

# HEAR, O ISRAEL: THE LORD OUR GOD IS ONE LORD

The Fullness of the Godhead





BEFORE YOU PERUSE THESE PAGES PLEASE JOIN ME IN PRAYER FOR THE ANOINTING OF THE HOLY SPIRIT.

**H**eavenly Father I ask of you to open my understanding to the wonderful and incomprehensible truths that are stored in the memorandum of the Godhead.

I acknowledge that to understand this truth will take an eternity and yet throughout eternity I would have but conceptualised a minuscule quantity of the glory, the beauty and the power that is in you.

As you take me on this flight may I travel on the wings of the Holy Spirit into the length, the breadth, the height, and the depth, of this amazing theme; help me to behold the matchless depths of your love; may it fill my mind, touch and melt my soul, refine and elevate my affections, and completely transform my entire character.

As I read Lord, please help me to be aware that the depth of my human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of my imagination cannot find you out: may I ever be aware that there is infinity beyond all that I can comprehend.

Heavenly Father, help me to see at least a glimmering of your divine glory and of the infinitude of knowledge and wisdom; of the Godhead. As I take a look on the surface of this infinite thought, help me to know that there is rich golden ore beneath the surface.

I thank you for the great rewards that await me as I excavate every inch of this spiritual soil. I thank you for opening before me this tiny rill to the boundless ocean of infinite knowledge and power; may you through your anointing bless me, as I reverently peruse the pages of this beautiful gift of divine knowledge.

**In Yashua's name I pray amen.**

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## PREFACE

**T**he blessing of the saving love of our Saviour is compared to a precious pearl. Christ illustrated His lesson by the parable of the merchantman seeking goodly pearls "who, when he had found one pearl of great price, went and sold all that he had, and bought it." Christ Himself is the pearl of great price, in Him is assembled all the fullness of the Godhead, the glory of the Father, He is the brightness of the Father's glory and the express image of the Father is seen perfectly manifested in the person of the son. The glorious attributes of God is expressed in His character. Every page of the Holy Scriptures illuminates with His light. The righteousness of Christ, as a pure, white pearl, has no defect, no stain; no work of man can improve the great and precious gift of God. It is without a flaw. In Christ is hidden all the treasures of wisdom and knowledge. He is "made unto us wisdom, and righteousness, and sanctification, and redemption." All that can satisfy the needs and longings of the human soul, for this world and for the world to come, are found in Christ. Christ our Redeemer is the gem so precious that in comparison all things else may be accounted loss. Very few have any real appreciation for the sacrifice made upon the cross by Divinity. The truth of the fullness of the Godhead is a revelation of the infinite love of God, in giving Himself for the human race, so that the blessings of salvation may be made available to all. It is not possible for any human mind to fully grasp the fullness of the Godhead, yet we may receive enough disclosure on this truth that will give us a profound sense of admiration for who God is.

Let us approach this study with shoes off our feet, for indeed we are standing on hallowed ground. It is with awe that we venture to look into the knowledge of such awe-inspiring facts as the Godhead. May we not call into function, as we peruse the scripture, our own feeble intellect without the abet of the Holy Spirit, for flesh and blood will not be adept enough to bring within our reach the golden threads of truth that there are in this theme. However, we may pray for the anointing that is to teach us these wonderful and incomprehensible truths that are stored in the memorandum of the Godhead, for to understand the Godhead is to receive a knowledge of all that is in God's head. This will take an eternity and yet throughout eternity we would have but conceptualized a minuscule quantity of the glory, the beauty and the power that is in God's head. This book is designed to take you on a flight traveling on the wings of the Holy Spirit into the length, the breadth, the height, and the depth, of the amazing thesis of this theme. The hope is that the contemplation of the matchless depths of our Saviour's love would fill your mind, touch and melt your soul, refine and elevate your affections, and completely transform your whole character as you ruminate upon the wonders of the Godhead. As you read be aware that the depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We may see only the glimmering of divine glory and of the infinitude of knowledge and wisdom; of the Godhead, we may, as it were, take a look on the surface of this infinite thought, and know that there is rich golden ore beneath the surface. Great rewards await the one who will excavate every inch of spiritual soil for it. Let us through prayer and the Spirit sink the shaft of our God-given acumen deeper and yet deeper in the mine of truth, the result will be glorious treasures. God is about to open before you a tiny rill to the boundless ocean of infinite knowledge and power; May Yahweh through His anointing bless you, as you reverently peruse the pages of this beautiful gift of divine knowledge.

*BISHOP: Sherwin R. Thomas*

## THE LORD OUR GOD IS ONE LORD

**I AM:** There is a truth that God has given to the human race, which may be considered as the great original truth, from this fundamental truth arise those great fundamental laws and systems that guides us in our worship to God. This truth is spoken of in Deuteronomy 6.4,5 and confirmed by Christ himself in Mark 12:28-30 “Hear, O Israel: The LORD our God *is* one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first commandment of all? And Jesus answered him, the first of all the commandments [is], Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment. Mark 12:28-30

That there is a God and that there is but one God is the first commandment, the first law that must govern the believer, the fundamental principle upon which true worship is founded. God is one and the Bible attest to this in the following scriptures, in Isaiah 45:21 God firmly states that there is no other God beside Him, in Isaiah 43:10 He says before Him there was no God formed, neither shall there be after Him, further in 1 Timothy 2:5 He unequivocally states that there is one God and one Mediator between God and man the man Christ Jesus, and in 1 Corinthians 8:4 the word declares that there is no other God but one.

The truth that there is one God and that the Godhead is one is fundamental to the church today. Why? In the oneness of the Godhead there is a science which alone can bring the body of Christ into one. This is expressed by Christ in John 17:21-23 when he prayed “That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. *And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.*” The Bible is very profound upon the truth that God is one and that the Godhead is one, not three. The oneness of the Godhead, exist because of what is called, “the fullness” the fullness, which is in the Father is also in the Son. The Apostle Paul says “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the *fullness* of the Godhead bodily.” Colossians 2:8, 9. The inspired pen of E.G. White says: “*The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested.*” Evangelism p. 614.

The truth and science of the Godhead is revealed by God to His church to prepare them for the final conflict with the enemy. When the final battle is waged between the synagogue of Satan and the body of Christ the church would need to be in perfect oneness; that is, the church would have to be filled with the fullness of God as Christ was. The question that naturally follows is: What is the fullness of Him (Christ)? The church is said to be the fullness of Christ and the body of Christ. Therefore the fullness and the body must be one and the same. “And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, which is his body, the fullness of him that filleth all in all. Ephesians 1: 23,22. Let us examine the body of Christ and what it is as given by Christ Himself in the scriptures. In John 6 Jesus speaks of Himself as the spiritual bread that came down from heaven, when Jesus explained that the bread is his flesh the Jews strove among themselves, saying, how can this man give us [his] flesh to eat? Jesus went on to explain to them saying. “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.” Jesus in this chapter shows that the bread that represents His body is: *the word of God*. Therefore the body of Christ is the word of God; and this same word is the fullness of Him, for Christ is filled with the word of God. Colossians 2:9 For in him dwelleth all the fullness of the Godhead bodily.

The truth of the Godhead calls us to be a part of the church by partaking of the fullness. The church is the indwelling word of God, the fullness of God that filleth all and in all, so that *the Father is all the fullness of the Godhead bodily, and is invisible to our sight, and thus cannot be communicated with by mortal man. The Son is that same fullness manifested. It is in this manifestation as the son that God can be communicated with.* Of this matter Christ says: “...I am the way, the truth, and the life: *no man cometh unto the Father, but by me.* John 14:6. The reason why no man can come to the Father except through the son is that the son is the only manifestation of God.

The fullness of God is the very fullness that must fill every member of the body of Christ in order for the church on earth to be one. This is also referred to in Ephesians 3:9. “...the fellowship of the mystery,” which from the beginning of the world hath been *hid in God*, who created all things by Jesus Christ:

This fellowship of oneness that was hid in the Godhead since the beginning of the world is today being revealed to the church, and those who hold firmly to the truth that God is one and not be drawn in into the teaching of the trinity will experience in and among them the oneness of the Godhead.

According to Ephesians 3:10 God is hoping that through this mystery He would be able to make known even to principalities and powers in heavenly places, the oneness that exist between the Father and the Son, for it was this oneness, that was questioned by Lucifer at the very beginning of the great controversy in

heaven. Thus every member of the body of Christ is called to experience the mysterious fellowship of oneness, and it is this oneness that the false concept of the trinity is designed to neutralize.

A superficial search of the Scripture and history will reveal the fact that the doctrine of the trinity is a counterfeit to that of the Godhead and does not exist in the Bible. The question that must be addressed is; what is the trinity doctrine? This question may best be answered by those through which the doctrine of the Trinity entered into the Christian Church. Trinity is not a mere word it is a teaching, it is a doctrine. In the Catechism of the Catholic Church article one, number 253 we read. *“The Trinity is One. We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".* **The divine persons do not share the one divinity among themselves but each of them is God whole and entire:** "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God." In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature." Let the catholic teaching of the Trinity be unravelled and you will find three gods. **“The divine persons do not share the one divinity among themselves but each of them is God whole and entire:”** if the divine persons do not share the one divinity it remains that each of the three persons of the trinity has independent divinity thus making the three distinct gods. The catechism went on to say **“...each of them is God whole and entire:”** This simply says that the father is God without the son, the son is God without the father and the Holy Spirit is God without the father or the son. Furthermore in the Catholic Encyclopedia under The Blessed Trinity you will read the following **“The Trinity is the term employed to signify the central doctrine of the Christian religion — the truth that in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: "the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.”**

The ending of the doctrine by saying “yet there are not three Gods but one God” is designed to confuse the simple minded and lure them into receiving the counterfeit as the original. When coupled together, the statements in the catechism and the encyclopedia makes clear the hidden polytheistic teaching of Roman Catholicism in the trinity. Let us revisit the two statements. *“The divine persons do not share the one divinity among themselves but each of them is God whole and entire:”* *“...each of them is God whole and entire:”* when this statement is coupled with the following we have nothing else but polytheism.



In the Trinity there is the existence of three distinct beings each being God apart from the other, thus there exists in the Trinity “God the Father,” “God the Son,” and “God the Holy Spirit.” It must be further understood how essential the doctrine of the Trinity is to the Catholic Church, to receive the doctrine of the Trinity makes a person irrespective of the denominational affiliation a de-facto catholic. This is categorically stated in the Anathasian Creed. It is important in further defining what the doctrine of the Trinity is to look at this creed since it is this Creed, completed sometime in the **fifth** century, which stated the doctrine of the Trinity most clearly:

“Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled; without doubt he shall perish everlastingly. **And the catholic faith is this: That we worship one God in Trinity and Trinity in Unity;** Neither confounding the Persons; nor dividing the Essence, for there is one Person of the Father; another of the Son; and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is; such is the Son; and such is the Holy Ghost. The Father uncreated; the Son uncreated; and the Holy Ghost uncreated. The Father unlimited; the Son unlimited; and the Holy Ghost unlimited. The Father eternal; the Son eternal; and the Holy Ghost eternal. And yet they are not three eternals; but one eternal. As also there are not three uncreated; nor three infinites, but one uncreated; and one infinite. So likewise the Father is Almighty; the Son Almighty; and the Holy Ghost Almighty. And yet they are not three Almighties; but one Almighty. So the Father is God; the Son is God; and the Holy Ghost is God. And yet they are not three Gods; but one God. So likewise the Father is Lord; the Son Lord; and the Holy Ghost Lord, and yet not three Lords; but one Lord. For **like as we are compelled by the Christian verity; to acknowledge every Person by himself to be God and Lord;** So are we forbidden by the catholic religion; to say, There are three Gods, or three Lords. The Father is made of none; neither created, nor begotten. The Son is of the Father alone; not made, nor created; but begotten. The Holy Ghost is of the Father and of the Son; neither made, nor created, nor begotten; but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before, or after another; none is greater, or less than another. But the whole three Persons are coeternal, and coequal. So that in all things, as aforesaid; the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved, let him thus think of the Trinity. Furthermore, it is necessary to everlasting salvation; that he also believe faithfully the Incarnation of our Lord Jesus Christ. For the right Faith is, that we believe and confess; that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance [Essence] of the Father; begotten before the

worlds; and Man, of the Substance [Essence] of his Mother, born in the world. Perfect God; and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead; and inferior to the Father as touching his Manhood. Who although he is God and Man; yet he is not two, but one Christ. One; **not by conversion of the Godhead into flesh; but by assumption of the Manhood into God.** One altogether; not by confusion of Substance [Essence]; but by unity of Person. For as the reasonable soul and flesh is one man; so God and Man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven, he sitteth on the right hand of the God the Father Almighty, from whence he will come to judge the living and the dead. At whose coming all men will rise again with their bodies; And shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. **This is the catholic faith; which except a man believe truly and firmly, he cannot be saved.”**

THE TRINITY DOCTRINE: And the catholic faith is this: **That we worship one God in Trinity and Trinity in Unity...**”

That which is the doctrine of the Trinity is that:

God must be worshiped as one God in three.

