

# Response to Waitara SDA Church in Their Defense of the Trinity – Nader Mansour

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<https://youtu.be/a4mu6D79ow8>

The quotations in this report are all from the Bible and Spirit of Prophecy. When it is Waitara SDA Church citing their objection, it will be noted before the objection as **WC**. When it is Nader Mansour giving responsive comments with supporting scriptural evidence and/or Spirit of Prophecy quotes, it will be preceded as **NM**.

**NM** believes that **WC** clearly misrepresented the facts which called for a response by **NM**. All the objections made by **WC** will not be listed in their full text in this paper and can be found in the video, which it is suggested it viewed. In some cases, a shorter version of their objection may be shown. Everything that will be shown, are quotes supporting the truth as it pertains to the Godhead and is shown in the order as it was presented in the video. Not every word spoken by **NM** is in this report, however the main points are. **NM** sites the following SOP quote as the correct procedure when the work and cause of God is endangered by those who pursue a wrong course of action.

*“When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice of reproof? If the wrongdoer only were concerned, and the work reached no farther than him, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperiled, God requires that the warning be as broad as the injury done.” {2SM 152.4}*

**WC-** gives the following scriptures as supporting the Trinity:

Isa. 48:16 **“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me.”;**

Matt. 3:16, 17 **“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”;**

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:”**

Mark 1:10, 11 **“And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: (11) And there came a voice from heaven, [saying], Thou art my beloved Son, in whom I am well pleased.”**

Luke 3:21, 22 **“Now when all the people were baptized, it came to pass, 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, which said, Thou art my beloved Son; in thee I am well pleased.”;**

John 14:16, 26 **“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;” (26) “But the Comforter, [which is] the Holy Ghost, whom the**

**Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”;**

John 15:26 **“But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:”;**

2 Cor. 13:14 **“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.”;**

Eph. 4:4-6 **“[There is] one body, and one Spirit, even as ye are called in one hope of your calling; (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.”;**

1 Pet. 1:1, 2 **“Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, (2) Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”;**

Rev. 1:4, 5 **“John to the seven churches which are in Asia: Grace [be] unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; (5) And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”.**

**NM- NONE** of the above texts mention any of the following:

- 1. Father, Son and Spirit are ONE**
- 2. They are “in eternal co-existence”**
- 3. That they are separate personalities**

*“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. {GC 598.3}*

**NM-** According to the above quote, we are to read the Bible according to its obvious meaning, unless a symbol or figure is employed. With that in mind we should read the following:

Proverbs 8:22-30 **“The LORD possessed me in the beginning of his way, before his works of old. (23) I was set up from everlasting, from the beginning, or ever the earth was. (24) When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. (25) Before the mountains were settled, before the hills was I brought forth: (26) While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. (27) When he prepared the heavens, I [was] there: when he set a compass upon the face of the depth: (28) When he established the clouds above: when he strengthened the fountains of the deep: (29) When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: (30) Then I was by him, [as] one brought up [with him]: and I was daily [his] delight, rejoicing always before him; ”**

**NM-** Twice in this passage, which was speaking of a time prior to creation, did Christ reveal He was brought forth. This is Christ speaking for He is wisdom.

1 Cor. 1:24, 30 **“But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.”** (30) **“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:”**

*“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. ... “The Lord possessed me in the beginning of his way,” He declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.” (Proverbs 8:22-27). {1SM 247.4}*

**NM-** That quote settles the fact that Jesus is the pre-existent Divine Son of God who was brought forth from God back in eternity before creation, and is the one spoken of in Proverbs 8.

**NM-** Now in speaking of the Holy Spirit, it is claimed that we are saying Christ is the Comforter. But the basis for our acknowledging the fact that Christ is the Comforter is from Scripture and SOP.

July 16, 1892: *“The Saviour is our Comforter. This I have proved Him to be.”* {8MR 49.3}

*“As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter.”* {19MR 297.3}

*“Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter.”* {RH, January 27, 1903 par. 13}

**WC-** Commenting on John 14:16, 26; 15:26. The scriptures refer to the Holy Spirit as “He,” therefore He is ANOTHER Comforter.

**NM-** Here is what the testimony of Jesus says: *“Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth, which the Father shall send in My name.” “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you” [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter.” [John 16:12, 13].”* {14MR 179.2}

Sister White further comments on this on page 23, same MR. *“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself** divested of the personality of humanity and independent thereof. He would represent Himself as present in all places **by His Holy Spirit, as the Omnipresent.**”* {14MR 23.3}

**NM-** So the Holy Spirit that proceeds from the Father, is it imparted through Christ or another being? *“The impartation of the Spirit is the impartation of the life of Christ.”* {DA 805.3}

*“Christ gives them the life of his life. The Holy Spirit puts forth its highest energies to work in mind and heart.”* {RH, January 5, 1911 par. 6}

*“Christ gives them the breath of His own Spirit, the life of His own life.”* {MH 159.3}

*“The influence of the Holy Spirit is the life of Christ in the soul.”* {RH, October 26, 1897 par. 15}

*“The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul.”* {RH, November 29, 1892 par. 3}

*“This Comforter is the Holy Spirit, --the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin.”* {RH, May 19, 1904 par. 1}

**NM-** It is only the power and presence of Christ in the soul that takes away sin. If you have another being in your soul, then it cannot take away sin.

**WC-** The Holy Spirit does the work of Christ on earth amongst His believers, so it is no surprise that he is called the Spirit of Christ.

**RM-** Who does the work of Christ on Earth?

*“While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.”* {DA 166.2}

1 Timothy 2:5 **“For [there is] one God, and one mediator between God and men, the man Christ Jesus;**

**NM-** It is only Christ by His own omnipresent Holy Spirit that is working with His church on earth while His physical presence is ministering in the sanctuary in heaven.

**NM-** Christ ministers in two temples; one in the heavenly temple and the other by His Spirit in the temple on earth. Paul said we are the temple of God and Christ dwells in us. The earthly temple, His bride, is ministered to by our High Priest.

**WC-** While Christ was on earth, the Holy Spirit was in heaven, then when Christ went to heaven, the Holy Spirit came to Christ’s followers on earth. How much more of a separate person could the, re be?

**NM-** Is the Holy Spirit a separate person, or the glory of Christ?

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.)”**

What did Jesus ask of His Father?

John 17:5 **“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.”**

*“The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension.”* {DA 805.2}

John 17:22 **“And the glory which thou gavest me I have given them; that they may be one, even as we are one:”**

*“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church.”* {DA 805.3}

**WC-** The Spirit or His Spirit? Most anti-trinitarians teach that the Spirit is just an ATTRIBUTE of God, not a separate entity. They use texts referring to “His Spirit” and “the Spirit of God” to prove this.

Then **WC** goes on to say, “Tellingly, there is NOT ONE instance of **His** Holy Ghost in the whole Bible.

**NM-** The term His Holy Ghost is not in the Bible and it is not clear what the pastor is trying to prove. However, the terms: Spirit of God, the Spirit and the Holy Ghost, are synonymous.

