

Quote	Trinitarian Explanation	Non-Trinitarian Explanation	Comments
<p>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. {7MR 299.2}</p>	<p>God is an individual Being. And since “the Holy Spirit...is as much a person as God is a person” and since He is described as “walking,” He must then also be an individual Being...a third Being of the Trinity.</p>	<p>God is not separable from His Spirit. “God is a spirit” (Jn 4:24). Therefore, “the Holy Spirit...is as much a person as God is a person”; they are the SAME person. That this is the true meaning is further evidenced in the next phrase of the statement – “that <i>the Lord God</i> [the Father] is our keeper and helper.”</p>	<p>The trin. expl. is based purely on reasoning. The non-trin. expl. is based on Jn 4:24.</p>
<p>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. {BTS, March 1, 1906 par. 2}</p>	<p>The “three living persons” are the three divine Beings/Gods of the Trinity.</p>	<p>In Ellen White’s day, the word <i>person</i> could mean “character [manner] of office.” The example given in Webster’s 1828 Dictionary is the following sentence: “How different is the same man from himself, as he sustains the person of a magistrate and that of a friend.” In this sense there are three divine <i>persons</i>. Both the Father and the Son each have both the person/character/manner of their individual Being <i>and</i> the person/character/manner of the Spirit they share. The Godhead has three living <i>manners of divine office</i> – that of the Father, that of the Son, and that of the Holy Spirit (the union of Father and Son). These three are associated with only two Beings.</p>	<p>SDA pioneer R. F. Cottrell wrote, “We understand the term trinity means the union of three persons, not offices, in one God...” (R & H, July 6, 1869). Interesting Cottrell felt the need to clarify in which sense he was using the word “persons”.</p>
<p>The Holy Spirit is the Comforter, in Christ’s name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. {20MR 324.2}</p>	<p>The Holy Spirit “is a distinct personality” because He is a distinct God in the Trinity.</p>	<p>Just as there are three distinct characters of office, there are three distinct personalities in the Godhead – that of the Father, that of the Son, and that of the union of Father and Son. This is not hard to understand when we consider that which was made in the image of God... When two people are married, they do not lose their individual personalities, yet they nevertheless gain a third personality – that of their union. It is the personality of “us”, distinct from yet the product of both personalities. In a marriage there is the husband’s individual personality, the wife’s individual personality, and the personality of their togetherness. Of course, there should never be a third spouse!</p>	<p>The non-trin. expl. here may not be the most intuitive at first, but that which was made “in the image of God” stands behind it. The non-trin. expl. is based on the perfect union of Father and Son, the great antitype of marriage.</p>
<p>The Holy Spirit is a free, working, independent agency. The God of heaven uses His Spirit as it pleases Him; and human minds, human judgment, and human methods can no more set boundaries to its working, or prescribe the channel through which it shall operate, than they can say to the wind, “I bid you to blow in a certain direction, and to conduct yourself in such and such a manner.” {FLB 52.4}</p>	<p>The Holy Spirit is a “free...independent agency” because He is a distinct God-being in His own right.</p>	<p>When we read this entire statement, we see that Ellen White is certainly <i>not</i> saying the Holy Spirit is “free” and “independent” of the “God of heaven,” the Father. She is saying the Spirit is free and independent of human beings. Mere mortals have no power to bound the Spirit’s working nor to prescribe how It can work. If the Holy Spirit is an independent God in His own right, this statement begs the question WHY THE FATHER “USES HIS SPIRIT AS IT PLEASES HIM.” What if you or I were to “use” a fellow human being “as it pleases” us? We could get in big trouble with the law! This statement defines the Holy Spirit to be an “agency.” Webster’s 1828 Dictionary defines <i>agency</i> to mean “office of an agent.” The Holy Spirit is a person – a character/manner of divine office, as we already saw. It is also an agency, an office of divine Agents (the Father and His Son).</p>	<p>The trin. expl. makes the first two sentences of the statement contradict each other in a most striking way. Furthermore, it makes God out to be a “USER”!</p>
<p>Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. {14MR 23.3}</p>	<p>If “Christ could not be in every place personally,” then He is not the same Being as the Holy Spirit, “the Omnipresent.” The Holy Spirit represents Christ as an Ambassador, “His successor on earth,” but is not actually Christ.</p>	<p>The second person of the Godhead is distinct from the third. In other words, the second manner of divine office is not the same as the third. This distinction is the basis for White’s statement “Christ [the second person] could not be in every place personally [like the third <i>personally</i> can].” As we have already seen reason to believe, this distinction does not antagonize the truths 1) “The Holy Spirit is Himself [Christ]” and 2) “He [Christ] would represent Himself [Christ]” which this statement directly affirms!</p>	<p>The trin. expl. draws from the statement a conclusion – <i>the Holy Spirit is not Christ</i> – which is directly contradicted in the statement – “The Holy Spirit is Himself divested of the personality of humanity...”</p>

