

IS THE TRINITY DOCTRINE TRUE OR FALSE
THE BIBLE TRUTH ON THE GODHEAD EXPLAINED
 trinitytruth.org

ABOUT US:

We are a self funded ministry dedicated to spreading the truth of God's Word. We believe and teach the same things that were taught by Jesus, as well as what Paul and the Apostles taught to the early Church. We wholly believe in the Bible as our only source of doctrine and recognize that all scripture is totally inspired by God and so fully trustworthy, including the acknowledgement that there was a literal six day creation plus one extra day for rest and Holy use giving us the seven day week we have today. We have also discovered that once you know the keys to unlock the prophecies of the Bible, they actually can be understood and without private interpretation. Jesus said blessed is he that reads and understands them. (Revelation 1:1-3)

The Bible informs us in 2 Timothy 4:3-4 "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We are also warned that God's people will perish for a lack of knowledge because they would reject knowledge and Jesus himself warns us again and again not to be deceived and that if it were possible even the elect will be deceived. Revelation says that in the end, the world will be deceived by the miracles that the enemy gives power to the beast to do. We therefore realize that one should never underestimate the deceptions of Satan and know that he always attacks truth and especially what affects our salvation. When God brought His chosen people out of the land of Egypt, He performed many miracles like turning Aaron's rod into a serpent, changing rivers to blood and bringing up frogs to cover the land. The pharaoh's magicians through the power of Satan were also able to perform all these same miracles. (Exodus 7:10-11; 7:20-22; 8:6-7). We therefore recognize that the enemy can also perform counterfeit miracles such as speaking in tongues and so we know we need to check and recheck everything thoroughly against the Word of God and that what the majority believe today is not always Biblically correct.

Today there are a substantial number of Christians who are unaware that some of the beliefs in Christian Churches have originated from manmade traditions and paganism. The current day of worship is a good example of this as it originated from sun worship which is why we have the pagan name SUN-day. It was not changed in honor of the resurrection as some claim and history confirms that all Christians worshipped on Saturday until at least 120 AD, when persecution for Judaism caused some to change days in fear of their lives. Millions also died through the dark ages for refusing to worship on Sunday that was made law in the fourth century and is why all except around five hundred denominations now

worship on Sunday. These are facts unbeknown to most Christians today.

We also trust the example of Jesus and Paul who always kept the Sabbath. Paul was a Pharisee and hence a Jew and followed the Jewish ways to the strictest letter. Acts 26:4-5 "The Jews all know the way I have lived ever since I was a child, from the beginning of my life in my own country, and also in Jerusalem. They have known me for a long time and can testify, if they are willing, that according to the strictest sect of our religion, I lived as a Pharisee." Notice in the following verse that this is a Jewish synagogue and that Jews have all through history, without change, worshipped on Saturday as they still do today. Acts 17:2 "...they came to Thessalonica, where there was a Jewish synagogue. As his CUSTOM was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures." Since it was the custom of Jesus, (Luke 4:16) Paul and the early Church, and Jesus assured us not one stroke of the law is going to pass, then we also follow their example and enjoy the promised blessings of God's Holy Sabbath day. Most of the misunderstanding in this area comes from confusion between the Mosaic Law (ended) and the Ten Commandment law.

We believe that there is only one way to establish truth, and it is not by taking for granted what we tell you or what your most trusted friend tells you or even what your Pastor teaches. God's children need to be like the Berean Christians who "received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true" Acts 17:11. This is the only way to get back to the Biblically based belief system of the early Church and put aside the traditions that have become accepted doctrines over the centuries, and obscured the original teachings and examples of Jesus and the Apostles.

Our certainty is that we have been saved through Grace, by the death and resurrection of Jesus Christ and that He has saved us from the penalty that our sins deserved. We recognize that because He has saved us from the consequences of the law, it does not mean that we no longer have to obey God's law of love, but to the contrary it amplifies our desire to follow God's Commandments to the best of our ability, because we know what an enormous price Christ paid on our behalf.

