

Christ's description of the persons in the Godhead. How many are there?

Please Note, In the following there are colors and numbers corresponding to Words and Meanings, to Order of Entities, not lessening their Proper place of Importance.

John. 14:16 And **I** will pray the **Father**, and he shall give you **another Comforter**, that **he** may abide with you for ever;

14:17 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. 14:18; Acts 1:3

14:26 But the **Comforter**, which is the (3) **Holy Ghost, whom** the (1) **Father** will send in (2) **my name**, (3) **he** shall **teach** you all things, and bring all things to your remembrance, whatsoever (2) **I** have said unto you. Isa. 40:13,14; 48:16; Neh. 9:20;

Note: *Showing 3 separate intelligent beings, not one beings manifestation in 3 forms. Thus the Holy Ghost-as a person has direction and oversight of the work and what is taught. Of "Whom" He will send? Acts 13:2 As they ministered to the Lord, and fasted, **the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.** In Ezekiel Chapter 1-3 and Revelation 1-3 we see that Jesus the Lord and the Holy Spirit are mentioned separately from one another. Eze. 1:20,21. 3:12-14; Rev. 2:7,11,17,29:3:6,13,22:14:13.*

*Note There are those who believe in only two beings (This is Arianism [ArianCreatedBeing](#)) in the Godhead and claim Jesus is speaking of himself in the 3rd person as He. Yet earlier, here and later in this discourse He referred to himself in the 1st person—"I". John 14:2,3. Therefore they must attack the trinity for it exposes them. They are making the same mistake as the Sadducees Acts 23:8 For the Sadducees **say that there is no** resurrection, neither angel, **nor spirit**: but the Pharisees confess both. John 14:17*

Neh. 9:20 Thou gavest also thy good spirit to instruct them, . . . 30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear:

Eze. 1:12 And they went every one straight forward: **whither the spirit** was to go, they went; and they turned not when they went. . . 20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. . . 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and

upon the likeness of the throne was the likeness as the appearance of a man above upon it. 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Note: It is impossible for those who claim the Holy Spirit is nothing more than another manifestation of God, to see these in Neh. Eze. And throughout the Old Testament as one being for they are seen separately at the same time! Of which is the same description that Jesus gave for the office of Holy Spirit which it always had.

J.H. Waggoner

Many fail to receive the gracious influence of the Spirit, or receiving it, abuse it, and so shut up the way of further blessings, by receiving it as the end of Christian effort instead of as a means. When such are blessed of Heaven they consider that the object of religious effort has been accomplished; and they sit down to enjoy themselves, or to congratulate themselves over their gifts and graces. A greater mistake could not be made. So does the gormandizer take his food as the means of self-gratification, and this is the end of his efforts. But the man who realizes the responsibilities of life, and who has a true interest in the faithful discharge of life's duties, accepts his food as the means of gathering strength for future labor and usefulness. The Spirit will be given to all who ask for it as a means of renewing their strength that they may engage more successfully in the Christian warfare, and gain new victories to the glory of the Captain of our salvation. SGOM 13.1

Paul speaks of "those who, by reason of use, have their senses exercised to discern both good and evil." Hebrews 5:14. ***It is unfortunate that so many lack this discernment;*** they have never so used their senses as to have them available to any practical benefit. ***In gifts of the Spirit they discern only evil. Every object is to them a stone, a serpent, or a scorpion. Humility, self-denying, cross-bearing, and earnest prayer would enable them to see unnumbered blessings, great and precious, clustering along their pathway, where all is now dark, dreary, and forbidding.*** SGOM 13.2

The objections which these offer against accepting the manifestations of the Spirit will hold equally good against uniting with any church; because, while the church of Christ is a unit (for "there is one body"), there are many and diverse churches in the world, and therefore the chances are that we shall unite with a wrong one, and so be led astray. But the objector readily replies, We must choose that one which bears the divine impress; which presents the characteristics of the true church according to the New Testament. That is right. And so also with regard to the Holy Spirit and its manifestations. We must compare all with the divine standard, and receive that which will bear all the tests of the word of God, and reject all which are condemned by that infallible rule. ***It is to be regretted that so little attention is paid to this important subject; that***

so little is known in general, concerning the promises, the operations, and the gifts of the Spirit of God. SGOM 13.3

There is one office of the Spirit which is not only ignored, but denied by many at the present time. It is that of Reprover. Jesus said:— SGOM 14.1; TM 176

“And when he is come he will reprove the world of sin, and of righteousness, and of judgment.” John 16:8. SGOM 14.2

They who deny the exercise of this office to the Spirit say that the promise of the direct presence of the Spirit is only to the church, as a Comforter; that they only who are members of the church can receive the influence of the Spirit in any manner; and that they who receive it do so, not as an evidence of that membership, but because of that membership. The world is reprov'd, they say, only by the word which the Spirit has indited; and the threatenings of the word are the only method of reproof, the Spirit itself not being present at all. SGOM 14.3

But this does not accord with the words of the Saviour, that the Spirit comes into the world to reprove the world. *It plainly appears that the Spirit of God was striving with man in the days of Noah.* Genesis 6:3. *Stephen accused the Jews of resisting it.* Acts 7:51. And if it is allowable to assume that the Spirit strives with and reprov's men only by means of the threatenings and reproofs of the word, we may with equal propriety assume that it comforts the saints only by the promises of the word. And then we have the Spirit banished entirely, as far as actual presence is concerned, and the promise of the Saviour is destroyed. We claim, and we think with good reason, that to deny its presence in comforting the saints is doing no greater violence to the Scriptures than to deny its presence in reprov'ing sinners. And if there be no real presence of the Spirit in these works we may in vain ask the Father to give us the Spirit, notwithstanding the Saviour's instructions in Luke 11:9-13. Nor can it then be true, as promised in our text, John 14:16, that the Spirit will abide with us forever, no, nor even visit us at all. SGOM 15.1

We ought to consider ourselves responsible for every conclusion which may logically be drawn from our position. Therefore men ought to fear greatly when they take such a position as that which we now call in question, because it really removes the Spirit from the work of the gospel, as a Comforter as well as a Reprover. We fear that such positions are taken because men are too easily satisfied with a nominal religion, destitute of the Spirit's power. SGOM 15.2

Note: They who are opposed to any explanation of a Trinity are in this same condition. When asked what about all these Scriptures of the Holy Spirit they can only attribute it to the Father or the Son, which virtually denies just as really as presented above. Again why didn't the Apostles specify who's Spirit was communing to them. Rather those today imply that they know something the Apostles didn't. So again let us apply their theory to when Christ said love one ANOTHER He really means love yourself? Now we can see the true character of this satan spued theory.

James White Personality of God.

We here add the testimony of Christ. “And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his *shape*.” John v,37. See also Phil.ii,6. To say that the Father has not a personal shape, seems the most pointed contradiction of plain scripture terms.

OBJECTION.—“God is a Spirit.” John iv,24.