Matthew 3:16 **“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit <4151> of God descending like a dove, and lighting upon him:”**

Here the word Spirit is Strong’s 4151 and is the Greek word pneuma and here is interpreted Spirit.

Now look at Mark 1:10: **“And straightway coming up out of the water, he saw the heavens opened, and the Spirit <4151> like a dove descending upon him:”** The same word is translated the Spirit.

Now looking at Luke 3:22, **“And the Holy Ghost <4151> descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”** Ghost is translated from the exact same Greek word pneuma, but in this case they translated the word Ghost.

The argument of **WC** collapses when it is seen that Holy Spirit and Holy Ghost are the same. He says the Bible does not say His Holy Ghost. But does it say His Holy Spirit?

Isaiah 63:10 **“But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them.”**

Isaiah 63:11 **“Then he remembered the days of old, Moses, [and] his people, [saying], Where [is] he that brought them up out of the sea with the shepherd of his flock? where [is] he that put his holy Spirit within him?”**

1 Thessalonians 4:8 **“He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.”**

**NM-** His Holy Spirit in the New Testament could have been interpreted His Holy Ghost, so the objection of **WC** is groundless.

**NM-** Unfortunately Trinitarian SDA’s want to separate the Holy Spirit from God Himself and say that the Holy Spirit is another being apart from God. So, we ask this important question? Is the Holy Spirit God Himself or is it someone else?

*“God is a Spirit; yet He is a personal being; for so He has revealed Himself.”* {FLB 40.2}

*“God is a spirit; yet He is a personal being, for man was made in His image.”* {Ed 131.1}

*“It is Jesus that we need; His light, His life, His spirit, must be ours continually.”* {ML 15.2}

*“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character.” {1SM 249.3}*

**NM-** These quotes show that God is a Spirit and He is a personal being, we have been made in His image, not someone else. We need the light, the life and His spirit, must be ours continually. When Christ speaks of His Spirit, He is speaking of His person, the divinity of His character.

**NM-** Therefore, in giving us His Spirit, does God give us Himself or someone else?

2 Corinthians 3:17 **“Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.”**

*“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.” {7T 273.1}*

**NM-** So it is very plain, when God gives us His Spirit, He gives us Himself, not someone else.

**WC-** The Holy Spirit is a god-being and is one of the three co-eternal, co-equal gods who make up the Trinity and cannot be an impersonal influence.

(They cite three scriptures as proof texts)

1 John 5:7 **“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”**

**WC-** Objection. Can an influence bear record?

Matthew 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.”**

**WC-** Objection. Can you blaspheme against an influence?

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?”**

**WC-** Objection. Can you lie to an influence?

**NM-** We do not believe that the Holy Spirit is an impersonal influence as we have been revealing again and again. Rather, the Holy Spirit is the very life of Christ and it is His Spirit in the omnipresence. 1 John 5:7 does not say these three are one God, for that is only an assumption. Three are one does not pertain to the nature of the three, but to their testimony. They are one in testimony. It is that very Spirit that can bear record. One can blaspheme and lie to that Spirit and therefore are blaspheming against God Himself. Trinitarians often put into a text words that do not even appear. The words trinity and co-eternal are not there.

Because in the Book of Acts, the Holy Spirit says things, does things and commands things, Trinitarians conclude that the Holy Spirit must be a separate being. Once you find the underlying principle in any objection, you will have no problem in understanding the objection. Although the book is called the Acts of the Apostles, it could have been called the Acts of the Holy Spirit.

Mark 16:19, 20 says, **“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. (20) And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen.”**

**NM** - Mark confirms the fact that after His ascension, that it was Jesus the Lord that was working with them throughout the book of Acts.

2 Corinthians 3:17 **“Now the Lord is that Spirit: and where the Spirit of the Lord [is], there [is] liberty.”**

**NM** – Paul tells us how the Lord was working with them by His Spirit which is the Holy Spirit.

**WC**- Ephesians 4:30 says, **“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”** Holy Spirit a separate being.

**NM** – Who is really grieved when the Spirit is grieved? Is it God Himself or someone else?

Genesis 6:3, 6 **“And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.”** (6) **“And it repented the LORD that he had made man on the earth, and it grieved him at his heart.”**

**NM** – LORD in these verses is Yahweh, God Himself who is grieved in His heart.

*“How can you, oh, how can you grieve your Redeemer? How can you dishonor Him before His angels and before men? How can you grieve the Holy Spirit of God? How can you crucify the Lord of glory afresh, and put Him to open shame?”* {TM 431.1}

**NM** – When the Spirit of God is grieved, it crucifies the Lord of glory afresh.

The next objection will be dealing with the Eternal Existence and Deity of Christ.

One of **WC's** proof texts is John 8:58:

John 8:58, **“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”**

Then the objection continues by quoting the SOP. DA 1898 469, 470

*“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}

**NM**– By what we just read, Christ is claiming the name of God. Why did Christ claim the name of God?

Hebrews 1:4 **“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”**

**NM** – So Christ by inheritance, obtained a more excellent name. So whose name would that be that Christ obtained by inheritance?

Exodus 23:20, 21 **“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. (21) Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name [is] in him.”**

**NM** – So of course God is speaking of Christ who is the arch-angel and would lead in the pillar of cloud by day and the pillar of fire by night. God says My name is in Him. This is why He claimed that name to the Jews, because He had that name by inheritance. This can be confirmed by the Spirit of Prophecy. TMK 12.

*“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. John 8:58.”* {TMK 12.1}

*“Christ was using the great name of God that was given to Moses to express the idea of the eternal presence {See Exodus 3:14.}”* {TMK 12.3}

*“All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. . . . In all these revelations of the divine presence, the glory of God was manifested through Christ.”* {TMK 102.2} . . . *“In the plan of redemption, Christ is the Alpha and the Omega,--the First and the Last.”* {TMK 102.3}

**RM** – So the great name of God, the I AM, in all these revelations of the divine presence of God, was manifested through Christ.

Was it Christ’s intention to claim to be the only true God when He said “I AM”?

John 5:43 **“I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.”**

John 10:36 **“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”**

**NM** – So Christ is the only Being in the universe that can use that name, “I AM” because He obtained that name through inheritance from His Father. Now we will read the full context of DA 469, 470.

*“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}*

*“Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, “For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.” John 10:33. Because He was, and avowed Himself to be, the Son of God, they were bent on destroying Him.” {DA 470.1}*

**NM** – Not only was Christ able to use God’s name by way of inheritance, He could also claim to be the Self-Existent one, because that was His nature. Also, the one promised to Israel was not God the Father.

*“Before Abraham was, I am.” Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, “Thus shalt thou say unto the children of Israel,*

*I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." {ST, August 29, 1900 par. 13}*

**NM** – Who was promised to be the redeemer of Israel? Was it the Father or the Son?

Isaiah 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.*”**

**WC-** This is clearly a messianic prophecy, referring to Christ as the **“*The everlasting Father*”**. It equates Christ with God the Father and calls Him **“*The mighty God*”**.