We conscientiously follow the teachings of Jesus who demonstrated that not every Christian that called Jesus Lord would make it into the kingdom. Jesus spoke of those who said, "Lord, Lord," but did not do the will of the Father. Then He described many who would seek entrance into the kingdom claiming to be workers of miracles in the name of Jesus Christ. But He would have to sorrowfully say "...I never knew you: depart from me, you who practice lawlessness!" Matthew 7:23. This demonstrates that God's grace does not cover deliberate disobedience, because this means that there is no genuine repentance of our sinful act because had there

been, we would not have kept on doing it.

By God's Grace and faith in Jesus our fleshly failures are forgiven through genuine repentance but what about deliberate wilful sin? Hebrews 10:26-29 "For if we sin WILFULLY after that we have received the knowledge of the truth, there remaineth NO MORE sacrifice for sins ... He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose you, shall he be thought worthy, who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the Spirit of GRACE?"

We also believe in teaching the Ten Commandments as Jesus informed us that He did not come to destroy the law and that we are not only to obey it but to TEACH it also. In Matthew Chapter 5 Jesus assures us that not even a stroke of the pen would pass from the law, let alone an entire Commandment. Matthew 5:17-19 "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We find in the remainder of Chapter 5 that Jesus not only did not come to destroy the law but instead fulfills prophecy by magnifying the law as it was prophesied that He would in Isaiah 42:21, "The LORD is well pleased for his righteousness' sake; he will MAGNIFY the law, and make it honorable."

When you truly know and love Jesus as your Lord and Saviour, it is a natural progression to seek to follow and obey Him, as love and obedience are inseparable in the true Christian's life. The beloved John summed it up in these words, 1 John 5:3 "For this is the love of God, that we keep his Commandments: and his Commandments are not grievous." Jesus expressed it plainly and simply using these words found in John 14:15 which He quotes from the Second Commandment, "If you love me, keep my Commandments." And finally, there can be no misunderstanding the meaning and blessing of these words. Revelation 22:14 "Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It was never God's intention for His Church to be divided into multiple denominations and sadly, we have found through experience that many choose to judge what they read based on one's denomination. We also discovered that the more truth a Church has, the more lies the enemy has coming against it to keep people from finding truth. See who is the remnant Church for more information. After our first few thousand hours of study, it rapidly became more and more apparent that what is truth is not always popular and what is popular is not

always truth. Mark Twain once said, "A lie can travel halfway around the world, while truth puts on its shoes."

Since having a denominational name gives Satan something to attack and many Christians have the tendency to judge truth by denomination rather than the Word of God, we have chosen not to reveal denomination. This decision was made with much prayer and ultimately so this ministry could be more effective in spreading truth to the world. The following scriptures inform us of what truth is and how it should be established and it is not by one's denomination. John 14:6 "Jesus saith unto him, I am the way and the TRUTH..." John 17:17 "Sanctify them through your Truth: your WORD is TRUTH." 1 Thessalonians 2:13 "...when you received the Word of God which you heard of us, you received it not as the word of men, but as it is in TRUTH, the Word of God, which effectually worketh also in you that believe."

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The word trinity is derived from the Latin word *trinitas*, which came from the Platonic term *trias* meaning three. Thus it is philosophical in origin.

The word trinity was introduced by Tertullian (160-225 AD) who was a pagan turned Catholic theologian and one of the early Church fathers who wrote in the early third century to define the teaching concerning the Godhead. His conclusion was that the Father, Son and Holy Spirit were *one substance*, but not *one in person*. He also did not see the Son as being co-eternal with the Father.

There are many unanswered questions about the trinity doctrine and the most obvious is where in the Bible is it explained? Scholars throughout history have acknowledged that it is not found in the Bible. Many will respond that the trinity doctrine is found in 1 John 5:7. But the italicized part of this verse that says, "For there are three that bear record in heaven, *the Father, the Word, and the Holy Ghost: and these three are one,*" does not exist in the earliest manuscripts!