ANSWER.—Angels are also spirits [Ps.civ,4], yet those that visited Abram and Lot, lay down, ate, and took hold of Lot’s hand. They were spirit beings. So is God a Spirit being.

OBJ.—God is everywhere. Proof. Ps.cxxxix,1-8. He is as much in every place as in any one place.

ANS.—1. God is everywhere by virtue of his omniscience, as will be seen by the very words of David referred to above. Verses 1-6. “O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me. It is high; I cannot attain unto it.”

2. God is everywhere by virtue of his Spirit, which is his representative, and is manifested wherever he pleases, as will be seen by the very words the objector claims, referred to above. Verses 7-10. “Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me.”

God is in heaven. This we are taught in the Lord’s prayer. “Our Father which art in heaven.” Matt.vi,9; Luke xi,2. But if God is as much in every place as he is in any one place, then heaven is also as much in every place as it is in any one place, and the idea of going to heaven is all a mistake. We are all in heaven; and the Lord’s prayer, according to this foggy theology simply means, Our Father which art everywhere, hallowed be thy name. Thy kingdom come, thy will be done, on earth, as it is everywhere.

Again, Bible readers have believed that Enoch and Elijah were really taken up to God in heaven. But if God and heaven be as much in every place as in any one place, this is all a mistake. They were not translated. And all that is said about the chariot of fire, and horses of fire, and the attending whirlwind to take Elijah up into heaven, was a useless parade. They only evaporated, and a misty vapor passed through the entire universe. This is all of Enoch and Elijah that the mind can possibly grasp, admitting that God and heaven are no more in any one place than in every place. But it is said of Elijah that he “went up by a whirlwind into heaven.” iiKings ii,11. And of Enoch it is said that he “walked with God, and was not, for God took him.” Gen.v,24.

Jesus is said to be on the right hand of the Majesty on high.” Heb.i,3. “So, then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God.” Mark xvi,19. But if heaven be everywhere, and God everywhere, then Christ’s ascension up to heaven, at the Father’s right hand, simply means that he went everywhere! He was only taken up where the cloud hid him from the gaze of his disciples, and then evaporated and went everywhere! So that instead of the lovely Jesus, so beautifully described in both Testaments, we have only a sort of essence dispersed through the entire universe. And in harmony with this rarified theology, Christ’s second advent, or his return, would be the condensation of this essence to some locality, say the mount of Olivet! Christ arose from the dead with a physical form. “He is not here,” said the angel, “for he is risen as he said.” Matt.xxviii,6.

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail! And they came and held him by the feet, and they worshiped him.” Verse 9.

“Behold my *hands* and my *feet*,” said Jesus to those who stood in doubt of his resurrection, “that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have.

And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb, and he took it and did eat before them." Luke xxiv,39-43.

After Jesus addressed his disciples on the mount of Olivet, he was taken up from them, and a cloud received him out of their sight. "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i,9-11.

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 15:12 This is my commandment, That ye love one another, as I have loved you. . . 17 These things I command you, that ye love one another.

Acts 7:55 But he, being full of the *Holy Ghost*, looked up stedfastly into heaven, and saw the glory of **God**, and **Jesus** standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the **Son** of man standing on the right hand of **God**.

Note. Which Spirit was in Stephen? The Fathers or the Sons? How about the Holy Spirit as a separate distinct Being! Why was not this called Jesus? Because they didn't understand it so!

Heb. 9:14 How much more shall the blood of (1) Christ, who through the eternal (2) Spirit offered himself without spot to (3) God, purge your conscience from dead works to serve the living God?

1Peter 1:2 Elect according to the foreknowledge of (1) God the Father, through sanctification of the (2) Spirit, unto obedience and sprinkling of the blood of (3) Jesus Christ: Grace unto you, and peace, be multiplied.

1John 3:24 And **he that keepeth his commandments dwelleth in him**, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Eze. 36:27 And **I will put my spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . 37:14 And **shall put my spirit in you**, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. See Isa. 42:1;59:21;Num. 11:29.

Notes: These verses are conclusive proof that the Comforter cannot be Jesus. They come from the OT, approximately 490 years before Jesus. Isaiah and Numbers being even further away. These Verses in Ezekiel describe the same purpose as in John 16:8. Would God so beguile man as to say someone else when He meant Him.

Matt. 12:28 "But if I cast out devils by the Spirit of God," It is claimed that Jesus was not God only Lord, but here we have the Spirit is God's. But they claim the Comforter/Spirit was Jesus

himself. Is Jesus here saying He Was God? YES! Will they tell us this is Jesus? “. . . All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.” Matt.12:31. And this “seven Spirits of God” Rev. 1:4;3:1;4:5. Why did the Apostles use other names than Jesus for the spirit, comforter? To designate a different being-person-entity.

John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner **as ye have seen him go into heaven.**

PLEASE NOTE: In the previous verses and Indeed the rest of the New Testament None of its Authors call Jesus the comforter, nor do they call the Holy Spirit Jesus. Luke 24:15. 34 36 49,51; Acts 1:5,8,9,11, 16,21; 2:4. When some heard God's/ Fathers voice They didn't say it was The Spirit, and when others heard the Spirit they didn't say Jesus or the Father. No Where does the NT confuse these three Holy Beings.

John . 12:28 Father, glorify thy name. ***Then came there a voice from heaven, saying,*** I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

Acts 8:29 Then ***the Spirit said*** unto Philip,

Acts 10:19 While Peter thought on the vision, the ***Spirit said*** unto him,

Those Who teach ONE God are not willing to Quote these verses.

John 20:22 And when he had said this, he breathed on them, and saith unto them, ***Receive ye the Holy Ghost: Gen. 2:7.***

Note: Did they receive the Holy Spirit at This time? No! Luke and John furnish us with a correlating point of time that locates this event. Luke 24:39 John 20:27. After He breathed on them and after He ascended they received the gift. Luke 24:49 And, behold, I ***send*** the promise of my Father upon you: but ***tarry*** ye in the city of Jerusalem, ***until*** ye be endued with power from on high. ***See another point of time Luke 24:51 Acts 1:9.*** Acts 1:8 But ye shall receive power, ***after that*** the Holy Ghost is come upon you: They still had not received it. Acts 2:1 And ***when***

the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And **they were all filled with the Holy Ghost**, and began to speak with other tongues, as **the Spirit gave them utterance**. . . 6 . . . **because that every man heard them speak in his own language**.

Was Jesus God?

Isa. 9:6 For **unto us** a child is born, unto us a son is given: and **the government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace. Matt. 1:23, 19:17

Isa. 44:6 Thus saith the Lord the **King** of Israel, and his redeemer the Lord of hosts; **I am the first, and I am the last**; and beside me there is no God. Rev. Saying, I am Alpha and Omega, the first and the last: Matt. 2:15 Behold, thy King cometh.