**NM** – We must look at this text and find out what it says and what does it mean? Is Jesus God the Father? Is He the Father of Himself? Who is He the Father of? Hebrews answers the question as to who Jesus is Father of.

Hebrews 2:12 **“Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”** 2:13 **“And again, I will put my trust in him. And again, Behold I and the children which God hath given me.”**

**NM** – Jesus will always be the Father of the children God has given Him, which would be every redeemed child of God. Spirit of Prophecy comments on this subject.

*“However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our “everlasting Father.” And He says, “I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.” John 10:14, 15, R. V. What a statement is this!--the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be “the Man that is My fellow” (Zechariah 13:7),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!” {DA 483.2}*

**WC-** Matt. 3:16, 17 is another clear text where all three persons of the Godhead are mentioned. . . Christ, the Holy Spirit in the form of a dove and the voice of the Father from heaven. (See also Mark 1:10-11, Luke 3:21-22).

Matt. 3:16, 17 **And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (17) And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”**

**NM** – The statement is made that all three persons of the Godhead are mentioned, but the words “persons of the Godhead” are not used in the text. Yes it mentions Jesus, the Spirit of God in the form of a dove and the voice of God is heard from heaven. Here is a quote from SOP on this event.

*“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour’s head descends a dovelike form of purest light,--fit emblem of Him, the meek and lowly One.” {DA 112.1} ... “The people stood silently gazing upon Christ. His form was bathed in the light*

*that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased."*" {DA 112.2}

**NM** – This quote needs little comment. The beams of light from the throne of the Father, descended in the form of a dove of purest light on the Saviour's head. Then the Father's voice was heard from the open heavens. There was no other person or being mentioned, it was the Spirit of God the Father. There was no actual dove, the light from God's throne was dove like or in the form of a dove.

**NM** – Let us answer the question, "Is the Holy Spirit another being or is it the glory of God?"

John 17:22 **"And the glory which thou gavest me I have given them; that they may be one, even as we are one:"**

*"Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God."* {ST, October 3, 1892 par. 4}

**NM** – That is pretty plain. When Jesus gives us His Holy Spirit, He is giving us the same glory that the Father gave Him at His baptism. Certainly not another being.

**NM** – Christ teaches us where the Holy Spirit comes from.

John 15:26 **"But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:"**

*"With the golden chain of His matchless love Christ has bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs."* {DA 679.3}

**NM**– Question: What is the highest influence in the universe, emanating from the source of all power that is to be ours? It is the Holy Spirit of God the Father.

Christ once breathed of His disciples the Holy Spirit. So where does the Holy Spirit come from?

John 20:22 **"And when he had said this, he breathed on [them], and saith unto them, Receive ye the Holy Ghost:"**

**NM**– The Holy Spirit is the very life of God in Christ. Christ gives us of Himself. His very own life. (Spirit)

*"The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ."* {RH, April 5, 1906 par. 14}

**NM**– So the Holy Spirit proceeds from God the Father and proceeds from the Son of God. It is Their very own personal presence. It is the life and glory and character and divinity of our Master. That is the Holy Spirit, not someone else.

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

**WC**- Has a further objection regarding John 14:16. They say, "Here Christ will pray to the Father who will send the Holy Spirit, which is called ANOTHER Comforter.

Then they say John 14:26 as clearly identifies the Comforter as Holy Ghost. **“But the Comforter, [which is] the Holy Ghost,”**

**NM**– Because the objection is built on the fact that Christ said another Comforter, the assumption is made that it means another being different to Christ. So let us read about WHO is the “another” Comforter that Christ said He would send.

John 14:18 **“I will not leave you comfortless: I will come to you.”**

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

John 14:23 **“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”**

**NM**– The Comforter is the Holy Spirit, the personal presence of God and Christ. It is them both, not someone else.

2 Thessalonians 2:16, 17 **“Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given [us] everlasting consolation and good hope through grace, (17) Comfort your hearts, and stablish you in every good word and work.”**

**NM**– The personal presence of Christ and the Father in the soul is the “other” Comforter.

*“Christ comes as a Comforter to all who believe.” {8MR 57.3}*

*“...the holy Spirit is the comforter, as the personal presence of Christ to the soul. {RH, November 29, 1892 par. 3}*

*“He is coming to us by his Holy Spirit today. Let us recognize him now; then we shall recognize him when he comes in the clouds of heaven, with power and great glory.” {GCB, April 23, 1901 par. 8}*

**WC**- Objection: 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:”**

**NM**– The verse is not about the Godhead and does not even say God. It says nothing about three co-eternals and cannot support a trinity. It is about baptism in the name of the Father, Son and Holy Ghost (Spirit). So who is the Holy Spirit?

*“Let them be thankful to God for His manifold mercies and be kind to one another. They have **one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.**” {9T 189.3}*

**NM**– That Holy Spirit, the *Spirit of Christ*, is to bring *unity* into our ranks.

**WC**- Further objection: 2 Cor. 13:14 **“The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, [be] with you all. Amen.”**

**NM**– Their same argument does not prove a trinity, nor does the verse show relationship. It only mentions God once and that pertains to the Father. Look at this SOP quote and these two scriptures.

*“God will communicate by His own Spirit with the soul.” {CT 172.2}*

**NM**– That is how the Father communicates with our soul, by His own Spirit, the Holy Spirit. Not another being.

1 John 1:3 **“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [is] with the Father, and with his Son Jesus Christ.”**

John 14:23 **“Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”**

**NM**– That can only be by their omnipresent, shared Holy Spirit. Now read this next quote:

*“Christ made baptism the entrance to His spiritual kingdom. He 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 Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King.” {6BC 1075.1}*

**NM**– Question – Who is the heavenly King referred here? We become children of the heavenly king when we are baptized under the authority Father, Son and their Spirit, not a trinity.

**WC**- Next objection: Texts supporting Arianism. New Testament texts using the term “begotten”:

John 1:14 **“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”**

**WC**- Old Testament words translated as “begotten” ... yalad’ to give birth. However, its usage can be poetic, eg. Job 38:28 **“Hath the rain a father? or who hath begotten the drops of dew?”**

**NM**– It is not clear why the objector cites John 1:14 and then uses the O.T. Hebrew word for begotten “yalad” which means to give birth. **WC**, for an unknow reason gives a scripture where it is used in a poetic sense. The N.T. Greek word is “monogenes” which also means to give birth. Gen. 3:16 and Gen. 4:1 are two OT examples where “yalad” means to bring forth or bare children or a child.