The Origin of the Trinity Doctrine

It was about a century after Tertullian when Arianism began causing so many disputes that Constantine convened the first ecumenical Council in Church history to settle them. Arius was an elder in the Alexandrian Church in the early fourth century that taught Christ truly is the begotten Son of God and why God is called His Father to state the obvious. A real Father and Son in other words. Opposing the teachings of Arius was Athanasius, a deacon also from Alexandria. His view was an early form of Trinitarianism where the Father, Son and Holy Spirit are said to be all the same one god

but distinct from each other making it impossible for them to be a real Father and Son. His view was a further but worsening change to what Tertullian believed with the Holy Spirit not yet claimed to be a literal being. That came later. Mainstream history states Arius taught Christ was created, but the Church burnt what Arius believed and some historians claim they altered records and falsely rumored that he taught Christ was created in order to discredit him. The Catholic Church is known for creating false historical records to their interpretation of events to hide the real truth at times. Consider the following for instance.

The view of Athanasius was highly influenced by Origen who was a Greek philosopher and theologian who reinterpreted Christian doctrine through the philosophy of Neoplatonism. His work was later condemned as unorthodox. Origen taught the doctrine of Purgatory, transubstantiation, transmigration and reincarnation of the soul, the Holy Spirit was a feminine force, Jesus was only a created being, there would be no physical resurrection, the creation account in Genesis is a fictitious story and is known to have publicly castrated himself based on Matthew 19. Arius on the other hand was a pupil of Lucian of Antioch. Lucian was responsible for the work that gave us what is known as the *Textus Receptus* which was completed by Erasmus, and is what gave us the trusted New Testament of the KJV Bible. These and other facts reveal that Athanasius was influenced by Greek philosophy and that Arius probably taught Biblical truth despite mainstream history.

Some believe Constantine was the first Christian Roman Emperor, but he was actually a sun worshiper who was baptized on his deathbed. During his reign he had his eldest son and his wife murdered. His belief at best was a blend of paganism and Christianity for political purposes, and so he neither cared nor really understood this dispute, but was just eager to bring the controversy to a close and keep unity in his empire. When the bishops gathered at Nicea on May 20, 325 AD to resolve the crisis, very few shared Athanasius's view of Christ as most held a position midway between Athanasius and Arius. The religious debates lasted two months before the Council rejected the minority view of Arius, but having no alternative, Constantine approved the view of Athanasius, which was also a minority view. And so the Church was left supporting a belief held by only a minority of those attending. The *Encyclopedia Britannica* states: "*Constantine himself presided, actively guiding the discussions, and personally proposed ... the crucial formula expressing the relation of Christ to God in the creed issued by the council ... Overawed by the emperor, the bishops, with two exceptions only, signed the creed, many of them much against their inclination.*" — (1971 edition, Vol. 6, "Constantine," p. 386)

Horrible religious persecution followed the decision made by Constantine who was essentially a pagan Emperor who imposed an invented creed never preached by Jesus. Constantine exiled those who refused to accept

the creed as well as the bishops who signed the creed but refused to join in condemnation of Arius. He also ordered all copies of the Thalia to be burned, which was the book in which Arius expressed his teachings. But several years later Constantine became lenient toward those he condemned and exiled at the council and allowed them to return. In AD 335, they brought accusations against Athanasius and so now Constantine had Athanasius banished! This was not about Biblical truth. As a pagan sun worshipper, Constantine also enforced the first Sunday law just four years earlier and hence played a major role in bringing two pagan traditions into the Church. It was four hundred years after the cross when they formulated this creed that never existed beforehand, and so the Apostles and the early Church could never have taught it either. See Encyclopedia Britannica and historical quotes.

