**Chapter 13 – Trinitarian No-Quotes 1 through 4**

Exactly what are “Trinitarian No-Quotes”? Trinitarian No-Quotes are Spirit of prophecy quotations that are used by Trinitarians to support the Trinitarian position. Since Ellen White was a non-trinitarian throughout her lifetime,[[1]](#footnote-2) any Trinitarian “No-Quote” will actually be shown to prove the opposite, or non-trinitarian, understanding. It is sad that this proof is even necessary, since many passages from her writings throughout her lifetime *explicitly* support the non-trinitarian view. Nevertheless, some Trinitarians claim to find a few statements of Mrs. White’s that allegedly support their three-gods-in-one view. An honest Trinitarian—one who acknowledges her many non-trinitarian passages throughout her lifetime—when faced with apparent contradictions in her writings, would therefore have to conclude that Mrs. White was a false prophet, and would not be able to use her writings in support of either view! But since that logical deduction has not been forthcoming, and since her writings continue to be used to support the Trinity theory, then proving the popular so-called “proofs” of three coequal, coeternal gods from her writings to be no proof at all will be the focus of this and the next chapter. *Even if* the following might fail to persuade the most ardent Trinitarian, his view would still be called into question simply by the weight of evidence challenging it.

I have devoted chapter 4—“The Third Person of the Godhead”—and chapter 5—“Life Original, Unborrowed, Underived” —as prime examples of Trinitarian misunderstanding of her writings. Below is a list of eight additional phrases or clauses that are futile attempts to prove that the Trinity doctrine is sustained by the Spirit of prophecy. With our spiritual microscope, we will dissect each one to expose the false assumptions and reveal the true intent of the quotation. The first four will be covered in chapter 13; the remainder, in chapter 14. Here is the list of what we will study:

1. Three Holiest Beings;
2. Three Highest Powers;
3. Three Living Persons of the Heavenly Trio;
4. There Never Was a Time;
5. Eternal Heavenly Dignitaries;
6. The Holy Spirit, Who is as Much a Person as God is a Person;
7. Holy Spirit is a Person;
8. Gave Themselves.

**1. “Three Holiest Beings”**

The first item, “three holiest beings,” is from the following quotation: “You are born unto God, and you stand under the sanction and the power of the *three holiest beings* in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden ‘with Christ in God,’--wonderful transformation. This is a most precious promise.” (7MR 267; 1SAT 367)

If you have read the previous chapters, you may remember that it has been stated that Sister White never referred to the Holy Spirit as another “being.” Looking at this quotation, one might conclude that she did. What is the historical fact regarding this quotation?

This statement is actually part of a *report* of a sermon preached by Mrs. White on Sabbath afternoon, October 20, 1906, in Oakland, California. (7MR267) The report was produced after she died, so she could not check it for accuracy, which was her usual custom. The following statement appears in the foreword of the book *Sermons and Talks,* Vol. 1, in which the phrase in question can be found: “All the messages reproduced in this volume were delivered in public and stenographically reported, or were prepared with that purpose in view. Many of Ellen White’s sermons may be found in the *Review and Herald* and *Signs of the Times,* but nearly all of those in this series have been drawn from previously unpublished manuscripts, as they appear in our files. So, although there were no tape recorders in Ellen White’s day, a person may get the true ‘feel’ of Ellen White as a speaker by reading this book.”

This is an honest admission from the White Estate, informing us that Mrs. White did not write those words; rather, they were someone’s written report of what she said. It is certainly *possible* that an error was made in reporting this sermon, but Mrs. White was not around to check the transcript. Since there is that possibility, the statement cannot be used decisively by either side of the Trinity debate. Mrs. White herself warned us about using unauthorized reports. Writing about herself in the third person, she penned:

“And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works.” (5T 696)

The case of “three holiest beings” is but one example of how important that counsel is for us today. In Ellen White’s more than 25 million handwritten words, not once did the words “three holiest beings” appear in her published writings. The phrase under discussion in this segment was written by someone else and brought to light only after her death. Since there is only one alleged usage of that phrase that was actually written by someone else, there is no reliable proof that the words actually came from Mrs. White. We are left to assume that some well-meaning stenographer thought that is what she either said or meant. Some might quote the phrase “three holiest beings” as one evidence that Mrs. White approved the doctrine of three gods in one, but if they would follow her instruction to examine her *published* writings (those that she had approved), they would not find that phrase at all in them—and they would find several statements or passages that contradict it.

