



Dying to Reflect

Quotations on what it means to die to self and
receive the daily baptism of the Holy Spirit

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*Parts of this collection has been based on quotations on dying to self
originally collected by Dan Augsburger (www.path2prayer.com).*

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Contents



Introduction: Living for God's Glory	iii
1. Dying to Self: The Necessity	1
2. Dying to Self: The Result	5
3. Dying to Self: The Process	11
4. Dying to Self: If We Do Not	19
5. Baptism of the Holy Spirit: Our Need	23
6. Baptism of the Holy Spirit: Conditions for Receiving	27
7. Baptism of the Holy Spirit: Cautions	31
8. Baptism of the Holy Spirit: The Consequences	33

INTRODUCTION

Living for God's Glory



In his book, *Absolute Surrender*, Andrew Murray observes that the goal of the Holy Spirit's work in us is to glorify God by reflecting Christ:

When God gives the Holy Spirit, His great object is the formation of a holy character. It is a gift of a holy mind and spiritual disposition, and what we need above everything else, is to say: "I must have the Holy Spirit sanctifying my whole inner life if I am really to live for God's glory (9).

But our challenge is this: how does a sinful human being reflect the divine nature of God? For Paul writes that "there is no one righteous, not even one, there is no one who understands, no one who seeks God" (Romans 3:10-11), and that we are "by nature objects of wrath" (Ephesians 2:3). Obviously, becoming Christ-like does not happen by simply trying harder.

Murray explains that our problem, and the solution, is rooted in our nature:

Why is a lamb always gentle? Because that is its nature. Does it cost the lamb any trouble to be gentle? No. Why not? It is so beautiful and gentle. Has a lamb to study to be gentle? No. Why does that come so easy? It is its nature. And a wolf—why does it cost a wolf no trouble to be cruel, and to put its fangs into the poor lamb or sheep? Because that is its nature. It has not to summon up its courage; the wolf-nature is there (16).

The Bible teaches that the reflection of the image of God does not come from a modification of who we are, but by the replacement of the sinful human nature with the divine.

This replacement happens in two stages. The first stage is when the sinful nature is “put to death” (see Romans 8:1-14). This is what Jesus refers to when he calls us to daily deny ourselves, pick up our cross, and follow him—to the point of death (Luke 9:23). This is also why Paul calls us to become a “living sacrifice” (Romans 12:1). For new life to come, we must die first.

The second stage is the daily baptism of the Holy Spirit. This is where the Holy Spirit fills us with His divine nature. The evidence that God is within us is that His nature becomes visible—we experience the “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22-23) because God is in us. The Holy Spirit can only fully enter us and bring His divine nature with him unless we are fully empty.

In this booklet are some of Ellen White’s thoughts about dying to self and the daily baptism of the Holy Spirit. What you will notice is that the baptism of the Holy Spirit is a consequence of daily dying to self. Sometimes we pray for the Holy Spirit but little seems to change. Part of the remedy may be in understanding the relationship between the emptying of the sinful self and the filling of the Holy Spirit.

Some of these quotations will seem hard hitting, because they strike at the issues at the very core of our beings. But I hope that they will prove helpful in grasping hold of these two critical concepts that teach us how to be re-formed into the character of Jesus.

Gavin Anthony, editor
Hollywood, Ireland

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1

Dying to Self

The Necessity



The soul must be emptied of self, that Christ may pour his Spirit into the vacuum. Christ must be chosen as the heavenly guest. The will must be placed on the side of God's will. Then there is a new heart, and new, holy resolves. It is Jesus enthroned in the soul that makes every action easy in his service. (Signs of the Times, 1891.)

**To be filled
with the
Spirit**

When the churches die to self, Jesus will take possession of them, and work through them his holy compassion and tender love. May the Lord help his people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of his professed followers, and place upon them his own image and superscription. (Review and Herald, October 31, 1893.)

**For
Churches
to die to**

Empied of self we must be, else we cannot show that Christ is formed within, the hope of glory. The Lord would have self hidden, for when it appears, souls are misled. The preciousness and importance of truth must appear, and will appear, when self is hid with Christ in God; then Jesus will be revealed in our lives. Our characters will be moulded after the divine similitude. Then the Holy Spirit will control the human agent. Men will possess the attributes of Christ. (12 Manuscript Releases, 50.)

**Emptying
reveals
Jesus**

D Y I N G T O S E L F

To reflect the character of Jesus

In a view given June 27, 1850, my accompanying angel said, "Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." I saw that there was a great work to do for them and but little time in which to do it.... Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, "Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar—self, property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ's sufferings here if ye would be partakers with Him of His glory hereafter." (Early Writings, 64, 66.)

To be a Christian

Nothing so readily arouses the evil traits in your character as to dispute your wisdom and judgment in exercising your authority. Your strong, overbearing spirit, which has appeared to slumber, is roused to its fullest energy. Self then controls you, and you are no more governed by candid reason and calm judgment than is an insane person. Self in all its strength wrestles for the mastery, and it will take the firmest mind to hold you in restraint. After your fit of insanity has gone by, then you can bear to have your course questioned. . . . You mistake pride for sensitiveness. Self is prominent. When self is crucified, then this sensitiveness, or pride, will die; until then you are not a Christian. (2 Testimonies, 572.)

