

THE TRINITY IN EVANGELISIM



Quotations of God, Christ, and the Holy Spirit in the book *Evangelism* Compiled from the writings of Ellen G. White

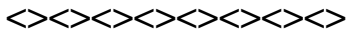
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This paper contains all the quotations of **God, Christ and the Holy Spirit** that appear in the book *Evangelism*. Comments and the context of the quotations are given below each quotation. Many Trinitarians take these references in *Evangelism* to be the last word, however, when they are analyzed carefully and prayerfully, they prove nothing. Please read the following with a prayer that God will show you the truth. The heading is as it appears in *Evangelism*, and all * quotations are from the same book.



MISREPRESENTATIONS OF THE GODHEAD

* **Let People Know Our Position.** Our policy is, Do not make prominent the objectionable features of our faith, which strike most decidedly against the practices and customs of the people, until the Lord shall give the people a fair chance to know that we are believers in Christ, that we do believe in the divinity of Christ, and in His pre-existence. *Testimonies to Ministers* p.253 (1895) *Evangelism* p.613.

The above quotation is clear enough as it stands – do not present the objectionable features of our faith, until the people can clearly see we believe in Christ, in His divinity, and in His pre-existence. What were the objectionable features of the Adventist faith in 1895? Why would the people question our belief in Christ, His divinity and His pre-existence? And why would we need to prove this if the church was Trinitarian at this time? Those who believe Christ was begotten of the Father are often called upon to answer these points. In this context it is those teachings which conflict with the “practices and customs of the people” which would result in them assuming that we don’t believe in the divinity of Christ. An example of this was reported by Ellen White during her tour of New Zealand in 1893.

“...the **denominational ministers tell the most unblushing falsehoods to their congregations in reference to our work** and our people. Whatever false report has been started, is **circulated by those who oppose the truth**, and is **repeated from church to church** and from community to community. **The circulators of these falsehoods take no pains to find out whether or not they are true**, for many of those who repeat the

reports, though not the framers of them, still love the false reports, and **take delight in giving them a wide circulation. They do not, like honest, just men, come to those who are accused, and seek to find out what is the truth concerning what they have heard in regard to their faith; but without inquiry they spread false statements in order to prejudice the people** against those who hold the truth.” *Review & Herald*, Dec 5, 1893

What kind of falsehoods were being circulated?

“For instance, an effort was made to obtain the use of the hall at a village four miles from Hastings, where some of our workers proposed to present the gospel to the people; but they did not succeed in obtaining the hall, because **a school-teacher there opposed the truth, and declared to the people that Seventh-day Adventists did not believe in the divinity of Christ.** This man may not have known what our faith is on this point, but he was not left in ignorance. He was informed that **there is not a people on earth who hold more firmly to the truth of Christ's pre-existence than do Seventh-day Adventists.**” *Review & Herald*, Dec 5, 1893

More than any other people on earth? How can that be? Do not all the other Christian denominations believe in Christ's pre-existence? What made the Seventh-day Adventists in 1893 so unique? If they had accepted the triune god along with everyone else, how could they hold to Christ's pre-existence “more firmly” than anyone else? The evidence is that our historical beliefs were founded on Fundamental Principles that took the Bible “as it reads” and taught that “the divine Son of God” (ISM p. 247) was “God's thought made audible” (*Desire of Ages* p. 19), “the first-born of heaven” (p. 51), “from all eternity.”

The charge is always – ‘You believe Christ was created’. But the statement is not true. Christ was ‘begotten’ like the Bible says, and being begotten of the God of the universe, He has every divine attribute of God. Christ is the “express image of His (the Father's) person”, making Him fully divine. Hebrews 1:3. He is “the fullness of the Godhead bodily”. Colossians 2:9.

“And we have seen and do testify that the Father *sent* the Son to be the Saviour of the world”. 1 John 4:14. Did God have a pre-existent *Son* to send? Trinitarians must answer NO. But non-Trinitarians believe He did, because “... God so loved the world that he *gave His only-begotten Son*....” John 3:16.