**WC**- New Testament use of the word translated as “begotten”...

1. ‘monogenes’ means ‘only son’ used in John 1:14, 16; 3:13, 18; Heb. 11:17, 1 John 4:9.
2. ‘gennao’ means ‘to conceive’ used in Acts 13:33, 1 Cor. 4:15, Phmn 10; Heb. 1:5, 5:5, 1 John 5:1, 18.
3. ‘anagennao’ means to beget repeatedly used in 1 Pet. 1:3
4. ‘prototokos’ means ‘first born’ but of more than one (Rev. 1:5 ‘first born of the dead’)

**NM**– Now the word ‘monogenes’ in Strong’s Greek Lexicon 3439 means only-born, i.e.-sole-only (begotten child).

The words ‘gennao’ means ‘to conceive’; ‘anagennao’ means to beget repeatedly and ‘prototokos’ means ‘first born’. But we are referring only to the word ‘monogenes’ as it relates to Christ’s origin.

**WC**- In the New Testament, Christians are called the ‘sons of God’.

John 1:12 **“But as many as received him, to them gave he power to become the sons of God, [even] to them that believe on his name:”**

**NM**– This is a poor example for the objector to use as ‘sons of God’ a word that is not ‘monogenes’.

**WC**- Then the objector goes on to say, “So it was necessary to distinguish between these “sons of God’ and the NATURAL Son of God, by the use of the term ‘monogenes’ meaning the **ONLY natural Son of God.**

**NM**– Well AMEN to that statement for it is true and correct that Jesus is the ONLY natural Son of God, begotten of the Father.

John 8:42 **“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”**

Now The New English Bibles gives us a beautiful translation of this verse. **“Jesus said, ‘If God were your father, you would love me, for God is the source of my being, and from him I come.”**

Jesus is declaring His begotten status as the Father is the source of His being. He came out from God.

John 16:27-29 **“For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. (28) I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. (29) His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.”**

**NM**– These are beautiful verses as he told his disciples plainly, not in a proverb or parable, but plainly that he came out from God, He was begotten of the Father..

Notice how the ASV renders verses 28, 29. **“I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. 16:29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.”**

The disciples plainly understood that Jesus was begotten from the Father and then He came into the world.

Continuing John 7:28, 29 **“Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. (29) But I know him: for I am from him, and he hath sent me.”**

**NM**– Again Jesus emphasizes two actions: He came from the Father and the Father sent Him.

In the prayer of Jesus to His Father, He said the following in John 17:8 **“For I have given unto them the words which thou gavest me; and they have received [them], and have known *surely* that I came out from thee, and they have believed that thou didst send me.”**

**NM**– How very plain. Why did the disciples know that for sure? Because Christ taught them that fact plainly.

We have covered in detail, the Bible texts that **WC** used to support the Trinity. A careful study has shown the opposite. Now we will move to Spirit of Prophecy quotations that **WC** believes support the Trinity. We have already used many supporting SOP quotations to confirm the Bible in the fact that Jesus was truly the begotten Son of God as well as who and what the Holy Spirit is. It is the light that God has given us as truth in these last days. Ellen White never believed in the concept of the trinity in all her years as the servant of the Lord.

## Ellen White and the Nature of the Godhead

**WC-** There is no convincing evidence that Ellen White was anything but a believer in the true concept of the trinity, but did not bring her views to the fore until the 1890's.

**WC-** However, she warned on several occasions that conjecture on the nature of the Godhead was fruitless and counterproductive.

**NM-** Today, too many of God's people are not studying for themselves as they are relying on what is said from the church. They are saying that Sister White only made her views on the trinity prominent in the 1890's. First we need to see what she said about the makeup of God before the 1890's.

### Before the Fall

*"God is a moral governor as well as a Father. He is the Lawgiver."* {12MR 208.2} 1876

*"The Son of God was next in authority to the great Lawgiver."* {2SP 9.1} 1877

*"Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son."* {1SP 17.1} 1870

**NM-** These three statements were made before 1890 and showed the Father as the lawgiver, Christ was next in line to the Father in authority and Lucifer (Satan after his rebellion) was next in honor to the Son. Question: Was this the trinity? No and it is obvious she did not believe in a trinity before the 1890's. She did not adopt a trinity view after the 1890's either.

### After the Fall

*"It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel."* {DA 234.2} 1898

**NM-** It was Gabriel after the fall of Lucifer that was next in rank to the Son of God. Is this order a trinity? No. So Ellen White was clear about her position before and after the 1890's. She did not believe in a trinity.

### WC- A GENERAL WARNING

*"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. None are to indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion."* {MH 429.1}

**NM-** That is a beautiful and true statement that **WC** calls our attention to. It is what God has revealed that is to be our study, but beyond that we are not to go. Conjecture on the nature of God will be fruitless. Speculation about God is to be avoided.

**WC-** The objecting party continues to enlarge on this topic and said, "Ellen White took her own advice, refusing to be drawn into arguments between Arian and non-Arian positions held by her contemporaries.

Her silence on these matters, even when her husband held semi-Arian views, was consistent also with her view that doctrine should be established from the BIBLE ONLY, and not from her writings.

**NM**– Now we will see if the objector’s statements hold any weight. The terms Arian, non-Arian and semi-Arian are used here. People today are saying the pioneers were Arian or semi-Arian in their beliefs and it is used in a negative manner. Arian is associated with the heresy Arius, which we will cover in the history section of this presentation. The use of these words in defining the beliefs of the pioneers is a scare tactic used to turn people off to what the pioneers believed. The pioneers never referred to themselves as Arian or semi-Arian. But these are the names attributed to them by people today. And so today, they label people who believe as the pioneers believed with the same negative terms. This same tactic was used by the church of Rome.

Now back to the objections/responses. Doctrine should be established by the Bible, but he said she was silent on these matters. But was Mrs. White “silent” on these matters?

*“Christ the Word, the Only Begotten of God, was one with the eternal Father, --one in nature, in character, and in purpose, --the only being in all the universe that could enter into all the counsels and purposes of God.” {GC 493.1}*

**NM**– Question: Is this statement vague or hard to understand? We are told plainly that Christ, the ONLY Begotten of God, was the ONLY BEING in all the universe that could enter into all the counsels and purposes of God. There is no other Being. None whatsoever. This should tell us that the current denominational teaching on the Holy Spirit must be faulty. Either the Holy Spirit is not a separate being, or He cannot enter the counsels of God.

*“There is **no place for gods** in the heaven above. **God is the only true God**. He fills all heaven. Those who now submit to his will shall see his face; and his name will be in the foreheads of all who are pure and holy.” {1888 1633.2}*

**NM**– **God is the only true God**. Who is this God and what is His name that will be in the foreheads of the saints?

Rev. 14:1 **“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads.”**

*“If men would accept Christ, and see the binding claims of the law of God, they would not take a neutral position, but would stand out in full confidence, and say, The Lord is my helper. He is the only true God, and Jesus Christ whom He has sent is the supreme and everlasting Good. Thus they would secure for themselves the grand promises of God.” {KC 61.6}*

**NM**– Again she states clearly that God is the only true God and Jesus Christ is next in order.

*“God is a person and Christ is a person. Christ is spoken of in the Word as “the brightness of His Father's glory, and the express image of His person.” {1SAT 343.3}*

**WC**- Makes the following statement: “In his thesis Erwin Gane states that Ellen White appears to be a monotheist Trinitarian throughout her life.