Growth parallels emptying

We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, unless we consent to the

D Y I N G T O R E F L E C T

bringing into captivity of every thought to the obedience of Christ. To all who do this the Holy Spirit is given without measure. In Christ "dwelleth all the fullness of the Godhead bodily, and in Him ye are made full." Col. 2:9, 10, R. V. (Desire of Ages, 181.)

But not until self dies can Christ live in us; not until self dies can we possess the faith that works by love and purifies the soul. Our faith must increase. (Signs of the Times, October 11, 1899.)

Death permits faith to grow

God will breathe this life into every soul who dies to self and lives to Christ. But entire self-renunciation is required. Unless this takes place, we carry with us the evil that destroys our happiness. (Signs of the Times, October 11, 1899.)

So that God will breath into us

Iwish we could be what God would have us,—all light in the Lord. We need to reach a higher standard. But we can never do this until self is laid on the altar, until we let the Holy Spirit control us, moulding and fashioning us according to the divine similitude. (Signs of the Times, October 11, 1899.)

Death brings a higher standard

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. (Christ's Object Lessons, 118.)

No treasure without surrender

In order to work for God successfully, we must die to self, surrendering all to God. In words of great tenderness, Christ invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." When you respond to this invitation, when you learn what it means to find rest by lifting the cross and bearing it after the Lord, you will be true witnesses for Him. But until this lesson is learned, self will appear, and Jesus will be kept in the background. (Signs of the Times, April 9, 1902.)

Death to allow God to work

D Y I N G T O S E L F

Daily emptying

Those who work for God are daily to empty the heart of self, that they may be cleansed of their hereditary and cultivated tendencies to wrong. They are to depend wholly upon Him who taught as never man taught. Unless the soul-temple is daily emptied of self, and prepared for the reception of the Holy Spirit, self will rule the entire being. The words and acts will be tarnished with selfishness. Christ will not appear in the life; but there will be seen a self-confidence that is wholly different from his character. (Southern Watchman, January 29, 1903.)

Emptying opens the way

When the heart is emptied of self-importance, the door will be opened to Christ, because you will recognise His knock. But unless you clear away the rubbish that keeps the Lord Jesus out, He cannot possibly enter; for He forces no entrance. (Letter 90, March 6, 1906, to the brethren assembled in council at Graysville, Tennessee.)

Death before usefulness

Our fitness for God's service will be found in constant communion with him. When we consecrate ourselves to God, the power which comes alone from God will bring definite results in our work. We are to act as in the presence of God; his eye is ever upon us; his eye is guiding us. We must die to self before God can use us fully to his name's glory. If we will learn of Christ as little children, we shall make a success wherever we are. (Review and Herald, September 2, 1909.)

2

Dying to Self

The Result



Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead." (Messages to Young People, 127.)

**Living in
humility**

Self is prominent. When self is crucified, then this sensitiveness, or pride, will die; until then you are not a Christian. (2 Testimonies, 572.)

**Over-
sensitivity
disappears**

To bear the cross of Christ is to control our sinful passions, to practice Christian courtesy even when it is inconvenient to do so, to see the wants of the needy and distressed and deny ourselves in order to relieve them, and to open our hearts and our doors to the homeless orphan, although to do this may tax our means and our patience. (4 Testimonies, 627.)

Service

It is self that divides brethren; but self must die. Christ will then be revealed in our words, in our tender regard for one another, and in a deportment characterised by true Christian politeness, free from affectation and dissimulation These dear souls need the converting power of God; they need transforming grace. They will then be pleasant Christians, lovable, forbearing, kind, and courteous. Jesus has borne with our perversities; he has forgiven our transgressions and pardoned our errors; and we should exercise a similar spirit toward our

Unity

D Y I N G T O S E L F

fellow-men, even though their course may be very trying to us.
(Review and Herald, January 15, 1884.)

Desire for the unsaved

When self dies, there will be awakened an intense desire for the salvation of others, which will lead to persevering efforts to do good. There will be a sowing beside all waters; and earnest supplication, importunate prayers, will enter heaven in behalf of perishing souls. There will be an earnestness, a persistency, that will not let go. Love to Jesus will lead to ardent love for the souls of our fellow-men. (Review and Herald, July 22, 1884.)

Will know the power of God

If you are resting upon the loving Saviour as your only hope, if self is hid with Christ in God, God will be with you, and you will be with him. You will feel and know the power of true religion; your influence will be used wholly for God's glory; you will not have a high estimate of yourselves. The path is narrow that leads to eternal life. (Review and Herald, May 10, 1887.)

Constant power from Jesus

Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. (Review and Herald, August 26, 1890.)

Readiness for the baptism of the Holy Spirit & service

When the heart is emptied of self, it will be ready for the baptism of the Holy Spirit, and then you will be fitted to strengthen the sheep and lambs of the flock of Christ; for self will be hid with Christ in God . . . let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain. Let us be obtaining a fitting up to join in the proclamation of the angel who shall lighten the earth with his glory. (Signs of the Times, August 1, 1892.)