“In this was manifested the love of God toward us, because that God *sent* his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and *sent* his Son

to be the propitiation for our sins.... And we have seen and do testify that the Father *sent* the Son to be the Saviour of the world...” 1 John 4:9.10.14.

*** We Shall Have to Meet Erroneous Teaching.** Again and again we shall be called to meet the influence of men who are studying science of satanic origin, through which Satan is working to make a non-entity of God and of Christ. \ The Father and the Son each have a personality. Christ declared, ‘I and My Father are one’. Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partake-ers of the divine nature, and escape the corruption that is in the world through lust. *Testimonies Vol 9 p.68. (1909) Evangelism p.613.*

This quotation does not give the full context, as it fails to show that Ellen White was comparing books similar to ‘The Living Temple’ by J.H. Kellogg, that give what the prophet calls ‘scientific sentiments’ about God. These false ideas are used by Satan to “make a nonentity of God and of Christ”. This is stated on the same page as the above. The content of the paragraph directly above the one quoted in *Evangelism* relates to these sentiments. The paragraph, as shown, is not actually one paragraph; portion of the one above is joined to the one below, making it appear as one paragraph, and giving a slightly different slant. (Note the \ where the paragraph ends)

If the quotation itself is analyzed, one can see that the prophet is comparing (a) the nonentity of God and Christ (science of satanic origin) with (b) the Father and Son each having a personality. Ellen White is straightforward on this point, “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each.” *Testimonies Vol 8 p.268.*

In this controversy, the Trinitarian cannot accuse those who believe God to be the Father of Christ, and Christ to be the Son of God, with believing satanic sentiments, for these are Bible and Spirit of Prophecy words. “God is the Father of Christ; Christ is the Son of God.” *Testimonies Vol. 8 p.268.* Nothing needs to be added.

Ellen is still dealing with the aftermath of Kellogg’s apostasy and acceptance of the Trinity in 1903. Kellogg’s theory of making the presence of God in everything was also making “a nonentity of God and of Christ.” Note the distinction she makes between God and Christ who are identified in the next sentence as “the Father and

the Son.” Also she accepts that Christ was the Son of God before he “came to the world in human form.”

In 1905 *Review & Herald* July 13, she re-emphasized this danger of making the Son of God a nonentity:

“And truly **our fellowship is with the Father, and with his Son** Jesus Christ.” All through the Scriptures, the Father and the Son are spoken of as **two distinct personages**. You will hear men **endeavoring to make the Son of God a nonentity**. He and the Father are one, but they are **two personages**. Wrong sentiments regarding this are coming in, and we shall all have to meet them.

She never speaks of “three distinct personages” or “personalities” but of three powers (mostly) and three persons (rarely, though replicated in the many compilations). Writing in the *Review & Herald*, Aug 1, 1907 she commented on Hebrews chapter 1:

I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates **the individual personalities of the Father and the Son**. Speaking of the Son, the apostle says, “God...hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person...”

If the reader wishes to see what kind of satanic sentiments Sr White was referring to, look at the next long quotation in *Evangelism*.

* **Positive Truth Versus Spiritualistic Representations.**

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 is 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.’ *Evangelism* p. 614 She is quoting William Boardman, a Trinitarian who wrote a popular book, “The Higher Christian Life” published in 1858. Below is from page 104:

THE FATHER IS LIKE TO THE INVISIBLE VAPOR.

THE SON IS AS THE LADEN CLOUD AND FALLING RAIN.

THE SPIRIT IS THE RAIN — FALLEN AND WORKING IN REFRESHING POWER.

These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others and of each and all to us. And more. They may also illustrate the truth that all the fulness of Him who filleth all in all, dwells in each person of the Triune God.