**NM**– This statement is made with nothing to back it up. It is weak in that it says she appears to be, then it can appear not to be, which makes it misleading. When we say it appears to be, we are saying that it seems so or is likely that, but is in fact non-conclusive evidence and only mere hints. A monotheist trinitarian is a contradiction of terms. Well we need to see if she was a trinitarian or a monotheist trinitarian throughout her life. We need to look at her own statements and ask if a Trinitarian would make those statements.

*“From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.”* {YI, December 16, 1897 par. 5}

**NM**– There is a Father and a Son and they are one in spirit.

*“In the beginning the Father and the Son had rested upon the Sabbath after Their work of creation.”* {DA 769.2} (1898)

**NM**– If Ellen White is a Trinitarian, why no mention of the Holy Spirit? Was he not resting too on the Sabbath after creation? In a number of places the Bible shows the Father and the Son were together in creation. There was no third being called God the Holy Spirit involved in creation.

***“The Father and the Son alone are to be exalted.”*** {YI, July 7, 1898 par. 2}

**NM**– If Ellen White was a Trinitarian, would she make such a statement that the Father and the Son ALONE are to be exalted? This statement by itself proves she was not a trinitarian.

Next objection: **WC**- Many times she referred to the Holy Spirit using the pronoun “He”, even as early as 1857.

Advent Review and Sabbath Herald, July 2, 1857 *“Humble and contrite, they submit to the moulding and fashioning of the Spirit, and they will know what His eternal fullness means.”*

Even as late as 1909 Ellen White still used the term “it” in reference to the Holy Spirit.

*“It is necessary that both teachers and students not only assent to the truth, but that they have a deep practical knowledge of the workings of the Holy Spirit. **Its** cautions are given because of the unbelief of those who profess to be Christians.”*

**NM**– The Holy Spirit is called an “it” countless times in the Spirit of Prophecy, however if you do a search in the Spirit of Prophecy, you will never find the Father called an “it”, nor will you ever find the Son called an “it”.

So, is it appropriate to call God the Holy Spirit “it”?

Is the Father ever called an “it”? No.

Is the Son ever called an “it”? No.

How can they be three co-equals if two cannot be called “it”?

Why is the Spirit alone, called “it”?

These questions should be carefully considered. The Father and the Son alone are to be exalted. The Spirit is the personal presence and power of the Father and the Son and that is why the Holy Spirit can be called “it”. The **WC** objection is baseless. Continuing,

**Ellen White and the word “begotten”.**

**WC**- Never does she infer by the use of the word that Christ was created or had a beginning.

*“A complete offering has been made; for “God so loved the world, that he gave his only-begotten Son,”-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, **one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.**” {ST, May 30, 1895 par. 3}*

**NM**– The selected quote is correct in that Jesus was not created. Neither was He adopted. But He was as the quote says a Son begotten! If you look up in any dictionary the word begotten, it means to be born, and as such, He is equal with God in authority. He inherited by birth, God's nature and in Him dwells all the fullness of the Godhead bodily. Look at this quote:

*“In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character.” {7BC 907.3}*

**NM**– The fullness of the Godhead bodily is described as Father's glory and the glory of the Father's attributes are expressed in the character of the Son.

In the early part of **WC's** current objection, they say never did Ellen White infer Christ had a beginning. This of course is because trinitarians believe the three gods are co-eternal. A lot of people believe if Christ had a beginning then He cannot be divine, so there is a lot of confusion. But the very fact that Jesus was begotten of the Father is proof of His divinity.

Now let's read how long Christ has had existence.

*“Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. {7BC 919.4}*

*“And although we may try to reason in regard **to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.**” {7BC 919.5} 2:01:05*

**NM**– The servant of the Lord is telling us that we cannot reason how long Christ has had existence, for that is beyond our ability to know. But would she even ask this question about a being if they had no beginning, if there never was a point when He was begotten?

### **Ellen White on the Person of the Holy Spirit**

**WC**- Yet many times in her writings after 1888, Ellen White affirmed the personality of the Holy Spirit.

*“**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.” {Ev 617.1}*

**NM**– The quote used here is an attempt to prove that the person of the Holy Spirit is different than the Father and the Son, in other words a third being. We are taught by scripture that we are to read “line upon line, line upon line; here a little, and there a little” and to allow scripture to be its own interpreter. The same rule applies to the Spirit of Prophecy. We are to read line upon line, here a little, and there a little and to allow the Spirit of Prophecy to be its own interpreter. When we come to a

statement like this one that appears to merit the objection, do we leave all the previous SOP quotations as others have done, or do we go and seek line upon line, line upon line; here a little, and there a little? This is what we will do. We look at the following quote again and once we understand the principle in the quote, subsequent things will be easier to understand:

***“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.”*** {7T 273.1}

Notice, God gives us Himself when He gives us His Holy Spirit, not someone else. The Spirit has a personality because God has a personality. It is not some impersonal force or essence. It is very personal and intimate. It is God’s own person having God’s very own personality. The same goes for the fact that the Spirit is a divine person because God is a divine person. You see, this is because God is a Spirit, and yet a person. The following quote establishes that fact:

***“God is a Spirit; yet He is a personal being; for so He has revealed Himself.”*** {FLB 40.2}  
Continuing on,

### **Ellen White on the Person of the Holy Spirit**

**WC-** ***“The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit.”***--Special Testimonies, Series A, No. 10, p. 37. (1897)

***“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.”*** {DA 671.2} (1898)

**NM-** These are the statements from the Spirit of Prophecy that many use as their proof of a trinity. In later editions of the Desire of Ages, the third person of the Godhead is in capital letters. It was in lowercase letters in previous editions. That is mentioned as a point of interest. What we want to know now is who is the third person of the Godhead? Does Sister White tell us elsewhere who she means when she says the third person of the Godhead, the Holy Spirit? Yes and we will look at that and we want to be sure what she is saying and what she is not saying. The third person OF the Godhead DOES NOT mean the third person IN the Godhead. This is not splitting hairs as it is very serious. A lot of people are building their hopes on assumptions and conclusions without reading what has been written properly. No where have we ever been told the third person IN the Godhead, not realizing the prophet said the third person OF the Godhead. Any person studying English grammar realized third person is a grammatical term. Jesus Christ spoke of Himself many times in the third person.

***“Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, “the Spirit of truth”, which the Father shall send in My name.” ... This refers to the omnipresence of the Spirit of Christ, called the Comforter.”*** {14MR 179.2}

**NM-** The Holy Spirit is called the Comforter which is the omnipresence of the Spirit of Christ.

***“It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.”*** ***Christ is not here referring to his doctrine, but to his person, the divinity of his character.*** {RH, April 5, 1906 par. 12}

**NM-** Again the Spirit is His Person, the divinity of His character. This is the third person of the Godhead. So the problem with many people is that they look at the third person as a numerical term

rather than a grammatical term. If you search for first person of the Godhead you search in vain. Likewise, if you search for second person of the Godhead, you also search in vain as it does not exist. If you search for third person IN the Godhead you will also search in vain. Third person of the Godhead does not mean a trinity.