Purity & meekness

When one is fully emptied of self, when every false god is cast out of the soul, the vacuum is filled by the inflowing of the Spirit of Christ. Such a one has the faith that purifies the soul

D Y I N G T O R E F L E C T

from defilement. He is conformed to the Spirit, and he minds the things of the Spirit. He has no confidence in self. Christ is all and in all. He receives with meekness the truth that is constantly being unfolded, and gives the Lord all the glory, saying, "God hath revealed them unto us by His Spirit." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." (1 Corinthians 2:10, 12.) (Gospel Workers, 287).

It is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection. (Signs of the Times, October 29, 1894.)

Purity

It is the love of self that destroys our peace. While self is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth" (1 Corinthians 13:4-8, RV). (Thoughts from the Mount of Blessing, 16.)

Peace

The pure in heart shall see God. This seeing God in a clear, spiritual light is salvation to the soul of every believer. As soon as a soul decides to die to self, the new light begins and grows stronger and more decided until he is able to endure the sight of Him who is invisible. And as he sees God, he becomes fashioned in character after the divine similitude. His words, his attitude, his spirit, his actions in everything testify to the clearness of his judgment. In proportion to the seeing of God will be the spiritual force of his character. The consecration to

**New light
and
change**

D Y I N G T O S E L F

God of the life and time and powers of every converted soul is the result. (21 Manuscript Releases, 369.)

Supernatural power

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. (Desire of Ages, 324.)

Vessels of honour

When self is crucified, the Holy Spirit takes the broken hearted ones, and makes them vessels unto honour. They are in his hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. (Southern Watchman, December 5, 1899.)

Ready for usefulness

The question has been asked, What kind of vessels does the Spirit use? What does Christ say?—"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What kind of vessels are meet for the Master's use?--Empty vessels. When we empty the soul of every defilement, we are ready for use.... How can the Master use us as vessels for holy service until we empty ourselves, and make room for his Spirit to work? (Review and Herald, February 28, 1899.)

Christ becomes visible

When the heart is cleansed from sin, Christ is placed on the throne that self-indulgence and love of earthly treasure once occupied. The image of Christ is seen in the expression of

D Y I N G T O R E F L E C T

the countenance. The work of sanctification is carried forward in the soul. Self-righteousness is banished. There is seen the putting on of the new man, which after Christ is created in righteousness and true holiness. (Review and Herald, September 11, 1900.)

In order to work for God successfully, we must die to self, surrendering all to God. ... When you respond to this invitation, when you learn what it means to find rest by lifting the cross and bearing it after the Lord, you will be true witnesses for Him. But until this lesson is learned, self will appear, and Jesus will be kept in the background. (Signs of the Times, April 9, 1902.)

**God can
work**

Human nature is ever struggling for expression. He who is made complete in Christ must first be emptied of pride, of self-sufficiency. Then there is silence in the soul, and God's voice can be heard. Then the Spirit can find unobstructed entrance. Let God work in and through you. Then with Paul you can say, "I live; yet not I but Christ liveth in me." But until self is laid on the altar, until we let the Holy Spirit mould and fashion us according to the divine similitude, we can not reach God's ideal for us. (Signs of the Times, April 9, 1902.)

**I will hear
God's
voice**

Christ said, "I am come that they might have life, and that they might have it more abundantly." This life is what we must have in order to work for Christ, and we must have it "more abundantly." God will breathe this life into every soul that dies to self. But entire self-renunciation is required. Unless this takes place, we carry with us that which destroys our happiness and usefulness. (Signs of the Times, April 9, 1902.)

**Abundant
life**

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honouring him by unselfish words and deeds. In the life of the true Christian there is nothing of self--self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature,

**Christ-
likeness**

D Y I N G T O S E L F

he lived a life wholly devoted to the good of others. (Review and Herald, May 30, 1907.)

A changed life

John and Judas are representatives of those who profess to be Christ's followers. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan. (Acts of the Apostles, 558.)

A new moral taste

When a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God. His prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." (Review and Herald, June 21, 1892.)

3

Dying to Self

The Process



Such transformation of character as is seen in the life of John is ever the result of communion with Christ. There may be marked defects in the character of an individual, yet when he becomes a true disciple of Christ, the power of divine grace transforms and sanctifies him. Beholding as in a glass the glory of the Lord, he is changed from glory to glory, until he is like Him whom he adores. (Acts of the Apostles, 559.)

**By
communion
with Jesus**

We are forming characters for heaven. No character can be complete without trial and suffering. We must be tested, we must be tried. Christ bore the test of character in our behalf that we might bear this test in our own behalf through the divine strength He has brought to us. Christ is our example in patience, in forbearance, in meekness and lowliness of mind. He was at variance and at war with the whole ungodly world, yet He did not give way to passion and violence manifested in words and actions, although receiving shameful abuse in return for good works. He was afflicted, He was rejected and despitely treated, yet He retaliated not. He possessed self-control, dignity, and majesty. He suffered with calmness and for abuse gave only compassion, pity, and love. (3 Manuscript Releases, 427.)