Many of the Bishops who formulated the doctrine of the Trinity were steeped in Greek and Platonic philosophy, which influenced their religious views. In fact the language they used in defining the trinity is taken directly from Platonic and Greek philosophy. The Platonic term *trias*, meaning three, was Latinized as *trinitas*, which gave us the English word trinity which is neither biblical nor Christian. As Bible scholars John McClintock and James Strong (wrote the famous Strong's Concordance) explain, "*Towards the end of the 1st century, and during the 2nd, many learned men came over both from Judaism and paganism to Christianity. These brought with them into the Christian schools of theology their Platonic ideas and phraseology.*" — (*Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, 1891, Vol. 10, "Trinity," p. 553)

So the Trinity was not derived from scripture, but was conceived in philosophy. Greek philosophers were greatly influenced by Plato (427-347 BC) who was considered the greatest of all Greek philosophers. Plato was ingrained with Trinitarian thought and knew that all the ancient religions had triad deities, and so he desired to come up with a better definition to define God above all the deities of Greek mythology. Plato's definition of God was, (1) *The "first God," who was the Supreme Being in the universe;* (2) *the "second God," whom Plato described as the "soul of the universe";* and (3) *the "third God," defined as the "spirit."* The Jewish philosopher Philo of Alexandria (15 BC-AD 50) who followed Greek philosophy was influenced by Plato's version and saw God as, (1) *Father, who created all things (Philo named him "the Demiurge"),* (2) *Mother, who was Knowledge the Maker possessed and* (3) *the Beloved Son was the world.* Supposedly the union of *demiurge* and *knowledge* produced man's world. This esoteric type of thinking is what led to the birth and development of the trinity.

Notice how these quotes document a belief in a divine Trinity in many regions and religions of the ancient world and that the origin of the conception is entirely pagan. Egyptologist Arthur Weigall summed up the influence of ancient beliefs on the adoption of the trinity doctrine by

the Catholic Church in this excerpt from his book *Paganism in Our Christianity*.

And so the Council of Nicea did not end the controversy and the bishops went on teaching as they had before, and the Arian crisis continued for another sixty years. Athanasius was exiled no fewer than five times and it was very difficult to make his creed stick. The ongoing disputes were violent and bloody at times. Noted historian Will Durant writes, "*Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome.*" — (*The Story of Civilization, Vol. 4: The Age of Faith*, 1950, p. 8). So Christians fought and slaughtered one another over their differing views of God.

So after Constantine's death in 337 AD, disputes continued. Constantine's son Constantius II favoured the Arians and set out to reverse the Nicene Creed. Constantius used his power to exile bishops adhering to the Nicene Creed and especially Athanasius who fled to Rome. The debates resulted in numerous councils. Among them the Council of Sardica in 343 AD, the Council of Sirmium in 358 AD and the double Council of Rimini and Seleucia in 359 AD, and no fewer than fourteen further creed formulas between 340 and 360 AD. After Constantius' death in 361 AD, his successor Julian, who was a devotee of Rome's pagan gods, declared that he would no longer favor one Church faction over another and allowed all exiled bishops to return, which resulted in further increasing dissension among Christians.

Disputes eventually became over the nature of the Holy Spirit. So 44 years after Constantine's death in May 381 AD, Emperor Theodosius, baptized only a year earlier, convened the Council of Constantinople to resolve them. Theodosius favoured the Nicene Creed and so after his arrival in Constantinople he expelled the bishop Demophilus, and surrendered the Churches there to Gregory of Nazianzus who was the leader of a small Nicene community there and one of three men that became known as "the three Cappadocians." These three men had an agenda at this council which was for the first time to push the idea of the Holy Spirit as a literal being. Gregory was recently appointed as archbishop of Constantinople, but due to illness, Nectarius, an elderly city senator had to take over the role of archbishop and presided over the council. And so Nectarius was baptized for the job and the Trinitarian view on the Holy Spirit was governed by someone with little or no knowledge of theology! What resulted became known as the Nicene-Constantinopolitan Creed where they now decided that the Holy Spirit was a literal being. Any who disagreed were in accordance with the edicts of the emperor and Church authorities branded heretics and dealt with accordingly. This final teaching on the nature of God is what became the trinity as it is generally understood today. It was not decided so much from Scripture but from Greek philosophy, much bloodshed

and whoever held the most power. See the pagan origins of the trinity doctrine for detailed information.

