

“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].” *Written February 18 and 19, 1895 {14MR 23.3} DA 669.2.*

Note: In andy’s explanation of this quote he tries to turn 3 living persons into only two. Here is exhibited the spirit of rebellion taking over the Adventist church. For if you look at the three volume set Ellen G. White index’s pg 1235. Under Holy Spirit you’ll find 37 sections describing who and what the Holy Spirit is and its offices are. For contrast see Christ and the Fathers respective alphabetical sections that illuminate the differences. [Part 1](#).

1). Ellen G White Gives authority for the above 14MR 23.3 and the one in Desire of Ages by quoting John 16:7). 2). In the Publishers preface of Desire of Ages there is no mention (as in books that are compilations) that DA 17.1-7,7,8., is a compilation. It is based on and is an expansion of Spirit of Prophecy Vol. 2 and 3. 3SP 88.2 line 1. 270.3;271.2 3). It was edited by Elle G Whites secretary not compiled. As she does in Acts Of The Apostles 51.3-53.1 4). Is there a reference by EG White that says only these “ 3 Beings Worshipped at the End of Time are the Father, Jesus, & Satan.”

His Attack on The Desire of Ages origins and credibility refuted. [DACompilation](#)

“ . . . 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

Note: Acting as Christ's representative, substitution, or ambassador, carrying His message and fulfilling His role on Earth, particularly in calling others to be reconciled to God. 2Cor. 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you **in Christ's stead**, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. . . . COL 419.1

Question: Can you think of any thing EG White has said this about? Can you name any Person she said this about?

The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, "He shall receive of Mine, and shall show it unto you." John 16:14. The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them and appoints His Spirit to be man's teacher and continual guide! SC 91.2

The Following is from The Desire of Ages 1898.

Chapter 73—"Let Not Your Heart Be Troubled"

This chapter is based on [John 13:31-38](#); [John 14](#); [John 15](#); [John 16](#); [John 17](#).

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

Of the Spirit Jesus said, “He shall glorify Me.” The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people. DA 671.3

“When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment.” The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. ***This is the only effectual teacher of divine truth.*** Only when the truth is accompanied to the heart ***by the Spirit*** will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ’s ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, “Ye have filled Jerusalem with your doctrine.” Acts 5:28. DA 671.4; 3SP 88.2 line 1.

The Precursor to Desire of Ages Spirit of Prophecy Vol. 3. 1878.

With the deepest interest Jesus poured forth the burden of his soul in words of comfort, of counsel and prayer, which would ever remain imprinted on the minds and hearts of his disciples. These words from the lips of the Saviour, ***traced by the inspired John in chapters fifteen, sixteen, and seventeen,*** were repeated again and again by the disciples to stay their sinking hearts in their great disappointment and trial. Not until after the resurrection, however, were the words spoken upon this memorable occasion fully understood and appreciated. But the truths uttered by the Redeemer in that upper chamber have spread from the testimony of the disciples over all lands, and will live through all ages to comfort the hearts of the desponding, and give peace and hope to thousands who believe. 3SP 88.2

This is the danger to which the church is now exposed—that the inventions of finite men shall mark out ***the precise way for the Holy Spirit to come.*** Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up their erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own

self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprove, through any human agent whom God shall choose, it is man's place to hear and obey its voice. TM 64.3

Note The danger to which the church is now exposed is making the Holy Spirit the person of Christ removing its operation of reprove for "Jesus wouldn't talk to me that way." [ReproveRebuke](#)

Evil had been accumulating for centuries and could only be restrained and resisted by the mighty power of the Holy Spirit, **the Third Person of the Godhead, who would come with no modified energy,** but in the fullness of divine power. Another spirit must be met; for the essence of evil was working in all ways, and the submission of man to this satanic captivity was amazing. TM 392.2

The following is taken from Acts of the Apostles 1911.
Chapter 5—The Gift of the Spirit

It is not essential for us to be able to define just what the Holy Spirit is. *Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father."* It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." John 15:26; 16:13. {AA 51.3} 3SP 270.3;271.2

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. *Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden.* {AA 52.1}

The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. {AA 52.2}

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John

16:14; 14:26. {AA 52.3}

The Spirit is given as a regenerating *agency*, to make effectual the salvation wrought by the death of our Redeemer. The Spirit is constantly seeking to draw the attention of men to the great offering that was made on the cross of Calvary, to unfold to the world the love of God, and to open to the convicted soul the precious things of the Scriptures. {AA 52.4}

Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness. "He will guide you into all truth" (John 16:13), the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By His power the way of life will be made so plain that none need err therein. {AA 52.5}

From the beginning, God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His "good Spirit to instruct them." Nehemiah 9:20. And in the days of the apostles He wrought mightily for His church through the *agency* of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions and for the translation of the Bible into the languages and dialects of all nations and peoples. {AA 53.1}

The Precursor to Acts of the Apostles Spirit of Prophecy Vol. 3. 1878.