**By trials and
suffering**

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that

**Trials
continue
until
humble**

D Y I N G T O S E L F

we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven. (Review and Herald, April 10, 1894.)

Trials foster a desire for purity

The Lord permits trials to come to us in order that we may be cleansed from earthliness, from selfishness, from sharp, unchristlike traits of character; that we may be led to look to him as the source of all strength. He suffers the deep waves of affliction to pass over our souls in order that we may have deep heart-longings to be cleansed from all defilement, and come forth from the trial purer and holier, with a deeper knowledge of him. (Signs of the Times, December 10, 1896.)

By being patient

Imitate your Redeemer in these things. Do not get excited when things go wrong. Do not let self arise, and lose your self-control because you fancy things are not as they should be. Because others are wrong is no excuse for you to do wrong. Two wrongs will not make one right. You have victories to gain in order to overcome as Christ overcame. Christ never murmured, never uttered discontent, displeasure, or resentment. He was never disheartened, discouraged, ruffled, or fretted. He was patient, calm, and self-possessed under the most exciting and trying circumstances. All His works were performed with a quiet dignity and ease, whatever commotion was around Him. Applause did not elate Him. He feared not the threats of His enemies. He moved amid the world of excitement, of violence and crime, as the sun moves above the clouds. (3 Manuscript Releases, 427.)

DYING TO REFLECT

You are to die to self, to crucify the flesh, with the affections and lusts. You need not devise ways and methods of bringing about your own crucifixion; self-inflicted penances are of no avail, and will be found worthless when the test comes upon you. We are to surrender the heart to God, that he may renew and sanctify us, and fit us for his heavenly courts. We are not to wait for some special time, but today we are to give ourselves to him, refusing to be the servants of sin. Do you imagine that you can leave off sin by your own human power a little at a time? You cannot do this; Jesus was treated as a sinner when he assumed the likeness of sinful flesh, that the sinner might be treated as righteous. The Father loves us who believe in Christ as he loves his only-begotten Son. Thus by faith we can grasp the righteousness of Christ, and our Saviour saves us from all sin. The converted soul will hate the thing that Christ hates, and love the thing that Christ loves. Has he not by his death and suffering made provision for your cleansing from sin? You must take the blood of Jesus and apply it to your heart by faith; for that alone can make you whiter than snow. But you say, "The surrender of all my idols will break my heart." This is what is needed. In giving up all for God, you fall upon the rock and are broken. Give up all for him without delay, for unless you are broken, you are worthless. (Signs of the Times, August 8, 1892.)

**By
surrender of
the heart**

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. Daily we must consecrate ourselves to God's service. We must come to God in faith. If we have accumulated suppositions and imaginary difficulties, which keep us from a perfect union with our brethren, let us at once begin to remove the obstacles. We need to humble ourselves before God. It is self that we have first to deal with. Criticise the heart closely. Search it to see what hinders the free access of God's Spirit. We must receive the Holy Spirit. Then we shall have power to prevail with God. (Signs of the Times, October 11, 1899.)

In humility

D Y I N G T O S E L F

By earnest faith leading to meekness

Faith, living faith, we must have, a faith that works by love and purifies the soul. We must learn to take everything to the Lord with simplicity and earnest faith. The greatest burden we have to bear in this life is self. Unless we learn in the school of Christ to be meek and lowly, we shall miss precious opportunities and privileges for becoming acquainted with Jesus. Self is the most difficult thing we have to manage. In laying off burdens, let us not forget to lay self at the feet of Christ. (In Heavenly Places, 107.)

By being open to moulding

Hand yourself over to Jesus, to be moulded and fashioned by Him, that you may be made vessels unto honour. Your temptations, your ideas, your feelings, must all be laid at the foot of the cross. Then the soul is ready to listen to words of divine instruction. Jesus will give you to drink of the water which flows from the river of God. Under the softening and subduing influence of His Spirit your coldness and listlessness will disappear. Christ will be in you a well of water, springing up into everlasting life. (In Heavenly Places, 107.)

By walking in humility

We want you to be constantly moving onward and upward; but that which hinders your progress in a large degree is your self-esteem, the high opinion that you entertain of your own ability. If there was ever a place where self needed to die, it is here. Let us see the death struggle. Let us hear the dying groans. Self-exaltation ever separates the soul from God, no matter in whom it is found... (Review and Herald, June 18, 1889.)

By lying passively in God's hands

I beg of you, Laura, to go to God for wisdom. The most difficult thing you will have to manage is your own self. Your own daily trials, your emotions, and your peculiar temperament, your inward promptings, these are difficult matters for you to control, and these wayward inclinations bring you often into bondage and darkness. Your only course is to give yourself unreservedly into the hands of Jesus--all your experiences, all your temptations, all your trials, all your impulses--and let the Lord mould you as clay is moulded in the hands of the potter. You are not your own, therefore the necessity of giving your

DYING TO REFLECT

unmanageable self into the hands of One who is able to manage you; then rest, precious rest and peace, will come to your soul. Lie passive in the hands of God. (Testimonies on Sexual Behaviour, Adultery and Divorce, 61.)