There must be unity in the Trinity

Based on what the Trinity doctrine is the following questions and answers will help to determine whether the SDA church is teaching Godhead or Trinity.

Questions:

Is God worshiped as one God in three persons in the Seven Day Adventist teachings?

Does the teaching of the Seventh Day Adventist church unites the three persons of the Trinity as one?

Answer:

**There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.** God is immortal, all-powerful, all knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. **Seventh-day Adventists Believe . . . , 16**

In the God-head there is one being who is manifested as the Son, this one God communicates to man either in the office of Sonship or in the office of the Holy Spirit. God manifested Himself only in the office of Sonship in this office He is Spirit; as Spirit He carries out the role as Son and comforter.

The Holy Spirit is not a separate being from the Son but is the omnipresence existence of the Son, who is Himself the visible existence of the Father. This is confirmed by Christ in John 14:15 - 18. “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: *I will come to you.*” Also in John 14:5-10 and verse 22 a very profound lesson is brought out by Christ concerning the Godhead being one. “Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. *If ye had known me, ye should have known my Father also:* and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

The argument here is not simply the words of Christ which says: “*If ye had known me, ye should have known my Father also:*” but what he called on them to believe. *Believest thou not that I am in the Father, and the Father in me?* It is this profound question that reveals the truth of the Godhead as existed in Christ. The words “*I am in the Father*” speaks of the Holy Spirit’s continual eternal existence in eternity, while the words “*...and the Father in me...*” speaks of the Holy Spirit dwelling in man Christ Jesus. God dwelling in eternity in the form of Spirit and the Holy Spirit dwelling in Christ is one and the same thus in the Godhead there is one God, and that God is always in Spirit form, never in human form God may dwell in humanity but can never become human. The only way God exist and can ever exist is as Spirit. Thus the Scriptures declared “*God is a Spirit:* and they that worship him must worship *him* in spirit and in truth. John 4:24

To understand the Godhead one must embrace the fact that God is Spirit and that the Spirit that God is, is one, as a consequence God is one, and it is that one God that dwells in the man Christ Jesus. “But he that is joined unto the Lord is one spirit. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. 1Corinthians 6:17 1Corinthians 12:13

The above mention explanation is further amplified by Judas’ question to Christ in John 14:22 “Judas saith unto him, not Iscariot, *Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?* This question could not have been directed to Christ humanity since as man he was clearly manifested to the then world, what the world did not see was His Divinity, that is, that Jesus Christ was and is God in the flesh.

As the Son of God is the visible existence of the God, so the Holy Spirit is His invisible but omnipresent existence. Consequently the Holy Spirit is not a

separate being from the Son but is the omnipresence existence of the Son, who is Himself the visible existence of the Father.

This explains that there is one God visibly manifested as the Son of God who is Spirit and that very Spirit that the Son is; is the Holy Spirit; God in His omnipresence existence. Hear o Israel, the Lord our God is one God.

God in the form of the Son and the Spirit is one Spirit and that Spirit is the monotheistic God that is the creator. What people often mistake for a Trinity is the existence of God, who is Spirit operating in his different offices. The threefold office of God is necessary for God to communicate with His creation. This is so because God in the office of the father is omnipotent in such state of omnipotence no creature can approach Him; for this reason, He manifested Himself in the office of the Son, in this office He is what He is in the office of the Father; "Spirit." In the office of the Son God is still omnipotent but this omnipotence is constrained through the Son and released in such measures that can be embraced by His creatures. In this office the all-powerful God can communicate with his creation. In the office of the Son He is not another being but the same being manifested in a way we can behold Him. In the office of the Son He is omniscient and it is in this office that He reveals the knowledge of Himself to His creation. This brings us to the office of the Spirit, it is in this manifestation only the one God can be omnipresence. Thus any manifestation of God, whether in the office of the Son or in the office of the Holy Spirit is a manifestation of the God; not a manifestation any three beings but the manifestation of the one God in the offices we call the Son of God and the Holy Spirit. Keep in mind that God is a Spirit and if as Spirit He is able to be omnipresent it is not at all difficult to see Him in the various offices which are often mistaken for a Trinity.

What we talk about the Manifestation of God we are talking about the Showing and demonstrating of Himself; it is in the offices of the Son and the Spirit only that God shows and demonstrates His existence. God is therefore not three persons but *one Spirit* functioning in the three roles of Father, Son and Holy Spirit. In the same way the Scripture speaks of the seven Spirits of God in Revelation 4:5 and 5:6 which in actuality is the one Spirit carry out seven different functions.

It is important to keep in mind that the Word "Trinity" is not merely a word but a doctrine, a doctrine that is not found in the Scripture either by name or by principle. "The word trinity is not found in the Bible . . ." ". . . it did not find a place formally in the theology of the church till the 4th century." ". . . it is not a biblical doctrine in the sense that any formation of it can be found in the Bible, . . ." "Scripture does not give us a formulated doctrine of the trinity, . . ." **New Bible Dictionary 1982**

". . . Scholars generally agree that there is no doctrine of the trinity as such in either the Old Testament or the New Testament." **The Harper Collins Encyclopedia of Catholicism 1995**

"Christianity derived from Judaism and Judaism was strictly Unitarian (believing in one God). The road which led from Jerusalem to Nicea was scarcely a straight one. Fourth century trinitarianism did not reflect accurately early Christian teaching regarding the nature of God; it was, on the contrary, a deviation from this teaching." **The Encyclopedia Americana 1956**

"The formulation 'one God in three persons' was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century." **The New Catholic Encyclopedia 1967**

"Neither the word trinity, nor the explicit doctrine as such, appears in the New Testament, nor did Jesus and his followers intend to contradict the Shema in the Old Testament: 'Hear, O Israel: The Lord our God is one Lord' (Deut. 6:4). . . The doctrine developed gradually over several centuries and through many controversies. . . . By the end of the 4th century . . . the doctrine of the trinity took substantially the form it has maintained ever since." **The New Encyclopedia Britannica 1976**

"The term 'Trinity' does not appear in scripture" "(The Doctrine of the Trinity) - hammered out over the course of three centuries of doctrinal controversy against modalism and subordinationism" **Catholic Encyclopedia 1991**

Adventist historian J.N. Loughborough wrote, "What serious objection is there to the doctrine of the Trinity? There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to Scripture. 3. Its origin is Pagan and fabulous" (**J.N. Loughborough,**) "Questions for Bro. Loughborough," Review and Herald, XVIII, November 5, 1861, p. 184).

J.H. Waggoner wrote, "Surely, we say right, that the doctrine of the Trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism [denial of the divinity of Jesus]. . . .the Word was God, and also the Word was with God. Now it needs no proof... Indeed it is self-evident that the Word as God, was not the God whom he was with. And as there is but ..one God,.. the term must be used in reference to the Word in a subordinate sense, which is explained by Paul..s calling the same pre-existent person the Son of God" (**J.H. Waggoner, The Atonement, Oakland, California: Pacific Press, 1884, pp. 174, 153).**

There are those who would argue, that the trinity does not teach three Gods, but one God in three, that is, one God dwelling in three persons or beings. This serves only to complicate the issue, for if there are three persons and one God dwelling in them, this will then introduce a fourth entity, subsequently neither the

father, the Son, nor the Spirit would be God, but shells that are used to house God. This will be a denial of the Godhead, for the only one that would be truly God is the being or power dwelling in these three shells. Thus the trinity doctrine can never stand the test of Scriptures. The Godhead on the other hand, while denying the existence of three in one or even the one in three, teaches that the God of the Bible is one God. Being Spirit He is able to exist as Father, His office of omnipotence, as Son, His office of omniscience and Holy Spirit, His office of omnipresence.

Like man, God is a threefold being not a Trinity it is this threefold nature of; Energy, Thought and Breath, that is often mistaken for a trio, This threefold nature exist as; *Energy* and as such He is referred to as light: 1John 1:5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. As *thought or Intellect*, He is referred to as the word: John.1.1 In the beginning was the Word, and the Word was with God, and the Word was God. And as *Breath*, He is referred to as Spirit: Job 33:4. This threefold nature is seen as Father, Son and Spirit, but wherever and whenever such manifestation is seen it is the manifestation of God, not one of His three natures but all three of those natures, this is the only way He can be manifested, in His fullness. The doctrine of the God-head is this, that Yahweh who is one, revealed himself in the scripture as Father, Son and Holy Spirit, which are the offices that God holds as a Spirit. As a result both the teaching of one in three and three in one is converse to scripture for the very reason given above, this reason will be sited again for emphasis sake; if there are three persons but one God, this would introduce a fourth entity, then neither the father, the son nor the spirit would be God but shells that house God, and this will be a denial of the Godhead, for the only one that would be truly God, is the being or power dwelling in these three shells. He cannot be one in three for the same reason; a fourth entity will be introduced. How then do we describe God? Just as the Bible describes Hem “Hear o Israel the Lord our God is one Lord”

The question may be asked. Why it was necessary for God to manifest himself in the office of the Son.

The existence of time and the creation of all things necessitated the manifestation of the God in the office of Son-ship.

Jesus is said to be the word of God, but we must ask, what is a word? A word is the thoughts made audible, it is the mind made manifest. Thus we are told that: By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible. Desire of Ages 019.002

Within the being or substance that we call the Father was and is not only the Son who is the word of God, but also the Spirit who is the breath of God. Because the Son is the word or thought of God in the manifestation of the Son the Spirit inevitably existed for there can be no manifestation of a word without the inevitable coming forth of breath.

This lesson of the inseparable threefold nature of God is given by in the creation of man; man was created in the image and likeness of God, possessing the same threefold principle. Man is made up of a body in that body is housed a mind and breath, note well that it is not possible to isolate man's *mind/thought* and call it man, neither is it possible to isolate his *breath/spirit* and call it man, man only exists as we have a combination of all three. This same principle applies to the Godhead. God only exists as there is a combination of *substance/energy Son/word and Spirit/Breath*. Of this I quote the pen of E. G. White. "The Father can not be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested." The word of God declares Him to be "the express image of His person." The Comforter that Christ promised to send after He ascended to heaven is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers,--the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ. Evangelism 615.2.

It is not merely purpose but the inner qualities, that separates the Creator from the creature; it is His divine qualities and their eternal existence that makes God who He is. This is what is called the fullness of the Godhead. God has an eternal abstractness that resides His manifestation in the office of the Son. This can be read in Romans 1:20. "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse.*"

*Notice it is the invisible things of God that take in His power and Godhead.* These invisible abstract qualities and virtues that make up the Godhead are what exist in fullness, whenever God is manifested. Some of these abstract things are: Life, Wisdom, Love, and Power. More of these abstract qualities of the Godhead are found in Exodus 34 and Galatians 5: 22, 23. These abstract qualities are referred to as "the fullness of the Godhead." They constitute the fullness of the Godhead emanating from the Father, through Son, and through the Holy Spirit. The son is therefore the manifestation of the personality of God; the Spirit is the manifestation of the life of God so that there is one God, revealing to man His personality and power as He dwells in the office of the Son and the Spirit. For that reason

omnipotence, omniscience, omnipresence; omnipotent which means all-powerful could be seen to symbolize the office of the Father for in that office God is seen as the embodiment of both the Son and the Spirit, omniscience refers to being all-knowing this quality may be considered to signify God in the office of Sonship for in that office He is known as “The Word of God.” The third quality, that of being omnipresent represents the fact that God can be everywhere at the same time this is fulfilled by the manifestation of God in the office of the Holy Spirit.

The fact that God is one lies in the truth that God is a Spirit, and in that Spirit, whether in the office of Father, Son, or Holy Spirit He is that ONE SPIRIT. It is that ONE SPIRIT that must exist in every member of the body of Christ -the church- to fulfil Christ’s prayer of John 17 that we may all be one as He and His Father are one. Thus the science of the oneness of the Godhead must be of paramount interest to the church today. Any failure on the part of the church to understand and unfold this oneness will result in the continued spiritual disunity of the body, even though there will be a form of organizational unanimity. Of this oneness Ephesians 3:9 says: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: It is important to take note of the fellowship spoken of here by Paul, the fellowship of the Godhead, this fellowship is called a mystery which was hid in God or the Godhead, so as we study the oneness of the Godhead the mystery of the oneness or fellowship is revealed to us thus bringing us into that same fellowship with each other. We express these sentiments regularly when we say; if we can come closer to God we will get closer to each other.. This is what was expressed in Christ’s words in John chapter seventeen.

The oneness of the Godhead must be understood in two aspects; the first would be how the Godhead existed prior to the entrance of time and the taking up of the office of Son-ship and the second is how the Godhead existed after the entrance of time.



