold, I send the promise of My Father upon you." Luke 24:49. **But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received.** Then in a special sense the goods of heaven were committed to the followers of Christ.

DA. p.834

There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. The heavenly council before which Lucifer had accused God and His Son, the representatives of those sinless realms over which Satan had thought to establish his dominion, all are there to welcome the Redeemer. They are eager to celebrate His triumph and to glorify their King. **But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe.**

He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His

second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. **Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan.** They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am." John 19:30; 17:24.

The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Eph. 1:6.

[8] Lesson 13, p.16, Q30  
GC. p.351 (1911)

... before His ascension, Jesus led them out as far as Bethany, and lifted up His hands in blessing, bade them, "Go ye into all the world and preach the Gospel," adding, "Lo I am with you always"; **when on the day of Pentecost the promised Comforter descended and the power from on high was given and the souls of the believers thrilled with the conscious presence of their ascended Lord...**

[9] Lesson 13, p.19, Q.32  
4BC. p.276

Concerning the phrase from Isaiah 48:16 --- "Hath sent me."  
According to the context the speaker appears to be Christ. It was God who sent Jesus on His mission. Jesus had been present with the Father from the beginning (John 1:13), but when the Father had a work for Him in this world of sin, He left heaven to go on His mission (John 1:14; 3:34; 6:29,57; 17:3,4). **When Jesus entered the world as the Messiah, God sent the Holy Spirit to rest upon Him** (Isa.11:2; 42:1; 61:1-3; Matt.3:16; Luke 4:18-21; John 1:32,33; Acts 10:38)

## Lesson 14

## The Throne of God

[1] Lesson 14, p.4, Q.6  
3SG. p.36



Before the fall of Satan, the Father consulted his Son in regard to the formation of man. They purposed to make this world, and create beasts and living things upon it, and to **make man in the image of God, to reign as a ruling monarch over every living thing which God should create.**

UL. p.61 (Ms.21. February 16, 1900)

Thus it is that God desires to fulfil for us His purpose of grace. By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels. Heaven will triumph, for **the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord.**

[2] Lesson 14, p.6. Q.8  
Yl. July 7, 1898 para.2

**The Father and the Son alone are to be exalted.**

## Lesson 15

## Do The Texts Say Trinity?

[1] Lesson 15, pp.6, 7. Q.6  
PP. p.34

**The Sovereign of the universe was not alone in His work of beneficence. He had an associate, a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings.** "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father, one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.** "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Prov. 8:22-30.

PP. p.36

Before the assembled inhabitants of heaven the King declared that **none but Christ, the Only-Begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will.** The Son of God had wrought

the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.

[2] Lesson 15, p.10  
DA. pp.111,112

The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. He pleads with the Father for power to overcome their unbelief, to break the fetters with which Satan has enthralled them, and in their behalf to conquer the destroyer. He asks for the witness that God accepts humanity in the person of His Son.

Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One.**

Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. **His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased."**

## Lesson 16

## These Three are One

[1] Lesson 16, p.4  
Comments from four Bible commentaries on 1John 5:7, 8

### 1. Seventh-day Adventist Bible Commentary, Vol. 5, pp.140–142.

*EARLY PRINTED EDITIONS - Although printing by means of movable type was invented in Europe around 1450 and some one hundred printings of the Latin Bible and even a Hebrew Old Testament were published between that date (1450) and the opening of the 16th century, no edition of the Greek new Testament appeared in print until that century had almost come to a close.*

The Complutensian Polyglot. (a polyglot is a written work presented in a number of different languages) The first man to plan the publication of a Greek new Testament

was the Spanish cardinal and statesman, Ximenes. In 1502 he began work on a polyglot which presented the Old Testament in Hebrew, Latin, and Greek, and the New Testament in Greek and Latin. The new Testament came from the press in 1514, but was not released until a papal authorisation was obtained in 1520. In the meantime the Greek New Testament of Erasmus had appeared on the market, and thus Ximenes lost the honour of being the first to publish a Greek New Testament. His work is known as the Complutensian Polyglot from the city of Complutum (Alcala) in Spain, where Ximenes had founded a university whose scholars assisted him in his work. It is not known which manuscripts served as the basis of Ximenes work.