With solemn dignity Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I AM." DA 469.4

Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. He had announced Himself to be the self-existent One, He who had been promised to Israel, "whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. DA 469.5

The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Timothy 3:16. DA 24.3

They realized that the mighty God, clad in the garb of humanity, was among them. DA 494.3

Note See EGW indexes section Christ as Divine One pg. 471-475

Reports have reached the rulers in Jerusalem that Jesus is approaching the city with a great concourse of people. But they have no welcome for the Son of God. In fear they go out to meet Him, hoping to disperse the throng. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire the cause of the tumultuous rejoicing. As they question, "**Who is this?**" the **disciples**, filled with the spirit of inspiration, answer this question. In eloquent strains they **repeat the prophecies concerning Christ**:

Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

Ask Abraham, he will tell you, It is "Melchizedek King of Salem," King of Peace. Gen. 14:18.

Jacob will tell you, He is Shiloh of the tribe of Judah.

Isaiah will tell you, "Immanuel," "Wonderful, Counselor, ***The mighty God, The everlasting Father***, The Prince of Peace." Isa. 7:14; 9:6.

Jeremiah will tell you, The Branch of David, "the Lord our Righteousness." Jer. 23:6.

Daniel will tell you, He is the Messiah.

Hosea will tell you, He is "***the Lord God of hosts***"; the Lord is His memorial." Hosea 12:5.

John the Baptist will tell you, He is "the Lamb of God, which taketh away the sin of the world." John 1:29.

The great Jehovah has proclaimed from His throne, "This is My beloved Son." Matt. 3:17.

We, His disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.

And the prince of the powers of darkness acknowledges Him, saying, "I know Thee who Thou art, the Holy One of God." Mark 1:24. DA 578.2-579

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—***a co-worker*** who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and ***the Word was God***. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—***one in nature, in character, in purpose***—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, ***The mighty God, The everlasting Father***, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. PP 34.1.

Note: Those that preach Christ was not God, do so against the mass of testimony from Both Old and New Testaments, placing themselves against what they claim to believe. In 1Tim. 3:16 they claim the father was manifest in Jesus Flesh, And that God suffered in Jesus on the cross. How sad that they now have Jesus on the cross stating a falsehood "My God My God why hast thou forsaken me." If then forsaken the Father was not suffering through His son.

<https://sdapillars.org/media/Begotten.pdf>

[seconddeath5.pdf](#)

Notice the half Baked position of those that make Jesus as NOT
God.

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the ancient and influential church of Alexandria, sprung his doctrine upon the world, occasioning

so fierce a controversy in the Christian church that a general council was called at Nicaea, by the emperor Constantine, A.D.325, to consider and adjust it. **Arius maintained "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity."** This opinion was condemned by the council, which decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion. (Mosheim, cent.4, part 2, chap.4: Stanley, History of the Eastern Church, p.239.) {1897 UrS, DAR 144.2}

The inexplicable Trinity that makes the Godhead *three in one and one in three*, is bad enough; but **that ultra Unitarianism that makes Christ inferior to the Father is worse.** Did God say to an inferior, "Let us make man in our image?" (RH, November 29, 1877) J. W.

Note: "*three in one and one in three*," is the Catholic version of ONE being manifested in 3 different forms which results in Mary the mother of Jesus intercessor. But there are those who claim The SDA pioneers did not believe in the Holy Spirit. Referring to JAMES WHITE two distinct beings. Yet will they describe the thirds physical form from scripture? John 3:8 liken the Holy Spirit to the wind, which these theological dreamers and speculators are hard pressed also to describe.

**They Can't comprehend!
There's only one that Created? Only one that saves?
one that blot out Sin, Jesus Christ.**

Isa. 43:11 I, even I, am the Lord; and ***beside me there is no saviour.*** 12 I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, ***saith the Lord, that I am God.*** . . . 25 I, even I, ***am he that blot out thy transgressions*** for mine own sake, and will not remember thy sins.

Isa. 44:8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. ***Is there a God beside me? yea, there is no God; I know not any.*** 21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. 22 I have ***blotted*** out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. 23 Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified

himself in Israel. 24 Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

Note: In the Sanctuary only the High Priest blotted out the sin.

45:3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. 5 I am the Lord, and ***there is none else, there is no God beside me:*** I girded thee, though thou hast not known me: 6 7 8 That they may know from the rising of the sun, and from the west, ***that there is none beside me. I am the Lord, and there is none else.*** I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it. 14 . . Surely God is in thee; and ***there is none else, there is no God.*** 15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour. 21 . . have not I the Lord? and ***there is no God else beside me; a just God and a Saviour; there is none beside me.*** 22 Look unto me, and be ye *saved*, all the ends of the earth: ***for I am God, and there is none else.***

46:9 Remember the former things of old: for ***I am God, and there is none else; I am God, and there is none like me,*** 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Verse 24—Phil. 2:10

He Had Ascended resurrection day and ten days before Pentecost!

John 16: 16 ***A little while***, and ye shall not see me: and again, ***a little while, and ye shall*** see me, because I go to the Father.

In the morning—Touch me Not for I have not ascended!

20:17 Jesus saith unto her, ***Touch me not; for I am not yet ascended*** to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

In the evening—Touch me for I have ascended!

20:25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, ***Except I shall*** see in his hands the print of the nails, and put my finger into the print of the nails, and ***thrust my hand*** into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, ***Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust***

it into my side: and be not faithless, but believing.

Acts. 1:2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen. 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: 4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise (Luke 24:49) of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven

Note: What Promise? John Chapters 14,15 and 16—the Holy Ghost the COMFORTER! 1John 3:24 See below. But notice that Jesus was not the subject of His promise, nor was He to return at the time or in the manner described by this promised gift, for He was to return the same way He went! Acts 1:9,11. Not at the end of 50 days but at the end of probation for mankind. Where was He then in the apostles days and where is He now? There not here. Acts 9:3; 7:55,56; 1Peter 3:22; Rev. 5:6; Dan. 7: 13.

WARNING:! The two person God head is a subtle attack on the sanctuary message-service! Its makes Christ here on earth and not interceding in the Holy, then the Most Holy for man! Why?

“Cumbered with humanity, **Christ could not be in every place personally**; therefore it was altogether for their advantage that He should leave them, go to His father, **and send** the Holy Spirit to be His **successor** on earth. **The Holy Spirit is Himself divested** of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, **He shall** (although unseen by you), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will **send Him** unto you" [John 16:7]." {14MR 23.3} DA 669.2.

Note: Before He was incarnate in humanity (human flesh) He could be in every place. Those who do not see the Heavenly Trio must place Him is a state of None-essence for Him to fulfill their claim He was the promised comforter. He as Minister-Priest places Him Before The Father in Heaven. His Humanity does not allow Him to be everywhere Else. Therefore He could not be the Promised Comforter. The Apostle well knew this, they never refer to the comforter as Christ, Jesus, Son of God, Lord Etc.