The surprising demonstrations on the occasion of the Feast of Pentecost **could only be accounted for in this way: The promise which Christ had given the disciples** of the descent of the Holy Ghost from the Father was in this manner fulfilled. "He hath shed forth this which ye now see and hear." Peter assures them that David's prophecy could not refer to himself, for he had not ascended into the heavens; he was resting in his sepulcher. If the soul of David had gone to Heaven, Peter could not have been so positive in his assurances to his brethren. He testified

to the sleep of the dead in their graves till the resurrection. 3SP 270.3

David called the Messiah, in his divine character, Lord, although, after the flesh, he was the son of David by direct descent. David, by prophetic foresight, saw Christ enter into the heavens, and take his position at the right hand of God. The demonstration witnessed by the Jews at the Pentecost was an exhibition of the power of that very Jesus whom the priests and rulers had contemptuously rejected and crucified. According to his promise he had sent the Holy Spirit from Heaven to his followers, as a token that he had, as priest and king, received all authority in Heaven and on earth, and was the Anointed One over his people. 3SP 271.2

"And Jesus being full of the Holy Ghost returned from Jordan, and was *led by the Spirit into the wilderness*." The words of Mark are still more significant. He says, "Immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." "And in those days He did eat nothing." {DA 114.1,2}

Yet we should not lose courage when assailed by temptation. Often when placed in a trying situation we doubt that the Spirit of God has been leading us. *But it was the Spirit's leading that brought Jesus into the wilderness to be tempted by Satan*. When God brings us into trial, He has a purpose to accomplish for our good. Jesus did not presume on God's promises by going unbidden into temptation, neither did He give up to despondency when temptation came upon Him. Nor should we. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." He says, "Offer unto God thanksgiving; and pay thy vows unto the Most High: and call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." 1 Corinthians 10:13; Psalm 50:14, 15. {DA 126.3}

He came with modified Energy-Power.

Since andy likes to muddy the water with his feet by confusing the Person of the Holy Spirit with Christ's person. Did the Holy Spirit die on the Cross? If not we only have a human sacrifice for sin. Christ had divested Himself of the form and power of God so that His spirit person would be also. Yet you will see below with Pilate this is not the case with the 3rd person of the Godhead.

Jesus revealed *no qualities, and exercised no powers, that men may not have* through faith in Him. His perfect humanity is that which all His followers may

possess, if they will be in subjection to God as He was. {DA 664.4}

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.* 3SM 129.3

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

He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss. {DA 49.1}

The Son of God had taken upon Himself *man's nature.* He must do as man must do in like circumstances. Therefore *He would not work a miracle to save Himself* the pain and humiliation that man must endure when placed in a similar position. DA 729.2

I saw the beauty of Heaven. I heard the angels sing their rapturous songs; I heard them sing praise, honor, and glory, to Jesus. I could then realize something of the wondrous love of the Son of God. *He left all the glory, all the honor he had in Heaven, and was so interested for our salvation that he patiently and meekly bore every indignity and slight that man could heap upon him.* He was wounded, smitten, and bruised; he was stretched on Calvary's cross and suffered the most agonizing death to save us from death, that his blood might wash us and we be raised up to live with him in the mansions he is preparing for us, enjoy the light and glory of Heaven, and hear the angels sing, and sing with them. { 4bSG 10.3 }

As Jesus a Separate Being was **sent** so to The Holy Spirit,
John chps 14-17.

that He was one **sent** of God. BEcho October 1, 1894, par. 4; Gal. 4:4 But when the fulness of the time was come, God **sent** forth his Son, made of a woman, made under the law, Acts. 3:26 Unto you first God, having raised up his Son Jesus, **sent** him to bless you, *in turning away every one of you from his iniquities*. 1John 4:9 In this was manifested the love of God toward us, because that God **sent** his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and **sent** his Son to be the propitiation for our sins.

Does not mean remain in a disembodied form.

Leave; depart from them. John 16:28 I leave the world, and go to the Father. Eph.4:8 When he ascended up on high, he led captivity captive, and gave gifts unto men. The 3rd person of the Heavenly trio is highest gift. John 14:2 I go to prepare a place for you.—Rev. 3:21

Does not mean taken off.

Divested; to deprive, to dispossess of, to take away—no choice. This Holy Spirit is deprived of human flesh therefore it is not the Spirit of Christ for He is clothed in it. Only by dispossession of His spirit could Christ make His Spirit uncumbered with humanity.