Erasmus' Greek new Testament. A printer named Froben in Basel had heard of the work of Ximenes and was eager to publish a Greek new Testament before that of the Spanish cardinal would be issued. For this reason he requested the famous humanist, Erasmus of Rotterdam (c.1466-1536), to prepare an edition of the Greek New Testament. After ten months of work the first edition appeared on the market in the spring of 1516. Although Erasmus' Greek New Testament corrected many of the numerous errors contained in the Vulgate (cf. GC 245), it was not a masterpiece. The printing was hastily and carelessly done, and contained numerous typographical errors. Neither was the text very good, since it was based on six late minuscules, the only ones available to Erasmus at Basel. Two of these manuscripts contained the Gospels; three, the Acts and the general epistles; four, Paul's epistles; and one, the book of Revelation. Because it was difficult to read, Erasmus used but little of the best one of these minuscules, which not bears the number 1. In this one manuscript of Revelation the closing six verses of the last chapter were missing. Erasmus therefore supplied them from the Vulgate by translating it back into Greek. Although Erasmus corrected many of the typographical errors in four subsequent editions (2d ed., 1519; 3d ed., 1522; 4th ed., 1527; 5th ed., 1535), he did not otherwise improve his text.

However, he introduced into his 3d edition an addition to 1 John 5:7,8, which has no ancient manuscript basis. This passage is known as the Comma Johanneum, and consists of the words, "in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth." Although this addition was found in the Vulgate of Erasmus' time, the Greek manuscripts known to him did not have it, and he therefore omitted it in his 1st and 2d editions. A friend wrote him from Rome that it was not found in a very ancient manuscript at the Vatican (probably the Codex Vaticanus). This made Erasmus so certain in his conviction that it was a recent textual addition, that when criticised for omitting it, he promised that he would insert it in his next edition if anyone could produce a single Greek manuscript that contained it. Such a manuscript was finally shown him in England, and Erasmus inserted the passage in his 3d ed., in 1522, as he had promised. He did not know that the manuscript shown to him had only recently been written, in 1520, with the sole purpose of forcing him to insert the disputed passage in his Greek text. It is now known

that this passage appeared first in late Latin manuscripts, but is missing in all early Greek texts. In the Greek minuscule 635 it was placed in the margin on the basis of the Latin, and it was then inserted in the text of minuscules 61 and 629, both of which were written in the 16th century. Thus it is clear that the Comma Johanneum has no right to be part of the Bible text, and that modern translators are justified in omitting it.

**Seventh-day Adventist Bible Commentary, Vol. 7, p. 675, col. 2**

The disputed words have been widely used in support of the doctrine of the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate, A Catholic Commentary on Holy Scripture freely admits regarding these words: "It is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries" (Thomas Nelson and Sons, 1951, p. 1186)

**2. Adam Clarke's Commentary on 1John 5:7**

*[There are three that bear record] The FATHER, who bears testimony to his Son; the WORD or Logos (Strong's 3056), who bears testimony to the Father; and the HOLY SPIRIT, which bears testimony to the Father and the Son. And these three are one in essence, and agree in the one testimony, that Jesus came to die for, and give life to, the world.*

But it is likely this verse is not genuine. It is wanting in every manuscript of this letter written before the invention of printing, one excepted, the Codex Montfortii, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve. It is missing in both the Syriac, all the Arabic, Aethiopic, the Coptic, Sahidic, Armenian, Slavonian, etc., in a word, in all the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting also in all the ancient Greek fathers; and in most even of the Latin.

The words, as they exist in all the Greek MSS. with the exception of the Codex Montfortii, are the following:

"6. This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one. 9. If we receive the witness of man, the witness of God is greater, etc."

The words that are omitted by all the MSS., the above excepted, and all the versions, the Vulgate excepted, are these:

*(In heaven, the Father, the Word, and the Holy Spirit, and these three are one, and there are three which bear witness in earth.)* To make the whole clearer, that every reader may see what has been added, I shall set down these verses, with the inserted words italicised and in parentheses (*brackets*).