**WC-** Here is another statement that **WC** cited to prove Ellen White believed in a trinity.

*“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness 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 in 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 co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” . . . {SpTB07 63.2}*

**NM-** The quotation above is a misquotation. It says **“There are three living persons IN the heavenly trio”** She NEVER said **IN**, she said **OF**. This is a pillar quotation of Trinitarians and is used to say, there is the proof, three living persons in the heavenly trio. This is a good example as to why it is important to **study** the Spirit of Prophecy so you will not be misled by blatant misquotations. If you look up that source you will see it actually reads as follows:

*“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness 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 co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” . . . {SpTB07 63.2}*

**At this point Nader Mansour displays on the video, at 2:15:05, a copy of the actual handwritten manuscript of Ellen White, where she corrected her quote to read “There are the living three personalities of the heavenly trio.”**

**NM-** It was Sister White’s intention that the quotation should say **“Here are the living three personalities of the heavenly trio.”** NEVER **“There are three living persons in the heavenly trio.”** When people misquote the prophet, it has a profound effect on the hearers and could be detrimental to their salvation. People are rejecting truth, based on misquotations. If you look close at the enlarged part of the manuscript, you will see where she crossed off the ‘s’ from persons and above it she wrote ‘alities’. She evidently saw a potential problem if she wrote living three persons and therefore made that correction. Who does she say these three personalities of the heavenly trio are?

*“They have **one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.**” {9T 189.3}*

**NM-** Brethren, there is your heavenly trio: One God – the Father; One Saviour – Jesus Christ; One Spirit – the Spirit of Christ. The Spirit of Christ is His own person, it is His own personality that comes to us while He physically remains in heaven. Here is another quote:

*“The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.” {GC 477.1}*

**NM**– There you have the heavenly trio. The **Father**, who gave His **Spirit** without measure to His Son, and we also may partake of its fullness. There you have all the fullness of the Godhead. There is no one else in the Godhead. There is no trinity.

What is the third person, the third personality? It is Christ Himself (His Spirit) divested of the personality of humanity.

*“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The **Holy Spirit is Himself** divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by **His Holy Spirit**, as the **Omnipresent**.”* {14MR 23.3}

**NM**– The prophet makes it very plain. Christ is in the flesh, ministering in the sanctuary while by His Spirit, divested of humanity, is working in the hearts of His people on earth.

**WC**- Next objection: But the life of Christ was unborrowed. No one can take this life from Him. **"I lay it down of myself"** (John 10:18), He said. **“In Him was life, original, unborrowed, underived.”** {1SM 296.2}

**NM**– That is the most popular quote among Trinitarians, which they believe proves He is co-eternal. Does that mean He was never begotten in eternity? Does that mean He was never given that life by His Father? When you read part of a statement, you can conclude something that was not meant. Here is the full context of the statement:

*“In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is **given** him as a free gift if he will believe in Christ as His personal Saviour.”* {1SM 296.2}

**NM**– That is so plain. Life original, unborrowed, underived life can be **given**. It is the Father’s life and He gave it to His Son, and His Son can give it to us. (Immortality). John 5:26 told us this long ago. **“For as the Father hath life in himself; so hath he given to the Son to have life in himself;”**

Question- What kind of life does the Father have? Answer: Original, unborrowed, underived life. Question: What kind of life does the Son have? Answer: Life original, unborrowed and underived, the same life the Father gave Him.

Question: Does the Father’s (original, unborrowed, underived) life really flow through the Son? Here is the answer:

*“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.”* {DA 21.2}

**NM**– How so very plain. Whose life flows out through the Son? The Father’s life. What kind of life is that? Original, unborrowed, underived life and Christ has that life by virtue of being the only begotten Son of God. Continuing on:.

**WC**- Next objection:

Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. **He assures us that there never was a time when He was not in close fellowship with the eternal God.** Signs of the Times, Aug. 29, 1900. {Ev 615.2}

**NM**– We need to read what Ellen White meant and she explains in MH 422.

*“He who had been in the presence of the Father **from the beginning**, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind.”* {MH 422.2}

**NM**– Since Christ was in the *presence of the Father from the **beginning***, and since the Father had no beginning, as the quote identifies Him as the eternal God, what did she mean by beginning? It certainly does not mean no beginning. We need the answer from the statement **WC** just used. “Christ is the **pre-existent**, self-existent Son of God....” That is talking about a time where He pre-existed Bethlehem. Therefore, that would mean ever since He was begotten, there never was a time when He was not in close fellowship with the eternal God. We will now explore this further.

### **How Long has Christ had Existence?**

*“Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads. {7BC 919.4} And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.”* {7BC 919.5}

**NM**– Christ has had an existence that began so far back in eternity that the beginning cannot be calculated. To try to calculate would be conjecture. The very fact that she is warning against an attempt to calculate how long He has had existence, is because she knows His person had a beginning when He was begotten. She would never had made those statements if she believed He always existed and never was begotten. Here is another quote:

*“Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures.”* {ST, May 3, 1899 par. 4}

**NM**– We cannot measure the divine life of Christ because it is beyond computation. Her statements affirm to us that He was indeed begotten.

### **Deity and Nature of Christ**

**WC**- Next objection: “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.” {PP 34.1} {7A BC 437}

**NM**– **WC** is trying to make the above statement, which says **‘from everlasting’** to mean from eternity without beginning, which it does not, however it does prove what we have been saying all along. That Christ, the only begotten of God, is **the only being** that could enter into all the counsels and purposes of God. So, in trying to prove the eternal existence of Christ, he picks a statement that proves

the Holy Spirit is not another being. His goings forth have been from old, as Isaiah is quoted, but not without a beginning.

**WC-** Next objection: “**The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, "I and my Father are one."** The words of Christ were full of deep meaning as he put forth the claim that *he and the Father were of one substance*, possessing the same attributes.” --The Signs of the Times, Nov. 27, 1893, p. 54. {7ABC 437.3}

**NM-** AMEN! The Son and the Father are of the same substance proves what we have been saying all along. Surely they are of the same substance because when He came out of the Father, He inherited all things of the Father. He possess all the attributes of the eternal Father, except His personality had beginning of days.

### Christ's Place in the Godhead

**WC-** Next objection: “The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. *He was with God from all eternity*, God over all, blessed forevermore. ...” {7ABC 438.1}

**NM-** AMEN again. How beautiful are the words of the prophet. Christ is divine, He is God in the highest sense. The prophet wrote these words to counter the argument that people were denying the pre-existence of Christ. She shows that Christ pre-existed creation as He existed before all things. The quote says He was with God from *all eternity* and we need to look at that a little closer, because some people misunderstand some of these terms that are used by the prophet, failing to look here a little and there a little. We will look at that shortly, but first we want to look at the next statement **WC** has used in support of the trinity.