Boardman, in true Trinitarian fashion, describes three persons or personalities in one God. This he calls “the Triune God”—a term Ellen White never used. Again she is counteracting the influence that Kellogg was trying to promote. Notice how she changes Boardman’s statements. She continues.

All these spiritualistic representations are simply nothingness. They are imperfect and 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.

Here she describes these representations of the Father, Son, and Spirit as “spiritualistic” because they “spiritualize away their literal meaning” (make figurative, metaphoric, unreal, symbolic—see *Life Sketches* p. 230; *Spiritual Gifts* vol. 2 p. 73) the personality of the Father and the Son are as “two distinct personages” (5BC p. 1148.2)

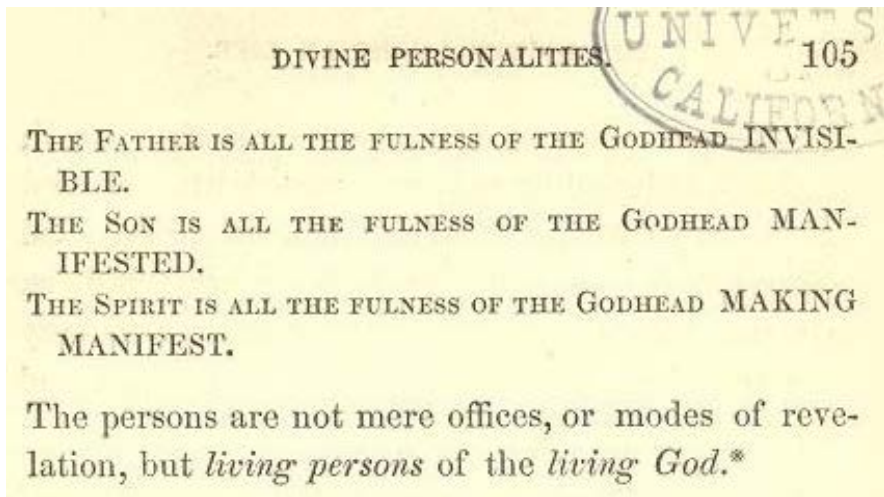
The Father is all the fullness of the Godhead bodily, and is invisible to

mortal sight.

The Son is all the fullness 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 fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers – the Father, the Son, and the Holy Spirit – those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ. *Special Testimonies. Series B. No.7 p.62, 63. (1905)*

Now compare this with Boardman’s co-equal statements:



EGW makes a distinction between the Father and Son who each “is all the fullness”, and the Spirit who is “in all the fullness”. This is consistent with her understanding and the witness of Scripture that the Spirit of God is the Presence of God; the Spirit of our Father (Matt 10:20) and the Spirit of His Son (Gal 4:6; 1Pet 1:10,11) together by the one Spirit (Eph 4:4; 1Cor 12:13; Eph 2:18; John 14:6) they abide in us (John 14:23; Rom 8:9,10).

In analyzing this quotation, the same comparison is shown between the supposedly advanced ‘scientific sentiments’ and the clear statements of the Father and the Son.

Instead of the Father being (a) “like the dew invisible”, He is (b) all the fullness of the Godhead bodily, a divine Person. Instead of the Son being (a) “like the dew gathered”, He is (b) all the fullness of the Godhead manifested. Instead of the Spirit being (a) “the dew fallen to the seat of life”, he/it is (b) **in** all the fullness of the Godhead, making manifest the power of divine grace... (Spirit ‘he’) John 14:16.17. (Spirit ‘it’) Romans 8:16.26.

Most people immediately grasp the description of the Father, the Son and the Spirit, in an attempt to prove the Trinitarian doctrine of God, but this loses the whole of the prophet’s message. The comparison shows that the Father, Son and Spirit are intelligent personalities, not vague philosophical sentiments. That is the point.