So in short, when Babylon was conquered, most of the Babylonian Priests took their pagan teachings to Alexandria which resulted in the school of Alexandria. The Alexandrines incorporated Greek Pagan philosophical beliefs from Plato's teachings into Christianity (Neoplatonism), and interpreted much of the Bible allegorically. Lucian rejected this system entirely and propounded a system of literal interpretation that dominated the Eastern Church for a long period. Thus Origen taught the allegorical method of explanation of Scripture that Athanasius and the three Cappadocians learned from, which was influenced by Plato and strong pagan theological speculations, which gave us the trinity doctrine.

"The Alexandria catechetical school, which revered Clement of Alexandria and Origen, the greatest theologian of the Greek Church, as its heads, applied the allegorical method to the explanation of Scripture. Its thought was influenced by Plato: its strong point was [pagan] theological speculations. Athanasius and the three Cappadocians [the men whose Trinitarian views were adopted by the Catholic Church at the Councils of Nicaea and Constantinople] had been included among its members." — (Hubert Jedin, Ecumenical Councils of the Catholic Church: an Historical Outline, 1960, p. 28)

What is the Trinity Doctrine?

The doctrine of the trinity as taught by most Churches states that there are three co-equal (equal in every respect), co-eternal (the same age), omniscient (all knowing), omnipotent (all powerful) gods, who are not three gods, but one god. By the words of the Athanasian Creed it is, "*the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three gods but one God.*" The Athanasian Creed (Roman Catholic Creed) says that the *one God* is three divine personalities in one indivisible substance or essence. It is the *one indivisible nature* part which is a problem because it is maintained that this constitutes the *one God* being 1+1+1=One! That is, the Father is God, Jesus is God, the Holy Spirit is God, and yet there are not three gods but one God, and that is the Trinity!

You do not have to be very smart to realise that this makes no sense at all. Therefore, those teaching this doctrine tag it with the word *mystery*, stating that you will never be able to understand it so just accept it. They may also say, just because it is Catholic it does not mean it is wrong. So in one way or another Satan has tricked people into believing this falsehood without checking it out for themselves. There is in fact not one Scripture in the Bible that literally states the Holy Spirit is God, not one! And you will later discover that there is also not one *valid* Scripture that says all three are one.

Some Churches differ on some points from orthodoxy,

but regarding the basic premise being the *one God* is three gods in one, it is exactly the same as the Athanasian Creed. This is the creed upon which the Roman Catholic faith is built.

We also find that the word "Trinity" originated from Tertullian around 200 AD who did not even state the immanent trinity as known today, the 3 in 1 god came from Athanasius in 325 AD, and the idea of the Holy Spirit as a third being came from three Cappadocians in 381 AD. Hence the word "Trinity" and this doctrine cannot be found anywhere in the Scriptures. It was patched together by Catholic theologians hundreds of years *after* the death of the apostles and long *after* the completion of the Bible. Instead, Trinitarianism comes from the allegorical ideas of the Alexandrines and is a mixture of Greek and Roman philosophies that are loosely based on a handful of Bible verses snatched out of context or interpolated into the text.

Thus the Trinity is a manmade doctrine that borrows heavily from paganism and Greek philosophy and was developed long after the Scriptures were completed. Therefore, this doctrine could never have come from Scripture anyway and has to be taught alongside the Bible. And so if you had never heard of it, you would never come up with it yourself from just reading the Bible alone. As a result, you will also find that eisegesis has to be used to convince others of this doctrine.

It was after God confused the languages at Babel that the sun began to be worshipped in three stages as three gods. That is, the rising sun was god, the midday sun was god, the setting sun was god, and yet there were not three gods but one god! In other words, 1+1+1=One! This is the absolute origin of the three in one trinity doctrine. Knowing who we worship is the key to eternal life, so if God was truly a trinity, you can be sure there would be unmistakable Scriptures saying so, but there is none.

Thus the Doctrine of the Trinity, or Tritheism is a heresy that proceeds from Romanism and tantamount to Sunday Worship. An Abomination before God. It is a doctrine that emanates straight from the dunghill of Roman decretals. It is philosophy, vain deceit and man's tradition. It denies Jesus, preaches another Jesus, another spirit and another Gospel.