**WC-** Next objection: 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."-- {7ABC 438.6}

**NM-** The two points **WC** is trying to prove here is that Christ has existed for all eternity and that He is the self-existent one. **From all eternity. How was all eternity understood in Ellen G. White's time?**

Let us read a quote from J.N. Andrews, {Sermons on the Sabbath and the Law, page 177} “But is not eternity, as distinguished from time, unmeasured duration? And is not time as distinguished from eternity, that part of duration which is measured by the Bible.”

**NM-** This statement by J.N. Andrews is how the pioneers understood eternity as distinguished from time. It is an unmeasured duration. Now in a previous quote by Mrs. White where she said “*from all eternity*” notice what she says in the next quote:

“*His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures”.* {FLB 46.4}

**NM-** The fact that in a previous quote Mrs. White had said that Christ was “*with God from all eternity*” does not deny the fact that at some point in eternity, He was begotten and since eternity cannot

be measured by human computation, from His begotten birth, He has been with God from all eternity. It is consistent and right to say Christ is from all eternity because it cannot be measured.

*“And although we may try to reason in regard to our Creator, how long He has had existence ... we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.”* {7BC 919.5}

**NM**– The other objection of **WC** is where Sister White said Christ is self-existent. A lot of people stumble over this unnecessarily. The fact that Jesus inherited all things from His Father, such as omniscience, omnipotence, omnipresence, life original, unborrowed, underived (immortality), etc., than it stands to reason that since the Father had self-existence, that He also inherited self-existence when He was begotten.. He was given self-existence by the Father.

John 5:26 **“For as the Father hath life in himself; so hath he given to the Son to have life in himself;”**

**NM**– Many people object to the fact that the Father had given the same kind of life He had in Himself to His Son, but it is Biblical as we just read. Now look at this quote from the 8<sup>th</sup> volume of the Testimonies to the Church.

*“God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been **made equal** with the Father. All the counsels of God are opened to His Son.”* {8T 268.3}

**NM**– This is a statement from the Spirit of Prophecy which is the testimony of Jesus. It is clearly a non-trinitarian statement. No one who believes in the trinity, can believe in that statement. This statement should settle the argument that Sister White did not believe in the trinity. Christ was **given** an exalted position. He has been **made equal** with the Father. Reading Proverbs 8:23, 24 again,

8:23 **“I was set up from everlasting, from the beginning, or ever the earth was. 8:24 When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water.”**

**NM**– So as not to be accused of not giving enough evidence as to Christ receiving everything from the Father, we need to show the Father’s life is in His Son. We read this before, but a new point was made and we read it again.

*“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all.”* {DA 21.2}

**NM**– How so very plain. All things Christ received from the Father. Does that include life? Yes, it does, because it is the Father’s life that flows to the Son. That life is self-existent, original, unborrowed, underived life and Christ has it by virtue of His divine birth.

**WC**- Next objection: The next item from **WC** is a number of statements that have been cut and pasted together to make them read in a certain way. These are statements taken out of context and we will comment on them shortly. We will read it and then make comment. It reads,

“Finally, between 1901 and 1905, during the years of the Kellogg crisis, Ellen White was able to describe the Trinity in these terms ... **“eternal heavenly dignitaries,”** the **“three highest powers in heaven”** the **“three living persons of the heavenly trio”** are **“one in nature, character and**

**purpose, but not in person.**” E.G. White, Manuscript 130, 1901 in *Manuscript Releases*, 16:205, quoted in idem, *Evangelism*, (Washington, DC: Review and Herald, 1946), 616 (but erroneously attributed to Ms. 145, 1901); idem, *Special Testimonies*, Series B, No. 7 (19050, 51, 62-63, QUOTED IN *Evangelism*, 617.3, 615.1.

**NM**– How sad it is to see people embrace errors by failing to check things out for themselves. We have already looked previously at the heavenly dignitaries as the Father, Son and their Spirit, also called the three highest powers in heaven. The three living persons of the heavenly trio we discovered that Sister White corrected her manuscript to read the three living *personalities*. We found out who that third person is as being the spirit of Christ, divested of humanity and independent thereof. It was His omnipresence. Then we are told that these three are one in nature, character and purpose, but not in person. Was Sister White talking about the heavenly trio when she said one in nature, character and purpose? If we read the statement in its context, we will find that it is the Father and the Son, not a ‘trio’ that are one in nature, character and purpose. Here is the actual statement in context:

*“Christ the Word, the Only Begotten of God, was one with the eternal Father, --one in nature, in character, and in purpose, --the only being in all the universe that could enter into all the counsels and purposes of God.”* {GC 493.1}

**NM**– So, Sister White is talking about Christ and the Father who are one in nature, in character, and in purpose, not a trio. It is very misleading to place those quotes side by side when she never wrote that.

*“They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.”* {8T 269.4}

**NM**– Again, she is talking about God and Christ, not a trio. Let us stay in the context of the statements as they were written, not as we would want them to have been written or rearranged. Continuing,

**WC**- Another objection:

**From eternity Christ has been man's Redeemer.** {9T 220.2}

**WC** goes on to say, “From eternity” means “no beginning.”

**NM**– Amen that from eternity Christ has been man’s Redeemer. But to conclude that from eternity means no beginning, is an assumption that lacks evidence. But let us read the following quotation in reply and see how Mrs. White clarifies the role of Christ as man’s redeemer or mediator.

*“God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety.”* {1SM 250.1}

**NM**– So Christ was appointed mediator or redeemer from the creation of God. That event took place in eternity and is why Sister White said “from eternity” Christ has been man’s redeemer and tells us nothing about “no beginning.” The next part of the quote says he was “set up from everlasting”. This is from Proverbs 8:23 where Jesus by His Spirit wrote through the inspired writer, “**I was set up from**

**everlasting ...**” He was set up, appointed the office of mediator/redeemer from the creation of God. So that statement clarifies what Sister White means.

Now concerning **WC**’s conclusion that “From eternity means ‘no beginning’”, again we must consult the SOP and see if these things are so.

*“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. ... This was no robbery of God. “The Lord possessed me in the beginning of his way,” he declares, “before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth.”* {RH, April 5, 1906 par. 7}

**NM**– Again, Sister White is using the language of Proverbs chapter 8. She is quoting it and clearly identifies Christ as the speaker. The **WC** said eternity means “no beginning”, but the quote actually reads, *“The Lord possessed me in the beginning of his way, before his works of old”* and then He clarifies, *“I was set up from everlasting, from the beginning, or ever the earth was.”* So, from the beginning means from everlasting or ever the earth was. There are three anchor points that are used here in this close. 1. From everlasting, 2. from the beginning, 3. before the earth was. All three tells us the same thing and that is that Christ was set up in eternity and He refers to that as a beginning, He was brought forth from His Father.

**WC**- Final objection: **He is the eternal, self-existent Son.**--Manuscript 101, 1897. {Ev 615.3}

Then **WC** makes the following conclusion:

Self-existent means uncreated, underived and therefore of the same nature of the Father.