To try and prove the Trinity from this information is totally wrong. What we do know from the above is: (a) The Father, Son and Spirit have personalities. (b) They are three living persons. (c) They cannot be compared with things of the earth. (d) The Father, Son, and Spirit are the powers of heaven in whom we are baptized. (e) They are the three powers of heaven with whom we must cooperate for salvation.

As to the *nature* of the Spirit, this passage does not say. A case cannot be built for Trinitarianism from these words, neither can it be built for the other view. It may seem to prove the Trinitarian understanding, however, there is another way of seeing the whole subject, but that can only be seen by studying other passages.

Another important point to notice is the date of all the quotations. Except for one, they are at the time Ellen White wrote ‘The Desire of Ages’, and when Dr Kellogg was putting forth his pantheistic, philosophical beliefs about God. Clearly the two previous quotations refer to his sentiments, for the prophet mentions him in both articles. Therefore we must remember that her concern was the Kellogg heresy, and those who present views of a similar nature. If the reader will study books and articles by most of those who are *not* Trinitarians, they will notice a decided lack of anything that hints of such things. The Persons of the heavenly trio are certainly not vague entities as shown in the quoted passage – they are as the Bible and Spirit of Prophecy say – a loving Father, a devoted Son, and an intelligent Spirit of God actively engaged in every part of His universe. “The greatness of God is to us incomprehensible. ‘The Lord’s throne is in heaven’ (Ps 11:4); yet by His Spirit He is everywhere present. He has an intimate knowledge of, and a personal interest in, all the works of His hand.” *Education* p.132.

*** The Pre-existent, Self-existent Son of God. 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. He to whose voice the Jews were then listening had been with God as one brought up with Him.

Signs of the Times. Aug 29. 1900. *Evangelism* p. 615.

This quotation concentrates on Christ's pre-existence, saying "there never was a time when....", but it does not say He had no beginning. Christ was in close fellowship with His Father from the moment He was begotten. For the angels who remained loyal to God there never was a time when they were not in harmony with their Creator. Does that mean the angels had no beginning? There is no question Christ was pre-existent – He created this earth. He is the self-existent Son of God, begotten with the immortal life of His Father.

*** He was equal with God, infinite and omnipotent...He is the eternal, self-existent Son.** Manuscript 101. 1897. *Evangelism* p. 615.

The above short quotation is under the same heading. It is the only part of the manuscript most of us have, but it doesn't contradict anything the prophet says in other places. Christ is infinite and omnipotent. He is the eternal Son of God, begotten in eternal time, inheriting from His Father, eternal life. And having eternal life makes Him self-existent. He is equal to the Father in nature, but being a Son, He is not equal in status, however, the Son was *given* an elevated position to make Him equal in authority with His Father. The prophet says, 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." *Testimonies Vol. 8* p. 268.

*** From Everlasting.** While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God'. Before men or angels were created, the Word was with God and was God.' *Review and Herald.* Apr 5, 1906. *Evangelism* p. 615, 616.

Again, there is no question about Christ's pre-existence, for as quoted, "the Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father." Who says Christ did not pre-exist Bethlehem? It is

certainly not those who believe Him to be the Son of the living God. What about Trinitarians – Do they believe Christ – the Son of God – pre-existed Bethlehem? The answer is NO, not as the Son of God, and this is the issue. Did God consent for His loving and *willing* Son to come to earth? Or did a co-equal, co-eternal Being volunteer to take on the role of a Son? Pre-existence is not in question in the current debate; it is whether God had an only-begotten Son at some time in the days of eternity.

* Christ shows them that, although 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. *Signs of the Times*. May 3. 1899. *Evangelism* p. 616.

The article from which the above is quoted deals with Christ's discussion with the Jews about His identity as the Messiah. They see Him as still a young man and are nonplussed by His statement "... before Abraham was, I am". Further on in the article Sr White writes, "The Jews were so blinded by the deception of the enemy that, without any form of trial, they would have stoned Christ to death. They saw that He made Himself equal with God, and because they had no knowledge of God or of Jesus Christ, they thought this to be blasphemy. Had they had a knowledge of God, they would not have rejected His Son, and charged Him with blasphemy." Ibid.