A Successor comes after Ascension in Fulness at Pentecost.

successor | sək'sesər |

noun

a person or thing that succeeds **another**: It is the person of the Holy Spirit. Christ cannot be His own successor. **When Jesus takes the throne is it really Him or The Father?** They represented the state of affairs to the king, reminding him of the divine direction that Solomon should succeed to the throne. David at once abdicated in favor of Solomon, who was immediately anointed and proclaimed king. PP 749.2 Luke 19:15 having received the kingdom,—my kingdom is not of this world.” Are we to gather from Andy’s logic The father received a kingdom? Or that Christ in both of the following is taking about Himself.

another. pronoun, a different person or thing from one (s) already mentioned or known about. In John we have two mentioned Father and Son. And an introduction of another him, he, comforter. Another Strongs Greek 243. In John chapters 14-16 we have Jesus formally introducing the Holy Spirit (Luke 24:49; Acts 1:5,8; 2:3,4.) to the disciples and the Christian era so they could not be deceived by an imposter

2Cor. 11:14,14.

How absurd for Andy to suggest. It may seem petty yet Christ did not possess the ability to speak in Tongues, Or is Christ's Spirit shapen in the form of. 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. For here it is formed like a dove. Luke 3:21 . . .that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a **bodily shape like a dove** upon him, and a voice came from heaven , . . Or would Andy have us believe all these represent Christ? Acts 10:38. 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. By his construction Isa. 9:6 The everlasting Father. Rev. 19:12 his name is called The Word of God. Matt. 28:19 Go ye therefore, and teach all nations, **baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**:

Note The marked blaspheme of andy who denies the Holy Spirit's part in Baptism is unpardonable sin.

Angels of God hovered over the scene of his baptism, and the Holy Spirit descended in the shape of a dove, and lighted upon him, and as the people stood greatly amazed, with their eyes fastened upon him, the Father's voice was heard from heaven, saying, Thou art my beloved Son, in thee I am well pleased. 1SG 28.3

And so the mocking continues of which the first I saw (some 30 years ago) to attack 1John 5:7 as being of catholic influence on the translators of 1611. Yet ELLEN WHITE referenced (It is known by those who are skilled in the EG White indexes that at times the verse is not directly quoted only the meaning/usage) 1 John 5:7. So to "Conservative scholar F.F. Bruce, found a Greek Manuscript that had 1 John 5:7 *The Books and the Parchments. P. 210.*" *Peter S Ruckman Ph.D. President Pensacola Bible Institute.* My memory is that Ruckman found at least one other manuscript with 1John 5:7. It should be noted that the epistles of John are nothing less than a recount of what the Lord would have him write latter in his Gospel. Here is absolute proof of the meaning in 1John 5:7 EG White using the same: Johns epistles 1-3 written A.D. 90 and his Gospel written A.D. 97. So 1 John 5:7 is viewed in the light of John Gospel chapters 14-16 where not one pronoun of THEM is supplied, and Matthew 3:16,17; 28:19 A.D. 41; Luke 3:22 A.D. 60; Mark 1:10,11 A.D. 64; John 1:32 A.D. 97.

This place John chapters 14-16 was taught by Jesus whom ye

claim to worship. Every other place in scripture that mentions the Father, Son, and Holy Spirit is defined by Jesus's teaching here in John. Ye who claim to believe in Him and profess zealously for His truth accept it from His mouth. Change not a jot or tittle of it to fit your view of what you think it's supposed to say. Add not unto His Word Neither diminish ought from it. [DeadLanguages](#). [DeadLanguage2](#)

In the Single volume Index to the Writings of Ellen G White originally published in 1926. While JN Loughborough was still living. On pg. 80 top of column 2, under 1John 5:7 is referenced 6T 91, 98-99.

Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, "*The Lord our Righteousness*." Jeremiah 23:6. 6T 91.2

Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: "Come out from among them, and be ye separate, ... and touch not the unclean thing." And to them is fulfilled the promise: "I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6:17, 18. 6T 91.3

There is need of a more thorough preparation on the part of candidates for baptism. They are in need of more faithful instruction than has usually been given them. The principles of the Christian life should be made plain to those who have newly come to the truth. None can depend upon their profession of faith as proof that they have a saving connection with Christ. We are not only to say, "I believe," but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience. The line of demarcation will be plain and distinct between those who love God and keep His commandments, and those who love

Him not and disregard His precepts. 6T 91.4

The vows which we take upon ourselves in baptism embrace much. In the name of the Father, the Son, and the Holy Spirit we are buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence. He is no longer to live a careless, indifferent life. He has made a covenant with God. He has died to the world. He is to live to the Lord, to use for Him all his entrusted capabilities, never losing the realization that he bears God's signature, that he is a subject of Christ's kingdom, a partaker of the divine nature. He is to surrender to God all that he is and all that he has, employing all his gifts to His name's glory. 6T 98.3

The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with wholehearted obedience, they have a right to pray: "Let it be known, Lord, that Thou art God in Israel." The fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit is an assurance that, if you will claim Their help, these powers will help you in every emergency. The Lord will hear and answer the prayers of His sincere followers who wear Christ's yoke and learn in His school His meekness and lowliness. 6T 99.1

Jesus did it for an example.