You need not be worried. You need not be thinking that there is a special time coming when you are to be crucified. The time to be crucified is just now. Every day, every hour, self is to die; self is to be crucified; and then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you. (The Upward Look, 283.)

**By
continual
crucifixion**

He who seeks happiness by changing his outward surroundings without changing his own disposition, will find that his efforts will produce only fresh disappointments. He carries himself with him wherever he goes. His unrest, his impatience, his uncontrollable thoughts and impulses, are ever present. The great trouble is in himself. Self has been cherished. He has never fallen upon the Rock and been broken. His will has never been trained to submit; his unyielding spirit has never been brought into subjection to the will of God. (The Bible Echo, October 15, 1893.)

**By training
to submit**

When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives. (Review and Herald, September 18, 1894.)

**By looking
upon God's
glory**

D Y I N G T O S E L F

By surrendering the will

The will is a power, and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection. (Signs of the Times, October 29, 1894.)

By battling

I do not call you to battle for the supremacy of the world's great empire, but do not therefore conclude that there is no battle to be fought nor victories to be won. I bid you strive, agonise, to enter into My spiritual kingdom. The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, cannot inherit the kingdom of God. The hereditary tendencies, the former habits, must be given up. (Thoughts from the Mount of Blessing, 141.)

By yielding to God

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We cannot, of ourselves, conquer the evil desires and habits that strive for the mastery. We cannot overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But He cannot work in us without our consent and co-operation. The divine Spirit works through the faculties and powers given to man. Our energies are required to co-operate with God. (Thoughts from the Mount of Blessing, 141.)

DYING TO REFLECT

The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are "willing to be made willing," God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:5. Then you will "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. (Thoughts from the Mount of Blessing, 142.)

**By earnest
prayer and
humbling**

This promise the disciples held fast by faith, and on the day of Pentecost it was graciously fulfilled by the Lord. They were bidden not to leave Jerusalem till they had been endued with power from on high. They therefore remained in Jerusalem, fasting and praying. They emptied from their hearts all bitterness, all estrangement, all differences; for this would have prevented their prayers being as one. And when they were emptied of self, Christ filled the vacancy. The Holy Spirit came upon them, and filled all the house where they were sitting. (Signs of the Times, January 20, 1898.)

**By
emptying
for unity**

Let the hand of God work the clay for His own service. He knows just what kind of vessel He wants. To every man He has given his work. God knows what place he is best fitted for. Many are working contrary to the will of God, and they spoil the web. The Lord wants every one to be submissive under His divine guidance. He will place men where they will submit to be worked into oneness with Christ, bearing His divine similitude. If self will submit to be worked, if you will cooperate with God, if you will pray in unity, work in unity, all taking your place as threads in the web of life, you will grow into a beautiful fabric

**By
submitting
to
Providence**

D Y I N G T O S E L F

that will rejoice the universe of God. (4 Bible Commentary, 1154.)

By submission

The Lord reads the hearts of all men. He selects from His subjects those He can use, choosing material which can be worked. He selects the most unpromising subjects, and through them magnifies His own wisdom and power by causing them to sit among princes. In all ages He has used human beings to carry out His purposes. He chooses subjects who will not be perverted, who in all righteousness and faith will honour His name. He passes by the men who have perverted the capabilities He has given them, and selects men of His own wisdom who make Him their trust, their dependence, their efficiency. He hews and polishes the rough stones He has quarried out of the world. He works through men who realise that they must submit to the axe, the chisel, and the hammer, lying passive under the divine hand. Through those who voluntarily submit themselves to Him in all matters, who seek Him in faith and hope, He works out His plans. (The Bible Echo, August 12, 1901.)

By hard work with God

Man cannot be towed to heaven; he cannot go as a passive passenger. He must himself use the oars, and work as a labourer together with God. If you think you can lay down the oars, and still make your way upstream, you are mistaken. It is only by earnest effort, by using the oars with all your might, that you can stem the current. How many there are as weak as water, when they have a never-failing Source of strength! Heaven is ready to impart to us, that we may be mighty in God, and attain the full stature of men and women in Christ Jesus. (Our High Calling, 310.)

4

Dying to Self

If We Do Not Die



You have repeatedly said: "I can't keep my temper." "I have to speak." You lack a meek, humble spirit. Self is all alive, and you stand guard continually to preserve it from mortification or insult. Says the apostle: "For ye are dead, and your life is hid with Christ in God." Those who are dead to self will not feel so readily and will not be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal and would be above the petty trials of this life. (2 Testimonies, 425)

**Lack of
control**

Self-esteem and self-sufficiency are killing spiritual life. Self is lifted up; self is talked about. Oh, that self might die! "I die daily," said the apostle Paul. When this proud, boasting self-sufficiency and this complacent self-righteousness permeate the soul, there is no room for Jesus. He is given an inferior place, while self swells into importance and fills the whole temple of the soul. This is the reason why the Lord can do so little for us. Should He work with our efforts, the instrument would appropriate all the glory to his own smartness, his wisdom, his ability, and he would congratulate himself, as did the Pharisee: "I fast twice in the week, I give tithes of all that I possess." When self shall be hidden in Christ, it will not be brought to the surface so frequently. . . . (5 Testimonies to the Church, 538.)