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. **The Holy Spirit was**

the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit *as a divine power to overcome* all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. DA 671.2

Persecution and reproach have ever been the lot of the true followers of Christ. The world hated the Master, and it has ever hated his servants; but the Holy Spirit, the Comforter which Christ sent unto his disciples, cheers and strengthens them to do his work with fidelity during his personal absence. The Comforter, the Spirit of truth, was to abide with *them forever*, and Christ assured them that the union existing between himself and the Father, now also embraced them. 3SP 238.2

“ . . . God has imparted to us moral powers and religious susceptibilities. He has given His Son as a propitiation for our sins, that we might be reconciled to God. Jesus lived a life of self-denial and sacrifice, that we might follow His example. He has given the Holy Spirit to be in Christ's stead in every place where help is needed. He employs the heavenly intelligences to bring divine power to combine with our human efforts. . . .” 2SM 123.4; 9LtMs, Ms 53, 1894, par. 7; 12LtMs, Ms 70a, 1897, par. 16;

“ . . . Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. The influence of the Holy Spirit is the life of Christ in the soul. This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,—love, joy, peace, long-suffering, gentleness, goodness, faith.” RH October 26, 1897, par. 15.

Those who have a real sense of their discipleship will manifest thoughtfulness and wisdom, and will reveal Godlike attributes, producing in word and action the life of Christ. Through the multiplied grace that the Spirit supplies, we have a vital connection with God, and become representatives of Christ, having daily religious experience. We shall then consider that the guidance of Christ is indispensable and

exceedingly precious. Through the gift of the Holy Spirit, when the personal presence of Christ was removed, the disciples realized no break in their communion, and no diminution of power because of His absence. Through the Holy Spirit, greater efficiency and power was imparted to them, because Jesus was their Advocate in heaven. His intercession before the Father availed for them more than did His personal presence with them when compassed with the impediments of humanity. 10LtMs, Ms 42, 1895, par. 4

Note: The Personal Presence of Christ was Removed—i.e., the physical and spiritual removal of His person are the only means by which would result in “his personal absence.” 3SP 238.2. The Holy Spirit gave Greater efficiency and power to the disciples than Christ had or had given them?

[DACompilation](#). [AWaUncumbered](#). [AWassertion](#).

When the Son of God was offered for the sins of the world, *when He became a man*, and afterwards ministered *in heaven as a man*, God, the Father, had veiled His exceeding great glory until the work of redemption was complete. But when the Saviour utters the triumphant shout, “It is finished,” the restrained glory bursts forth in the splendor which was seen before the fall. Human language is so weak that words fail to express the thought; but for six thousand years, even the God of the universe has mourned for the lost world; and when at last the redeemed are gathered out, although they are still on earth, the pent up glory of Jehovah flashes forth, a living, consuming fire. This was typified in the temple at Jerusalem, when at the words, “It is finished,” uttered by the Saviour on the cross, the veil was rent from top to bottom. With the announcement of these words this second time, the man Jesus Christ, with the four living creatures and four and twenty elders, who for centuries have represented the redeemed, leave the temple altogether, and enter no more, until Christ returns from earth, bringing with Him the host of the redeemed SSP 267.2

John 17:11 And now *I am no more in the world*, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 *While I was with them* in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; 24 Father, I will that they also, whom thou hast given me, be with me where I am; 14:2 I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 28;16:10; Luke 12:36 “wait for their lord, when he will return from the wedding;.”

Note: To what purpose is this language if He is in us and with us? Then how is He in us? Through His Word and the Holy Spirit. Col. 3:16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

“When Christ left heaven to die for a lost world, *he left behind, for the time being, his immortality also.* but how could that be laid aside? That it was laid aside is sure, or he could not have died; but he did die, as a whole, as a divine being, as the Son of God, *not in body only, while the spirit, the divinity, lived right on; for then the world would have only a human Saviour, a human sacrifice for its sins;* but the prophet says that “his soul” was made “an offering for sin.” Isaiah 53:10. But how this could be done, is a question like a hundred other questions that might be asked concerning this heaven-devised transaction, the answers to which the finite mind could never grasp. The nature, though not the manner, of this marvelous event, Paul partially reveals in 1 Timothy 3:16: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” “The Word,” says John, “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.” John 1:14. Again we read: “But we see Jesus, who was made a little lower than the angels for the suffering of death” (Hebrews 2:9), that is, that he might suffer death.” LUJ U.Smith 23.2.

Ps. 49:7 None of them can by any means redeem his brother, nor give to God a ransom for him:

He was in all things like unto us. *Though He was God,* He did not appear as God. *He veiled the manifestations of Deity,* which had commanded the homage and called forth the admiration of the universe. *He divested Himself of the form of God,* and in its stead took the form of man. He laid aside His glory, and for our sakes became poor, that we through His poverty might be rich. 17MR 339.1

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. *He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life,* that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:4-6. {DA 484.1}

Heretofore Peter had *known Christ* after the flesh, as many know Him now; but he was no more to be thus limited. *He knew Him no more as he had known Him* in his association with Him in humanity. He had loved Him as a man, as a heaven-sent teacher; he now loved Him as God. He had been learning the lesson that to

him Christ was all in all. Now he was prepared to share in his Lord's mission of sacrifice. When at last brought to the cross, he was, at his own request, crucified with his head downward. He thought it too great an honor to suffer in the same way as his Master did. DA 815.5

The temptations to which Christ was subjected were a terrible reality. As a free agent, **He was placed on probation**, with liberty to yield to Satan's temptations and work at cross-purposes with God. **If this were not so**, if it had not been possible for Him to fall, **He could not have been tempted in all points as the human family is tempted**. (YI Oct. 26, 1899). {5BC 1082.5} Rev. 3:21.

I will try to answer this important question: **As God He could not be tempted**: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature **was created; it did not even possess the angelic powers**. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, **in our own humanity**. 8LtMs, Ms 94, 1893, par. 4

1John 4:3 And every spirit that **confesseth not that Jesus Christ is come in the flesh** is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Note: A body hast thou prepared for me. Heb. 10:5. SSP 267.1

John 17:11 And now **I am no more in the world**, but these are in the world, and **I come to thee**. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . verse 13 And now I come to thee.

Heb. 8:4 For **if he were on earth**, he should not be a priest, seeing that there are priests that offer gifts according to the law:

1Tim 3:16; Phil 2:6-8; Heb. 2:16,17.

Notice: the Holy Spirit is divested i.e., **deprived of, does not possess the personality** of humanity, therefore **HE** is NOT CHRIST! Christ is not deprived of humanity, nor independent of it. John 1:14; Acts. 2:30; Rom. 1:3; Rom. 8:3; Heb. 4:15; Heb. 2: 17—Rev. 3:21. Also look to the Sanctuary built by Moses at God's direction. What did the Table of Shew Bread, Candlestick and the Altar of incense represent, who was it that brought us to the altar of burnt offering? The Holy Spirit and its operation. This was in marked difference to the symbols representing Christ as offering and Priest before the Father. *John 14 26; Luke 12:12; John 16:8,13; Rom. 2:4.*

Note: Expedient for you? Christ is to be found in the Sanctuary ministering/interceding for sin in the Holy and after Most Holy place as Revelation chapters 4 and 5 illustrate.