It is truly alarming when people fail to do their homework properly in light of the momentous issues we are dealing with. It is no time to be careless in our studies or our conclusions. We are reminded of William Miller’s rules for Bible interpretation, which Ellen White endorsed. Rule #4 applies to so many points of controversy: “To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.” To seize upon one phrase, statement or passage to support a view, while failing to investigate and/or take into account other passages that clearly disagree with that view, is dishonest and will surely lead a person astray.

Why did Ellen White highly recommend her published works, rather than reports of what she may or may not have said? It is very simple; she had verified everything that was published, because she read all the manuscripts prior to publication. It was the best way she had to prevent misunderstandings or misrepresentations of what she was inspired to give us. We shall now examine closely what the record reveals. Let all men be informed of the facts of the matter.

“I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer.” (3SM 90)

“I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation.” (10MR 12)

Naturally, Ellen White could not check anything that was published after she died. It is interesting that this statement of “three holiest beings” did not see the light of day until 1976. The date of release is noted by the White Estate as follows: “Released March 16, 1976.” (17MR 273)

The following are very telling statements and really prove that Ellen White believed in only two divine Beings:

“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)

That plainly tells us that no other being besides Christ enters into the counsels of God. No other being in all the universe! That makes only two divine beings. The only other being in the universe who *wanted* to enter into counsel with God and His Son, according to the writings of Ellen White, was a proud angel by the name of Lucifer. It was he who wanted the heavenly counsel to include a third member—himself—but he was denied that position. *Patriarchs and Prophets* tells us Lucifer’s jealousy of the Son of God’s inclusion in those counsels was a large part of what led to his rebellion in heaven.

We are told more about Christ’s divine Sonship:*“The only being who was one with God* lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent.” (ST Oct. 14, 1897)

There is no mention of anyone else being “one” with God besides Christ. The word “only” excludes any other options or possibilities. It is impossible for Mrs. White to say “only,” and then elsewhere contradict its meaning by including someone else. The same plain language and testimony is used in the following quote:

“The Father and the Son *alone* are to be exalted.” (YI July 7, 1898)

If the use of “only” were not sufficient evidence, the additional word “alone” should be abundantly sufficient to abolish every theory of a trinity of three coequal gods. Thus it is clear that there are only two divine Beings. If Ellen White became a Trinitarian, would she make a non-trinitarian statement like the one above in the very year that she supposedly gave evidence of a change to Trinitarianism? The fact is, the servant of the Lord was never a believer in that doctrine, which is espoused by the mother of all harlots, nor in any of its varied and multitudinous forms.

**2.** **“Three Highest Powers”**

The second item, “three highest powers,” is a phrase in the following quotation: “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.” (SpTB07 [1905] 51; Ev 617)

There is no question that there are three powers in heaven (Father, Son and the Holy Ghost), but this statement tells us nothing more than that. It is a simple listing of three. To use this statement to prove a trinity of three co-equal, co-eternal “powers of heaven” would be poor scholarly reasoning, a “reading into the text,” because nothing of the sort is stated or implied in those three words.

The “three great powers” can be correctly understood in light of what Ellen White meant. She clearly understood and taught that there is a Father and a Son and a Holy Spirit. That makes three. But the relationship of those three to each other that she clarified in other quotations prevents an interpretation of coequality and coeternity. For example, she clearly stated that God is the Father of Christ:

“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)

We have also been told in *The Spirit of Prophecy* and *Signs of the Times* that the Father, before the assembled angels, “ordained” that His Son would be “equal with Himself.” (1SP 17 [1870]; ST Jan. 9, 1879, Art. B) Why ordain Him to be equal if He was already inherently co-equal? According to the Holy Spirit through Ellen White, Christ did not inherit equality with the Father; a son is not equal to his father, if only because the Father has precedence. Christ wasclearly *given* equality by the Father—*given* authority. Attributes like nature are inherited, but positions are not inherited by birth; they are earned or bestowed.

Further, Christ “has ever stood at the right hand of the Father.” (PP 38-39) He is the Father’s right-hand man, so to speak. That is not a position of inherent equality; the one “at the right hand” obeys the Father’s will, carries out the Father’s commands.