**Lack of
change**

BAPTISM OF THE HOLY SPIRIT

Lack of unity

It is no time now for cavilling, dissension, and disunion. Where these exist, we may know that self is not dead. Those who have received the truth into the heart will be so filled with joy and gratitude, and so absorbed in the desire that others may share its great blessings, that they will lose sight of petty doubts and evil surmising. In their disinterested labor for the salvation of souls, they forget self and selfish interests. Instead of acting the part of Judas the betrayer, or of Peter when he denied his Lord, they earnestly seek to follow the example of Christ, and carry forward the work which he came on earth to do. (Signs of the Times, September 27, 1883.)

Lack of maturity

From the light which God has given me, I know that the Lord would do far more for us as a people if we would walk in humility before him . . . Self-exaltation ever separates the soul from God, no matter in whom it is found, whether in those in responsible positions or in those who are in some less important place. Whatever has been done to attract the attention to self, has detracted from the glory that should have been rendered to God, and has brought leanness to your souls. It is through this avenue of self-esteem and self-sufficiency that Satan will seek to ensnare the people of God. (Review and Herald, June 18, 1889.)

A dwarfed and sickly experience

Has not self been strangely mingled with all our service? Is not the chief reason why growth in religious experience is so dwarfed and sickly, to be found in the fact that our works are so largely of self, and so little of Jesus? Christ must be our guide, our counsellor, our Alpha and Omega. He is all and in all to us, or He is nothing to us. Self must die if Christ abides with us; our very life is to be hid with Christ in God. We are to contemplate the great and important truths of His word, to feed upon them. (The Present Truth, December 29, 1892.)

God is dishonoured

By clinging to self, ministering to our selfish interests, we dishonour God, and the sacred word we minister is made to taste of the uncleansed vessel through which it is

DYING TO REFLECT

communicated. Self is so largely revealed that the sacredness of the truth is lost sight of. (12 Manuscript Releases, 50.)

All that God could do, He did in giving Himself in His Son, that He might become the propitiation for the sins of the world. Christ gave His life to reproach; He suffered, being tempted; He was falsely accused, and His motives were misjudged. But if men consider not the dear sacrifice made for them, if they are not willing to die to self and to the world, they become spiritually blind. They do not discern the value of eternal riches. They do not love or honour the Christ-life. They know not at what they stumble. They are enslaved by their own carnal inclinations, which they are not willing to relinquish. And when trials and difficulties arise, they give up building a temple for God, a pure, holy character after the divine similitude. Instead of driving them to the solid rock, the least rebuff makes cowards of them. Scorn and ridicule make them ashamed of Jesus, and they turn from Him to associate with and do honour to His persecutors. Thus, like Peter in the judgment-hall, they put Christ to open shame. Such can not endure all things for Christ's sake. They can not endure to the end. They have not counted the cost. They have not been converted to Christ. (Signs of the Times, July 28, 1898.)

**Spiritual
blindness**

The religion of self makes easy conversions. Scripture is perverted, God dethroned, and self deified. The operation of the Holy Spirit on hearts is denied. This is the new, broad way, substituted as an improvement on the strait gate and the narrow way. When self becomes thus prominent, God is lost sight of and the work cannot prosper. The Lord is misrepresented and misjudged. The importance of the truth is lost to view while human opinions rise to vast importance. Thus the experience is cheapened. Zeal for self takes the place of the higher aims which should mould the life. Egotism develops and strengthens. Religion is used as a means for carrying out selfish purposes. The solemn claims of God are treated as a farce, spoken of with levity and irreverence. A man with such an experience has lost his anchorage, and is drifting without guide or compass. (18 Manuscript Releases, 271.)

**God is lost
sight of**

BAPTISM OF THE HOLY SPIRIT

Jesus is hidden

Until self is laid upon the altar of sacrifice, Christ will not be reflected in the character. When self is buried, and Christ occupies the throne of the heart, there will be a revelation of principles that will clear the moral atmosphere surrounding the soul. (6 Bible Commentary, 1098.)

Loss of eternal life

There are many who do not make an entire surrender. They do not die to self that Christ may live in them. They adopt His name, they wear His badge, but they are not partakers of His nature. They have not overcome their unholy ambition and their love for the world. They do not take up the cross and follow Christ in the path of self-denial and self-sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they can not enter there. Almost, but not wholly saved, means to be wholly lost. (Signs of the Times, January 6, 1904.)

Sin is not overcome

Paul had a keen sense of the conflict which every soul must wage with the agencies of evil that are continually seeking to deceive and ensnare, and he had worked untiringly strengthen and confirm those who were young in the faith. He had entreated them to make an entire surrender to God; for he knew that when the soul fails to make this surrender, then sin is not forsaken, the appetites and passions still strive for the mastery, and temptations confuse the conscience. (Acts of the Apostles, 298.)