The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. The "time" which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Daniel 9:24. A day in prophecy stands for a year. See Numbers 14:34; Ezekiel 4:6. The seventy weeks, or four hundred and ninety days, represent four hundred and ninety years. A starting point for this period is given: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," sixty-nine weeks, or four hundred and eighty-three years. Daniel 9:25. The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. From this time four hundred and eighty-three years extend

to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism **received the anointing of the Holy Spirit**, and soon afterward began His ministry. Then the message was proclaimed. "The time is fulfilled." DA 233.1

Note: If it was Christ's Spirit He'd already have it, did He anoint Himself? No! Another Higher authority did Heb. 2:9. But He was anointed as are His People 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**. John chapters 14-16; Acts 2:3; John 14:17.

The minister who ventures to teach the truth when he has only a smattering knowledge of the word of God, grieves the Holy Spirit. But he who begins with a little knowledge, and tells what he knows, at the same time seeking for more knowledge, will become qualified to do a larger work. The more light he gathers to his own soul, the more of heavenly illumination will he be able to impart to others. GW 98.2

But without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them. There is much reading of the Bible that is without profit and in many cases a positive injury. When the word of God is opened without reverence and without prayer; when the thoughts and affections are not fixed upon God, or in harmony with His will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens. The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with God, then, however learned they may be, they are liable to err in their understanding of Scripture, and it is not safe to trust to their explanations. Those who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple. SC 110.1

Beside the throng on the shores of Gennesaret, Jesus in His sermon by the sea had other audiences before His mind. Looking down the ages, He saw His faithful ones in prison and judgment hall, in temptation and loneliness and affliction. Every scene of joy and conflict and perplexity was open before Him. In the words spoken to those gathered about Him, He was speaking also to these other souls the very words that would come to them as a message of hope in trial, of comfort in sorrow, and heavenly light in darkness. ***Through the Holy Spirit***, that voice which was speaking from the fisherman's boat on the Sea of Galilee, ***would be heard speaking peace to human hearts to the close of time.*** DA 245.3

“Through the Holy Spirit,” Jesus voice. . . **“would be heard speaking peace to human hearts to the close of time.**

Holy Spirit:

Never given to supersede the Bible GC 7

Never Given to sanction Ignorance 2T 342

Persons actuated by Satan’s spirit do not discern the Holy Spirit 1SM 72
withdrawn from the earth. GC 614-5

From rulers and people when Christ leaves the most Holy place 1T204

Note: If the Holy Spirit is Christ or God’s Spirit why is it withdrawn from the earth only to return with Them at the Second advent?

Does not mean to oneself.

independent | ,ində'pendənt |
adjective

4 not connected with **another** or with each other; separate:

noun

an **independent** person, not connected to

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will **send him** unto you. 8 And when he is come, **he will reprove the world of sin**, and of righteousness, and of judgment: 9 Of sin, **because they believe not on me**; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 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 shew you things to come. 14 **He shall glorify me: for he shall receive of mine, and shall shew it unto you.**

Jesus, Pilate and the Holy Spirit.

That Moment in everyones Life.

Jesus did not directly answer this question. **He knew that the Holy Spirit was striving with Pilate**, and He gave him opportunity to acknowledge his conviction. “Sayest thou this thing of thyself,” He asked, “or did others tell it thee of Me?” That is, was it the accusations of the priests, or a desire to receive light from Christ, that prompted Pilate’s question? Pilate understood Christ’s meaning; but

pride arose in his heart. He would not acknowledge the conviction that pressed upon him. “Am I a Jew?” he said. “Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done?” DA 726.5

Note: If Ellen White Knew it was Jesus striving with Pilate then why didn't she say so, but it does not say this. Jesus knew who it was striving with Pilate! According to Andy's theory this is before Christ supposedly removed His Spirit from the bounds of humanity to be omnipresent.

Christ spoke with the authority of a king, and in His appearance, and in the tones of His voice, there was that which they had no power to resist. At the word of command they realized, as they had never realized before, their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see indignation on Christ's countenance; they realized the import of His words. They felt as if before the throne of the eternal Judge, with their sentence passed on them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed Him to be the Messiah. The Holy Spirit flashed into their minds the utterances of the prophets concerning Christ. Would they yield to this conviction? DA 162.3

Note: Again we see Christ and the Holy Spirit both working together. If one was the other no need to identify them individually.

But Pilate had taken step after step in the violation of his conscience. DA 731.6

Matt. 12:32 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.

The office of the Holy Spirit is distinctly specified in the words of Christ: “When He is come, He will reprove the world of sin, and of righteousness, and of judgment.” John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements. AA 52.2

John 3:20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John 8:9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left

alone, and the woman standing in the midst.