Elsewhere she explains the identity of the Spirit. The Holy Spirit is the Spirit of Christ—part of, or belonging to, Christ, but not an altogether different god equal to Christ and the Father. “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)

She tells us clearly the spirit of Christ—“his Spirit”—is the light and life of the world: “Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. 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)

This is the correct and consistent understanding of “the three highest powers in heaven.”

**3. “Three Living Persons of the Heavenly Trio”**

The third phrase, “three living persons of the heavenly trio,” comes from this quotation: “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.” (SpTB07 [1905] 62-63; Ev 614)

Scripture also tells us the heavenly “trio” are God the Father, His Son Jesus Christ, and the Holy Spirit: “There is one body, and *one Spirit* … *One Lord,* … *One God and Father of all,* who is above all, and through all, and in you all.” (Eph 4:4-6) The Spirit of prophecy concurs in this quotation, as well: “They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”(9T 189) But nothing in these simple listings of three entities states or even suggests characteristics of co-equality or co-eternity. Those assumptions have to be read into the words.

Romans 8:9-11 gives us the identity of the Holy Spirit and its eternal value to us: “But ye are not in the flesh, but in the Spirit, if so be that the *Spirit of God*dwell in you. Now if any man have not the *Spirit of Christ*, he is none of his. And if *Christ be in you*, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by *his Spirit that dwelleth in you.”*

In those verses, you see that the Spirit of God and the Spirit of Christ are the same divine Spirit, and it is God and Christ, by that holy Spirit, that dwell in believers, not an entirely different person. This is precious, pivotal information for believers, because “the Spirit is life”—eternal life—“because of righteousness.” If we have a wrong concept of the Spirit, we will not be strengthened by this knowledge. Is the righteousness ours? Yes and no. It is Christ’s righteousness that is referred to, which may be ours by faith. Wondrous gift of life to such as we are! This life of the indwelling Christ is an earnest of the life that will be eternally, unspeakably joyful to the grateful receiver. The righteousness of Christ preserves the soul from spiritual death. This git of life comes from the Father to us through the Son. Notice there is no mention of a third god in this most generous transaction. “God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father.” (Gal 4:6) “In him was life, and the life was the light of men.” (John 1:4) “But as many as received him, to them gave he power [privilege] to become the sons of God, even to them that believe on his name.” (John 1:12) It is all about God and Christ. They alone deserve our love and worship.

The Spirit of prophecy gives us many details about the Father-Son relationship between God and the Son of God. Coequality and co-eternity are not included in those details; rather, a true Father-Son relationship is spoken of in the writings of Ellen White. “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.” (7BC907)

Here is where simple logic brings home truth to the believer. Consider: If the Son of God is inherently self-existent, as is taught about the Trinitarian “God the Son” —needing nothing from the God the Father for life and power, but possessing His own life and power as a separate God inherently equal to God the Father—then why would such an independently-existing God be the “brightness” of a different God’s glory? Why would an independently-existing God be the “express image” of a different God? And why would the attributes of a different God be “expressed in His character”? Wouldn’t he have his own glory, his own image, his own attributes? Or is it simply obvious by now that the begotten Son partakes, receives, inherits all those things from His true Father, as His divine birthright and inheritance? (Heb. 1:2-4)

The Father is all the fullness of the Godhead, but He is invisible to us mortals. The only way we can know God is if He is manifested. That manifestation, so necessary to us, has been accomplished through His Son, His trusted representative, because Christ inherited the Godhead (divinity) of His Father. “The love of God, manifested toward fallen man in the gift of his beloved Son, amazed the holy angels…. He possessed divine excellence and greatness. He was equal with God. It pleased the Father that in him all fullness should dwell.”(2SP 38; see also Col 1:19; 2:9)

“He was God manifested in the flesh…. He was not the Father but in Him dwelt all the fullness of the Godhead bodily.” (6MR 112) Christ possessed, by divine birth, the glory of His Father. (Heb 1:2-3; John 1:14; 2 Cor 4:6) “They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.” (YI December 16, 1897)

We’ve discussed the Spirit already, but Ellen White describes him in more than one way. Just a few paragraphs ago, we read that “the Spirit is life because of righteousness.” Here is an additional understanding about the Spirit of God and of Christ: “Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?” (Isaiah 40:13) “For who hath known the mind of the Lord? or who hath been his counsellor?” (Romans 11:34) *“*You have the Bible. Study it for yourself. The teachings of the divine directory are not to be ignored or perverted. The *divine mind will guide* those who desire to be led*.”* (TDG 188) “Howbeit when he, the Spirit of truth, is come, *he will guide you* into all truth.” (John 16:13)

“The same *divine mind* that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible craving for something they have not. The things of the world cannot satisfy their longing. The *Spirit of God* is pleading with them to seek for those things that alone can give peace and rest--the grace of Christ, the joy of holiness. Through influences seen and unseen, *our Saviour* is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in Him.” (SC 28)

In those five passages above, “divine mind” and “Spirit of God” and “our Saviour” are not three different entities; those terms refer to the same entity—the mind or Spirit of Christ. In other words, Christ in His invisible omnipresence.