<p>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 [Christ's] life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. {RH, May 19, 1904 par. 1}</p>	<p>This statement must contain a figure of speech. The Spirit is not actually "the soul of his life." Or perhaps this statement was written <i>in error</i> while Ellen White was still non-trinitarian.</p>	<p>There is a "Spirit of life in Christ Jesus." Rom 8:2. Jesus said, "the words that I speak unto you, they are spirit, and they are life." Jn 6:63. What the Ellen White here wrote was not an error or a figure of speech. Christ's Spirit <i>is</i> the soul of <i>His</i> life.</p>	<p>This trin. expl. flatly fails to believe the Spirit of Prophecy.</p>
<p>Satan in Heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. {1SP 17.1}</p>	<p>God, His Son, and the Holy Spirit are all <i>co-equal</i>. One is no more honored than another. Lucifer was next in honor to the Trinity.</p>	<p>God the Father is called "the most high God" many times in Scripture. God's Son said, "my Father is greater than I" (Jn 14:28). Their Spirit is never called by any such title in Scripture, but is described as being <i>possessed</i> and even <i>used</i> by Father and Son. So Father, Son, and Holy Spirit are certainly not described as being co-equal in Scripture, especially not in terms of honor. The Father is clearly the most honored, His Son is similarly honored and worshiped. The Holy Spirit is never said to be individually worshiped nor even prayed to. And the highest created angel is immediately next to Christ in honor.</p>	<p>While the non-trin. expl. relies on what is stated and not stated in Scripture, the trin. expl. assumes co-equal honor for three Members of a Trinity.</p>
<p>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. {GC88 493.1}</p>	<p>Christ was not actually "the only being" that could enter all counsels with God. Perhaps this statement was written <i>in error</i> while Ellen White was still non-trinitarian.</p>	<p>The most High and His Son are the only divine Beings, just as Ellen White wrote.</p>	<p>This trin. expl. flatly fails to believe the Spirit of Prophecy.</p>
<p>Of Gabriel...that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men. {DA 99.1}</p>	<p>See 1SP 17.1 explanation.</p>	<p>There is no Being today standing in honor between Gabriel and God's Son. An individual Spirit-being would have to be either at least equal with Christ or lower than Gabriel — neither option is Biblical.</p>	<p>See 1SP 17.1 comment.</p>
<p>To Adam in his innocence was granted communion, direct, free, and happy, with his Maker. After his transgression, God would communicate to man only through Christ and angels. {CC 20.7}</p>	<p>Not really true. God would also communicate to man by the Holy Spirit. More non-trinitarian error from the pen of Inspiration here.</p>	<p>The Holy Spirit <i>is</i> Christ. Thus, while it is true that God now communicates with man by the Holy Spirit, it is equally true that "God would communicate to man only through Christ and angels."</p>	<p>This trin. expl. flatly fails to believe the Spirit of Prophecy.</p>
<p>What more important knowledge can be gained than that which outlines the fall of man, and the consequences of that sin which opened the floodgates of woe upon the world; which tells of Christ's first advent? The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our advocate, the office of the Holy Spirit--all these vital themes of Christianity are revealed from Genesis to Revelation. Each is a golden link in the perfect chain of truth. Why, then, should not the Scriptures be exalted in every school in our land? {CT 427.3}</p>	<p>The Holy Spirit is a God-being and has an office — "A particular duty, charge or trust conferred by public authority and for a public purpose; an employment undertaken by commission or authority from government or those who administer it" {<i>Office</i> definition, Webster's 1828 Dictionary}.</p>	<p>The phrase "office of God" appears once in White's writings: "It was no robbery with Him [Christ] to act in the office of God" {5BC 1084.3} The phrases "office of Christ" and "office of the Messiah" each appear once. But White used the phrase "office of the Holy Spirit" many times. This makes sense as the Holy Spirit is a "person" (a character/manner of office) and is an "agency" (an office of Agents) but is not a Being. There is a personal, individual office of God the Father. There is a personal, individual office of Christ. There is also an office (the Spirit) of God which both the Father and the Son "act in" as is pointed out in the statement "It was no robbery with Him to act in the office of God." {5BC 1084.3}</p>	<p>This non-trin. expl. further explains the "three living persons" and "independent agency" quotes.</p>
<p>The Holy Spirit is to be presented in every discourse. What wonderful statements Christ has made concerning His representative to the world. This is the theme of encouragement to be kept before the people. In comprehending the office of the Holy Spirit, we shall bring all blessings to ourselves. He will make us complete in Christ.--Ms 8, 1898. {VSS 317.2}</p>	<p>A "representative" is an individual being distinct from the one represented. And Christ's "representative" has an office we should comprehend.</p>	<p>You are represented by your written signature. Quite literally, your "word" is your representative. So with Christ. The manifestation of His mind...the words of Christ...His holy spirit <i>is</i> His "representative to the world." While the Holy Spirit is a divine office and much more, He is not a third divine Being. He is the Father and He is Christ. And how two Beings could have one Spirit and yet be Individuals is just as much an impenetrable mystery as how one Being — Jesus — could be the fullness of two natures, divine and human. (See 5BC 1130.5)</p>	<p>The trin. expl. relies on the assumption that "representative" must always refer to an individual <i>being</i>. But this assumption is clearly false.</p>

If you find the format of this document helpful, just let me know. I could greatly extend with dozens of additional relevant quotes.

May God bless you richly in His Son,

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