John had not learned in the schools of the rabbis. Yet kings and nobles, Pharisees and Sadducees, Roman soldiers and officers, trained in all court etiquette, wily, calculating taxgatherers, and world-renowned men, listened to his words. They had confidence in his plain statements, and **were convicted of sin.** They asked of him, “What shall we do?” (Luke 3:14).... 2SM 152.2

There was a mighty earthquake. The rocks were rent; the graves of many dead burst opened, and all nature was in commotion, expressing her sympathy with her dying Author. The Roman centurion, in charge of his soldiers, halted at the cross, and when Christ uttered the cry, “It is finished; into thy hands I commend my spirit,” **overpowering conviction came upon him.** “Truly,” he said, “this man was the Son of God.” [John 19:30; Luke 23:46; Mark 15:39.] 12LtMs, Ms 91, 1897, par. 7

Note: Why didn't Ellen White say “when He is come” is Christ referring to Himself? Because Christ didn't mean Himself otherwise He'd said He meant Himself.

John 3:7 Marvel not that I said unto thee, Ye must be born again. 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.

Note: Here Jesus is not describing Himself. It is the Holy Spirit that operates as the anointing oil in the sanctuary was everywhere so the wind illustrates the same..

The Holy Spirit is Omnipresent.

Trinity4

The Holy Spirit is

One of the eternal heavenly dignitaries. Ev616

The Holy Spirit one of:

Three Great Powers of Heaven. Ev 615—Look Christ has 2 more than the father.

Three Highest Powers in Heaven Ev. 617

noun (plural **dignitaries**)

a person considered to be important because of high rank or office.

[Ellen G White Indext pg. 1245 section:](#)

1. Agency of the Holy Spirit
2. Aid (help) of the Holy Spirit. and ect.

Agency; noun, 1 a department or body providing a specific service for a government.

Agent; noun, 1 a person who acts on behalf of another person or group; 2 a person or thing that takes an active role or produces a specified effect: representative, go-between, proxy, surrogate, trustee, liaison, broker, delegate.

Note: EG White is using human language how it can best describe Heavens Government. See John Chapters 14-16.

Independent Agent.

Nothing was Done without The Holy Spirit symbolized by the Oil.

The sign of God presence was above the ark.

Jesus is our High Priest.

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

Note: Since mans expulsion from Eden the human race could not communicate directly anymore with God by Adam and Eves transgression Satan became the god of this world. Making Jesus's warning of infinite peril. Matt. 12:31 Wherefore I say unto you, All manner of sin and blasphemy 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." In John chapters 14-16 we have Jesus formally introducing the Holy Spirit (Luke 24:49; Acts 1:5,8; 2:3,4.) to the disciples and the Christian era so they could not be deceived by an imposter 2Cor. 11:14,14.

It is held by some that this war took place when Satan, then an angel of light and glory, rebelled in heaven; and that the "casting out" of which John speaks, was his expulsion from heaven at that time. But ***we are unable to harmonize this view with the testimony*** before us. Thus, in verse 13 we read: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." ***This shows that*** just as soon as the devil saw that he was cast out, he ***turned his wrath against*** the woman, ***the church***, which, not far from that time, fled into the wilderness. When Satan therefore found himself thus overthrown, the man-child had already been brought forth, or, in other words, the first advent of Christ

had taken place. Hence this war and defeat of Satan, taking place this side of the Christian era, and not a great length of time before the church went into the wilderness in 538, cannot be his fall from heaven before the creation of the world; though that was a war in heaven. {1897 UrS, DAR 514.4}

Again, there seem to be a number of instances in which Satan is spoken of as defeated, or cast down. One was *his first rejection from heaven; another, when Christ overcame him at his first advent; and there will be another in the future*, when he is cast into the bottomless pit, and shut up for a thousand years. *And on each successive occasion, we behold a regularly increasing limitation of his power.* He falls a degree lower in every succeeding combat. *The first time*, as we may plainly infer from certain scriptures, the contest was between him and God the Father (see 2Pet. 2:4); *the second* time between him and Christ the Son, as in the scripture before us; while *the third* time an angel suffices to accomplish the work of his humiliation. Rev. 20:1,2. *Since his first* contest, he has not been permitted to rise to the dignity of contending with the Father; *since the second*, he has not had the privilege, if such it may be called, of a personal encounter with the Son. The war mentioned in the scripture now before us is between the devil and Michael, Christ. The great effort of the former against the latter, personally, was during his mission here on earth; and Christ's great personal victory over him was in that very contest. {1897 UrS, DAR 515.1}

"Neither was their place found any more in heaven." Heaven, we have seen, does not mean, in this chapter, the place which is the abode of God and his celestial messengers. It here doubtless denotes condition rather than place; and the expression would then signify that they were here humiliated, and never to regain their former position. They had suffered a terrible defeat, which Christ describes by saying, "I beheld Satan as lightning fall from heaven." The hope which he had all along cherished, of overcoming the Son of man when he took upon himself our nature, had forever perished. His power was limited. *He could no more aspire to a personal encounter* with the Son of God,—a fact which hitherto had given, in a comparative degree, dignity and prestige to his position. Henceforth the church (the woman) *is the object of his malice*, and he resorts to all those nefarious means *against her* that would naturally characterize a baffled and hopeless rage. (See Spiritual Gifts, Vol. 1, p.79.) {1897 UrS, DAR 515.2}