Since Jesus is the only begotten Son of God, He has inherited that spirit, that mind, that divine character (nature) from His Father. They both have the same one Spirit (Romans 8:9); this spirit is holy, because it is the mind of God and Christ. I emphasize the importance of this understanding, for if we believe in a false Spirit—someone other than Christ—we are on very dangerous ground, as the next quotation tells us:

“‘Now if any man have not the spirit of Christ, he is none of his.’ This is close language. Who can stand the test? The word of God is to us a daguerreotype of the mind of God and of Christ, also of man fallen, and man renewed after the image of Christ, possessing the divine mind.”(RH June 22, 1886) (A “daguerreotype” is a picture image or exact copy.)

Speaking of God’s mind, or God’s thoughts, we read this wonderful description: “By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible.” (DA 19)

“Who is Christ?--He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought,--as a thought made audible. Christ is the word of God.” (YI June 28, 1894)

Let us read again the full paragraph from which the phrase was taken. Remember that we have already shown a heavenly hierarchy of Father and obedient divine Son. They are equal in every sense except the Father has preeminence, having always existed, and being the source of all life. That is the reason the Son is dutifully obedient to the Father. And now, as we read the paragraph, let us pay particular attention to the portion after the ellipsis:

“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 powers,--the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ. … 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.” (BTS March 1, 1906)

Your attention is called to two points. First, it is faith in Father and Son that brings the Spirit. In other words, one’s faith is to focus on Father and Son, not the Holy Spirit. The Holy Spirit will be given when faith is exercised in Father and Son. There is thus a distinction made between the Father and Son, and the Spirit. With the Father and Son comes the Spirit of the Father and of the Son.

Secondly, the Comforter is sent to us “in all the fullness of the Godhead.” This fullness we have seen to be the divinity (the divine mind/life) of the Father, which His Son inherited and manifests to us now by sending us His spirit. Since the Spirit is the very life and soul of Christ (John 10:15, 17; Luke 23:46), then when He sends it to us, we partake of its fullness. Is this not the most wonderful, undeserved, gracious gift? What potential heaven sees in us frail mortals whom they love so dearly.

“The Father gave His Spirit without measure to His Son, and we also may partake of its fullness.” (GC 477)

There is a flow of glory and life from the Father to the Son, coming to us through the channel of the Spirit. As by faith we trust the Father and the Son, They (not someone else) will abide with us by their very own personal, invisible, omnipresent presence. “By the Spirit the Father and the Son will come and make their abode with you.” (BEcho January 15, 1893)

“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*.” **(**John 14:23)

With Christ within, “the sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.” (3SM 191)

This is the glorious understanding of the true Father, Son and Holy Spirit when we allow the Testimonies to explain themselves. There is nothing in these quotations to support three coequal, coeternal gods. How can anyone be persuaded to accept “another Jesus” and “another Spirit”? Such acceptance can come only by repeated exposure to the error and the silencing or dying off of those who protest against it. What great loss is incurred when we lose sight of the truth. That is why God calls us to be “restorers of paths to dwell in.” You have seen the quotations for yourself. How can anything exceed the wisdom and love and grace revealed in the literal inspired understanding of Father and Son, and their untiring, unselfish efforts to bestow eternal life upon each one of us!

**Did Mrs. White Become Trinitarian?**

There is something else to consider when discussing Mrs. White’s statement of “three living persons of the heavenly trio.” It is always helpful, when doing a study, to ask ourselves, “What are the time, place and circumstances that called forth that wording?” The passage in our present study was written in November 1905. From other statements written at that time period, we learn that Dr. Kellogg’s apostasy was a frequent topic in Ellen White’s writings. In plain words which cannot be mistaken, Sister White declared that Kellogg had joined forces with Satan.