The Jews knew that Christ's claim to be the I AM was to equate Himself with God, which to them was blasphemy. But they also accused Him of blasphemy when He claimed to be the Son of God. Luke 22:67-71. Obviously they knew the Son of God had the same nature as God, but clearly saw them as distinct personalities, or they would not have kept asking Christ if He was: the Son—of—God. Sr White is simply telling us that the Son's life cannot be reckoned by human computation.

In the quoted *Signs of the Times* article, another paragraph states the following regarding Christ's pre-existence, "Through Solomon Christ declared: 'The Lord possessed Me in the beginning of His way, 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... When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him'." *Signs of the Times* 08.29.00.

Read this passage carefully, for it tells us that Christ Himself says He was ‘possessed’, ‘set up’, ‘brought forth’ and ‘brought up’. If you study these words in the Hebrew and the writings of our modern day prophet, you cannot come to any other conclusion but that Christ is the Son of God. (Read also the first chapter in *Patriarchs and Prophets*. Obviously Ellen White believed Solomon’s words dealt with more than just wisdom, and were truly Messianic)

But the verses in Proverbs only go back to the creation of the earth. Obviously Christ is older than six thousand years, but even that would have brought forth the charge of blasphemy from the Jews. How old is Jesus Christ? Is He a million years old? Ten million years? Five hundred thousand million years? Twenty to the power of sixty million? I have no idea. Do you? Sister White did not say He had no beginning, but that His divine life cannot be computed by human beings.

*** Life, Original, Unborrowed, Underived.** Jesus declared, ‘I am the resurrection, and the life’. In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life’. The divinity of Christ is the believer’s assurance of eternal life. *The Desire of Ages* p. 530. (1898) *Evangelism* p. 616.

To the Trinitarian, the above quotation is the most important ‘clincher’ statement on the deity of Christ, but is it? The sentence (that also heads the quote), is originally from an article written the previous year in the *Signs of the Times*. The assistant of Ellen White (Marian Davis) used one sentence from a paragraph of Sister White’s article for ‘*The Desire of Ages*’. That does not make it wrong, but in its full context, it is clearer what the prophet was saying. The full paragraph is shown below.

“ ‘In Him was life; and the life was the light of men’. (John 1:4) It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. 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. 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. ‘This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent’. (John 17:3). This is the open fountain of life for the world.” *Signs of the Times* April 8 1897. 1 *Selected Messages* p296.297.

What do we learn from this passage? (a) Eternal, immortal, original, unborrowed, underived life is the exclusive property of God. (b) Christ has this eternal, immortal, original, unborrowed, underived life because He is also God, the Son of God. Obviously He received this life from His Father when He was begotten. Sister White calls Him the “only begotten Son of the infinite God” in the previous paragraph of the above. (c) Man does not have this life. It is borrowed from God and He will take it from him at His will. (d) Christ came to this earth as a man (clothing His divinity with mortal humanity). When Christ died, His divinity did not die, however, because His brain was dead, His immortal life was quiescent, dormant until the resurrection. 1 SM 301. If Christ had sinned, He would still be in the grave. (e) Christ is willing to give this eternal, immortal, original, unborrowed, underived life to all who accept Him as their personal Saviour. As a Christian, does that mean I had no beginning? Think about it. Christ is our S A V I O U R. His divinity is our assurance of eternal life. We can praise God for that original, unborrowed, underived life.

* **With the Father at Sinai.** When they (Israel) came to Sinai, He took occasion to refresh their minds in regard to His requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the Ten Commandments. *Historical Sketches* p. 231. (1866) *Evangelism* p. 616.