But hereupon a song is sung in heaven, "Now is come salvation," etc. How is this if these scenes are in the past? Had salvation, and strength, and the kingdom of God, and the power of his Christ, then come?—Not at all; but this song was sung prospectively. Those things were made sure. The great victory had been won by Christ which put the question of their establishment forever at rest. Just as we read in other scriptures, "We have eternal life," "We have redemption through his blood," etc., as if we were now in actual possession of these blessings; whereas we only have them by faith, and the language is simply an assurance that they are *forever sure to the final overcomers.* {1897 UrS, DAR 516.1}

The promise of the Holy Spirit is not limited to any age or to any race. Christ declared that the divine influence of His Spirit was to be with His followers unto the end. From the Day of Pentecost to the present time, **the Comforter has been sent** to all who have yielded themselves fully to the Lord and to His service. To all who have accepted Christ as a personal Saviour, **the Holy Spirit has come as a counselor, sanctifier, guide, and witness.** The more closely believers have walked with God, the more clearly and powerfully have they testified of their Redeemer's love and of His saving grace. The men and women who through the long centuries of persecution and trial enjoyed a large measure of **the presence of the Spirit** in their lives, have stood as signs and wonders in the world. Before angels and men they have revealed the transforming power of redeeming love. AA 49.2

Before Zacchaeus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent. Before being accused by man, he had confessed his sin. **He had yielded to the conviction of the Holy Spirit**, and had begun to carry out the teaching of the words written for ancient Israel as well as for ourselves. The Lord had said long before, "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." "Ye shall not therefore oppress one another; but thou shalt fear thy God." Leviticus 25:35-37, 17. These words had been spoken by Christ Himself when He was enshrouded in the pillar of cloud, and the very first response of Zacchaeus to the love of Christ was in manifesting compassion toward the poor and suffering. DA 555.4

At this council Christ's enemies had been deeply **convicted.** **The Holy Spirit had impressed their minds.** But Satan strove to gain control of them. He urged upon their notice the grievances they had suffered on account of Christ. How little He had honored their righteousness. He presented a righteousness far greater, which all who would be children of God must possess. Taking no notice of their forms and ceremonies, He had encouraged sinners to go directly to God as a merciful Father, and make known their wants. Thus, in their opinion, He had set aside the priesthood. He had refused to acknowledge the theology of the rabbinical schools. He had exposed the evil practices of the priests, and had irreparably hurt their influence. He had injured the effect of their maxims and traditions, declaring that though they strictly enforced the ritual law, they made void the law of God. All this Satan now brought to their minds. DA 540.3

When the law was proclaimed from Sinai, God made known to men the holiness of His character, that by contrast they might see the **sinfulness of their own.** The

law was given to convict them of sin, and reveal their need of a Saviour. It would do this as its principles were applied to the heart **by the Holy Spirit**. This work it is still to do. In the life of Christ the principles of the law are made plain; and as the Holy Spirit of God touches the heart, as the light of Christ reveals to men their need of His cleansing blood and His justifying righteousness, the law is still an agent in bringing us to Christ, that we may be justified by faith. "The law of the Lord is perfect, converting the soul." Psalm 19:7. DA 308.2

Now that the frenzy of excitement was past, the image of Christ would intrude upon their minds. They beheld Him as He stood serene and uncomplaining before His enemies, suffering without a murmur their taunts and abuse. All the events of His trial and crucifixion came back to them with an **overpowering conviction** that He was the Son of God. They felt that He might at any time stand before them, the accused to become the accuser, the condemned to condemn, the slain to demand justice in the death of His murderers. DA 777.2

The oil with which the wise virgins filled their lamps **represents the Holy Spirit**. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, 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 lamps to the seven pipes, which are upon the top thereof.... Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." SW May 21, 1907, par. 5

Replenish soul's lamp with oil of the Holy Spirit GW 104

Note: Old and New Testament. Rev. 11:3; Zech. 4:11. GC 267.1 DAR. 499.4.

The Holy Spirit:—

Satan seeks to make of none effect 1SM 131 Persons actuated by satan do not discern 1SM 72, Do not treat as fanaticism CT 367, Condemned by sda's as fanaticism TM 64,

Greatest of all gifts MB 132, All heavens resources Col 419, Highest of all gifts DA671, Spoke through Christ DA 245, Withdrawn at close of probation GC 614-5, Needed to understand prophecies 2SM 114, Operates only through channel of truth 2SM 49

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. CIS 61.2

Note: Here is why the oil representing the Holy Spirit was mixed with the Fragrant incense Offering of Christ.