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record (*in heaven, the Father, the Word, and the Holy Spirit, and these three are one.* 8. *And there are three that bear witness in earth*), the Spirit, and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater, etc."

Any man may see, on examining the words, that if those words included in brackets, which are wanting in the manuscripts and versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them; and, indeed much more so than with them. I shall conclude this part of the note by observing, with Dr. Dodd, "that there are some internal and accidental marks which may render the passage suspected; for the sense is complete, and indeed more clear and better preserved, without it. Besides, the Spirit is mentioned, both as a witness in heaven and on earth; so that the six witnesses are thereby reduced to five, and the quality of number, or antithesis between the witnesses in heaven and on earth, is quite taken away. Besides, what need of witnesses in heaven? No one there doubts that Jesus is the Messiah; and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five witnesses on earth, and none in heaven; not to say that there is a little difficulty in interpreting how the Word or the Son can be a witness to himself."...

**Though a conscientious believer in the doctrine of the ever blessed, holy, and undivided Trinity, and in the proper and essential Divinity of our Lord Jesus Christ, which doctrines I have defended by many, and even new, arguments in the course of this work, I cannot help doubting the authenticity of the text in question; and, for further particulars, refer to the observations at the end of this chapter.**

### **3. The Wycliffe Bible Commentary re 1 John 5:7-8**

The text of this verse should read, Because there are three that bear record. **The remainder of the verse is spurious. Not a single manuscript contains the Trinitarian addition before the fourteenth century, and the verse is never quoted in the controversies over the Trinity in the first 450 years of the church era.** 8. The three witnesses are the spirit, and the water, and the blood: and these three agree in one. "The trinity of witnesses furnish one testimony" (Plummer, *The Epistles*, p. 116) namely that Jesus Christ came in the flesh to die for sin that men might live.

#### 4. Barnes' Notes re 1 John 5:7

The portion of the passage, in 1 John 5:7, 8, whose genuineness is disputed, is included in brackets in the following quotation, as it stands in the common editions of the New Testament: "For there are three that bear record (*in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness on earth,*) the Spirit, and the water, and the blood; and these three agree in one." If the disputed passage, therefore, be omitted as spurious, the whole passage will read, "For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one."

**The reasons which seem to me to prove that the passage included in brackets is spurious, and should not be regarded as a part of the inspired writings, are briefly the following:**

a) **It is missing in all the earlier Greek manuscripts, for it is found in NO Greek manuscript written before the 16th century.** Indeed, it is found in only two Greek manuscripts of any age, viz: the **Codex Montfortianus**, or Britannicus, written in the beginning of the sixteenth century, and the other the **Codex Ravianus**, which is a mere transcript of the text, taken partly from the third edition of Stephen's New Testament, and partly from the Complutensian Polyglot. **It is incredible that a genuine passage of the New Testament should be missing in ALL the early Greek manuscripts.**

b) It is missing in the earliest versions, and, indeed, in a large part of the versions of the New Testament which have been made in all former times. It is wanting in both the Syriac versions, one of which was made probably in the first century; it is missing from the Coptic, Armenian, Slavonic, Ethiopic, and Arabic versions.

c) **It is never quoted by the Greek fathers in their controversies on the doctrine of the Trinity, a passage which would be so much in point, and which could not have failed to be quoted if it were genuine;** and it is not referred to by the Latin fathers until the time of Vigilus, at the end of the 5th century. If the passage were believed to be genuine, nay, if it were known at all to be in existence, and to have any probability in its favour, it is incredible that in all the controversies which occurred in regard to the divine nature, and in all the efforts to define the doctrine of the Trinity, this passage should never have been referred to. But it never was; for it must be plain to anyone who examines the subject with an unbiassed mind, that the passages which are relied on to prove that it was quoted by Athanasius, Cyprian, Augustin, etc., (Wetstein, II., p. 725) are not taken from this place, and are not such as they would have made if they had been acquainted with this passage, and had designed to quote it.

d) The argument against the passage from the external proof is confirmed by internal evidence, which makes it morally certain that it cannot be genuine.