There is nothing in this passage but that the Father and the Son stood side by side on Mount Sinai. What does that prove? It just says the Father and the Son stood side by side on Mount Sinai. The rest of the article adds no more detail to prove anything else. The Father was with His Son on the mountain, and it was Christ who spoke the Ten Commandments. *Signs of the Times* 03.07.78. It is the Father’s Law. *Review and Herald*. 07.24.88. The Father gave everything into the hands of Christ in the work of redemption. “All the communication between heaven and the fallen race has been through Christ.” *That I May Know Him* p.102. *Patriarchs and Prophets* p.366.

* **The Eternal Dignitaries of the Trinity***. The eternal heavenly dignitaries – God and Christ and the Holy Spirit – arming them (the disciples) with more than mortal energy... would advance with them to the work and convince the world of sin. Manuscript 145. 1901. *Evangelism* p. 616. (*All headings in the book ‘Evangelism’ have been added by the compilers, including the word ‘trinity’ in the above heading. This word was *never* used by Sister White. The uninformed reader is influenced by the headings, thinking they are part of the inspired text)

You will see that the Evangelism quotation is not exact, as the sentence does not begin as shown. (The parentheses are for clarity) The article from which this portion

of a paragraph is taken calls every follower of Christ to go to work, copy the Pattern, and be in harmony with each other. A previous portion of the paragraph reads, “Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength. The angelic host coming as ministers of God would be in that battle. Also there would be the eternal heavenly dignitaries--God, and Christ, and the Holy Spirit -- arming them with more than mortal energy, and would advance with them to the work, and convince the world of sin.” *Manuscript Release Sixteen* p.204.

This is another one of those so-called clinchers to the Trinitarian. But does the article prove anything? No, it simply tells us that as Christians, we are in a battle, but we are not in it alone. The holy angels are with us, as well as God, Christ, and the Holy Spirit. With these agencies, we will not have to fight satanic agencies in human strength; we will be armed with more than mortal energy. It does not tell us who or what the Holy Spirit is.

The term “Trinity” is supplied by the compiler of the book *Evangelism*. Ellen White never, in all her writing comprising 25 million words, use the word Trinity or Triune. But she did repeatedly identify the two distinct personalities, who bind themselves to us through the “one mediator” who bridges himself between his Father who is Spirit (John 4:24) and our humanity because he, the Word, “became flesh.”

“The religious bodies all over Christendom will become more and more closely united in sentiment. They will make of God a peculiar something in order to escape from loyalty to Him who is pure, holy, and undefiled, and who denounces all sin as a production of the apostate.”

“...that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us.”

These words present God and Christ as two distinct personalities. Christ prays that a pure, holy love may bind His followers to Himself, and to the Father, that this close fellowship may be a sign that God loves as His own Son those who believe in Him.” *Notebook Leaflets* vol. 1 p. 124

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

This quotation is the most important ‘clincher’ statement to Trinitarians that the Holy Spirit is a co-eternal, co-equal Being in a triune Godhead. It is supposed to prove beyond doubt that the Holy Spirit is a person with legs, and able to walk through the ground of Avondale.

This is a carefully selective excerpt from Manuscript 66 which begins with:

“**The Lord says** this (we are to present our bodies as a living sacrifice) because **He knows** it is for our good. **He would build** a wall around us, to keep us from transgression, so that **His blessing** and love may be bestowed on us in rich measure. This is the reason we have established a school here. **The Lord instructed** us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that **the Lord God** is our keeper, and helper. **He hears** every word we utter and knows every thought of the mind.” Manuscript 66, 1899, p. 4. (Talk, April 15, 1899).

Compare the full quote with the one in *Evangelism* (underlined here), and you will see that the sentence is incomplete. The full context clearly reveals that “the Lord is that Spirit” (2Cor 3:17).

“**Christ walks *unseen* through our streets.** With messages of mercy **He** comes to our homes. With all who are seeking to minister in His name, **He** waits to co-operate. **He is in the midst of us**, to heal and to bless, if we will receive **Him**.” *The Ministry of Healing*, p. 107.