**NM**– Well Amen to all these statements. Jesus is the eternal self-existent Son because He is the begotten Son of the self-existent God. He was not created, He didn’t derive it and He has the same nature as the Father, He has it by virtue of His birth in the Father’s image and likeness.

Now we come to another part where **WC** is commenting on the studies presented by Restitution Ministries and makes the following attack:

**WC**- **“STRAW MEN”**

*“Studies for Restitution, under the deceptive title “The Holy Spirit a Distinctive Personality” makes the following attack ... “Dear friends the devil who caused all the suffering of Jesus who tortured and crucified him then sets up a straw man known as God the Holy Spirit and he that was responsible for the suffering and death of the Son of God receives the praise worship and honour. What a hideous and blasphemous doctrine.”*

Now the presenter at **WC** continues:

The only thing hideous is this gross misrepresentation of the Holy Spirit, which actually claims that Satan is responsible for the concept of the Holy Spirit being a person of the Godhead.

There are grave warnings in scripture concerning the rejection of the Holy Spirit, and this type of claim comes close to the unpardonable sin, of rejection of the Holy Spirit.

That is the end of **WC**’s statement.

**NM**– Well there are a number of claims made here and we will examine them quickly. God the Holy Spirit is an invention of men inspired by the devil, because you will never find the term “God the Holy Spirit” in the inspired writings, whether that be the Bible or the Spirit of Prophecy. This god known as God the Holy Spirit is foreign to inspiration. Heaven has told us nothing of such a god.

Who then would be interested in creating this god? Well there’s only one other being in the universe interested in worship and adoration. It is a created being that is not worthy of worship and that was Lucifer who was fallen.

Let us just ask ourselves a question: Is Lucifer interested in being a divine being? Is Satan wanting to be a divine being and if so what does he appear as in disguise? We will read from Early Writings a statement that is so explanatory that no comment would be needed.

*“I saw a throne, and on it sat the Father and the Son. ... I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. ... I saw the Father rise from the throne, [SEE PAGE 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. ... Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. ... I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, “Father, give us Thy Spirit.” Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.” {EW 54-56}*

**NM**– So, SOP tells us that the Father and the Son sit upon a throne. When Jesus left, Satan took the place of God, and appeared to carry on the work of God. The people prayed “Father give us thy Spirit.” Satan answered that prayer and breathe upon them an unholy influence. Question: Is Satan pretending to be doing the work of God? Is he pretending to be a third divine being, when the SOP only lists two? Anyone with any understanding will see clearly with the statement we just read.

Continuing on, **WC** quotes Matthew 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.”** Then presenter from **WC** asks, Dear friend, can we risk losing eternal life by rejecting the person of the Holy Spirit?

**NM**– Nobody is rejecting the person of the Holy Spirit. We are rejecting the invented concept of a “God the Holy Spirit.” We reject it because the Bible and SOP do not tell us of such a god. Now that does not mean we reject the Holy Spirit. If anyone has been listening to this presentation, they know we perfectly well believe in the Holy Spirit of God and the Spirit of His Son. **Also, blasphemy against the Holy Spirit has nothing to do with rejecting the “person of the Holy Spirit”!**

**What is the sin against the Holy Spirit? Is it rejecting someone or a person? Could it be rejecting the truth about God’s Spirit?**

***“The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence (MS 30, 1890). {5BC 1093.1}***

***“No one need look upon the sin against the Holy Ghost as something mysterious and undefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent.” {FLB 58.8}***

**NM**– The unpardonable sin is the firm, determined resistance of truth and evidence. In this presentation, we have presented both truth and evidence from the Bible and SOP as to who and what the Holy Spirit is. It is resisting the real truth and evidence presented herein that puts a person in jeopardy of blasphemy against the Holy Ghost. So, beware of those who try to scare you by telling you that if you believe the truth presented herein that you are blaspheming against the Holy Spirit.

Next **WC** makes this very interesting and most amazing claim.

“In the 7<sup>th</sup> to the 9<sup>th</sup> centuries, thousands converted from Arianism to Islam under the combined pressure of military compulsion and doctrinal similarity.

“Arianism might well be a first step on the road to Islamic conversion in 2006.”

**NM**– The implication is made very strongly, that in believing the truth about God, you are labeled with this derogatory term “Arianism,” and that label is directed towards those who believe in the true eternal God the Father, who has a Son begotten in eternity, and therefore puts them on the first step to Islamic conversion. That is such a sad statement for them to make.

**WC**– “This will lead to a rejection of the salvational value of Christ’s sacrifice and a loss of eternal life.”

**NM**– I can just see people being mortified over such a statement, as if the truth will lead to Islamic conversion. The Muslim’s holy book, the Qur’an says this about Allah; He begetteth not. That is a diametrical opposition to the truth and is more in line with the trinity understanding. We believe Christ was begotten in eternity, while the Trinitarian rejects that truth.

What do the Muslim’s believe about God’s Holy Spirit? This answer is from Wikipedia.

“Islam considers the Holy Spirit to be another name for the archangel Gabriel. In Sura 2.97, the Qur’an states that Gabriel delivered the word of Allah to the prophet Muhammad, and in Sura 16.102, Gabriel is specifically called “the Holy Spirit”. All refer, therefore, to this angel.”

**NM**– Anyone who has been following our presentation/presentations know full well that we never draw any similarity between Islam and the truth about God. They believe the Holy Spirit is the created angel Gabriel. We believe the Holy Spirit is the shared Spirit of the Father and the Son Jesus Christ in their omnipresence.

The question you need to ask yourself as you have listened to or read the truth and evidence presented is, what will I do in the light of these things? Let us now read this statement from the Spirit of Prophecy:

*“I have been shown that the greatest reason why the people of God are now found in this state of **spiritual blindness** is that **they will not receive correction**. ... Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be **carefully investigated** with a humble mind and a teachable spirit, and **all should decide from the weight of evidence**.” {3T 255.1}*

**NM**– Are God’s people today found in a state of spiritual blindness? What is the reason? They will not receive correction. What you have been given here is a weight of evidence and it is your duty to investigate it with a humble mind and a teachable spirit, and make your decision on the plenteous

weight of evidence. Those who choose to doubt will have plenty of room as God does not propose to remove all occasion for unbelief.

Let us read another related statement from SOP.

*"Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. ... "God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith." [VOL. 4, PP. 232, 233 (1876).] {5T 675.3}*

**NM-** That is a self-explanatory statement. The question again is What will you do? "***The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent.***" {FLB 58.8}

Now that the light of this present truth is shining clearly on this matter, one cannot plead ignorance. God requires repentance ...

Acts 17:30 **"And the times of this ignorance God winked at; but now commandeth all men every where to repent:"**

It is our humble prayer that with the weight of evidence presented, that you will repent if you never knew this present truth, and that you will continue to humbly investigate with the guidance of God's Spirit. Amen.