Colossians 2:8-10 "*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And you are complete in him, which is the head of all principality and power.*"

2 Corinthians 11:3-4, 13-14 "*But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if you*

receive another spirit, which you have not received, or another gospel, which you have not accepted, you might well bear with him. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light."

2 Peter 2:1-2 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

What does the Bible Teach?

There is no *mystery* with the Biblical view of the Godhead which reveals there is but one true God the Father who is a literal Father, one Lord Jesus Christ being His literal Son, and one Holy Spirit being the presence and power of God and not a separate being with a separate consciousness.

As one Christian author wrote. For God so loved the world, that he gave his only begotten Son, not a son by creation as were the angels, nor a son by adoption as is the forgiven sinner, but a Son begotten in the express image of the Father's person that is equal in authority and divine perfection.

Thus we have "God the Father," (who is Christ's father) the "Son of God," (who is God's Son) and the "Spirit of God," which is His Spirit just as Scripture keeps telling us over and over again. The Bible does not say "god the son" or "god the spirit."

Below Paul lists seven distinct things showing that they are all separate and that one is not the other. Hence the Father, Son and Holy Spirit are three separate and distinct entities of which one is not and cannot be the other. Parentheses are added.

"There is one body, and one Spirit [Holy Spirit], even as you are called in one hope of your calling; One Lord [Jesus Christ], one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Ephesians 4:4-6

Implications of the Trinity

Ever since the death of Jesus, our adversary has tried to pervert what Christ accomplished in His incarnation (meaning in our Saviour's life and death). And since Satan can do nothing about what Christ actually did achieve, he does the next best thing which is to promote the belief that the divine Son of God did not actually die at Calvary. I have heard Pastors preach that God sent Himself to die on the cross since the trinity teaches all three are the one god. But this leads to another problem because God cannot die. So it is claimed that only the

human nature died. But to say that the divine Son of God could not die is as far from the teachings of the Bible as darkness is from light. So we would ask the Trinitarian to which of the two natures are we indebted to for redemption? The answer is the one who died and shed His blood for us.

Satan also aims to pervert how much it cost God in sacrificing His Son. The Father supposedly never risked anything by giving up His Son, for they claim that Christ could not have possibly sinned. Therefore nothing was at stake. If only human nature suffered and died as the trinity doctrine teaches, then the divine Christ remained unscathed. And since God cannot die, Christ would never have been able to die under any circumstance. Yet Jesus said, "*I am He that liveth, and was dead.*" Revelation 1:18

Almost all Christians state that, "*Jesus is the Son of God,*" but there are different meanings attached to these words. The sad reality is that most professed Christians do not believe Jesus to be the Son of God if they subscribe to their denominational statements of belief. Jehovah's Witnesses say that Jesus is the Son of God, but when asked to explain, say that Jesus was the first angel that God created and was no different from Lucifer or the other angels. Roman Catholics say that Jesus is the Son of God, but when they are asked to explain say there is God the Father, God the Son, and God the Holy Spirit, and yet there are not three gods but one God. Others claim Jesus is a co-eternal companion of God whom God declared to be His Son, even though He is not really His Son, while Unitarians claim Jesus did not exist before His incarnation. And yet others will tell you that Jesus became the Son of God when He was born in Bethlehem and was not the Son of God in any other sense. Every one of these explanations has the exact same serious problem which is not by chance. They all deny that Jesus is the literal Son of God in some way which is exactly what Satan wants.

The trinity doctrine says there are:

3 beings who are co-eternal

3 beings who are all immortal

3 beings who are all powerful, all knowing etc.