The consecration to the priest's office was a most imposing ceremony. Aaron was clothed in the garments which were made for him under God's direction. Several sacrifices were slain, and the blood of the ram of consecration was touched to the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of both Aaron and his sons, signifying that their ears, hands, and feet were consecrated to the service of God. Unleavened bread, denoting "sincerity and truth," ¹⁰ and the right shoulder of the sacrifice of consecration, were all put upon Aaron's hands and upon his sons' hands. The priests were to typify the One of whom Isaiah said, "The government shall be upon His shoulder." ¹¹ They were to bear the burdens of the people. *The anointing oil* and the blood was then sprinkled upon Aaron and his sons, typifying the blood of Christ and the *Holy Spirit*, which alone could fully qualify them to fill the holy office. ¹² CIS 75.2

The pouring out of the drink-offering was no doubt an emblem of the *pouring out of the Holy Spirit.* ⁹ Paul used the beautiful type of pouring the drink-offering upon the burnt-offering, and the consuming of all upon the altar, as an illustration of his life fully surrendered to God's service. "Holding forth the word of life," he said, "that I may rejoice in the day of Christ, that I have not run in vain.... Yea, and if I *be poured forth upon the sacrifice* and service of your faith, I joy; and rejoice with you all." ¹⁰ When the three mighty warriors for the love they bore David risked their lives to bring him a drink from the well of Bethlehem, David considered the water too sacred to drink, for they had "put their lives in jeopardy" to obtain it; therefore he "poured it out to the Lord." ¹¹ CIS 137.1

Note Not Isaiah 53:12

Unleavened cakes anointed with oil were eaten with the peace-offering. The

unleavened bread indicated sincerity and truth, ¹⁷ and oil is used **as an emblem of the Holy Spirit**, which brings peace to the heart. Leavened bread was, also eaten with the peace-offerings of thanksgiving and was a token of joyfulness. CIS 158.1

It is a glorious thing to dip the foot in oil! **Oil is a symbol of the Holy Spirit**; the one whose feet even, are anointed with the Spirit of God, will pass over the rough places in life with a heart full of praise and thanksgiving. Under the feet of such a one will be iron and brass a firm foundation. He will not sink amid the pitfalls of life, for God assures him, “As thy days, so shall thy strength be.” CIS 325.1

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 330.1

Note: The Holy Spirit did not take upon Himself the sins of men as seen in the High Priest eating part of the sacrifice, this only Christ could do. Isa. 53:5. And our response is to eat Christ's flesh and drink His blood that we are to partake of His Righteousness.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isaiah 8:20). Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. **The Spirit which inspired the Scriptures, always leads to the Scriptures.**—General Conference Daily Bulletin, April 13, 1891. 1SM 43.2

Anointing Oil Exo. 25:5;29:2,40;30:25* 22-38;31:11;35:14,15,28; Lev. 2:1-16;6:15,21;7:10-12.

Ex. 29:36 And thou shalt offer every day **a bullock for a sin offering for atonement**: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Lev. 8:10 And Moses took the anointing oil, and **anointed the tabernacle** and all that was therein, and sanctified them. 11 And he sprinkled thereof upon the altar seven times, and **anointed the altar and all his vessels, both the laver and his foot,**

to sanctify them. 12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. . . 9:4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you. 10:4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

The Oil did not represent Christ, it was placed on Him. With the Father we see The three living Persons working for the salvation of man.

Eph. 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

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.

1:13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

1:14 And the living creatures ran and returned as the appearance of a flash of lightning.

1:15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

1:16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

1:17 When they went, they went upon their four sides: and they turned not when they went.

1:18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

1:19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

1:20 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.

1:21 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.

3:12 Then *the spirit took me up*, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.

3:13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

3:14 So *the spirit lifted me up, and took me away*, and I went in bitterness, in the heat of

my spirit; but the hand of the LORD was strong upon me.

3:24 Then ***the spirit entered into me, and set me upon my feet, and spake with me,*** and said unto me, Go, shut thyself within thine house.

8:2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

8:3 And he put forth the form of an hand, and took me by a lock of mine head; and ***the spirit lifted me up*** between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

8:4 And, behold, ***the glory of the God of Israel was there,*** according to the vision that I saw in the plain.

8:5 Then ***said he*** unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

11:1 Moreover ***the spirit lifted*** me up, and brought me unto the east gate of the LORD'S house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

11:2 Then ***said he*** unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

11:3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

11:4 Therefore prophesy against them, prophesy, O son of man.

11:5 And ***the Spirit of the LORD*** fell upon me, and ***said unto me, Speak;*** Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

11:24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

43:4 And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east.

43:5 So ***the spirit took me up, and brought me*** into the inner court; and, behold, the glory of the LORD filled the house.

43:6 And ***I heard him speaking unto me*** out of the house; and the man stood by me.

Gen. 1:2 And the earth was without form, and void; and darkness was upon the face of

the deep. And *the Spirit of God moved* upon the face of the waters.

Job. 26:13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.