Acts 1:8 But ye shall receive power, **after** that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 9 And when he had spoken these things, while they beheld, **he was taken up**; and a cloud received him out of their sight.

2:4 And **they were all filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.

Note shouldn't it say Jesus?

John 15:26 But when the (3) **Comforter** is come, **whom** (2) **I** will send unto you from the (1) **Father**, even the Spirit of truth, which proceedeth from the (1) Father, (3) **he** shall testify of (2) **me**:

16:7 Nevertheless **I** tell you the truth; It is expedient for you that **I** go away: for if (2) **I** go not away, the **Comforter will not** come unto you; but if **I** depart, **I** will send (3) **him** unto you. Acts 1:9.

16:8 And when (3) **he** is come, **he** will reprove the world of sin, and of righteousness, and of judgment:

16:10 “. . . **ye shall see me no more.**” He Must at this point enter upon the ministry of the Temple with the sacrifice of Himself.

16:13 Howbeit when **he**, the Spirit of truth, is come, **he** will **guide** you into all truth: for **he** shall not speak of **himself**; but whatsoever **he** shall hear, that shall **he** speak: and **he** will show you things to come.

16:14 **He** shall glorify me: for **he shall receive of mine**, and shall **show** it unto you.

Special Note: the words He and Himself are not supplied words by Translators, they appear in the Original Texts.

Webster. **HE**, pronoun of the third person; nom. *he*; poss. *his*; obj. **him**. [L. *id*, for *hid*; *hic*.]

1. A pronoun, a **substitute for the third person**, masculine gender, representing the man or male person **named before**.

“**I** (1) will pray the **Father** (2), and he (2) shall give you (3) **another Comforter**, that (3) **he**, may abide with you for ever;”

Webster under PRONOUN, n. **Personal Pronouns**; those which **indicate differences of person**, as *I*, *thou* or *you*, **he**, *she*, *it*, *we*, *ye*, and *they*. The last (*they*) is applied to things as well as persons.

HIM, *pronoun*. The objective case of *he*.

HIMSELF, *pronoun*. In the nominative or objective case. [him and self.]

1. He; but himself is more emphatical, or **more expressive of distinct personality than he**.
6. Himself is used to express the **proper character**, or natural temper and disposition **of a person**, after or in opposition to wandering of mind, irregularity, or devious conduct from derangement, passion or extraneous influence. We say, a man has come to himself, after delirious or extravagant behavior. Let the man alone; let him act himself.

Note a **NOUN** is a person, place or thing, which two of these are not the Holy Spirit.

WHOM, *pronoun*. hoom. The objective of **who**.

WHO, *pronoun*. relative. pron. hoo. [L. Who is undoubtedly a contracted word in English as in Latin. See What and Wight.]

1. **Who is a pronoun relative, always referring to persons.**

Note: There are many names and descriptions for the person, individual, the Holy Spirit.

Matt. 3:16 Mark. 1:10:11. Luke. 3:21, 22. John. 1:32-34. And **(1)**Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the **(2)**Spirit of God descending like a dove, and lighting upon him:

3:17 And lo a voice from **(3)** heaven, saying, This is my beloved Son, in whom I am well pleased.

First of all E G White says “the third person,” has a “Personality.” See Below.

Secondly, the terms **ANOTHER**—Strong’s 243. **different**,

Webster. **ANOTHER**, *a*. [an, or one and other.]

1. Not the same; different;
3. Any other; **any different person**, indefinitely; as, "Let another praise thee and not thy own mouth." This word is often used without a noun, becoming a substitute for the name of the person or thing; as in the last example. **It is also much used in opposition to one**, as in the first and second passages cited. It is also frequently used with one, in a reciprocal sense; as, "love one another;" "bear one another's burdens;" that is, love one, or let one love another.

And, **COMFORTER**.—Strong’s 3875 *intercessor* (Rom. 8:26), **consoler**.

Meaning a **DIFFERENT COUNSELOR** than Jesus. John 14:16, **to guide them**.

Webster. *COMFORTER*, n.

1. **One who** administers comfort or consolation; **one who** strengthens and supports the mind in distress or danger.

Other than Jesus.

Thirdly Christ telling His disciples he was to die, rise, ascend to heaven, return, then leave them—John 16:16; 14:1; Acts 1:3,9 but would see that they were taken care of by sending the 3rd PERSON of the heavenly trio.

Lets change it and read it as they who don't see Three separate beings in the Godhead. If Jesus is speaking of Himself as it should be read.

John 15:26 But when the I am come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, I shall testify of me:

16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the I will not come unto you; but if I depart, I will send Me unto you. Acts 1:9.

16:8 And when I am come, I will reprove the world of sin, and of righteousness, and of judgment:

16:13 Howbeit when I, the Spirit of truth, is come, I will guide you into all truth: for I shall not speak of myself; but whatsoever I shall hear, that shall I speak: and I will show you things to come.

16:14 I shall glorify myself: for I shall receive of mine, and shall show it unto you.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is (I am?) come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Note: **Absurd isn't it! Thus would they have us conclude the second Advent has already taken place at pentecost, and His return for the saints is actually His 3rd Advent! Or a continual Advent!**

And the epistle of John so declares there are Three.

1 John 5:7 "For there are **three** that bear record in heaven, the (1) **Father**, the (2) **Word**, and the (3) **Holy Ghost**: and these **three** are one." John 10:30 "**I and my Father are one.**" 1John 5:7 "For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one.**" Eph. 4:5 "One Lord, one faith, one baptism, 6 **One God** and Father of all, who is above all, and through all, and in you all." United in purpose! See EGW 6T 91, 98-99, Ev. 615, AA 520, IHP 336. and Judges 20:1,8,11.

Question: Who is the WORD?

Rev. 19:13 "his name is called The **Word** of God." (Jesus)

John 1:14 "And the **Word** was made flesh," (Jesus)

James 2:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father,** The Prince of Peace.

John 17:21 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. 22 And the glory which thou gavest me I have given them; that they may be one, **even as we are one**: 23 I in them, and thou in me, that they may be made **perfect in one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Mark 12:32; Rom. 3:30; 1Cor. 8:6; Eph. 4:6; 1Tim. 2:5; James 2:19.

Begotten

Ellen G White so Confirms.

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself. {DA 671.1}

In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help He had provided for His church. The Holy Spirit was the highest of all gifts that **He** could **solicit from His Father** for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of **the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. {DA 671.2}

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 great powers--the Father, the Son, and the Holy Spirit--those who receive Christ by living faith are baptized and *these powers will cooperate with the obedient*. {HP 336.2} {DA 671.1-672.1; AA 520; 6T 91, 98-99.}

Webster *TRINITY, n.* L. trinitas; tres and unus, unitas, one, unity.

In theology, the union of *three persons* in one Godhead, the Father, the Son, and the Holy Spirit. In my whole essay, there is not any thing like an objection against the Trinity. {Noah Webster 1828}

TRIO, n. A concert of three parts; *three united*. {Noah Webster 1828}

This is the absolute Godhead. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. *Silence is eloquence*. {7BC 914.1}

The Holy Spirit is an Individual.

