

The words in purple are direct quotes from Boardman's book (between pages 99-104) which is seemingly combining two modes of trinitarianism: modelism and partialism, which is generally rejected by the official trinitarian creed. However, after saying these words, Boardman writes:

“The Father **is** all the fullness of the Godhead INVISIBLE.
The Son **is** all the fulness of the Godhead MANIFESTED.
The Spirit **is** all the fulness of the Godhead MAKING MANIFEST.

The persons are not mere offices, or modes of revelation, but *living persons of the living God.*" (Words in italics are Boardman's)

Boardman has just described pure unadulterated trinitarianism. He's describing "living persons" (plural) of "the living God" (singular). By saying the persons are not mere "offices", he's rejecting partialism, and by stating the persons are not "modes", he's rejecting modelism. Here's how the Athanasian (Catholic) Creed (5th-7th century AD) describes it:

"Now the catholic faith is that we worship **One God** in **Trinity** and Trinity in **Unity**, neither confounding the **Persons** nor dividing the **substance**. For there is one **Person** of the Father, **another** of the Son, **another** of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, **is One**, the Glory equal, **the Majesty coeternal**."

Notice we saw that Ellen White, in contrast to the Athanasian Creed, says, “the Majesty” is “the Father.” She then writes the following (still in *Manuscript 2f*) at the end of paragraph 9, the whole of paragraph 10, and the beginning of paragraph 11:

"The Father **IS** all the fulness of the Godhead bodily and is invisible to mortal sight. The Son **IS** all the fulness of the Godhead manifested.

The Word of God declares Him to be ‘the express image of His person.’ ‘God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Here is shown the **personality** of the Father. 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.”

Take note she is rejecting and correcting Boardman's view concerning the Godhead, thus she is in disagreement with his conclusions:

Boardman: “The Father is all the fulness of the Godhead INVISIBLE.”

Ellen White: “The Father is all the fulness of the Godhead bodily and is invisible **to mortal sight.**”

She is countering the belief that God is “without form” and is invisible to all. We know from the *Day-Star* article, March 14, 1846 that, in vision, Jesus told her that the Father was a person and had a form like His but if she should see the Father (in her fallen sinful/mortal state) she would cease to exist.

Boardman: “The Son is all the fulness of the Godhead MANIFESTED.”

Ellen White: “The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be ‘the express image of His [the

Father's] person. 'God so loved the world that He gave His **only begotten Son**, that whosoever believeth in Him should not perish, but have everlasting life.' Here is shown **the personality** of the Father." [Note: remember the words *Here* and *personality* in this last sentence!].

In the above comparison, Ellen White is pointing out the true relationship of the Father and His only begotten Son.

Boardman: “The Spirit **IS** all the fulness of the Godhead **MAKING MANIFEST.**”

Ellen White: "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."

By using the word “in” instead of “is”, Ellen White is showing a difference in the Spirit’s relation to the Father and Son. The Father “is”, the Son “is”, but the Spirit is sent “in.” There is a difference.

Then, at the end of paragraph 11, we read the famous words: "There are three living persons of the heavenly trio." However, when we look at her original handwritten manuscript, we see that she worded things here a little differently:

There are living three persons of the Deity
into which every soul repenting of sin

As you can see, this contains handwritten edits that never made it to print. Here's what the highlighted area actually says:

the alities
"Here are living three persons of the heavenly trio ..."

Instead of saying, "There are three living persons of the heavenly trio", she actually wrote, "*Here* are the living three *personalities* of the heavenly trio." Instead of making a declaration ("There are"), she uses the demonstrative adverb "Here" thus referring to what she has spoken of before in the previous paragraphs. She does the same when she says, "Here is shown the personality of the Father" a few lines up. The word "Here" demonstrates her conclusion that Boardman is wrong concerning the Godhead and, referring to her corrections in the previous paragraphs that we have already cited, she says, "Here are the living three personalities of the heavenly trio."

It is interesting that Ellen White did in fact change some of the words to match the words that Boardman was using. Boardman's book has both the words "living persons" and "living personalities" so the word "persons" is fine. However, Boardman's book also uses the words "Trinity", "Triune God" and "three in one" but Ellen White refuses to do so. Instead, she opted for the unique phrase "heavenly trio."

This makes it abundantly clear that she's not describing the trinity doctrine – a doctrine of three coeternal separate persons – but is simply describing the biblical understanding of the heavenly trio (i.e., Father,

Son and Spirit) and that the Spirit, although a person, is not a separate person from the Father and the Son. In fact, in paragraph 15, which is an unpublished section of the manuscript in question, she confirms her belief on the Father and the Son:

“He that believeth in the Son, hath the Father also.’ He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his Comforter, and he never departs from the truth.”

Continual faith in who? "In the Father and the Son." Therefore, the very letter that modern SDA leaders use as "proof" that Ellen White accepted the trinity was originally written by Ellen White to combat the trinity deception creeping its way into the church.

This helps explain what Ellen White means by referring to “the Third Person of the Godhead” in *The Desire of Ages*:

"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 by the **Spirit** that the heart is made pure." (p. 671)

This is usually where people stop reading, but if we were to continue in the same paragraph, we read this:

“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.”

She clearly says the Third Person of the Godhead is the Spirit of Christ Himself. Therefore, it could be read like this:

"Sin could be resisted and overcome only through the mighty agency of the Spirit of Christ."