5

Baptism of the Holy Spirit

Our Need



What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high. (1 Selected Messages, 411.)

**For
effective
mission**

How we need the divine Presence! For the baptism of the Holy Spirit, every worker should be breathing out his prayers to God. Companies should be gathered together to call upon God for special help, for heavenly wisdom, that the people of God may know how to plan and devise and execute the work. Especially should men pray that the Lord will choose his agents, and baptise his missionaries with the Holy Spirit. For ten days the disciples prayed before the Pentecostal blessing came. It needed all that time to bring them to an understanding of what it meant to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into his image. When the blessing did come, it filled all the place where they were assembled; and endowed with power, they went forth to do effectual work for the Master. (The Home Missionary, November 1, 1893.)

**Answered
by prayer**

Impress upon all the necessity of the baptism of the Holy Spirit, the sanctification of the members of the church, so that they

**For
fruitfulness**

BAPTISM OF THE HOLY SPIRIT

will be living, growing, fruit-bearing trees of the Lord's planting.
(6 Testimonies, 85.)

**For ministry
that
transforms**

An intellectual knowledge of the truth is not enough; we must know its power upon our own hearts and lives. Ministers need to come to Christ as little children. Seek Jesus, brethren, confess your sins, plead with God day and night, until you know that for Christ's sake you are pardoned and accepted. Then will you love much because you have been forgiven much. Then you can point others to Christ as a sin-pardoning Redeemer. Then you can present the truth from the fullness of a heart that feels its sanctifying power. I fear for you, my brethren. I counsel you to tarry at Jerusalem, as did the early disciples, until, like them, you receive the baptism of the Holy Spirit. Never feel at liberty to go into the desk [pulpit] until you have by faith grasped the arm of your strength. (5 Testimonies, 159.)

**No work
unless
certain of
connection
with
Heaven**

As the instruction of Jesus to the apostles was drawing to a close, and as the hour of his separation from them approached, he directed their minds more definitely to the work of the Spirit of God in fitting them for their mission. Through the medium of a familiar intercourse, he illuminated their minds to understand the sublime truths which they were to reveal to the world. But their work was not to be entered upon till they should know of a surety, by the baptism of the Holy Ghost, that they were connected with Heaven. They were promised new courage and joy from the heavenly illumination they should then experience, and which would enable them to comprehend the depth and breadth and fullness of God's love. (Redemption: or the Resurrection of Christ; and His Ascension, 58.)

**A daily
need**

For the daily baptism of the Spirit every worker should offer his petition to God. (Acts of the Apostles, 50.)

**For
discipleship**

If we are to learn of Christ, we must pray as the apostles prayed when the Holy Spirit was poured upon them. We need a baptism of the Spirit of God. We are not safe for one hour

D Y I N G T O R E F L E C T

while we are failing to render obedience to the word of God. (Fundamentals of Christian Education, 537.)

The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's Word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory and coming to a fallen world to save the perishing. (Welfare Ministry, 55.)

For mission

We must have a living connection with God. We must be clothed with power from on high by the baptism of the Holy Spirit, that we may reach a higher standard; for there is help for us in no other way. (Review and Herald April 5, 1892.)

For maturity

The time is not far off now when men will want a much closer relation to Christ, a much closer union with His Holy Spirit, than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with Him, then those who are content with the form of godliness, exclaim "Be careful, do not go to extremes." When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost. (2 Selected Messages, 572.)

For an open heart

BAPTISM OF THE HOLY SPIRIT

6

Baptism of the Holy Spirit

Conditions



Teach your children that it is their privilege to receive every day the baptism of the Holy Spirit... By prayer you may gain an experience that will make your ministry for your children a perfect success. (Counsels to Parents, Teachers, and Students, 131.)

Prayer

When the heart is emptied of self, it will be ready for the baptism of the Holy Spirit, and then you will be fitted to strengthen the sheep and lambs of the flock of Christ; for self will be hid with Christ in God. The Spirit of Christ will be manifested in your daily life. The apostle says, "Be ye holy in all manner of conversation." You are to be found without spot or wrinkle or any such thing. Your whole body, soul, and spirit are to be preserved blameless unto the coming of the Lord. What we need is the deep movings of the Spirit of God; for the standard of Christian life is expressed in these words: "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. . . . Thou shalt love thy neighbour as thyself." (Signs of the Times, August 1, 1892.)

**Emptying of
self**

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvellous light of the righteousness of Christ. The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people who know by

**Total
consecration**

BAPTISM OF THE HOLY SPIRIT

experience what it means to be labourers together with God. When we have entire whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. (Pamphlet 120, 16.)

Personal desire

And when I have heard that this one wants to leave because something does not suit him, and another plans to go because he thinks something is going wrong, I have thought, Poor souls; it is you who must change. It is you who must come upon your knees to God, asking for the baptism of His Spirit. What we all need is a consecration and a faith that will stand the day of test and trial. We must have intelligence, and confidence to look to God and say, 'We trust Thee, Our Saviour; and we will not be driven from our post of duty in order to gratify the enemy of the work.' What we need is a right hold on God; and if we have this, we shall come off victorious. Let us ask Him to bind us together in unity of mind, in an understanding of His guidance; and then He can work for us wonderfully. Then we shall see of the salvation of God. (Pamphlet 14, 7.)