The Holy Spirit *has a personality*, else He could not bear witness to our spirits and with our spirits that we are the children of God. *He must also be a divine person*, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."--Manuscript 20, 1906. {Ev 617.1}

Webster. *PERSONALITY, n.* That which constitutes *an individual a distinct person*, or that which constitutes *individuality*.

The personality of an intelligent being extends itself beyond present existence to what is past, only by consciousness--

1. Direct application or applicability to a person; as the personality of a remark.

We need to realize that the Holy Spirit, *who is as much a person as God is a person*, is walking through these grounds.--Manuscript 66, 1899. (From a talk to the students at the Avondale School.) {Ev 616.5}

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

Note: Who is the He that's "as much a person"? Who is walking through these grounds? Who is it that said to Philip "go near." Not Christ, Not the Father. Who is walking through the grounds? EGW well knew the difference between the Father and the Son, as the presenter well proves, for she saw the Son in heaven. That this statement refers to the Son is fatal to the his thesis, for the Bible is plain, Jesus is a person. But that Jesus is here with us shows the Presenter has no understanding of the Sanctuary.

<https://youtu.be/2a3K6L9a9as>

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." [Mark 12:24.] The language of the Bible should be explained according to its obvious meaning unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. 4SP 416.3

The Holy Spirit *has a Mind,*

Rom. 8:27 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.

Rev. 5:8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, *which are the prayers of saints.*

Rom. 8:26 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.

It thus becomes a matter of great interest to investigate the testimony if the scriptures concerning the text to which the LORD designed that the Spirit should **MANIFEST ITSELF** in the church during the period of human probation. {Patriarchs and Prophets. U Smith., Introduction. 2.3}

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the **Holy Spirit is felt** by rulers and people. **It still controls** to some extent the laws of the land. { GC 610.3}

Rom. 8:16 The Spirit **itself** beareth witness with our spirit, that we are the children of God:

Webster. **IT**, *pron.* {ME. *it, hit*; AS, *hit*, neut. of *he*.] 1. The neuter singular form of the **third person pronoun**, corresponding to the masculine and feminine forms of *he* and *she*, and having the plural forms *they, their, them*; used (a) to represent anything regarded as having no sex and in situations *where sex is not specified*; as, water is transparent when *it* is pure. the bird has a tuft of

feathers on *its* head; *the child loves its toys*; (b) impersonally, with no definite antecedent; as, *it* snows; to represent a clause or statement; as *it* is well known wood is combustible; *it* is best to be sincere; (d) to intensify the meaning of an instructive verb.; as, to rough *it*; to go *it*.

Note: To add to this definition would be when you would answer the phone or before you open that door asking “who is IT.” 1). You. 2). Who, 3). It. I had someone say I use who is this. It and this are both pronouns.

Who was It? The Terms:—
“God” refers to the Father?
“Lord” refers to Jesus Christ?

John 5:37 And the Father himself, which hath sent me, hath borne witness of me.
Ye have neither heard his voice at any time, nor seen his shape.

Gen. 17:1 And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 26:24 And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 35:7 because there God appeared unto him, 9 God appeared unto Jacob again 48:3 God Almighty appeared unto me; Ex. 3:15 The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me 16 The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, 4:5 they may believe that the Lord God of their fathers, hath appeared unto thee. 6:2 And God spake unto Moses, and said unto him, I am the Lord: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. Exo. 20:2 I am the Lord thy God 5 for I the Lord thy God 7 the Lord thy God in vain; for the Lord 10 the seventh day is the sabbath of the Lord thy God: *see Mark 2:28*. 12 the Lord thy God giveth thee, Due. 1:21 Behold, the Lord thy God hath 18:12-16 the Lord thy God. 1Kings 11:9 from the Lord God of Israel, which had appeared unto him twice, Rev. 4:8;11:17;15:3;16:7;18:8;19:6;21:22;22:5,6.

Note: Using the terms Lord and God to prove an error only serves the presenter. Who would benefit from this? Is clearly seen Satan. In Exo. 20 these terms are

repeated 5 times together, but verse 10 is of note "the seventh day is the sabbath of the Lord thy God: Who's Sabbath was it? Mark 2:28 the Son of man is Lord also of the sabbath. If the Term Lord refers to Jesus then God does to. Old Testament shows these terms are used together "the Lord thy God." Therefore they are used this way in the New Testament.

Is the Son Ever called the Father?

Isa. 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, ***The mighty God, The everlasting Father,*** The Prince of Peace.

John. 14:8 Philip saith unto him, Lord, ***shew us the Father,*** and it sufficeth us. 9 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? 10 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. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

The Holy Spirit ***has emotions,***

The Godhead was stirred with ***pity*** for the race, and the Father, the Son, and the Holy Spirit ***gave themselves*** to the working out of the plan of redemption.--Counsels on Health, p. 222. {7ABC 442.1}

Webster. ***THEMSELVES***, a compound of them and selves, and added to they by way of emphasis or pointed distinction. Thus we say, they themselves have done the mischief; they cannot blame others. In this case, themselves is in the nominative case, and maybe ***considered as an emphatical pronoun.***

In some cases, themselves is used without they, and strands as the only nominative to the following verb. Themselves have done the mischief.

This word is used also in the objective case after a verb or preposition. Things in themselves innocent, may under certain circumstances cease to be so.

They open to themselves at length the way.

THEM, pron. the objective case of they, and of both genders. [In our mother tongue, them is an adjective, answering to the, in the dative and ablative cases of both numbers. The common people continue to use it in the plural number as an adjective, for they say, bring them horses, or them horses are to be led to water.]

The Holy Spirit ***can Speak.***

Acts. 8:29 Then the *Spirit said* unto Philip, Go near, and join thyself to this chariot.

1Tim. 4:1 Now the *Spirit speaketh* expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Acts. 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, *Thus saith the Holy Ghost*, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.

The Holy Spirit can be *lied to and Tempted*.

Acts. 5:3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5:9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

The Waldenses being the direct descendants of the Apostles believed:—

That the Cathari (Waldenses) did retain and observe the ancient Sabbath, is certified by their Romish adversaries. Dr. Allix quotes a Roman Catholic author of the twelfth century concerning three sorts of heretics, the Cathari, the Passagii, and the Arnoldistae. Allix says of the Romish writer that,--

"He lays it down also as one of their opinions, `that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal observances, ought to take place. *They hold also that Christ the Son of God is not equal with the Father, and that the Father, Son, and Holy Ghost, these three persons, are not one God and one substance;* and as a surplus to these their errors, they judge and condemn all the doctors of the church, and universally the whole Roman Church. Now since they endeavor to defend this their error by testimonies drawn from the New Testament and prophets. I shall with the assistance of the grace of Christ stop their mouths, as David did Goliah's, with their own sword." {HSFD. JNA 417.3, 4}

Mosheim gives the following account of them:--

"In Lombardy, which was the principal residence of the Italian heretics, there sprung up a singular sect, known, for what reason I cannot tell, by the denomination of Passaginians, and also by that of the circumcised. Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. The second tenet that distinguished this sect was advanced in opposition to the

doctrine of *three persons in the divine nature*." {HSFD. JNA 419.4, 5}

Seeing the Three Persons in the Sanctuary.