“Letters have come to me with statements made by men who claimed to have asked Dr. Kellogg if he believes the testimonies that Sister White bears. He declares that he does, but he does not.” (SpTB07 60 [1905])

“The ministers of God are being drawn in and deceived by his science.” (Ibid., 61)

“I am so sorry that sensible men do not discern the trail of the serpent. I call it thus; for thus the Lord pronounces it.” (Ibid.)

“God does not accept Dr. Kellogg as His laborer, unless he will now break with Satan.” (Ibid., 64)

Right after quoting the Bible passage speaking of the “depths of Satan” (see Revelation 2:24), she referred to the doctrine Kellogg was teaching as “advanced scientific ideas,” and said such “sentiments” are “not to be trusted.” (Ibid., 62) What was the influential Kellogg teaching that caused Ellen White to use this strong language? What doctrine was he trying to teach that originates with Satan?

While most are aware of Kellogg’s pantheistic teachings, many are not aware of Dr. Kellogg’s Trinitarian theology. (See chapter 10: “The Alpha of Deadly Heresies.”) Sister White was refuting not only pantheism but also, less directly, the Trinitarian theology that Kellogg had come to believe and promote, namely, as he stated it, “God the Father, God the Son and God the Holy Spirit.” Both views do away with the true personalities of God and Christ, “spiritualizing” them away, making them “nonentities,” according to Ellen White.

She wrote, “…Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.” (9T 67-68 [1909]) “I am warned that the less our ministers handle the subject of pantheism, the less they will help Satan to present his theories to the people. Let the truth for this time be kept before them. Never, never repeat the spiritualistic sentiments, the strange, misleading theories, which have for years been coming in.” (CW 93)

Common sense reasoning tells us that Mrs. White never accepted any Trinitarian doctrine. Her 1905 statements about Kellogg’s deceptive teachings obviously cannot counter pantheism (God in everything) and trinitarianism (three gods, with only “God the Holy Spirit” in everything) while simultaneously supporting them! Mrs. White would have contradicted herself if she condemned Kellogg’s spiritualistic teachings and then went on to believe and write in support of Trinitarianism in the very same year! Some claim Mrs. White rejected the “wrong” view of the Trinity but accepted the “correct” view, but that is not so. Any Trinitarian doctrine makes “non-entities” of God and Christ, and promotes a counterfeit Holy Spirit. Her arguments against Kellogg’s alpha theories apply to any version of Trinitarianism.

It is in this historical context that we read that statement about the “three living persons of the heavenly trio.” Therefore, the statement she made abut those three cannot honestly be misconstrued to teach the Trinity doctrine of a three-gods-in-one God. Instead, she must have meant something which is not immediately apparent—at least to many of us today. It may well have been immediately understood by Adventist believers in 1905, as many were aware of the Kellogg controversy at that time period. Today, we know she and Kellogg did not teach the same thing about the Holy Spirit—and consequently, not about Father and Son, either, so what did she possibly mean? What did she understand and write about the Holy Spirit? We addressed this topic earlier, but these next two quotations mention the aspect of spiritual omnipresence, which is conducive to greater understanding. They also certainly refuted Kellogg’s corrupted view of God and Christ and the Holy Spirit.

“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)

“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)

As can be plainly seen from those inspired statements, the Holy Spirit is “the Spirit of Christ;” it is Christ’s very own omnipresence by which He (not someone else) represents Himself “as the Omnipresent.” And His indwelling Spirit is life to us because with His presence in us, by faith, comes His righteousness. As you read earlier, “the Spirit is life because of righteousness.” We do not have that life if we do not have “Christ in us.” These words take on great doctrinal and personal significance as we grasp what God is communicating to us: “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” (1 John 5:11-12)

As in all her other writings, Ellen White maintained that God the Father and His Son were the only divine Beings. “The Father is all the fullness of the Godhead bodily.…” “The Son is all the fullness of the Godhead manifested.” (Ev 615) This is her consistent position in *all* her writings. This was the belief of the entire denomination at that time. Having established this faith in two Beings who are the fullness of the Godhead, she then said the “Comforter is the spirit *in* all the fullness of the Godhead.” Did you notice the difference in wording? Ellen White made a distinction between the first two—Father and Son—and the third one, the Comforter. The Father and Son *are “*all the fullness,” but the Spirit comes *in* their fullness, meaning the Comforter brings us the fullness of the Godhead, which is the Father and the Son. It is those Two who come to abide with us in Spirit form: “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.” (John 14:23)

Mrs. White defined the Comforter even further and more specifically when she wrote with perfect clarity, “This refers to the omnipresence of the Spirit of Christ, called the Comforter,” whom she described as Christ Himself, “divested of the personality of humanity.” Christ alone had assumed “the personality of humanity; thus only He could be divested of it. Truly, her writings explain themselves and give us a sure path for our feet.