In fact, when we compare page 671 with what she says on page 324 of the same book, we see this is exactly what she means:

“The only defense against evil is **the indwelling of Christ** in the heart through faith in His righteousness.” (*Desire of Ages*, p. 324)

In her quote from page 671 above, she says “the Third Person of the Godhead” is “the mighty agency” who effects the “heart” and makes it pure. Compare that to what she wrote in *Manuscript Release 13*, p. 313:

“The Holy Spirit is the Spirit of Christ; it is His representative. Here is the divine agency that carries conviction to hearts.”

This is why Ellen White could say:

"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 always, 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."** (*Desire of Ages*, p. 166)

Thus, Ellen White's definition of "the heavenly Trio" is this:

“They have one God and one Saviour; and one Spirit—the Spirit of Christ.” (*Testimonies for the Church*, Vol. 9, 1909)

And this is why, in 1911, M. C. Wilcox, in accordance with Galatians 4:6, explains the SDA's position on the Holy Spirit by saying:

“... the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power, and revealing Him to those in harmony with His law. **Thus the Spirit is personified in Christ and God, but never revealed as a separate person.** Never are we told to pray to the Spirit; but to God for the Spirit. Never do we find in the Scriptures prayers to the Spirit, but for the Spirit.” (*Questions and Answers Gathered From the Question Corner Department of the Signs of the Times*, pp. 181-182)

Then, in the 1919, 1938, and the 1945 editions of *Questions and Answers*, Vol. 11, Wilcox clearly defines the SDA position on the Holy Spirit being referred to as a person:

“The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ ... His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was with Paul in Athens, Peter in Jerusalem, Thomas in India, John in Patmos.”

Where did Wilcox get such an idea? Straight from Scripture and EGW:

“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.” (*Letters & Manuscripts*, Vol. 10, Letter 119, par. 18)

The word, “Himself” is referring to Christ. Other copies of this statement remove the comma thus making it appear that the Spirit is a different person. If she was referring to a completely different being, she could not have said He was “divested” (stripped) of humanity, because the Spirit, according to the trinitarian, is a completely different being who was never human. Christ in the flesh = Jesus “cumbered with humanity”; the Holy Spirit of Christ = Jesus “divested of the personality of humanity.”

In *Manuscript* 66, par. 11, 1899, we read: “we need to realize that **the Holy Spirit**, who is as much **a person** as God is a person, is walking through these grounds, unseen by human eyes, that **the Lord God** is our Keeper and Helper. **He** hears every word we utter and knows every thought of the mind.” Therefore, according to EGW, the Holy Spirit is described as the omnipresence of both the Father and His Son.

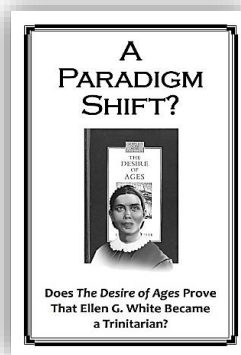
The Father: “In giving us **His Spirit**, **God gives us Himself**, making **Himself** a fountain of divine influences.” (*Testimonies for the Church*, Vol. 7, p. 273, 1902)

The Son: “Remember the words of **Christ**, remember that **He is the unseen presence in the person of the Holy Spirit.**” (*Daughters of God*, p. 185.2, Letter 124, March 7, 1897)

The doctrine of the Trinity is a hot topic within Adventism, with both sides claiming to be in harmony with both Scripture and Ellen G. White. In this tract is presented two of the most used comments made by Ellen White used to support the Trinity—one from the *Desire of Ages* where Ellen White refers to the Holy Spirit as “**The Third Person of the Godhead**”; and the other from *Manuscript* 21 where she is quoted as saying, “**There are three living persons of the heavenly trio.**”

Not only will this tract answer the question as to “WHAT” she meant by these terms, but we will also discover “WHY” she wrote them. Was it to spread her newfound belief in the Trinity, a so-called “paradigm shift” as some claim, or was there another reason which has been buried and hid from the masses?

For more info on what you've just read, please download the FREE e-book: **A Paradigm Shift?**



Who is the **Third Person of the Godhead**

in the
Heavenly Trio
According to Ellen G. White
&
The Adventist Pioneers?

“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.” (*Manuscript* 21, par. 11, 1906)

There's no doubt that there is a heavenly “trio” and “three great powers” – Father, Son and Holy Spirit. Most modern Adventists use this quote to prove Ellen White was teaching trinitarianism, but instead of using our own definition of the term, let's allow Ellen White to define what she means.

In this *Manuscript* Ellen White is actually writing a rebuttal to certain SDA leaders, such as Kellogg, who were bringing the trinity doctrine into the church. Kellogg's book, *The Living Temple*, published in 1903, was the major culprit because Kellogg was adopting trinitarian ideas from leaders of other Protestant teachers. One such famous teacher was William E. Boardman who had released a book called, *The Higher Christian Life*, in 1858. As a result of this book, Boardman travelled world-wide and sparked the Pentecostal, Holy Spirit, movement. Beginning on page 99 of his book, Boardman begins to describe the “essential relations of the persons of the Holy Trinity.” Ellen White did not agree with Boardman's teaching, and in paragraphs 8 and 9 of *Manuscript* 21, she says this:

“I am instructed to say, the sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: ‘The Father is as the light invisible; the Son is as the light embodied; the Spirit as the light shed abroad.’ ‘The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.’ Another representation: ‘The Father is like the invisible vapor. The Son is like the leaden cloud. The Spirit is rain fallen and working in refreshing power.’ All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish **the Majesty** which no earthly likeness can be compared to. **God** cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. **The Father** cannot be described by the things of earth.”