3 beings who are worthy of worship and praise

3 beings each acting a different role

So if all three members of the Godhead are co-eternal, then there was "never" a time that they did not exist, and they all must be the same infinite age. If this is true, then the titles which they possess merely reflect the roles taken to act out the plan of redemption. They cannot then be taken in a literal sense. For example, the Son of God then is not really God's Son, He is the member of the Godhead playing the role of the Son. Yet Scripture

teaches us over and over again that God gave His Son, but the trinity doctrine tells us that Jesus was not really God's Son, He was the member of the Godhead playing the role of the Son. The Trinitarian typically claims that Jesus was referred to as God's Son because of His birth in Bethlehem. But the Bible states that Jesus was brought forth before all things were created. So if Jesus has "always" existed then it is impossible for Him to be the Son of God. And if Christ is not a literal Son, then God cannot be a literal Father either. And so the trinity doctrine destroys the personality of God, and of His Son Jesus Christ our Lord.

And since this doctrine denies the Father and Son, which it also does by teaching the Father, Son and the Holy Spirit are the same one God, then this is a denial of both the Father and the Son in more ways than one which 1 John 2:22-23 states is antichrist. Notice that John says nothing about denying the Holy Spirit. Thus more than 100 verses that state Jesus is the Son of God apparently do not really mean what they say at all. Do you know of any other doctrine that has to explain away so many clear Scriptures? If you accept the Trinity doctrine, then Jesus cannot be the Son of God. And if you do not accept Jesus as being the Son of God, then you cannot have eternal life! With these facts in mind, consider the following Scriptures very carefully and ask yourself does this affect your eternal life by denying who the Father and Son truly are. And considering the trinity doctrine is from Satan, it is not hard to see what his plan is if your eyes are wide open.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also." 1 John 2:22-23

"And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent." John 17:3

"He that believeth on the Son has everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36

"But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name." John 20:31

So most important of all is this doctrine can be a salvation issue which I would have never imagined until I studied this topic in depth and realized all the implications. And what about the Holy Spirit. If the trinity doctrine is wrong, then the Holy Spirit is really a creation of Satan rather than the Spirit of the Father and Son. And if this third being is a creation of Satan, who would we be giving our adoration to? Whose Spirit would we have? As the above verses state, knowing exactly who the Father and Son are is the key to eternal life. But understanding the identity of the Holy Spirit is also

something you cannot afford to get wrong.

One might ask why the Bible never tells us to "pray to" or "worship" the Holy Spirit if it is a third co-equal being as the trinity doctrine claims. We are told to pray "for" the Spirit, but *never* "to" the Spirit. Yet as the trinity doctrine takes a stronger hold on the Church, some are beginning to do just that contrary to the teachings of Scripture. And if you think that Satan is not leading Christians to pray to the Holy Spirit, then watch this 35 second YouTube video clip. Close the window to return to this page. Notice that he says "god the spirit" which is a Catholic Trinitarian phrase and hence is never found in the Bible which uses the phrase "Spirit of God" which has a totally different meaning.

Who would be the four highest beings in Heaven before the fall of man (before sin) if the Holy Spirit was a third co-equal being as per the Trinity doctrine? It would be the Father, Son, Holy Spirit and Lucifer. Who is it that wants to be like the most High and be worshipped and prayed to as God? (Isaiah 14:12-14) What if the Holy Spirit was not a third literal being. Who would then be the third highest being? Lucifer! So if the Holy Spirit is not a third literal being, a separate God, then who would be answering our prayers if we prayed to the "Spirit"? Who would be setting himself up as a third "God" worthy of praise and worship? Has Satan succeeded in accomplishing his goal of being included as a deity? If we now believe the Holy Spirit can be worshipped and prayed to just like the Father and the Son, who actually receives our worship? If the Holy Spirit is not a third being then whose spirit would we have according to our belief and who would we be giving our adoration to?

For Adventists: Before sin — *"Among the inhabitants of heaven, Satan, next to Christ, was at one time most honored of God, and highest in power and glory."* — (E.G. White, ST, July 23, 1902)

The Spirit of Prophecy confirms that Satan did use to be the third highest being in Heaven. Not a third being called the Holy Spirit as the Trinity doctrine claims.