**(i) The connection does not demand it. It does not contribute to advance what the apostle is saying, but breaks the thread of his argument entirely. He is speaking of certain things which bear "witness" to the fact that Jesus is the Messiah; certain things which were well known to those to whom he was writing—the Spirit, and the water, and the blood. How does it contribute to strengthen the force of this to say that in heaven there are "three that bear witness"—three not before referred to, and having no connection with the matter under consideration?**

(ii) The "language" is not such as John would use. He does, indeed, elsewhere use the term "Logos," or "Word"—ho (NT:3588) Logos (NT:3056), (John 1:1,14; 1 John 1:1), but it is never in this form, "The Father, and the Word;" that is, the terms "Father" and "Word" are never used by him, or by any of the other sacred writers, as correlative. The word "Son"—ho (NT:3588) Huios (NT:5207)—is the term which is correlative to the "Father" in every other place as used by John, as well as by the other sacred writers. See 1 John 1:3; 2:22-24; 4:14; 2 John 3,9; and the Gospel of John, "passim." Besides, the correlative of the term "Logos," or "Word," with John, is not "Father," but "God." See John 1:1. Compare Rev 19:13.

**(iii) Without this passage, the sense of the argument is clear and appropriate. There are three, says John, which bear witness that Jesus is the Messiah. These are referred to in 1 John 5:6; and in immediate connection with this, in the argument, (1 John 5:8), it is affirmed that their testimony goes to one point, and is harmonious.**

To say that there are OTHER witnesses elsewhere, and to say that they are one, contributes nothing to illustrate the nature of the testimony of these three -- the water, and the blood, and the Spirit; and the internal sense of the passage, therefore, furnishes as little evidence of its genuineness as the external proof.

e) It is easy to imagine how the passage found a place in the New Testament. It was at first written, perhaps, in the margin of some Latin manuscript, as expressing the belief of the writer of what was true in heaven, as well as on earth, and with no more intention to deceive than we have when we make a marginal note in a book. Some transcriber copied it into the body of the text, perhaps with a sincere belief that it was a genuine passage, omitted by accident; and then it became too important a passage in the argument for the Trinity, ever to be displaced but by the most clear critical evidence. It was rendered into Greek, and inserted in one Greek manuscript of the 16th century, while it was missing in all the earlier manuscripts.

f) **The passage is now omitted in the best editions of the Greek Testament, and regarded as spurious by the ablest critics. See Griesbach and Hahn. On the whole, therefore, the evidence seems to me to be clear that this passage is not a genuine portion of the inspired writings, and should not be appealed to in proof of the doctrine of the Trinity.** One or two remarks may be made, in addition, in regard to its use.

(i) Even on the supposition that it IS genuine, as Bengel believed it was, and as he believed that some Greek manuscript WOULD still be found which would contain it, yet it is not wise to adduce it as a proof-text. It would be much easier to prove the doctrine of the Trinity from other texts, than to demonstrate the genuineness of this.

(ii) It is not necessary as a proof-text. The doctrine which it contains can be abundantly established from other parts of the New Testament, by passages about which there can be no doubt.

(iii) **The removal of this text does nothing to weaken the evidence for the doctrine of the Trinity, or to modify that doctrine. As it was never used to shape the early belief of the Christian world on the subject, so its rejection, and its removal from the New Testament, will do nothing to modify that doctrine.** The doctrine was embraced, and held, and successfully defended without it, and it can and will be so still.

[2] Lesson 16, p.8, Q.7  
DA. p.172

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. **So with the work of the Holy Spirit upon the heart.** It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. **By an agency as unseen as the wind, Christ is constantly working upon the heart.**



<b>Lesson 17 The Godhead – Does it Really Matter How we See it?</b>
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- [1] Lesson 17, p.16, Q.28 and p.18, Q.29  
EW. p.56

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

- [2] Lesson 17, p.17, Q.29  
2RH. p.422, col.1. (Aug.26, 1890)

Satan has achieved his greatest success through interposing himself between the soul and the Saviour.

- [3] Lesson 17, p.18, Q.30  
DA. p.668

We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. **Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue.** And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised.

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For God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish but have everlasting life.      John 3:16



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**Email :** [truevine@email.com](mailto:truevine@email.com)

**Address:** PO BOX 644, Buninyong, Victoria, Australia,