“**The Lord Jesus standing by the side of the canvasser, walking with them**, is the chief worker. If we recognize **Christ** as the **One** who is with us to prepare the way, **the Holy Spirit by our side will make impressions in just the lines needed**.” E. G. White, *Colporteur Ministry*, p. 107.

“**Remember that Jesus is beside you wherever you go**, noting your actions *and listening to your words*. Would you be ashamed to hear his voice speaking to you, and to know that *he hears your conversation?*” EG White, *The Youth’s Instructor*, February 4, 1897 par. 3.

In analyzing this passage in *Evangelism*, we must see what instruction the prophet

wanted the students to receive when the talk was given. Was it a lesson on the nature of the Holy Spirit? No. There are a number of points, that when grouped together, give the true message. (a) It is for their own good the students give themselves to Christ. (b) God wanted to build a wall around them to keep them from sin, so He could bless them. (c) That is why a school was established. (d) The Lord had revealed that this was where the school should be located. (e) The teachers and students needed to realize that the Holy Spirit was walking the grounds of the school. (f) And they needed to realize that the Holy Spirit is a person like God is a person. What lesson would the children receive about the Holy Spirit from this part of the talk? Obviously it was meant for them to be very careful how they think and speak because God is listening.

There is no question, the Evangelism statement *alone* sounds convincing, however, when the true message of the talk is seen, the other does not have the same impact. Please read the following quotation carefully.

“He (Christ) walks in the midst of the golden candlesticks... He is represented as walking up and down among the golden candlesticks. He is in communion with his people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion; and he takes pleasure in them if he sees these fruits manifest. Although Christ is mediator in the heavenly Sanctuary, yet he walks up and down in the midst of the churches on earth. He goes about from church to church, from congregation to congregation, from soul to soul. He observes their true condition -- that which is neglected, that which is in disorder, and that which needs to be done. He is represented as walking, which signifies unrest, wakefulness, and unremitting vigilance. He is observing whether the light of any of his sentinels, or candlesticks, is burning dim or going out. These under-shepherds may sleep, but He that keeps Israel neither slumbers nor sleeps.” *Advent Review and Sabbath Herald*. 05-31-87.

To use the Trinitarian reasoning – Christ has legs. He can walk up and down the churches. But how does He do that if He is in heaven ministering in the heavenly sanctuary? “Unto the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks..... He that hath an ear, let him hear what the Spirit saith unto the churches”. Revelation 2:1. 2:7. “Unto the angel of the church in Thyatira write: These things saith the Son of God.... He that hath an ear, let him hear what the Spirit saith unto the churches.” Revelation 2:18. 2:29. (Compare all the churches) Who is speaking?

Read also the following, “And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be my people’.” 2 Corinthians 6:16. God wants to *walk in His people*. He does this by His Spirit, not literally with legs, but in a mysterious way we do not understand. As to the nature of the Spirit of God and Christ, “silence is golden”. *Acts of the Apostles* p.52.

* The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God... The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. ‘For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God’. Manuscript 20. 1906. *Evangelism* pp.616.617.

There is no question the Holy Spirit has a personality, or He could not bear witness with our spirit that we are the children of God. He must also be divine or He could not know the mind of God. But instead of being a third co-equal, co-eternal Being as the Trinitarians believe, there is abundant evidence that the Spirit is the personal presence of God and Christ. And that being so, there is no question it has a personality – the personality of God and Christ. The Spirit is not just an influence, although it has the power to influence minds. The Spirit is not just a power like electricity, it is God’s own Spirit/mind, and as such, able to relate to them whatever He chooses. As Christ has inherited His Father’s nature and attributes, He also possesses the same omnipresent Spirit, which is able to indwell His children. When on earth, His fleshly body was limited to be in one place.

“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.” *Manuscript Release Fourteen* p.23.

* **The Power of God in the Third Person.** 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)

There is only one comment necessary for this quotation. It is absolutely true. This is similar to the statement in *Desire of Ages* p. 671

“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.”