## THE GODHEAD IN TIME AND ETERNITY

**G**od exists eternally in the dimension of eternity, a dimension that none but God could inhabit. Within eternity God wanted to share Himself but there was none to share Himself with, He must create beings that He could share His Himself with: since God could not create in eternity, for nothing created can exist in eternity, He then needed to step out of eternity and started what we know as time. God was in a position where, He must step out of eternity and at the same time remain in eternity, therefore He took his word, that is, His mind and allowed it to manifest in His express image. To understand this further let us go to the offices of God.

When the time came for this one God to create He needed to manifest Himself outside of the dimension of eternity to do so. He would then choose to manifest Himself outside of eternity and that manifestation He would call His only begotten Son. Since God is a Spirit any manifestation of Himself will be nothing else but Spirit, thus the Spirit that God is and the Spirit that took on the office of Sonship is one and the same Spirit. Thus the Son of God is none other than God who is Spirit manifesting Himself outside of eternity bringing time and space into existence. In His manifested existence as Son Spirit God would retain all the fullness of Himself. This is brought out in Proverbs 8. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth nor the fields nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death. Proverbs 8: 22-36. There can be no doubt that this is referring to the Son of God who is said to be the wisdom of God in 1Corinthians 1: 24. Consequently it may be concluded that by the evidence showed, that at some period before the beginning of time God held one office then in order to fulfil His role as creator He manifested Himself, in another office call the Son yet maintaining within the office of sonship the fullness of the Godhead.

This coming forth from eternity of the Word (the Son) in the express image of God should be given further attention.

Since God exists in eternity the question that should be addressed first is, what is eternity? In addressing the question of what is eternity an explanation will be given to help differentiate between eternity and time. Eternity is the eternal existence of God. It is an existence without past or future, without beginning or ending. Let the thought that eternity is an existence be further developed since it is the popular view that eternity is time which has no beginning or no end. This school of thought just does not add up since the very word time indicates a passing of minutes, hours, days, weeks, months and years. The word eternity on the other hand is used once in the Scripture in Isaiah 57:15 to speak of God's dwelling, that is, the place of God's habitation. *"For thus saith the high and lofty **One that inhabiteth eternity**, whose name is Holy; I dwell in the **high and holy place**, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."* Based on this text eternity is the "high and holy place" of God.

When we study the divine character in the light of the cross we see mercy, tenderness, and forgiveness blended with equity and justice. We see in the midst of the throne One bearing in hands and feet and side the marks of the suffering endured to reconcile man to God. *We see a Father, infinite, dwelling in light unapproachable*, yet receiving us to Himself through the merits of His Son. {AA 333.2}

From light to light God is leading His people. He liveth in light unapproachable, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, every one of them waiting to do His bidding. {MR311 41.1}

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. *1Timothy 6:16*. This unapproachable light is eternity, the dwelling place of God.

Eternity is the zenith of the infinite existence of God. As man inhabits time and lives in time so God inhabits eternity and lives in eternity. Eternity therefore represents the apex of God's existence as time represents the zenith of man's existence. There are no changes in eternity. Paul explains this when he said that God is the same yesterday, today, and forever. He changeth not. In Him there is no variableness neither shadow of turning. There is no change in eternity because it is the change of time that brings about a change of things, but in God's dwelling place there is no movement of period. If eternity was time then God would have been growing old and we would count His existence by years, but He is just the great I Am.

Eternity consists of God's infinite actions and spirituality. God has done but one act and one act in eternity, that is to bring forth His word and manifested it in time. Time on the other hand is not a place but a period. That period can be long or short

or it can be everlasting. Man however, will not inhabit eternity but will live forever in time. Time consists of all of God's actions outside of eternity; that is, outside of that circle of glory, which surrounds Him, into which no created being can enter. Thus God alone, that is the Godhead, inhabits eternity, no one can inhabit it with Him, and therefore a little further investigation would be needed to establish these points. Once this is finished we would look into why God introduced time and how He introduced it would be important to this entire thesis.

God is the sum total of all the energy or power in the universe, thus eternity; is an infinite reservoir of all the powers of the universe. Some would imagine that Eternity is a boring place if all that existed there was a reservoir of infinite power. However, this is not so for in eternity dwells the eternal wisdom and knowledge of God. In there you will find eternal love, eternal patience, eternal kindness, eternal gentleness, eternal meekness, and eternal forgiveness. Space will not allow for a full complement of the beauty that is eternity, for in the presence of God there is fullness of joy.

Meditate for a moment upon the power of God as it is manifested in time; so as to grasp in an infinitesimal way the eternal energy which exists inside of eternity.

In our little solar system we are told that our little sun carries an energy level that is about 27,000,000 degrees Fahrenheit. Yet the sun is but a very small star in the Milky Way galaxy and scientists says there are more than one hundred billion stars in our galaxy. There are millions of galaxies; each galaxy having billions of stars. If we were to use our sun's temperature as an average, then we would multiply 27,000,000 degrees Fahrenheit by one hundred billion and that would give us an average of the energy level within our Milky Way galaxy. This though would then have to be multiplied by millions of galaxies beside the Milky Way with their billions of suns, which carry temperatures way above ours. With all of this we would have only gathered a microscopic percentage of the energy, which is God's substance in eternity. I do believe that by now you have gotten the point: which is, there is no measurement for the energy that is God and so no measurement for the graces, which make up His character and personality. The power and infiniteness of God presents the sinner with hope, for as immeasurable as His power is, so is His grace and all His attributes. In such reservoir of power God could not of bring creatures so He needed to step out of that infinite energy and when He did that time started.

Thus the next question to be answered is concerning time, how and why it was introduced? Since eternity consists of all God's actions within eternity that is within that circle of glory, which He inhabits, then time will have to consist of all of His actions outside of that circle. Time began when God through His eternal and only begotten Son [the word,] stepped out of the circle of light called eternity to create. Proverbs 8:22 and on, speaks of none other than the only begotten Son of

God and His coming forth from eternity to begin the works of creation. It is for this reason that He is called the only begotten, because He Christ as He was called when He took on flesh was the one to step out of eternity into time, for the purpose of creating. Notice that in John three, sixteen the Bible says that God so loved the world that He gave His only begotten Son. Note well that He was His only begotten Son before He gave Him to this world. It was through Him that all things were created and the reason for this is that all things created were created in time and Christ the word, the Son of God was the manifestation of the Godhead to take up the work of stepping out of eternity to bring time into existence and create all things. John 1:1-3 says: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that was made. Time cannot contain God, and since no creature can inhabit eternity, then it remains that God in giving to us His Son, that is, in taking up the office of sonship did so not simply to save the world; but as a result of taking up such office and stepping out of eternity and causing time to exist; He (God), would be able to share the things which dwell only in eternity with those who can only dwell in time. Thus, the purpose of creation is: God sharing eternity with His creatures, this is the only way it could be shared. This fact is also seen in God offering to His creatures, eternal life. Bear in mind that eternity is not a period, but a place, in which only eternal beings could exist, the offer of eternal life is, God, giving to His creatures, the opportunity, to share eternity with Him, in the form of being able to exist perpetually in an eternal time frame, without giving thought to the past, or being concerned of the future; just simply enjoying every moment discovering His eternal attributes and power. Consequently, it may be concluded that the manifestation of the Godhead in the form of Christ the word is the deepest expression of the love of God, and the sharing of His eternal self with us, who are mere creatures of time. For the Son of God to be considered less than God Himself, is to rob humanity of the glorious privilege of becoming one with their creator, for it is only in Christ that man has become one with his maker, and share in His divine nature. We are the benefactors of this beautiful arrangement.

## THE GODHEAD AND THE ATONEMENT

Overwhelming in Scripture is the truth and importance of the Godhead, the Bible is littered with evidence that Jesus Christ is God in human flesh, but this truth is most beautifully brought out in the work of the atonement, that work that was done for man by God. The word atonement from the Greek *Kaw-far* means to cover, to cancel, to cleanse, to disannul, to forgive, to purge, to reconcile. Thus the being that was to make atonement for man must be able to first cover then cleanse, forgive, purge and pardon our sins and thus reconcile us to God.

The atonement of man was not to be made by man for or on behalf of man, but it was to be made by God, through man, on behalf of man. The Bible says that we have or receive the atonement through Christ. “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Romans 5:1 observe the primary preposition in this verse “by” the Greek word *dia* is used denoting the channel of an act; that is the same as through, “And not only so, but we also joy in God through our Lord Jesus Christ, *by* whom or *through* whom we have now received the atonement. The atonement comes from God while Christ the son of man is the channel through which God worked out the atonement for the world. The word atonement as used in Romans 5:1 means restoration to Divine favour. The only one that was capable of restoring man to Divine favour was God but God needed a channel through which and in which He would accomplish the work of atonement or restoration, thus God prepared a body for Himself Romans 10:5. Having done this God in the office of Sonship inhabited that body and became one with it. This is referred to in John chapter 1 verses 1 and 14. “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”

Conclusively then, it was God in a man that was reconciling this world, this tells us that the being that was reconciling the world was fully God as well as fully man, it is this being that we call Christ today, thus the Scriptures declare “And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” 2Corinthians 5:18,19

It is for this said reason that the writer of the book of Matthew said concerning the miraculous birth of the Messiah “Behold, a virgin shall be with child, and shall

bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” Matthew 1:23.

The work of the atonement and what it required and who is required to carry it out solidify the fact that Jesus Christ was God dwelling in the flesh and that Christ was fully God and fully man.

Jesus is mentioned in the Bible as both the “Son of God” and the “son of man.” As the Son of God, He was that divine Spirit, God Himself, as the son of man He was human in nature, man himself. The truth of His twofold nature is addressed by Christ as he conversed with the disciples as to who he is. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the SON OF MAN is betrayed into the hands of sinners. Matthew 26:45

Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the SON OF THE LIVING GOD. John 6:68,69

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the *Son of man* am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that *I am*?

And Simon Peter answered and said, Thou art the Christ, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Matthew 16:13-17.

There must be a reason as to why these two terms are used in the scriptures both relating to Jesus. Since the prove text method should not be subscribe to in the study of the scriptures, we must approach this aspect of the study on the basis of principle. That is, the teaching that Christ is fully God and fully man must not be dealt with based on a text of scripture here and there, but it must be seen as a principle running through the scriptures, and especially seen in the light of the atonement. The book of Hebrews is categorical upon the point of the humanity of Christ, and of the necessity of him being fully human in order to be qualified to be our high priest, in the continued work of the atonement. Hebrews 2:14 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in

that he himself hath suffered being tempted, he is able to succour, {succour} them that are tempted.” Hebrews 2: 15-18

If Christ was not altogether man then it would not have been possible for Him to accomplish the atonement, for the work of atonement required a being that was fully man and fully God. Christ needed this humanity especially in the final aspect of the atonement, for without it He would not be able to succour or intercede on behalf of those of us who are tempted today. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.” For this reason He is called the son of man. Equally important to the work of atonement is the divinity of Christ, when referring to Christ’s divinity the Bible often refers to Him as the “SON OF GOD.” “When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, who do men say that I the Son of man am? And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, THE SON OF THE LIVING GOD. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

As you read this text, notice well that the first question Jesus asked His disciples was concerning His humanity. “Who do men say that I the son of man am?” Jesus deliberately referred to Himself as the son of man, so that in answering, the disciples would become aware of how all the people had easily grasped his humanity, while most of them were blind to His divine existence, for the answer given showed this fact. “Some [say that thou art] John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

This answer was correct as far as it pertained to His humanity, but Jesus wanted to direct the disciples to His Divine Nature. He then asked “But whom say ye that *I am*? Notice that Christ did not say but whom do you say that I the son of man am, for this was answered already and was in reference to his humanity. But he said “But whom say ye that *I am*? The term used “*I am*” means the same in the Hebrew and the Greek, *to exist*. So when Simon Peter answered and said, Thou art the Christ, THE SON OF THE LIVING GOD.” It was a direct acknowledgement of Christ’s Divinity. Furthermore to the Jews, for one to claim to be the Son of God, it was the same as being equal with God, and thus be God. This is found in John 5:18 “Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God.” The answer, which came from Peter, tells us that he looked beyond the

cloak of humanity and beheld the divine nature of Christ. However, this was not done by his human intellect. No, this came only through divine revelation. “And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven.” Jesus Christ is God in the Flesh. John 1:1, 14; Philippians 2:5 He is the Son of God, John 3:16. This son-ship simply represents a covenant agreement that God made with himself. This twofold nature of Christ, as both the Son of God and the Son of Man, is what played a fundamental role in the work of the atonement, and set Him aside and above every other prophet, priest or king Hebrew 1:5 - 8.

For those who forever doubt the fact that Jesus Christ is Verily God, the principle of the atonement makes it clear, that it was impossible for Christ to atone for man, while not being God. This would be accentuated upon still further in the upcoming paragraphs.