This, then, is a faithful understanding of the “three living persons of the heavenly trio.” The Holy Spirit is not another separate, third inherently-existing divine being. There was and is no third divine being *just like* Father and Son. There is the Father, His Son, and His Spirit/life/mind. We pray earnestly for unity on this matter, for we are without excuse when we have such explicit statements before us from the Holy Spirit through the Bible authors and Ellen White: “They have one God and one Saviour; and one Spirit—the Spirit of Christ—is to bring unity into their ranks.”(9T 189)

**4.**  **“There Never Was a Time …”**

The fourth item, “there never was a time,” is taken from the following quotation: “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.”(ST Aug. 29, 1900)

The phrase “pre-existent Son of God” means Christ was the Son of God in His pre-existence, i.e., before He came to earth. Then He became the Son of God in Bethlehem “in a *new* sense.” (STAugust 2, 1905) Ever since the birth of Christ in heaven (back in the “dateless ages” of eternity), He has been in close fellowship with His divine Father, just as a human son ideally would be with his father. A “son,” defined by the common and reasonable understanding of that word throughout history, comes *after* his father in sequence. The word “father,” by that same common and reasonable understanding, refers to the one who necessarily precedes his offspring. If we “take the Bible as it reads,” as we are instructed to do (GC 598), we may be confident that Jesus’ Sonship is a real and literal one based on birth (“brought forth”—Prov 8:24, 25).

It is after clarifying this fact—that Christ was the Son of God in His pre-existence—that Ellen White says there never was a time when He was not in fellowship with the eternal God. The meaning should be clear to all. At some point and for an unknown duration, the “ancient of days” was without the Son, but once the Son came into existence, whenever and however that happened, then the Father was always with the Son and the Son was always with the Father. We would expect that it would be a “close fellowship,” since the Father and Son are “one” in their pure natures, characters and purpose. While some use the statement in question to prove Jesus was not begotten of His Father, a literal reading of God’s Word is fully sufficient to explain the concept of there “never [being] a time when He was not in close fellowship with His Father.” Therefore, far from denying the fact that Christ is the only begotten of the Father, this passage in question actually states the very truth of the divine Sonship of our Master.

And so far as knowing anything about when the Son came into existence, let us again use the unfailing key: “The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture.” (Letter 73, 1903; 1SM 42)

“Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father.…” (PP 38)

In the first quotation in this section #4, Ellen White said that, “in speaking of His preexistence, Christ carries the mind back through the dateless ages.” We cannot put a date on Christ’s birth in heaven because of those “dateless” ages. We cannot compute His pre-existence by our human calculations; it is beyond our ability and comprehension.

“Here 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.” (ST May 3, 1899)

“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. 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)

Nor is it essential for us to know what God has not chosen to reveal to us. Again, if we are obedient to the inspired instruction to “take the Bible as it reads, unless symbolic language is used” (GC 598), then the literal, customary meaning of the biblical terms “Father” and “Son” is sufficient to refute the Trinitarian concept of three coeternal gods.

We have now closely examined the first four items in the first of two chapters on Trinitarian No-Quotes. As you can see, rather than taking a short grouping of words and interpreting them to say what was not said, a simple study, as we have done, will make the true interpretation obvious. None of these four statements from God’s prophet was written to support a Trinitarian position.

Note: Much of the material covered in this chapter and in chapter 14 came from *Putting the Pieces Together,* by Nader Mansour, and is used with permission. The entire booklet and many others can be read online or freely downloaded from [revelation1412.org](http://revelation1412.org); look under “Literature.”

1. Some say Mrs. White rejected the “wrong view” of the Trinity, but matured to embrace the “correct view.” At www.revelation[1412.org](http://1412.org) can be found a video recording of Imad Awde’s presentation *Ellen G. White and the Trinity*, which ably proves beyond any reasonable doubt that Mrs. White never embraced any Trinity doctrine of any kind. [↑](#footnote-ref-2)