Both are exclusive in force: “evil can only be held” and “sin could be resisted and overcome only” by the power of God in the third person and through the mighty agency of the third person. Who is this third person who is the only one who can “break the hold of evil” ?

“There is **but one power** that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. **Only** through the blood of the Crucified One is there cleansing from sin. His grace **alone** can enable us to resist and subdue the tendencies of our fallen nature.” *Testimonies* vol. 8 p. 291 (1903)

On the same page 671 (and the same paragraph) in *Desire of Ages*, Ellen White clearly identifies what this power is:

“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.”

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

But now notice this phrase, ‘third person of the Godhead, the Holy Spirit’. Observe that it does not say ‘third person *in* the Godhead’. This may sound like splitting hairs, but it is important. There are not three persons *in* the Godhead; there are three persons *of* the Godhead. To say ‘in’ would imply that three persons make up a single triune Godhead. But to say the word ‘of’ (from) paints a completely different picture.

The Godhead is the Father; He is the Supreme divine Being of the universe; the primary Source. In His bodily form, He sits upon the throne of the universe, and from that position can direct all the affairs of heaven. But God has a Son who is “next in authority to the great Lawgiver”. *Review & Herald*.12.17.72. Christ carries out His Father’s will in all things. “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, a tide of love, to the great Source

of all.” *The Desire of Ages* p.21.

If we understand the relationship between the Father and the Son, and can count to two, it should not be too difficult to realize that God’s Spirit is the third means by which He can operate. Both the Father and Son are able to be everywhere in the universe by the Spirit and personally involved with everything taking place, including the lives of His people. This Spirit is a mystery, no one can explain it. But that it is God’s own powerful and personal Spirit that dwells in you, “if indeed the Spirit of God dwells in you”. Romans 8:9. (Please read Romans 8:9.10.11. and notice the interchange of terms – Spirit of God; Spirit of Christ; Spirit of Him who raised Jesus. And also 2 Peter 1:21. 2 Peter 1:11. Matthew 10:20. Mark 13:11)

*** In Co-operation With the Three Highest Powers.** We are to co-operate with the three highest powers in heaven – the Father, the Son, and the Holy Ghost – and these powers will work through us, making us workers together with God. *Special Testimonies. Series B. No.7* p.51. (1905) *Evangelism* p.617.

Those who believe the truth should remember that they are God's little children, that they are under His training. 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. *Testimonies* vol. 9 p. 189

“In that day,” Jesus said, “you shall know that I am in the Father, and the Father in me, and I in you.” John 14:20.

Thank you, Father!

THE TRINITY IN The Book EVANGELISIM

Jan. 18, 1966

Elder R. A. Anderson
Office

ARCHIVES
General Conference of Seventh-day Adventists
NOT FOR DUPLICATION OR PUBLICATION

My dear Roy:

I am sure that we are agreed in evaluating the book, Evangelism, as one of the great contributions in which the Ministerial Association had a part back in those days. You know what it did with men in the Columbia Union who came face-to-face with the clear, unequivocal statements of the Spirit of Prophecy on the Deity of Christ, personality of the Holy Spirit, the Trinity, and the like. They either had to lay down their arms and accept those statements, or else they had to reject the Spirit of Prophecy.

I know that you and Miss Kleuser and I had considerable to do with the selection of these things under the encouragement of men like Elder Branson who felt that the earlier concept of the White Estate brethren on this book on Evangelism was not adequate.

Would you be good enough to dictate to your secretary a little statement based upon your knowledge and memory of this part that was played and the effect that it had.

May I thank you for this help.

Most sincerely yours,

L. E. Froom

LEF:ec

The book Evangelism was published in 1946 as a "comprehensive, topically arranged compilation" of Ellen G. White statements. The collection of statements on pages 613-617 are of great interest to many on both sides of the Trinity issue.