The atonement became necessary because of the entrance of sin spoken of in Genesis three. Sin we are told in 1 John 3:4 is the breaking of the law of God, the ten commandments. Once this law was broken it required the life and death of the sinner, but the life that was required by the law, must be as perfect as the law, and exist as long as the law existed. The law is a revelation of the character of God, a revelation of the thoughts of God. This being so, the life of the creature could not meet this requirement, for it would take a life that existed as long as the law, and that is as holy as just, and as good as the law, to meet its requirement. In the entire universe no created life, not of angels, nor of man, could take such a place. The one life that would meet this standard was the life of God, thus, for Christ to atone for man He must exist as long as the law, and be as perfect as the law, and only God could be such. This being so Satan thought for a while he had God in a dilemma. This appeared so to Satan, because Satan knew that the breaking of the law required a life, a life that was equal with the law, he understood that only one life was equal with the law, and that was the life of God. Satan well knew that to give that life God would have to die, and he knew that, that was impossible, thus he thought that man’s destiny was forever fixed in a lost state. But God’s wisdom is infinitely greater than Satan’s folly.

In dealing with this situation God needed a life that would be altogether His, and yet could die and share the experience of death with that part of Him that could not die. Thus the Bible states, “In the beginning was the word and the word was with God and the word was God...and the word was made flesh.” So God took on humanity and made human life one with the divine life in Christ, the human life which was now His (God’s), He gave for man, and the divine life He gave to man. This is the wisdom that is According to the eternal purpose which he purposed in Christ Jesus our Lord. Furthermore, the atonement was not only about meeting the claims of the law but also meeting the claims of sin. For the wages of sin [is]



death; but the gift of God [is] eternal life through Jesus Christ our Lord. Romans 6:23. The unbroken Law of God required life, while the broken law required death. The unbroken Law requires life and that life must come in the form of obedience to it, this is because prior to sin man met the claims of the law through their perfect adherence to it, having broken it, the law demanded that in the work of reconciliation that man must fulfil his original obligation of perfect obedience to the law. This perfect obedience was met by Christ the son of man through Christ the Son of God, that is, Christ humanity kept the law perfectly through the power of his divinity. Thus the claim of the unbroken law was met by the man Christ Jesus. This was done in the obedient life of Christ. Having met the claims of the unbroken law in life, Christ, must now meet the claims of the broken law in death. This he would do not in life but in death. Keep in mind that the wages of sin is death, not death and resurrection, Christ must now die, that is, Christ the son of man. Thus the human earthly life of Christ was to be given for the wages of sin never to return, but having given the human earthly life to an eternal obliteration, Christ, had the divine life which would bring him forth from the grave and which he would share with all men who would receive him as their personal saviour.

Therefore, God being the one redeeming man, needed a life that would become His that He could then give to the broken law, this is the life of man that He God took on in the incarnation when the word which is God became flesh. John 1:1 Hence, in the work of atonement it was God in Christ reconciling the world unto Himself. Christ's existence on earth was comprised of two lives, divine and human, the human life he gave for man, and the divine life He gave to man.

While the Scripture is clear that Jesus Christ is God, it is important for the believer to follow the Scriptures and keep a clear distinction between his humanity and divinity. While on earth he never pointed to his humanity, not even for a moment, but showed continually that his humanity was subordinate to that of His divinity. He did this so as to maintain a clear distinction between his humanity and His divinity.

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

Then said Jesus unto them, when ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. John 8:28

And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. John 8:29

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: John 8:54

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. John 5:19

The distinction that exist between Christ humanity and His divinity in the scriptures many Christian have failed to be cognisant of and as a result are not able to identify that Christ's Divinity is infinitely greater than his humanity and that they are not equal, this has resulted in that of the worship of man, starting with the worship of the man Christ Jesus. This is so because most Christians subconsciously place Christ's humanity and Divinity on the same level, as a matter of fact, most people do not even consider the difference, since Christ is accepted in the Christian world as God and while this is rightly so, one need to constantly keep in mind, that Christ was fully God and fully man, and that the fullness of his manhood is subordinate to the fullness of His Godhood and thus avoid making them equal for this is a dangerous trend well calculated by the enemy to deceive and turn the truth of God into a lie. This failure to understand the dual nature of Christ and to be attentive to the fact that Christ's divinity is distinct and above his humanity has resulted in man lifting humanity to the place of Godhood, which is the very doctrine that was purported by Satan in Genesis three when he said to the woman, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:5. Therefore, not even in Christ should humanity be placed on an equal plateau with Divinity. This will not be a denial of the truth that Jesus Christ is God, for we must keep in mind that Christ would be and was God and is God without His humanity, a combination of humanity and divinity in Christ did not make him God, but He was God, that took on humanity.

Having tricked man into elevating humanity to the place of Godhood through the misunderstanding of the Godhead and the doctrine of the Trinity, Satan is now causing man to place their thoughts and emphasis almost solely upon the sacrifice made by the man Christ Jesus on the cross; this has led to a sense of ingratitude towards God and a misunderstanding of His loving, caring character.

In the Christian world, the greatest emphasis is placed on the sacrifice made by the man Christ Jesus. This evidently decreases our appreciation of the sacrifice made by divinity in the work of reconciliation. To most of us, the scope of God's sacrifice reaches to that of John 3:16 which speak of God's love for the world that led Him to give His only begotten son. This giving of His son is then subjected to a limited understanding of Christ sonship from the point of his birth.

There are greater dangers awaiting those who continue even ignorantly, with an inadequate appreciation of the sacrifice of Divinity in the work of reconciliation; the pen of inspiration, in the following statements place the emphasis upon the divine nature of Christ, as it relates to His sacrifice or atonement on the cross, and

not upon His human nature, this is not to say that the humanity of Christ did not play a critical role in the atonement worked out on the cross, but it is pointing to the fact that, the mind of man is to be centred upon the sacrifice made by the divine. "Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. GOD DID NOT CHANGE HIS LAW, BUT HE SACRIFICED HIMSELF, IN CHRIST, FOR MAN'S REDEMPTION. "GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF." 2 Corinthians 5:19. {Desire of Ages 762.1}

"The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. GOD SUFFERED WITH HIS SON. IN THE AGONY OF GETHSEMANE, THE DEATH OF CALVARY, THE HEART OF INFINITE LOVE PAID THE PRICE OF OUR REDEMPTION." {Steps to Christ 13.2}

"God in human nature is the mystery of godliness. Christ, the only begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it. GOD WAS IN CHRIST IN HUMAN FORM, AND ENDURED ALL THE TEMPTATIONS WHEREWITH MAN WAS BESET; HE PARTICIPATED IN THE SUFFERING AND TRIALS OF SORROWFUL HUMAN NATURE IN OUR BEHALF. " {Sabbath school worker November 1, 1895 par. 1}

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption--*the Son of God* uplifted on the cross. This is to be the foundation of every discourse given by our ministers--Gospel Workers, p. 315. (1915) {Evangelism 190.1}

The truth of the Godhead opens before us a tiny rill to the boundless ocean of God's infinite love, His compassion, His knowledge and His power. It unravels the wonderful mysteries so beautiful woven into the divine threads of John three sixteen. It allow us to join with Moses in communing with the Rock of our salvation so that the water of life may even today come cascading from the throne of God into our hearts. Thus we may conclude that all things [are] of God, and that He hath reconciled us to himself by Jesus Christ our Lord.

THE GODHEAD  
AND  
THE FIRST PHASE OF THE ATONEMENT

**D**uring this first phase of the atonement we would examine the atonement as it was made on and before the cross, while in the second phase we will look at the atonement that started at Christ's ascension and is going on now in the Most Holy place in Heaven. In the two phases of the atonement is to be found the work of Christ as God and man. In the first phase of the atonement, we come face to face with the suffering of Divinity through the humanity of Christ.

The two aspects of the atonement that were carried out by Christ may be said to be carried out in His two natures as the son of God and the son of man.

The human nature being the medium and the Divine nature absorbing the punishment carried out on the human. In this the first chapter of the atonement, Christ made the sacrifice as the son of God, the work of atonement was not made by the son of man but by the son of God; that is God in the office of sonship with Christ the son of man being the medium. The truth of Christ being the Son of God and the Son of man was already made clear in a previous chapter. This first phase of the atonement will help us to appreciate the sacrifice of Christ as the son of God, and ascertain who was really was making the sacrifice for the sins of the world. The Scriptures declare. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2Corinthians 5: 18, 19. "God in human nature is the mystery of godliness. Christ, the only begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it. GOD WAS IN CHRIST IN HUMAN FORM, AND ENDURED ALL THE TEMPTATIONS WHEREWITH MAN WAS BESET; HE PARTICIPATED IN THE SUFFERING AND TRIALS OF SORROWFUL HUMAN NATURE IN OUR BEHALF. {Sabbath school worker November 1, 1895 par. 1 }

"Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. GOD DID NOT CHANGE HIS LAW, *BUT HE SACRIFICED HIMSELF*, IN CHRIST, FOR MAN'S REDEMPTION. "GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF." 2 Corinthians 5:19. {Desire of Ages 762.1 }

“He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself." GOD SUFFERED WITH HIS SON, IN THE AGONY OF GETHSEMANE, THE DEATH OF CALVARY; THE HEART OF INFINITE LOVE PAID THE PRICE OF OUR REDEMPTION"--The Home Missionary, April, 1893. {7ABC 472.5}

The information above proposes that in the work of the atonement while the man Christ Jesus was a sacrificial medium, it was the Son of God, divinity, God Himself, which was at work in the son of man, redeeming the world or reconciling the world unto Himself. Thus whatever happened to the son of man, (humanity), was experienced by the Son of God, (divinity). This was the very purpose of the uniting of divinity and humanity in one person, even Christ. If in the contemplation of the atonement made on the cross we centre the focus only upon the man Christ Jesus that is, upon the human sacrifice, we would have failed to perceive the truthfulness of the atonement, for the atonement is about God atoning man, not man atoning man. The atonement must be understood in relation to what divinity has done, can do, and is doing for humanity.

The Father and the Son each have a personality. Christ declared: "I and My Father are one." YET IT WAS THE SON OF GOD WHO CAME TO THE WORLD IN HUMAN FORM. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust. 9T.068.003

Christ took upon Himself humanity, that He might reach humanity. DIVINITY NEEDED HUMANITY; for it required both the divine and the human to bring salvation to the world. DIVINITY NEEDED HUMANITY, that humanity might afford a channel of communication between God and man. Desire of Ages 297.

In the above statements two reasons are given by the pen of inspiration as to why divinity needed humanity. The first is that it required both the divine and the human to bring salvation to the world, and the second is that humanity might afford a channel of communication between God and man. It is imperative to observe very carefully the last or second reason, "... that humanity might afford a channel of communication between God and man." This channel of communication is not merely a verbal communication, but a form of communication that will afford God the opportunity to share in, and experience the feeling, emotions and infirmities of man. This could only be achieved if divinity and humanity become one. In Christ, humanity spoke to God like never before, and divinity understood and embraced humanity as never before; thus accomplishing the first phase of the atonement when divinity sacrificed its life on the cross through humanity. Yes divinity sacrificed its life on the cross for humanity.

“Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren. 1John 3:16.

Through this first phase of the atonement the entire human family was reconcile to God. Thus the atonement was accomplished by God, in the office of sonship, in His role as “the Son of God,” operating through the son of man. This can be further understood if consideration is given to Christ role as our propitiator. In becoming our substitute Christ took our place as a sinner and became sin for us. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him 2Corinthians 5:21. This was a real work. “He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,— offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes *sin itself*. {DA 755.1}

“As man's substitute and surety, the iniquity of men was laid upon Christ; He was counted a transgressor that He might redeem them from the curse of the law. . . . He, the Sin-Bearer, endures judicial punishment for iniquity and becomes sin itself for man. {FLB 104.5} {SR 225.1}

Therefore the question is: if Christ in His humanity became sin itself for us, bearing our sins, who was to save Him from the sins that He bore which was ours? The answer is simple, His divinity. Thus even the man Christ Jesus needed a saviour not because He sinned but because He bore our sins and the son of man, the man Christ Jesus, found a saviour in the Son of God, divinity. Thus the work of divinity saving humanity was seen in Christ to the very end. For this reason God was truly in Christ reconciling the world unto Himself.

In the first phase of the atonement it was about God experiencing death through man. Notice it was God experiencing death, not God dying, but when God experiences a thing because He is infinite He experiences the thing beyond the human reality of the thing itself and thus God's experience is greater than the reality. Literally speaking God is the only being that ever experienced death; this is so because an experience can only be had while the person is alive. Experience is stored knowledge which allows you to recall a thing that previously happened to you, to do this one must be alive thus no man ever experienced death, man simply dies without experiencing it, but since God cannot die when the humanity of Christ died it passed on to divinity whatever the experience of death is. “Through Jesus, God's mercy was manifested to men; but mercy does not set aside justice. The law reveals the attributes of God's character, and not a jot or tittle of it could be changed to meet man in his fallen condition. God did not change His law, **BUT HE SACRIFICED HIMSELF, IN CHRIST**, for man's redemption. "God was in Christ, reconciling the world unto Himself." Desire of Ages 762.