Crying out for God

We need to cry to God as did Jacob for a fuller baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the Mighty One of Israel. (Historical Sketches of the Foreign Missions of Seventh-day Adventists, 294.)

Removal of selfishness, pride, vanity, speculation

What was the strength of those who in the past have suffered imprisonment and death for Christ's sake?—It was union with God, union with the Holy Spirit, union with Christ. They had fellowship with God and with his Son, and the multitude that believed were of one mind and one soul. We may safely seek to be of one accord in doctrine and spirit, and if this were done, we would be in harmony with God's will. If selfishness and pride and vanity and evil surmising were put away, we would become strong in God, and the door of our heart would be

D Y I N G T O R E F L E C T

open for the entrance of Christ; the baptism of the Holy Ghost would fall upon us, and we should be filled with all the fullness of God. Then we should know what is the length and depth and breadth and height of the love of God which passeth knowledge,—we should know something of the mystery of godliness. We would be able to speak, as did Peter and John, of the things which we had seen and heard. What we need is a living experience in the things of God. We need the transforming grace of Christ to bring into subjection every thought of the mind, every power of the intellect. The physical, mental, and spiritual powers should be under the control of the God of heaven who gives us life, who gives us food, who gives us every blessing. He is the God of Israel, therefore we will accept him, and him alone will we serve. (Review and Herald, April 22, 1890.)

From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He [Jesus] received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others. (Christ's Object Lessons, 139.)

**From hours
spent with
God**

They are to wrestle with God in earnest prayer for a baptism of the Holy Spirit that they may meet the needs of a world perishing in sin. (Testimonies to Ministers, 460)

**By wrestling
with God**

BAPTISM OF THE HOLY SPIRIT

7

Baptism of the Holy Spirit

Cautions



Some of these have much to say upon the gifts and are often especially exercised. They give themselves up to wild, excitable feelings and make unintelligible sounds which they call the gift of tongues, and a certain class seem to be charmed with these strange manifestations. A strange spirit rules with this class, which would bear down and run over anyone who would reprove them. God's Spirit is not in the work and does not attend such workmen. They have another spirit. (1 Testimonies, 414.)

**Not the
same as
ecstatic
tongues**

The atmosphere of the church is so frigid, its spirit is of such an order, that men and women cannot sustain or endure the example of primitive and heaven-born piety. The warmth of their first love is frozen up, and unless they are watered over by the baptism of the Holy Spirit, their candlestick will be removed out of its place, except they repent and do their first works. The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love, told the story of what Jesus was to them and what they were to Jesus. (Testimonies to Ministers, 167.)

**Hardness to
the Holy
Spirit**

BAPTISM OF THE HOLY SPIRIT

8

Baptism of the Holy Spirit

Consequences



The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion and to the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as He did on and after the day of Pentecost, many who now claim to believe the truth would know so very little of the operation of the Holy Spirit that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are full of new wine." (2 Selected Messages, 571.)

**Revival and
false
accusations**

Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticise when the Spirit of God takes possession of men and women, because their own hearts are not moved, but are cold and unimpressible. (2 Selected Messages, 57.)

**People will
doubt
God's work**

Oh, that we might be children of God! Oh, that we might every one be humble sons and daughters of God! Oh, that we might have another touch of the Holy Spirit, and every heart be moved before we leave this house. Oh, that we might have a baptism of the Holy Ghost before we separate. Oh, that the love of Jesus might gladden our hearts with sweet music like

**Abounding
loves**

BAPTISM OF THE HOLY SPIRIT

a song of heaven, because the wickedness of our hearts is broken down and it may be truly said, "See how these brethren love one another." (Sermons and Talks, Volume 2, 15.)

A daily need

It was not until after Christ's ascension to His Father, and the outpouring of the Holy Spirit upon the believers, that the disciples fully appreciated the Saviour's character and mission. After they had received the baptism of the Spirit, they began to realise that they had been in the very presence of the Lord of glory. (Desire of Ages, 506.)

Humility

The baptism of the Holy Spirit will dispel human imaginings, will break down self-erected barriers, and will cause to cease the feeling that "I am holier than thou." There will be a humble spirit with all, more faith and love; self will not be exalted. . . . Christ's spirit, Christ's example, will be exemplified in His people. We shall follow more closely the ways and works of Jesus. . . . The love of Jesus will pervade our hearts. (That I May Know Him, 114.)

Visible change

This purifying of the temple illustrates the work that must be accomplished in every one who would secure eternal life. Patiently Jesus unfolded the plan of salvation to Nicodemus, showing him how the Holy Spirit brings light and transforming power to every soul that is born of the Spirit. Like the wind, which is invisible-- yet the effects of which are plainly seen and felt--is the baptism of the Spirit of God upon the heart, revealing itself in every action of him who experiences its saving power. (Spirit of Prophecy, Volume 2, 130.)