The Seven Spirits.—This expression probably has no reference to angels, but to the Spirit of God. It is one of the sources from which grace and peace are invoked for the church. On the interesting subject of the seven spirits, Thompson remarks: "That is, from the *Holy Spirit*, denominated 'the seven spirits,' because seven is a sacred and perfect number; not thus named as denoting interior plurality, but the fulness and perfection of his gifts and operations." Barnes says, "The number seven, therefore, may have been given by the *Holy Spirit with reference to the diversity or the fulness of his operations* on the souls of men, and to his manifold agency in the affairs of the world, as further developed in this book." Bloomfield gives this as the general interpretation. {DAR 1897 US. 357.4}

Rev. 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the (3) seven Spirits of God.

5:6 And I beheld, and, lo, in the *midst* of the throne and of the four beasts, and in the midst of the elders, *stood a (2) Lamb* (Christ) as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

5:1 And I saw in the right hand of (1) him that sat on the throne a book written within and on the backside, sealed with seven seals.

4:2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.

4:3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

Dan. 7:13;

John saw the smoke of the incense with the prayers of the saints ascend up before God. Our prayers, made fragrant by the righteousness of Christ our Saviour, *are presented by the Holy Spirit before the Father*. To John in vision *it* appeared like a cloud of smoke bearing the prayers and fragrant incense up before the throne of the Infinite One. The weakest saint who knows how to press his petitions to the throne of grace in the name of Jesus, the sinless One, has all the treasures of heaven at his command. Having the richest millionaire of earth sign his checks at earthly banks would in no way compare with the privilege of the Christian. {1914 SNH, CIS 61.2}

Zech. 4:2 And said unto me, *What seest thou?* And I said, I have looked, and behold a *candlestick all of gold, with a bowl upon the top of it, and his seven lamps* thereon, and seven pipes to the seven lamps, which are upon the top thereof: 3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 So I answered and spake to the angel that talked with me, saying, *What are these,* my lord? 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. 6

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts. The Holy Spirit.

Director of Prophecy.

2Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved **by the Holy Ghost**.

As the Word is honored by the author, may the Holy Spirit, **the great Teacher** of righteousness, honor the author by making his book the means of saving many souls in God's eternal kingdom. {1914 SNH, CIS 10.1}

There is one office of the Spirit which is not only ignored, but denied by many at the present time. ***It is that of Reprover.*** Jesus said:—

"And when he is come he will reprove the world of sin, and of righteousness, and of judgment." John 16:8.

They who deny the exercise of this office to the Spirit say that the promise of the direct presence of the Spirit is only to the church, as a Comforter; that they only who are members of the church can receive the influence of the Spirit in any manner; and that they who receive it do so, not as an evidence of that membership, but because of that membership. The world is reprov'd, they say, only by the word which the Spirit has indited; and the threatenings of the word are the only method of reproof, the Spirit itself not being present at all.

But this does not accord with the words of the Saviour, that the Spirit comes into the world to reprove the world. It plainly appears that the Spirit of God was striving with man in the days of Noah. Gen. 6:3. Stephen accused the Jews of resisting it. Acts 7:51. And if it is allowable to assume that the Spirit strives with and reprov's men only by means of the threatenings and reproofs of the word, we may with equal propriety assume that it comforts the saints only by the promises of the word. And ***then we have the Spirit banished entirely***, as far as actual presence is concerned, and the promise of the Saviour is destroyed. We claim, and we think with good reason, that to deny its presence in comforting the saints is doing no greater violence to the Scriptures than to deny its presence in reprov'ing sinners. And if there be no real presence of the Spirit in these works ***we may in vain ask the Father to give us the Spirit***, notwithstanding the Saviour's instructions in Luke 11:9-13. Nor can it then be true, as promised in our text, John 14:16, that the Spirit will abide with us forever, no, nor even visit us at all.

We ought to consider ourselves responsible for every conclusion which may logically be drawn from our position. Therefore men ought to fear greatly when they take such a position as that which we now call in question, because it really removes the Spirit from the work of the gospel, as a Comforter as well as a Reprover. We fear that such positions are taken because men are too easily satisfied

with a nominal religion, destitute of the Spirit's power. {1877 JHW, SGOM 14.1-15.2}

Those that fail to see John 14:17 the Third Person do so for:—
whom the world cannot receive, because it seeth *him* not, neither
knoweth *him*:

Note. Yet will they know If the Spirit proceeds from the Father or the Son, that Blasphemy of the Father or the Son is forgiven, but blasphemy of the Holy Spirit it is not? This proves that the Holy Spirit is a separate Person! See Him? know Him? We did and do see Jesus from the word and we know Him so who then is not known? *Of Jesus we know*—John 7:28 Then cried Jesus . . . saying, *Ye both know me, and ye know whence I am:* . . . Heb. 8:11 And they shall not teach . . . saying, Know the Lord: for all shall know me, . . . *Of the Father Jesus said*—John 14:7 . . . *from henceforth ye know him*, and have seen him. *But of the Holy Spirit Jesus said*—John 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but *canst not tell whence it cometh, and whither it goeth:* so is every one that is *born of the Spirit*. John 14:17 . . . *ye know him; for he dwelleth with you, and shall be in you.*

Matt. 12:31 “Wherefore I say unto you, All manner of sin and blasphemy” Ex. 20:7 “shall be forgiven unto men: but the blasphemy against the Holy Ghost *shall not be forgiven unto men*. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, *it shall not be forgiven him, neither in this world, neither in the world to come.*”

"Those things which are revealed belong unto us and to our children forever;" but "the secret things belong unto the Lord our God." Deuteronomy 29:29. The revelation of Himself that God has given in His word is for our study. This we may seek to understand. *But beyond this we are not to penetrate.* The highest intellect may tax itself until it is wearied out in *conjectures* regarding the nature of God; but the effort will be fruitless. *This problem has not been given us to solve. No human mind can comprehend God. Let not finite man attempt to interpret Him. Let none indulge in speculation regarding His nature. Here silence is eloquence.* The Omniscient One is above discussion. {8T 279.1}

Even the angels were not permitted to share the counsels between the Father

and the Son when the plan of salvation was laid. Those human beings who seek to intrude into the secrets of the Most High show their ignorance of spiritual and eternal things. Far better might they, while mercy's voice is still heard, humble themselves in the dust and plead with God to teach them *His ways*. {8T 279.2}

We are as ignorant of God as little children, but as little children we may love and obey Him. Instead of speculating in regard to His nature or His prerogatives, let us give heed to the word He has spoken: "Be still, and know that I am God." Psalm 46:10.

"Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is as high as heaven; what canst thou do?
Deeper than hell; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea." Job 11:7-9.