It is the sacrifice of Divinity that I am desirous of etching deep into your hearts through this thesis, it is not only the inspired pen of E.G White that have spoken so clearly on God's experience of death through Jesus Christ but the Bible itself has made mention of this in 1John 3:16 "Hereby perceive we the love [of God], because he laid down his life for us: and we ought to lay down [our] lives for the brethren." This is truly a profound text of Scripture on this matter, for the writer here is clearly telling us that we are only able to perceive the love of God when we give thought to the fact that He (God) laid down His life for us and if the infinite God exercised His love by laying down His life we ought to do the same for the brethren.

A thorough understanding of this truth, of the sacrifice that God undertook, will silence the teaching, that the Father is a big bad heartless judge who is only interested in ministering judgment upon sinners, while Christ loves us and stands between us and the wrath of the Father, keeping the Father from destroying us, this folly is further compounded within Roman Catholicism, that makes Mary an intercessor between man and Christ, begging Christ, through her maternal love, to plead to God for man. The atonement says that it was not man, that was atoning the world, but it was God in the man Christ Jesus reconciling the world unto Himself. Thus from the moment sin entered the world until the time of the cross, God through His eternal Spirit and then through the son of man carried out the work of atonement drawing humanity back into a relationship with Him. Thus the focal point of the first phase of the atonement is the sacrifice of divinity. This leads to further consideration of the entrance of Divinity into this world, it's taking on of humanity and the science involved in restoring humanity to Divine favour. This science can be found in the work of the incarnation, it is necessary to explore this spiritual science from the standpoint of the incarnation so as to conceptualized how the uniting of divinity and humanity actuality took place in Christ and to understand the authoritative and subordinate role of the two natures so as to corporate with divinity in the form of the Holy Spirit as this very spiritual science is employed to restore mankind today.

## THE GODHEAD AND THE INCARNATION

**H**aving shown that the atonement constitutes God and man becoming one and that this was realised in Christ, it is important to explore the science of such oneness. This we shall do as we examine the incarnation. “And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Luke 1:26-35

The word overshadow is taken from a Hebrew word pronounced epee-skee-ad-zo it means to cast a shade upon, that is, (by analogy) to envelop in a haze of brilliancy; to invest with preternatural influence: - overshadow. This is the word used of the Holy Spirit as He exerted creative energy upon Mary's womb and impregnated her. What is preternatural influence? The meaning of the word speaks of that which is out of or beyond the natural course of nature, abnormal, transcending the natural or material order often connoting divinity, supernatural from the Latin *praeter naturam*, beyond nature. When the Holy Spirit came upon Mary it prepared her for the overshadowing of the power which she needed to prepare her to endure the creative energy of God's power that was about to be manifested in the formation of a new creature, a creature which was to be the first being to have a full complement of divinity and humanity. He was to be the personification of the spiritual science of Godliness in which divinity was to dwell in humanity. It is imperative that a careful examination be given to the biological science and the spiritual power which resulted in the incarnation of Christ; for this very combination of spiritual overshadowing and biological submission must take place in us if we are to have Christ reproduced in us and experienced the full impact of the atonement.



The life of man is stored in the cells of man. Every cell of the human body contains within its central portion (the nucleus) a group of forty six chromosomes. The chromosomes contain the genes, which determine what we inherit. The genes are composed of DNA (deoxy-ribo-nucleic acid). Every cell in the human body contains forty six chromosomes. Nature has made provision for the reduction of the chromosomes in the mature sex cells in the male and female, reducing the amount to 23 in the male and 23 in the female. It is the combination of the two sets of chromosomes which bring forth life. Bear in mind that the twenty three chromosomes produced by the mother are responsible for the hereditary influence of the mother, and the same applies to the twenty three chromosomes produce by the father. With this biological arrangement in mind the child inherits an equal number of traits from each of its parents. This arrangement was not totally the same in Christ's case. While Mary would have produced her mature sex cell with all her human traits and carnal knowledge written in chemical codes in the nucleus of that cell, there was no male cell to merge with it to brings forth life, this is where the Holy Spirit came in. Looking back to the text in Luke we read in Luke.1.35 "And the angel answered and said unto her, *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*"

This was a preternatural act on the part of the Holy Spirit, meaning that the birth of Christ was out of, or beyond the natural course of nature, it transcended the natural while at the same time united with it to bring forth life, it was that divinity for the first time in human history not only dwelling with, but becoming one with humanity, it was supernatural. "And so it is written, *the first man Adam was made a living soul; the last Adam was made a quickening spirit.* Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1Corinthians.15:45,46

One may safely conclude that the birth of Christ was the coming forth of a spirit being that was to be perfectly united as one with the natural, a heavenly being that was to be perfectly united with the earthly, so as to cause the earthly to bear the image of the heavenly and so "The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly." 1Corinthians.15. 47,48

Scientifically speaking we know that a child inherits its genes from both mother and father, wrapped up in those genes and stored there are the carnal knowledge of both mother and father; if Christ was to come into this world as our saviour he must enter this world free from inherited sins, we know it is possible for children to inherit the sins of the parents, these sins are stored in the form of knowledge in the very genes (DNA) of the parents. This the apostle Paul declares in

Romans.5.12 “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

This being so there was needed to be a work done on the 23 chromosomes of Mary. (*Not on Mary*).

God would do this work in order to prepare a body for Christ, the word to come and dwell in human flesh. This covenant was made by the Godhead way before the existence of time. “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.” Hebrews.10.5

The question is; when, where, and how, was God to prepare this body?

Let us look as to when this body was to be prepared. “Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.” Hebrews.10.5 Galatians.4.4 tell us that “when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” thus we understand the time when this body was to be prepared, it was when the Son of God would come into this world, that is the time when God in the office of sonship would take on humanity. The question now is where and this question requires a specific answer, we know that Christ was born in the little town of Bethlehem, but at that time the preparation of the body was complete and came forth in a manger in Bethlehem, but the preparation of a body starts with the producing of a single egg by a woman and the dispensing of sperm by the man, again with the birth of Christ this was slightly different for Mary produced her egg for the preparation of the body of Christ but she knew no man. Permit me to say biologically speaking Mary lacked the necessary cells to bring forth a son. It is a scientific fact that a woman does not possess the cells that are responsible for the male gender? In genetics the woman produce what is known as the X cells which is responsible for girl children the man on the other hand produces both X and Y sex cells and the Y cells are responsible for the male gender. Let us look at the preparation of this body that was to come forth that would afterwards be known as Jesus.

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the *Son of God*. Luke.1.35

This work entailed the sanctification of the human cell of all Mary’s recorded carnal knowledge so that that which was produced could be truly called “*that Holy thing*.” This was and is truly the work of the Holy Spirit. “And the very God of peace sanctify you wholly; and I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ. 1Thessaloians.5.23 “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:” 1Corinthians.1.30,31 Christ

was made righteousness, and sanctification, and redemption this making took place at the time of the overshadowing, but he was made this for us, that is the process by which the body of Christ was set free from the inherited carnal knowledge, must be experienced by all those who are themselves to be made holy experiencing full Godliness. This is the work and science of the atonement. It was then the work of the Holy Spirit and is still the work of the Spirit today. “But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 2Thessaloiains .2.13 “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” 1Peter.1.2 The atonement or at-one-ment is about God and man becoming one, this work of oneness between God and man is found in actuality only in Christ. No man can claim oneness with God except through Jesus Christ and the science of the incarnation demonstrates this.

In the work of creation God said: “Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:24 “and they twain shall be one flesh.” Matthew 19:5. The science of becoming one flesh is seen and experienced in that of the producing of a child, when the woman produces her mature sex cell with its 23 chromosomes that represents her and when the man does likewise his 23 chromosomes represents him as they are joined together the two flesh becomes one. Thus the oneness is seen in the uniting or integration of the two parties. The only place where this amalgamation was experienced between spirit and flesh was in Christ. Because all men with the exception of Christ was a product of flesh and flesh no man can be one with God for the twain was already made one when the 23 chromosomes of the woman and the 23 of the man came together. In Christ on the other hand when Mary produced her twenty three chromosomes representing the flesh it was united not with another twenty three chromosomes of man but with God in the office of the Holy Spirit in the overshadowing thus in Christ and Christ only the twain God and man became one. Thus man cannot be one with God outside of Christ. This surely gives us a clearer understanding of the words of Christ in John 10:30 I and [my] Father are one. Man cannot become one with God outside of Christ in Christ and in Christ only is the veracity of the oneness of God and man factually exist, when men accept Christ as their personal saviour that oneness that exist between the Father and The Son is then shared with man. The first phase of the atonement was about actualizing that oneness between God and man; the second phase is about getting man to share in that experience. This first phase of the atonement that dealt with God and man becoming one in Christ did not start at the cross but began as soon as

sin entered the world, this further attest to the fact that God was the one at work reconciling man even before He took on humanity.

## THE GODHEAD THE ETERNAL SPIRIT AND THE ATONEMENT

**E**very aspect of the atonement was undertaken by God in the office of the Holy Spirit. We will now enter into the work of the Holy Spirit's role in this grand work. Prior to the incarnation the work of atonement was carried on by God in the office of the "Eternal Spirit" the atonement could not have commence without the sacrifice of God this sacrifice the Bible says took place since the foundation of the world but unlike the sacrifice of Calvary where God sacrificed Himself in the office of sonship, He was first to be sacrificed in the office of the Holy Spirit as the Lamb that was slain from the foundation of the world. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9:13,14 Revelation 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

There is an apparent lack of appreciation for the work of the Holy Spirit in the atonement simply because to most the Holy Spirit is not a being with a personality. To most the Holy Spirit is a thing not a person before we can go further let us first establish the personality of the Holy Spirit.

What is personality? Personality is the state or quality of being a person, the character that constitutes and animates an individual that makes his experience of life unique, the temperamental, emotional, and mental state of a person, the distinctive qualities of a person, when we think of personality we refer to the physical, mental and emotional characteristics that are uniquely human.

When God manifests Himself to us through His Spirit, He does so as a person. It is the only way He can do it for us to understand. By this it is meant that in order to relate to humanity the Holy Spirit who is God took on human characteristic. This is not human flesh as in the incarnation, but the qualities that are unique to human beings, so that He, the Spirit can be rightfully referred to as a person, though He is not a human being, but because He has all our human characteristics.

The Spirit is often referred to by the pronoun "He" in the Scriptures, not for the reason of saying that the Spirit is human, but that the Spirit who is God, even before the incarnation had allow Himself to be subject to human characteristics, and personality. This is testified to in the following Scripture. "And the LORD

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

Let us seek to rightly interpret this text, though the interpretation may be unpopular. The subject of this verse is the striving of God’s Spirit with man, God states that His spirit will not always strive with man, and He shows why “*for that he also is flesh:*” one would argue that this term pertains to man and not to the Spirit, but this would not make sense since the word also is used to indicate along with, He as well, or He too is, flesh, further it says “yet his days shall be an hundred and twenty years” again the subject of this verse is the striving or working of the Spirit of God with man, thus what is said in the verse is in relation to the subject matter which is the striving of the Spirit with man. Thus the days of the Spirit striving with man would be a hundred and twenty years. God’s Spirit can be easily identified as the subject of this sentence since it is the person or thing performing the act of the active verb which is “strive.” Having identified the subject the rest of the sentence must now refer to the person or thing in action, that is God’s Spirit, now referred to by the pronoun “He”, “for that he also is flesh yet his days shall be an hundred and twenty years.” This must refer to the action taking place in the verse that is the act of striving. God is here placing the Spirit in the grouping of man. This is not strange since instantaneously as man sinned, Christ as the eternal Spirit took up His role as man substitute and surety, it is in this sense that Christ is said to be the lamb slain from the foundation of the world. God then states, that there is a limited amount of time in which the Spirit will strive and that time is given as a hundred and twenty years. This demonstrates that the Spirit who is eternal and limitless in all its function was at that time to function within the capacity of man in having limitation as to how long He will strive with a person to bring salvation to them. These human limitations taken up by God the eternal Spirit constituted the slaying of the Lamb from the foundation of the world. This is even further explained by the use of the original word, pronounced *baw-sawr'* flesh (from its freshness); by extension body, person; also (*by euphemism*) *the pudenda of a man:* (things to be ashamed of) - body, [fat, lean] flesh [-ed], kin, [man-] kind, nakedness, self, skin. It is the euphemistic usages of this word that must be considered in the text of Genesis 6:3 the reason being that the term is a mild or inoffensive expression of a very repugnant position taken up by Christ the eternal Spirit. That position is that a Holy, infinite, awesome God should take upon Him the characteristic of fallen human nature.

Along with the above mentioned human limitation, there are yet other characteristics applied to the Spirit that are purely human in their experience, such as vexation, grieving, anger, and displeasure. These are all purely human qualities and for God in the office of the Holy Eternal Spirit to have such an experience, it

must mean that God as the eternal Spirit would have voluntarily taken such characteristic upon Himself.