27:3 All the while my breath is in me, and the spirit of God is in my nostrils;

33:4 *The spirit of God* hath made me, and *the breath of the Almighty hath given me life.*

“ . . . It is His plan that every part of His work shall depend on every other part, as a wheel within a wheel, all acting in harmony. The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages. DA 822.4

Fearful perils are before those who bear responsibilities in the cause of God—perils, the thought of which makes me tremble. But the word comes, “My hand is upon the wheel, and I will not allow men to control My work for these days. My hand is turning the wheel, and My providence will continue to work out the divine plans, irrespective of human inventions. Man’s plans will be overthrown, and the Lord God of heaven will reveal His glory. The Father, the Son, and the Holy Spirit will work out heaven’s law. These three great powers have pledged themselves to bring to nought the inventions of idolatrous human minds. They have put the infinite treasures of heaven at the command of God’s struggling people. As the wheel is turned by a divine hand, the philosophy of the wisest men who are working contrary to My purposes will become intricate and confused.” 17LtMs, Ms 118, 1902, par. 10

In a church where there are consecrated sons and daughters of God, there is a web of mutual influences at work under the Holy Spirit’s guidance. This is too complicated to explain or unravel. It appears as a wheel within a wheel. But the infinite Hand sets all in motion according to His mind and His will. All is brought into harmonious working order. The members receive blessings from the Lord because they ask Him in faith, and express their grateful thanks to Him for answering their prayers. But Christ says of some, “Ye ask and receive not, because ye ask amiss.” [[James 4:3.](#)] 12LtMs, Ms 144, 1897, par. 18

Upon the banks of the river Chebar, Ezekiel beheld a **whirlwind** seeming to come from the north, “a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.” A number of wheels, intersecting one another, were moved by four living beings. High above all these “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.” “And there appeared in the cherubims the form of a man’s hand under their wings.” Ezekiel 1:4, 26; 10:8. The wheels were so complicated in arrangement that at first sight they appeared to be in confusion; but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal One; and round about the throne a rainbow, the emblem of divine mercy. Ed 177.3

As the wheel like complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth. Ed 178.1

In Ezekiel’s vision, God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. **He will work with them if they will put away iniquity**, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord’s hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief. 4BC 1161.1

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord’s work. We need to trust Him, believe in Him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God’s hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in His work, as He said to Cyrus of old, “I girded thee, though thou hast not known me” (The Review and Herald, January 11, 1887). 4BC 1161.2

Let God’s workmen study the sixth chapter of Isaiah, and the first and second chapters of Ezekiel. TM 213.2

To the prophet the wheel within a wheel, the appearances of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other. TM 213.3

I have been shown that human instrumentalities seek after too much power and try to control the work themselves. They leave the Lord God, the Mighty Worker, too much out of their methods and plans, and do not trust everything to Him in

regard to the advancement of the work. No one should fancy that he is able to manage these things which belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his instructor. TM 213.4

This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! ... He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isaiah 40:9-11. David had sung, "The Lord is my shepherd; I shall not want." Psalm 23:1. And the Holy Spirit through Ezekiel had declared: "I will set up one Shepherd over them, and He shall feed them." "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." "And I will make with them a covenant of peace." "And they shall no more be a prey to the heathen; ... but they shall dwell safely, and none shall make them afraid." Ezekiel 34:23, 16, 25, 28. DA 476.3

It is peace that you need—Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, "without money and without price." Isaiah 55:1. It is yours if you will but reach out your hand and grasp it. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. SC 49.2

The Throne He Possesses.

Rev. 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev. 6:16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of his wrath is come; and who shall be able to stand?

Luke 19:15 And it came to pass, that when he was returned, having received the kingdom,

It will be greater, far greater honor than the world can bestow upon you, for

Jesus, when He rides forth a mighty Conqueror, attended with a retinue of holy angels, to acknowledge you as His, and in the presence of His angels, to acknowledge you an heir of God and joint heir with Jesus Christ. O, what honor is like this? To be owned and honored of Him who takes the kingdom under the whole heaven to possess it for ever and ever, and His kingdom to know no end! He reigns in majesty and splendor, and yet elevates those He has redeemed to be equal heirs with Him to His Father's estates. Yes, He will receive you, if faithful, Lucia, to His heavenly mansion He has prepared for you, which is beautiful and adorned as no earthly mansion. And your companions will be the heavenly angels, and the redeemed host who have come up through great tribulation and washed their robes and made them white in the blood of the Lamb. Close by the side of that dear mother who bore you, you can range the earth made new, and with her cry, "Worthy, worthy is the Lamb that was slain, and lives again." Together can you bow in adoration at the feet of that dear Saviour, and cast your glittering crowns at His feet, because He won them for you by His own blood. Which will you choose, heaven with the self-denial and the cross, or earthly pleasures, banishment from the presence of the Lord, and death? Choose ye this day whom ye will serve. 1LtMs, Lt 23, 1862, par. 31