280

"Where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx or the sapphire.
The gold and the crystal cannot equal it,
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding? . . .
Destruction and death say,

We have heard the fame thereof with our ears.
God understandeth the way thereof,
And He knoweth the place thereof.

"For He looketh to the ends of the earth,
And seeth under the whole heaven. . . .
When He made a decree for the rain,
And a way for the lightning of the thunder:
Then did He see it, and declare it;
He prepared it, yea, and searched it out.
And unto man He said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding." Job 28:12-28. {8T 279.3}

Neither by searching the recesses of the earth nor in *vain endeavors to penetrate the mysteries of God's* being is wisdom found. It is found, rather, in humbly receiving the revelation that He has been pleased to give, and in conforming the life to His will. {8T 280.1}

Speculation Regarding God's Personality

Your knowledge of God and of His attributes has been lessened *since you have begun to theorize regarding His nature and prerogatives.* {MM 96.2}

The church is *now engaged in a warfare that will increase in intensity* on the very point on which you have been misled. *Not one pillar of our faith is to be moved. Not one line of revealed truth is to be replaced by new and fanciful theories.* {MM 96.3}

In clear lines truth has been given us. *Under the guidance of God, books have been prepared which state clearly the truth for this time.* If you will not believe these evidences, neither would you believe if one rose from the dead. {MM 96.4}

You must make thorough work for repentance. Come before God in humiliation and contrition. There must be *harmonious* working among God's people. We must know who is going to follow the light. "If the Lord be God, follow Him: but if Baal, then follow him."--Letter 247, 1903. {MM 96.5}

Subtle Theories Regarding God

Let no one beguile you into the belief that God is an *essence pervading nature*. Such an idea is a specious delusion. Let all be on guard against such suppositions. These subtle theories clothed in beautiful garments *prepare the way for greater errors* which, if accepted, will lead even conscientious believers in the truth away from their steadfastness, to false doctrines. {MM 96.6}

From time to time we need unitedly to examine the reasons of our faith. It is essential that we study carefully the truths of God's word; for we read that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils [demons]." We are in grave danger when we lightly regard any truth; for then the mind is opened to error. We must take heed how and what we hear. We need not seek to understand the arguments that men offer in support of their theories, when it may be readily discerned that these theories are not in harmony with the Scriptures. Some who think that they have scientific knowledge are by their interpretations giving wrong ideas both of science and of the Bible. Let the Bible decide every question that is essential to man's salvation.--Letter 25, 1904. {MM 96.7}

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. *The Spirit of God is gradually but surely being withdrawn from the earth*. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. CCh 37.1

Already the Spirit of God, insulted, refused, abused, is being withdrawn from the earth. Just as fast as God's Spirit is taken away, Satan's cruel work will be done upon land and sea.—Manuscript 134, 1898.

Is Jesus being withdrawn from the earth? If so then how could there be a 2nd Advent? So now you believe in a secret rapture!

1Tim. 3:16 And without controversy great is the mystery of godliness:" 1 "**God**

*was manifest in the flesh,” 2 “justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world,” 3 “received up into glory. 4:1 Now the Spirit speaketh expressly, that in the latter times **some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;***

Note: 1st God was manifest—His incarnation birth, 2nd Justified in the Spirit—His baptism and ministry, 3rd received up—to heaven-glory where the Father is. *John 16:16,17,28*. Without controversy? from those who teach He was Begotten in eternity past, or at His resurrection is a denial of His divinity. They claim it means the Father abiding in the Son. **It could not be so that the Father was received up into Glory for He had never left It, constantly seen of those angels that minister unto Him.** What proves to much proves nothing at all. If all these points in 1Tim. do not apply to the Father, then None of these are true of the Father. They are True of the Son. *1John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*

Note: He justified Himself or rather The Holy Spirit.

In Ezekiel we have one of many scenes throughout scripture of angels, of Christ before He was Christ, before He was Jesus, AND THE HOLY SPIRIT as two separate person. Revelation 4 and 5 is another. John chapters 14-16 still another.

In Nehemiah 9:20,30 we have the Spirit as separate from the Lord God.

And then we Jesus instructing baptism to be conducted under the Father, The Son and ? The Son or the Father again? No! The Holy Spirit.

Who Led Jesus into the wilderness? Himself! Matt. 4:1 Who spoke to Philip? Acts 8:29.

If Jesus says He’s going away and another comforter is coming then it is not Jesus.

The Holy Spirit is not just a mutual feeling of the Father and the Son! For: 1John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

This is not Catholic for they believe one person acts 3 different parts and Mary intercedes for humanity-thus the prayers to Mary.

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We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. ***The Spirit of God is gradually but surely being withdrawn from the earth.*** Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. CCh 37.1

Conclusion: Modern day pastors would have us believe that in all the texts of scripture that mention the Spirit they were not inspired enough to write whom was speaking to them the Father or the Son? In other places they write with clarity which it was. They say does the scripture anywhere call God it? Mark their absurdity well. If the Spirit is the Father or the Son Jesus then Paul called Them IT. Paul say Jesus and would have recognized Him if it had indeed been Him and not used Itself.

Rom. 8:16 The Spirit itself beareth witness . . . 26 the Spirit itself maketh intercession

I guess the preacher will attack Paul

The Holy Spirit is Christ's representative, but **divested of the personality of humanity**, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. DA 669.2

Divest: deprive (someone) of power, rights, or possessions: Does The Holy Spirit possess humanity?

The Alpha of the Omega--There are times when ***important movements*** must be made in a crisis that the Lord permits--the development of an evil work which has long been in minds and hearts. The work of advancement in the proclamation of truth has at such times been greatly hindered [by] specious workings, which are the Alpha of the Omega, which means very much to the people who are in any way ***connected*** with parties who have received the warnings of the Lord, but refused to heed them. . . . {11MR 211.1}

Since there is a prophecy for His incarnation and ascension there must be prophecy

where it foretells Him coming back to earth to COMFORT His people until the second advent! In the following we have Jesus confirming and fulfilling what He spoke in John Chapters 14-16. Ps. 24:7-10; Isa. 53:12. Pentecost was not a prophecy celebrating Jesus return to earth prior to the second advent. Luke 24:49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. Acts 1:4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Omega to One of the Most Subtle Delusions--We are now to be on guard, and not drawn away from the all-important message given of God for this time. Satan is not ignorant of the result of trying to define God and Jesus Christ in a *spiritualistic* [USED HERE IN REFERENCE TO A SYSTEM OF INTERPRETATION, NOT SPIRITISM POPULARLY CALLED SPIRITUALISM.] *way that sets God and Christ as a nonentity*. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, *making a way for Satan to come in and confuse the minds with mysticisms of his own devising*. Although they are dressed up in angel robes they have made our God and our Christ a nonentity. Why?--because Satan sees the minds are all fitted for his working. Men have lost tract of Christ and the Lord God, and *have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men. We are forbidden to . . . set the imagination in a train of conjecture.*--Diary, #48, pp. 153, 163, Aug. 25 and Aug. 28, 1904. {11MR 211.2}