It is clear that before sin God never experienced these characteristics, but as sin entered, He must now as part of the package of salvation allow Himself to be subject to these human personalities. Thus the work of the Spirit in the atonement entailed the bearing of our infirmities even before the word became flesh. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. Romans 8:26, 27 Let the following questions be asked so as to confirm in the mind the truth and rational of this matter. At what time did the Holy Spirit begin to make intercession for us with groanings that cannot be uttered? What are the groanings of the Spirit, and what is the spiritual science behind the Spirit helping our infirmities? The intercession of Christ and the Holy Spirit is but one and the same, since Christ and the Holy Spirit is one and the same. John 14:18. Therefore we need only to understand the science in the intercessory work of Christ to understand the intercessory work of the Spirit, and when it began. According to the scripture Christ is at present compassed with our infirmity. He is still touched with our feelings, and these feelings His humanity is able to pass on to his divinity, thus God is also touched with the same feelings in Christ. This is how Christ is interceding on our behalf, but this he is doing through His eternal Spirit and this work was always done through the Holy Eternal Spirit.

Christ took upon Himself humanity, that He might reach humanity. DIVINITY NEEDED HUMANITY; for it required both the divine and the human to bring salvation to the world. DIVINITY NEEDED HUMANITY, that humanity might afford a channel of communication between God and man. Desire of Ages 297.

Divinity needed humanity for the purpose of communicating to divinity those things that only humanity can feel, but divinity can only feel if humanity shares with it (Divinity) those feelings. Therefore for Christ priestly ministry to be real He must be able today, to experience the things that I feel, and then communicate to the Divinity those feelings. Thus God Himself through Christ experiences my human feelings, and thus He is faithful and just to forgive me when I ask Him.

This work took place with The Son of God in the form of the eternal Spirit from the foundation of the world, which made Him the “lamb slain from the foundation of the world.” This unity of Divinity and humanity was experienced back then, though not in the form of the actual incarnation. Thus Christ as the eternal Spirit, from the moment man sinned could have been making intercession on their behalf. Thus the inspired pen of E.G. White says: But a hope has been set before every sinner. The instant Adam yielded to Satan’s temptation, and did the

very thing which god had said he should not do, Christ, the son of god, stood between the living and the dead, saying, "let the punishment fall on me. I will stand in man's place. Give him another trial." BE.1900-05-21.006 ST.1900-06-27.006 This was not to be a solitary work done at the cross, but the instant man sinned this work was to be literally carried out. This work of the Spirit helping our infirmities must be understood in the light of Christ work. Christ after His ascension took up His work as our high priest. In this atoning work He would do the work of communication, where humanity was to communicate its feelings, emotions and infirmities to divinity. This is accomplished by our high priest the man Christ Jesus, The Son of man. This work did not simply start at the cross, but as the eternal Spirit, Christ from the foundation of the world took on the infirmities of man. Thus the Spirit is said to help our infirmities. These natural human infirmities Christ took on as He offered Himself as the eternal Spirit since the foundation of the world and still carries with Him today as He carries on the work of atonement for man. As we contemplate this awesome work let us keep in mind two things. That Christ through the eternal Spirit offered himself without spot to God," and that this work must be applicable to Him in the form of the eternal Spirit. (2) That Christ being the Lamb was slain from the foundation of the world."

The practicality of Christ being slain from the foundation of the world must be seen and understood in the light of His existence prior to the incarnation when He existed as the eternal Spirit, and subjecting Himself as the eternal Spirit to human characteristics. Thus Christ as the Holy Eternal Spirit even before the incarnation was often spoken of as, and appeared as a man, but not in humanity, and it is in this form, as the eternal Spirit that He, Christ was the Lamb slain from the foundation of the world. The slaying was that the Divine Son of God, God Himself, in the form of the Eternal Spirit did subject Himself to the limitations of human characteristics, referred to as the *pudenda of a man*: (things to be ashamed of) in Genesis 6:3 It is evident therefore, as the revelation of the sacrifice of God is made clear to us, that the depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot fathom God's love in the giving of HIMSELF in the office of the Holy Spirit and in the office of Sonship. There is an infinity beyond all that we can comprehend, but through the revelation of His eternal Spirit We may behold glimmering of God's divine glory and of the infinitude of knowledge and wisdom; and love of the sacrifice made by the God, we may, as it were, take a look on the surface of this infinite thought, and know that there is rich golden ore beneath the surface. Great rewards await the one who will dig for it. Let us through prayer and the Spirit sink the shaft of our God-given acumen deeper and yet deeper in the mine of truth, the result will be glorious treasures. Through a correct faith, divine knowledge will become human knowledge. God is opening before you a tiny rill to

the boundless ocean of infinite knowledge and power. May God, through His anointing bless you, as you continue to reverentially peruse the pages of this beautiful gift of divine knowledge.

## THE GODHEAD AND THE SECOND PHASE OF THE ATONEMENT

**A**fter accomplishing the first phase of the atonement Christ ascended to heaven to continue the work he started on earth. This is what is now considered the second phase of the atonement. This phase began at the ascension of Christ: Christ after His ascension took up His work as our high priest. In this phase of the atonement the work of communication, where humanity was to communicate its feelings, emotions and infirmities to divinity was to continue, for it started in the first phase when the humanity of Christ communicated to His divinity the experience of sin that it bore, that is our sins, the humanity of Christ further communicated the experience of death to divinity. This is the work that is to continue in the second phase of the atonement. This will be accomplished by our high priest the man Christ Jesus. *The first phase was accomplished by the Son of God through the son of man; this second phase is to be accomplished by The Son of man through the Son of God.*

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people for in that he himself hath suffered being tempted, he is able to succour them that are tempted. Hebrews 2:14-18 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Hebrews 4:14,15 “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. Hebrews 5: 1, 2

It is worth noticing that Christ as our high priest is said to be compassed with our infirmity in the present tense. Hebrews 5:2 says: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. Hebrews 4:15 speaks of His as being



able to be touched with our infirmities. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. These two verses of scripture draw our attention to the fact that at this present time in heaven we have a high priest that is still carrying our humanity and because of that, He can still be touched with the feelings of our infirmities.

There are those who think that since the resurrection, Christ rose with immortality and as a result of being immortal cannot at this time experience the infirmities of man. This is very far from the truth, Christ, as the son of man does not have immortality, in the fullest sense; being our representative, He cannot and will not receive the gift of immortality before those for whom He came to purchase it. Christ rose from the grave not with immortality, but with a glorified body, a body that carried with it all the human qualities. It is these qualities that are called infirmities. The statement that Christ does not have immortality will come to many as strange, and to some as plain error, therefore, it is imperative that it be given some supplementary explanations.

There are basically three stages of immortality. The first is spoken of in 1<sup>st</sup> Corinthians 15:53, 54 and 1st Timothy 6:16 “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. The word used in both these Scripture is pronounced *ath-an-as-ee-ah* it simply means deathlessness; it is this that all will experience immediately after the resurrection, it is this that such men as Moses, Elijah, and Enoch possess today in heaven. Christ Himself possesses this form of immortality as our High Priest: it is the life that has no trace of death in it; this is what is said of God in 1st Timothy 6:16 indicating that in God there is not one trace of death. Yet this form of immortality can retain all our humanity, or human feelings. The second stage of immortality is found in 1<sup>st</sup> Corinthians 15:53; 1st Timothy 6:17; 1<sup>st</sup> Corinthians 15:52 “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” “Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.” The word used in these two verses that speaks of immortality is *af-thar-tos* it means undecaying this stage of immortality all those that are resurrected and are in heaven possess this second stage along with the first, this stage Christ also possesses these. The two stages spoken of so far allow those who experience it to remain with all their human qualities, this is what Christ has experienced and as a result can still be touched with the

feelings of our infirmities. These two phases of immortality makes up what is called the glorified body. This brings us to the third stage of immortality. This is found in Romans 2:7 and 2<sup>nd</sup> Timothy 1:10 “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: The word used here is afthar-see-ah the meaning of this is unending existence, this no one but Divinity possesses, not even Christ as the Son of man has this form of immortality, notice that I said that not even Christ as the son of man possesses it, but as the Son of God He not only possesses it, it belongs to Him. This immortality I again say only Divinity possesses, along with the other two, thus Paul says: of God. “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.” Therefore, the fact is only God possesses all three stages of immortality, it is in this context therefore that the statement is applicable that Christ, the son of man does not yet have immortality. This third and final stage of immortality is what is called the finishing touch of immortality.

It is without a doubt that Christ is soon coming. This is not a fable to us; it is a reality. “We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are nearing the judgment. We are preparing to meet Him who, escorted by a retinue of holy angels, is to appear in the clouds of heaven to give the faithful and the just the finishing touch of immortality. When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality. But those who are unjust, unsanctified, and filthy will remain so forever. No work will then be done for them to remove their defects and give them holy characters. The Refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished for us. (Testimonies for the Church, Volume 2, 355.)

“Our Saviour promised that he would come again. Those heavenly gates are again to be lifted up, and Christ as conqueror, with a thousand times ten thousand and thousands of thousands, will march out of those gates in triumph, to honor those who have loved him and kept his commandments, and to take them to himself. And he says that he has not forgotten them nor his promise. The Lifegiver will call the dead from their prison-house, and as they come up from the grave, they will receive the finishing touch of immortality. They will rise from their dusty

beds and exclaim, "O Death, where is thy sting? O Grave, where is thy victory!" And they will be caught up with those who are translated to heaven without seeing death, to meet their Lord in the air. Then the crown of immortal glory will be placed upon each brow. What a wonderful sight are these exalted ones! The world knew them not, but they are the overcomers! Palm branches of victory will be placed in their hands, and again the gates will be opened, and they will enter into the city with Jesus, and all the angels of God will strike their harps, and the heavenly arches will ring with the victory achieved through their God. They will stand before the throne of God, clothed with the white linen which is the righteousness of Christ." (Review and Herald) 1890-07-29

It should be understood that while the son of man in heaven possesses the first two stages of immortality, that the third stage that will take us out of the realms of humanity and into the nature of Sprits is not yet given to Him in His humanity. For this reason He is able to still bear our infirmity. This infirmity the son of Man bears in heaven is used in the context of our earthliness, that is not sin per say, but is limited to that of human nature. It refers to characteristics that are peculiar to humanity and cannot be found in God or Angels. One such quality is fear; fear is an emotion stored in the memory cells of the cortex. What you fear is determined by stored experiences; for this reason a child knows no fear because there is no experience of fear in a newborn child or we may say that the knowledge of fear has not been awakened by any practical experience. Fear, anger, love, happiness, sadness are all emotions. God built the nerve patterns into our system, which control or bring forth these things, for our protection and happiness. These we are born with, these are natural human qualities, bear in mind we are not speaking here of being afraid, as a result of ignorance and a lack of faith, but we are speaking of that sense of apprehension, that springs forth by nature, once danger lurks near. To declare that this fear is sin is to conclude that Christ sin, for it is said of Christ. "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. 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. {Desire of Ages 753.2}

These natural human infirmities Christ still carries with Him today as He carries on the work of atonement for man. These He carries with Him, not that there are things in Him to awaken such emotions as fear, but in His work of intercession He can take on those things that are awakened in us and experience it in Himself.

This part of the atonement is not carried on by God, but by man through God. In the first phase of the atonement it was done by God through man, however, in the first phase it was the Son of God working out the atonement through the son of man, while in the second phase it is the son of man working out the atonement through the Son of God. In the first phase, it was divinity working through humanity; now it is humanity working through divinity in Christ. In this second phase of the atonement, the atonement is still done by God as in the first phase, but it is done through the medium of man. This simply means that in the first phase of the atonement the emphasis was upon Divinity transferring its power unto humanity so that humanity could conquer the power of sin. While in the second phase the emphasis is on humanity transferring its infirmities unto Divinity; affording Divinity the opportunity to experience what humanity is experiencing and thus being able to comfort those of us that are coping with the challenges of the twenty first century. This work, the work of both the first and second aspects of the atonement overlaps, that is, in the first aspect there was also a work of humanity communicating to divinity its infirmities, while in the second phase there is still a work of Divinity transferring its power to humanity so that the atonement is really one work with emphasis determining the two phases.

This mystery of humanity working through divinity is what is called the intercession of Christ. Christ must intercede for man as man. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us Romans 8: 34. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Hebrews 7: 24, 25

Let us explore for a while how this intercessory work is done by our high priest the man Christ Jesus. "Christ took upon Himself humanity, that He might reach humanity. DIVINITY NEEDED HUMANITY; for it required both the divine and the human to bring salvation to the world. DIVINITY NEEDED HUMANITY, that humanity might afford a channel of communication between God and man." Desire of Ages 297. Divinity needed humanity for the purpose of communicating to divinity those things that only humanity can feel, but divinity can only feel if humanity shares with it (Divinity) those feelings. Therefore for Christ priestly ministry to be real He must be able today, to experience the things that I feel, and then communicate to the father those feelings. Thus God Himself through Christ experiences my human feelings, and thus He is faithful and just to forgive me when I ask Him to. Keep in mind that whatever we feel on earth, that is natural human feeling, not sinful feelings, Jesus feels it in heaven, He then communicates those feelings to the Father, who in turn, responds with His divinity to take care of all our needs. If indeed Christ still has our humanity it would mean

that, what Christ felt as a result of our sins while in Gethsemane and on the cross he can still feel it today when we sin. Thus it is real that those of us who are given grace yet continue to sin we are literally crucifying the son of God afresh, that is, causing those feelings of Gethsemane and Calvary to be rejuvenated in Christ in his human emotions. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6: 4-6. Christ can still feel the pangs of separation that we feel when sin comes between us and the Father, and that he felt when he cried out "My God, My God why has thou forsaken me." Let this thought be revisited in the scriptures. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Hebrews 5:2

According to this scripture, Christ is at present compassed with our infirmity. He is still touched with our feelings, and these feelings His humanity is able to pass on to his divinity, thus God is also touched with the same feelings in Christ. All that we just understood is to make us aware of the fact that there is but one objective in all of this, and that is to make atonement, that is to make man one again, with God.

"Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are coldhearted, and appear as if frozen, in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm and unimpassioned. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully comprehend. The length, the breadth, the height, the depth, of such amazing love we cannot fathom. The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is: "I determined not to know anything among you, save Jesus Christ, and Him crucified." We also may look toward Calvary and exclaim: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Considering at what an immense cost our salvation has been purchased, what will be the fate of those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross as humble disciples of Christ and follow Him from the manger to Calvary? "He that gathereth not with

Me," says Christ, "scattereth abroad." (Testimonies for the Church, Volume 2, 213.00)

It is not just the belief in the trinity that degrades the atonement but because the trinity doctrine rest the atonement solely upon a human sacrifice, since it teaches nothing of what God went through, however the doctrines of the God-head rests the atonement upon a sacrifice made by God through humanity. The doctrine of the Godhead is a belief, not in two distinct natures in Christ, but in a uniting of two natures that is, divine and human, thus making one new creature. Thus the doctrine of the Godhead, unlike the trinity, holds that the atonement was not solely dependent of the human sacrifice of Christ, but upon the sacrifice made by God through Christ.

## THE GODHEAD AND PRAYER

**D**uring Christ's ministry he demonstrated the importance of prayer, even teaching the disciples how to pray. To pray and to pray right is even more essential to us today. It is prophetically factual that we are living in what is known as the antitypical Day of Atonement, the work of Christ both as God and man is vital to us at this time, it is important that we do not become confused as to the role of His Divinity and his humanity in our atonement. As we continue to look at the Godhead in the light of the atonement, let us take a glance into the aspect of the atonement that is playing a major role in our lives today. That aspect is Prayer. Prayer has always been integral to the work of atonement, without it we are not able to gain access to the throne of God. The Bible states that on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. Leviticus 23:27

“We are now living in the antitypical Day of Atonement. The great and solemn closing work is going forward in the sanctuary above. Every man is required to afflict his soul before God; every heart is required to be in harmony with the divine will. In this important time the *great enemy intercepts himself between man and his Creator*. He is continually seeking to separate the people of God from the love of Jesus, to draw them away from his protecting care. He it is that inclines the human soul unto vanity. He leads men to gather attention to themselves, and to receive praise and honor that should be given to God. And the greatest trials that men meet come in consequence of their blindness to Satan's temptations.” RH.1884-08-12.006

Prayer is truly essential in the lives of God's children today, but most do not understand that prayer is a science, a science that comes from the throne of God, to us, that we must return to Him.

“Christ's lessons in regard to prayer should be carefully considered. **THERE IS A DIVINE SCIENCE IN PRAYER**, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer, He teaches the necessity of perseverance in presenting our requests to God, and assures us of His willingness to hear and answer prayer.” COL.142.003 “The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the

seventeenth chapter of John. WE ARE TO MAKE THIS PRAYER OUR FIRST STUDY.” Those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments, which no future training will ever fully correct. (Testimonies for the Church, Volume 2, 239.003)

Inspiration tells us that there is a Divine science in prayer, and further indicates that this science can be found in the prayer of Christ in the seventeenth chapter of John. Since we are looking at prayer in the light of the Godhead and the atonement, we must seek to understand the science that there is in prayer as it relates to the Godhead and the atonement. The spirit of Christ’s pray in John seventeen is that the church experienced the oneness that exists between the father and the son. The Godhead then is used as the model of oneness, but that which is prayed for is that the oneness that existed between the humanity of Christ and his Divinity be experienced in the life of every disciple of Christ, for it is thus that the church will be one as the Godhead is one.

In this prayer Christ speaks of the oneness between His humanity and Divinity. And this is life eternal, that they might know thee the only true God, (Divinity) and Jesus Christ, (humanity) whom thou hast sent. (Divinity/humanity).

This divine human person whom we call Christ prayed that we may be one, as He and His father are one. Without going into all the theology that there is in this chapter, I would like to deal simply and singularly with the science of oneness, for it is this science that must attend our prayer if we are to experience the atonement. This would mean that prayer must not be to us empty words, but words that are expressive of our attitude and understanding of God.

The first thought that must pervade the mind of the person who seeks God in prayer; is that there is only one God. This, the Trinity doctrine will not allow you to do, but this is the very sentiment of the first two commandments, and it is the first commandment of all. “And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: Mark 12:28, 29. It is important to understand that in the science in the prayer of John 17 Christ acknowledge the oneness of God, and the oneness between Himself and God.

Christ did not throughout the Scripture hesitate to keep distinctness between His humanity and His Divinity; He constantly showed his humanity to be subordinate to His Divinity. He showed His constant dependence upon His father even in the severest moment He said “...not my will but thy will be done.” This distinctness and subordination that was shown by Him as it relates to His divinity and humanity, while on earth, must be consciously maintained in our pray lest we exalt Christ’s Humanity to the level of Divinity and as a result instead of praying to God, (His divinity) through Christ, (his humanity) we pray to Him (Christ) as God,



forgetting His Humanity and leaving ourselves without a mediator, and at the same time find ourselves praying to humanity instead of Divinity. For there is one God, and one mediator between God and men, THE MAN CHRIST JESUS; 1Timothy 2:6

It must be fully understood by those who would like to offer to God effective prays, what it is to pray through Christ. The man Christ Jesus is the medium through which our prayers passes through to reach Divinity, if by any means we make Christ's humanity equal with His divinity, then we have lost our mediator. Furthermore, if we make Christ's humanity equal with His divinity, we worship man, in the man Christ Jesus, and if we worship the manhood of Christ, it would mean that we make his humanity God, and if we make his humanity God then we have no access to the Father, for Jesus speaking to his disciples said of himself "I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 14:6. If our access to the Father is through the man Christ Jesus, why are we so unconscious of the fullness of his humanity in heaven at this present time? And why do we sub-consciously place his humanity on the same level with His divinity? There is supposed to be a distinction always in our minds as it relates to Christ dual nature. This distinctness that must be maintained between the humanity and Divinity of Christ even in prayer, does not in any way lessens the fact that the being we call Jesus the Christ is God in the flesh, but it says we must not take the flesh for God, for the flesh is there to show us what God dwelling in the flesh can do, when Divine power is united with humanity.

There are those who think that the word distinct necessarily means separated. While it could mean that, in this context it does not mean such, for there was perfect oneness between the Divinity and humanity of Christ, yet they we different, dissimilar, individual natures.

"Christ had two natures, the nature of a man and the nature of God. In him divinity and humanity were combined. Upon his mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure, spotless character. He exhibited a perfect humanity, combined with deity; AND BY PRESERVING EACH NATURE DISTINCT, HE HAS GIVEN TO THE WORLD A REPRESENTATION OF THE CHARACTER OF GOD AND THE CHARACTER OF A PERFECT MAN. He shows us what God is, and what man may become--godlike in character. GCB.1899-10-01.021

"In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. Review and Herald, 1890-02-18.007

"Christ united his divinity with humanity. He possessed the qualities of infinite and finite. In his person all excellence dwells." RH.1898-01-25.003

“He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam.” YI.1900-12-20.008

It is to this Divine Spirit that we must direct our prayers, thus Christ taught us to pray by saying “our Father which art in heaven.” It is worth noticing that if we pray to our Father in heaven, and we did not acknowledge the merits of the man Christ Jesus, we would have denied the one medium through which Divinity can and has united with humanity, thus we will remain separated from divine power when we pray. Furthermore the unity of Divinity and humanity in Christ is the basis for the unity of Divinity and humanity in all men, thus to fail to acknowledge this unity in Christ, is to fail at the inception to be connected to God in prayer.

There are several definitions for prayer, such as: speaking to God in worship, making a fervent request, any act of communion with God which may take the form of praise, thanksgiving, confession, or to have spiritual communion with God. All these have a certain measure of truth, but ultimately, prayer is one’s attitude towards God. True prayer is really the experiencing of the oneness with God that exists between the Father and the Son.

Within one’s prayer life are certain things: such as speaking to God, worship, making request, confessions, praise, thanksgiving etc, etc, all of these are designed to bring about the unification of humanity with Divinity.

In order to experience the science of John seventeen through prayers one must have the right attitude towards God and a right attitude can only come through a correct understanding of the relationship between the Father and the son. A right attitude before God will make the difference between praying and saying prayers. It is evident that most people today say prayers, while few people pray. Thus the apostle speaks to us of having a God given attitude. “Rejoice in the Lord always: [and] again I say, Rejoice. Let your moderation be known unto all men. The Lord [is] at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things.” Philippians 4: 4-8

Attitude is said to be a person’s way of thinking which ultimately determines their behaviour. It is the admonition of the scriptures that all should develop a God given attitude. There are several aspects to a Godly or spiritual attitude. Looking at Philippians chapter four we find that the God given attitude begins with a spirit of rejoicing. “Rejoice in the Lord always: [and] again I say, Rejoice.”

The spirit of rejoicing comes from God. It is for one to be filled with a spirit of joy, which comes directly from the throne of God. The Bible says: “The joy of the LORD is your strength.” Nehemiah 8:10 “Thou wilt show me the path of life: in thy presence [is] fulness of joy; at thy right hand [there are] pleasures for evermore.” Psalm 16:11 Therefore the rudiments of prayer cannot be understood or taken advantage off by any, low spirited, melancholy, dejected, downcast, doleful, miserable, wretched, nitpicking, long faced, dissatisfied, complaining Christian. The first principle in praying effectively is having a spirit of rejoicing. This joyful spirit or attitude is experienced by all those who through prayer and a study of the word of God receive a glimpse of the love of God through His atoning sacrifice. The second step in having a God given attitude is moderation or forbearance. “Let your moderation be known unto all men. The Lord [is] at hand.” This word moderation simply means: to exercise tolerance and restraint in the face of provocation, to be patient, to be moderate, not in excess. This attitude must be developed by one conscious of the fact that the “the Lord is at hand.” Having this awareness as part of our attitude of prayer, we would be moderate in the things, which we ask God for and patient in waiting for them, this would include victory over sin. We must be prepared to show tolerance and restraint under every condition God may use to bring our request within our reach.

The third principle of a God given attitude is: “being careful for nothing” “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” In most other translations you would find “be not anxious for anything.” This word “anxious,” from which we get anxiety, describes a state of uneasiness and distress about future uncertainties. Paul is telling us that in prayer, (that is, in our spiritual God given attitude,) we must not give place to care. Let what occur, occur, for anxiety cannot change the state or condition of things, but it can change your attitude and interfere with your relationship with God and thus hinder your request. This Jesus made plain in Matthew 6:25-33: “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, [shall he] not much more [clothe] you, O ye of little faith? Therefore take no thought, saying, what shall we eat? Or, What shall we drink? Or, Wherewithal shall we be clothed? (For after all these things do

the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

Having developed a positive attitude before God, the Bible says to come to Him, combining three elements: Prayer, Supplication, and Thanksgiving. “But in everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6

It is imperative for us to understand that if our prayers are to be effective, it is vital to understand these three rudiments, and combine them, when making our request to God.

1 PRAYER: - “The most eloquent prayers are but idle words if they do not express the true sentiments of the heart. The prayer that comes from an earnest heart, when the simple wants of the soul are expressed, as we would ask an earthly friend for a favour, expecting it to be granted--this is the prayer of faith. God does not desire our ceremonial compliments, but the unspoken cry of the heart broken and subdued with a sense of its sin and utter weakness finds its way to the Father of all mercy.”

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“Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality; the religious experience lacks health and vigor. Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, and the suppliant may obtain precious evidence of the divine love and care for him.” GW 254

The apostle Paul says that we are to “pray without ceasing.” This means that we ought to maintain a good attitude before God continually. It further speaks of maintaining the oneness shared with us by Christ. This oneness will enable us to appreciate the distinction between Christ’s humanity and His Divinity and to understand the role that His divine nature plays in bringing victory to humanity.

2 SUPPLICATION: - This work supplication means: to ask humbly and earnestly, to beseech. Supplication is that form of prayer, which puts you totally under the mercies of God. The Psalmist in Psalm 6 and Psalm 51 strongly and beautifully expressed this. A Psalm of David. O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Have mercy upon me, O LORD; for I [am] weak: O LORD, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O LORD, how long? Return, O LORD, deliver my soul: oh save me for thy mercies' sake. For in death [there is] no remembrance of thee: in the grave who shall give thee thanks? I am weary with my groaning; all the night make I my bed

to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies. Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping. The LORD hath heard my supplication; the LORD will receive my prayer. Let all mine enemies be ashamed and sore vexed: let them return [and] be ashamed suddenly.” Psalm 6:1-10 “To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin [is] ever before me. Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou speakest, [and] be clear when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden [part] thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; [that] the bones [which] thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me [with thy] free spirit. [Then] will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood guiltiness, O God, thou God of my salvation: [and] my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall show forth thy praise. For thou desirest not sacrifice; else would I give [it]: thou delightest not in burnt offering. The sacrifices of God [are] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.” Psalm 51:1-19

Supplication would be impossible without the intercessory work of Christ thus it is imperative that during supplication we keep focus upon his humanity so as to bring fully into effect his mediatory work.

**3THANKSGIVING:** - The apostle says, “Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.”

It must be noted, that in the science of prayer, Paul says, when we come to God, we must come, by prayer and supplication with thanksgiving, i.e. through the means or use of thanksgiving.

Thanksgiving must accompany both prayer and supplication. It is in this attitude that one should make their request known to God. Since God wants nothing

material from us, the way in which we show our thankfulness to Him is by praising Him. Says the Psalmist in Psalm 106:1,47 ‘Praise ye the LORD. O give thanks unto the LORD; for [he is] good: for his mercy [endureth] forever.’ ‘Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, [and] to triumph in thy praise.’

“Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants and never of the benefits we receive? Shall we be recipients of His mercies and never express our gratitude to God, never praise Him for what He has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and praise, we would have far more power in prayer. We would abound more and more in the love of God and have more bestowed to praise Him for. You who complain that God does not hear your prayers, change your present order and mingle praise with your petitions. When you consider His goodness and mercies you will find that He will consider your wants. Pray, pray earnestly and without ceasing, but do not forget to praise. It becomes every child of God to vindicate His character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. All who are partakers of this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice "for His wonderful works to the children of men"? Praise the Lord in the congregation of His people. When the word of the Lord was spoken to the Hebrews anciently, the command was: "And let all the people say, Amen." When the Ark of the Covenant was brought into the city of David, and a psalm of joy and triumph was chanted, "all the people said, Amen, and praised the Lord." This fervent response was an evidence that they understood the word spoken and joined in the worship of God. ;°There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference, or stare vacantly about, making no responses to what is said. The impression that is thus given to the unbeliever is anything but favorable for the religion of Christ. These dull, careless professed Christians are not destitute of ambition and zeal when engaged in worldly business; but things of eternal importance do not move them deeply. The voice of God through His messengers may be a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. The spirit of the world has paralyzed them. The truths of God's word are spoken to leaden ears and hard,

unimpressible hearts. There should be wide-awake, active churches to encourage and uphold the ministers of Christ and to aid them in the work of saving souls. Where the church is walking in the light, there will ever be cheerful, hearty responses and words of joyful praise. Our God, the Creator of the heavens and the earth, declares: "Whoso offereth praise glorifieth Me." All heaven unite in praising God. Let us learn the song of the angels now, that we may sing it when we join their shining ranks. Let us say with the psalmist: "While I live will I praise the Lord: I will sing praises unto my God while I have any being." "Let the people praise Thee, O God; let all the people praise Thee." 5 T 317-319

Having understood prayer as an attitude, let us look further into the science of prayer as given by Paul in Philippians 4:7-9 "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Having followed the system set out in the word for effective, powerful, prayers; one can be sure that their request will not go in vain, for the promise is that "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1John 3:22. This assurance brings to us a peace that passeth all understanding, this peace is designed to keep our hearts and minds. This aspect is very, very important, since it is at the end of our request that Satan comes in with his doubts. This is the time that we should keep our minds fixed upon the promises of Christ for this is what Christ meant when He said that we ought to watch unto our prayers.

The question is. How can we keep that peace when we are constantly bombarded by the doubts of the devil? "Finally, brethren, whatsoever things are true, whatsoever things [are] honest, whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] lovely, whatsoever things [are] of good report; if [there be] any virtue, and if [there be] any praise, think on these things."

There are at least five basic parts to prayer, which are: adoration, confession, supplication, intercession, and thanksgiving. These five aspects of prayer are designed to make prayer not words, but an experience lived, since most people say prayers, while just a few people pray. We have already dealt with two of these five aspects; so we would look at the other three namely: adoration, confession and intercession and how they work to make our prayer life more effective.

**ADORATION:** - "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Jesus, the divine Master, ever exalted the name of

His heavenly Father. He taught His disciples to pray, "Our Father who art in heaven, hallowed be Thy name." Matthew 6:9 A R V. They were also not to forget to acknowledge, "Thine is . . . the glory." Verse 13. So careful was the great Healer to direct attention from Himself to the source of His power, that the wondering multitude, "when they saw the dumb speak, the maimed made whole, the lame walk, and the blind see," did not glorify Him, but "glorified the God of Israel."

To direct attention away from self to God is the greatest way to give adoration to God. This Satan has sought to distort by causing us to lift the humanity of Christ to the place of Godhood but Christ in his model prayer demonstrated that Divinity alone must be prayed too. In Matthew six, the first part of the prayer dealt with the Father's name, His kingdom and His will. This lesson is also taught in the structure of the Ten Commandments where the first four deals with worship to God. This work of turning attention away from self to God in our prayers is very important, for it is in this experience that we find great power.

When the children of Israel were in captivity and the walls of Jerusalem were broken down and the gates set on fire. Nehemiah prayed unto the Lord and in spite of their dreadful condition, Nehemiah still adored the Lord by putting Him first. He prayed. "And it came to pass, when I heard these words, that I sat down and wept, and mourned [certain] days, and fasted, and prayed before the God of heaven. And said, I beseech thee, O LORD God of heaven, the great and terrible God that keepeth covenant and mercy for them that love him and observe his commandments. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Nehemiah 1:4-7

"God must be ever in our thoughts. We must hold converse with Him while we walk by the way, and while our hands are engaged in labour. In all the purposes and pursuits of life we must inquire, "What will the Lord have me to do? How shall I please Him who has given His life a ransom for me?";± Thus may we walk with God, as did Enoch of old; and ours may be the testimony which he received, that he pleased God. OHC 61

CONFESSION: - Matthew 10:32,33 "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Luke 12:8,9 "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me



before men shall be denied before the angels of God.” One of the most powerful things one can experience in one’s prayer life is confession; therefore we will seek to understand how this work of confession operates to bring power in prayer.

First, confession must come not from the lips but from the heart, for the only acceptable confession is that which comes from the heart. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:10 What really takes place when we confess in prayer? Since praying is not just about saying words, but living a life in harmony with the will of God, one must understand that to confess in prayer is not about uttering empty words but about living the life. It is for this reason that the Lord made obedience to His law one of the conditions to answered prayers. “He that turneth away his ear from hearing the law, even his prayer [shall be] abomination.” Proverbs 28:9 “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” 1John 3:22

In the science of prayer and the work of atonement one must understand that when prayers are uttered in the form of words, confession of sins must be made. However, there must also be confession of Christ. This confession is a conscious awareness of the function of the humanity of Christ acknowledging that Christ’s humanity has not evolve into divinity and thus Christ today is still fully God and fully man. This confession must also be made verbally. When we confess Christ, then a powerful cycle begins from our life to Christ humanity, then from the lips of Christ to the Father, Christ divinity, then unto the angels and back to us in the form of multiplied blessings. “Whosoever therefore shall confess me before men; I will confess him also before my Father which is in heaven.” This is the work that must come from our lives and lips. This confession travels on the wings of the Holy Spirit to Christ in heaven. Then Christ begins His work, “him will I confess also before my Father which is in heaven.” Christ through the merits of His sinless life presents us before the Father as worthy of the blessings that we are seeking. Once the merits of Christ’s sinless life are accepted, (which always happens), the Father then gives our blessings to Christ for us. “Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ.” Ephesians 1:3 This being done, Christ then turns and confesses us to the angels. The angels receive this confession as a command from Christ to take the blessings, which He received for us in heaven, and bring them to earth and make them real and applicable to our everyday experiences. “Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.”

This is what it means to release faith through prayers. Prayer would only be answered as a result of our released faith. “If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave

of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.” James 1:5-7 Let us look at one instance in the scriptures of released faith and its result. Joshua 6:1-5 “Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, [and] the mighty men of valour. And ye shall compass the city, all [ye] men of war, [and] go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long [blast] with the ram's horn, [and] when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.”

The Bible says in Hebrews 11:30 “By faith the walls of Jericho fell down, after they were compassed about seven days.” In another inspired statement concerning how the walls of Jericho came down E.G. White says, “The Captain of the Lord's host Himself came from heaven to lead the armies of heaven in an attack upon the city. Angels of God laid hold of the massive walls and brought them to the ground.” Here is a perfect example of released faith and how it actually worked. By obedience the children of Israel released their faith by marching around the walls of Jericho every day for seven days. The angels were commanded to look for a specific sign of faith on the seventh day. They saw it in the blowing of the trumpet and the shout of the people. They (the angels) immediately acted upon that sign, as instructed.

We must all be aware that when we request something of God which is in harmony with His will, then Christ instructs the angels to bless us with that thing; however, the angel's freedom to bless is based on them seeing the sign of faith, (whatever form it may take). When it is seen, they then unite their strength with our faith to cause the blessings to materialize.

INTERCESSION: - “Likewise the Spirit also helpeth our infirmities. For we know not what we should pray for as we ought. But the Spirit itself maketh intercession for us with groanings, which cannot be uttered. And he that searcheth the hearts knoweth what [is] the mind of the Spirit, because he maketh intercession for the saints according to [the will of] God.” Romans 8:26,27

The Spirit's intercession is most essential to our prayers being answered. God cannot answer prayers, which the Spirit did not bring to Him through intercession. It must be understood that the Spirit makes intercession for us, not by supplications to God for us, but by directing and qualifying our prayers in a proper manner through His agency and influence upon our hearts.

The Spirit's intercession is not the Spirit praying for us, but the Spirit teaching us how to pray so that the prayers which are taken to heaven by the Spirit will not be the Spirit's prayer, but our prayers which the Spirit through its influence and power enabled us to pray. This work is perfectly accomplished by the Holy Spirit when we acknowledge our infirmities and allow the Spirit to help us overcome. The word infirmities come from the word infirmity, which means: moral weakness, feebleness and lack of power. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:9,10

There are certain conditions upon which we may expect God to hear and answer our prayers. One of the first of these is that we feel our need of His help. He has promised, "I will pour water upon him that is thirsty, and floods upon the dry ground." Isaiah 44:3. Those who hunger and thirst after righteousness, who long after God, may be sure that they will be filled. The heart must be opened to the Spirit's influence, or God's blessings cannot be received. Our great need is itself an argument and pleads most eloquently in our behalf. For the Lord is to be sought after to do these things for us. He says, "Ask, and it shall be given you." And "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Matthew 7:7; Romans 8:32

If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us. But the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merits will never commend us to the favour of God. It is the worthiness of Jesus that will save us. His blood will cleanse us; yet we have a work to do in complying with the conditions of acceptance.

Another element of prevailing prayer is faith. "He that cometh to God must believe that He is, and that He is a re-warder of them that diligently seek Him." Hebrews 11:6 Jesus said to His disciples, "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24 Do we take Him at His word?

Perseverance in prayer has also been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be "instant in prayer," to "continue in prayer." and "watch in the same with thanksgiving." Romans 12:12; Colossians 4:2

Peter exhorts believers to be "sober, and watch unto prayer." 1 Peter 4:7 Paul directs, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Philippians 4:6 "But ye, beloved," says Jude,

"Praying in the Holy Ghost, keep yourselves in the love of God." Jude 20, 21  
Unceasing prayers is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God.  
In this thesis I have sought to present to you the blessing of the saving love of God given to us through Jesus Christ the one in whom is assembled all the fullness of the Godhead, the glory of the Father, He came and expressed the brightness of the Father's glory in him was seen the express image of the Father perfectly manifested. The glorious attributes of the Godhead was perfectly expressed by God in the office of Sonship. Every page of the Holy Scriptures illuminates with the light of the fullness of God. Very few have any real appreciation for the sacrifice made upon the cross by Divinity. The truth of the fullness of the Godhead is a revelation of the infinite love of God, in giving Himself for the human race, so that the blessings of salvation may be made available to all. It is not possible for any human mind to fully grasp the fullness of the Godhead, yet we have receive enough disclosure on this truth that will give us a profound sense of admiration for who God is, May we develop a greater sense of appreciation for the sacrifice made by God through His Eternal Son to save this lost world.