Since the trinity doctrine claims Jesus is also the one God, an Adventist author from the 1800's wrote, *"To believe that doctrine, when reading the scripture we must believe that God sent Himself into the world, died to reconcile the world to*

Himself, raised Himself from the dead, ascended to Himself in heaven, pleads before Himself in heaven to reconcile the world to Himself, and is the only mediator between man and Himself... We must believe also that in the garden God prayed to Himself, if it were possible, to let the cup pass from Himself, and a thousand other such absurdities." — (J.N. Loughborough)

Some of those other absurdities it teaches is that Jesus is the immortal God but died, is the invisible God but was seen, is the omnipotent God but was strengthened by an

angel, is the omniscient God but did not know the day of his return, is as great as His Father but His Father is greater than He, is equal with the Father and yet He is the Father, is the Son but the same age as the Father, is the Son who has a Father and the God who has no Father, is the begotten Son and the unbegotten God, is very God and very man, came out from Himself, prayed to Himself, gave power to Himself, thanked Himself, bore witness of Himself, went back to Himself, sits at the right hand of Himself, is His own Father and His own Son, left Heaven and yet was there all the time. There are many things which are hard to understand in the Bible, but you can be sure that God never expects us to believe impossibilities.

Over and over again you hear it said that the Gospel is so simple a child can understand it. And I agree. But how can that be the case with the teaching of the trinity? Not only do children not understand it, but our best theologians cannot even explain it. However, the thought that God sent His Son to this earth to die for you and me is easy to comprehend when we believe the simple Bible statement that Jesus is truly the Son of God! Not one of three mysterious beings making up "one God." How can you possibly believe that Jesus is NOT the begotten Son of the eternal Father and then share John 3:16 with others in the hope of inviting them to take part in eternal salvation. Doesn't John 3:16 become a lie the moment you deny He is a Son? A metaphor did not send a metaphor to save us. A Father sent us His Son to save us.

John 3:16 *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

2 John 1:3 *"Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."*

What is Satan's Counterfeit for the Godhead?

Satan is the great deceiver and his greatest tool is deception. So Satan has counterfeited all things of God to take people away from the truth and lead them into false worship thinking it is from God when it is from Satan. For example. God has true prophets while Satan has false prophets. (2 Peter 2:1, Matthew 24:24, 2 Corinthians 11:13-15) God has true teachers while Satan has false teachers. Jesus is the light of the world and Satan appears as an angel of light. God has true apostles and Satan has false apostles. God gives the true gift of speaking in tongues which is known languages while Satan has false tongues that you do not understand and false interpretations that you have no way of verifying. God has a special day of rest and worship which is a sign that it is God we worship, and Satan instituted a counterfeit day that came from sun and Satan worship. And of course there is the Father, Son and the Holy Spirit. But what is Satan's counterfeit? The next page of this site reveals that the trinity doctrine

also came from sun and Satan worship and the number 666!

So which is the counterfeit? The view which acknowledges there is a real Father and Son just as the Bible literally tells us over a hundred times, or the three in one God they call a mystery which says they are not a real Father and Son and are just role playing which the Bible never even hints of. How many stop to think that Satan would create a doctrine that would destroy the personality of the Father and Son? And would that doctrine make sense or be nonsense coming from our adversary? God is not the author of confusion and mystery doctrines, Satan is. And not forgetting the implications of the Holy Spirit. If you get this wrong, you could inadvertently give your adoration to Satan, or even worse, your worship to Satan! This is the worst counterfeit of all that affects the true worship of God and His Son.

Is the Trinity Doctrine Antichrist?

The four verses below are the only Scriptures in the entire Bible which use the word antichrist. Note that those who John called antichrist were part of his Church but apostatized and went out on their own (see green highlighted text) and hence were in the world in his lifetime (see blue highlighted text). Thus these people John called antichrist used to be with him as professed Christians but began teaching something that was wrong. So what error did they teach that caused John to call them antichrist? (see yellow highlighted text) The trinity doctrine claims it was the one God playing the role of the Son who died on the cross and hence denies the literal Son of God *came in the flesh* and died on the cross. Denying Jesus is the Son of God also means God cannot be a Father and so it denies both the Father and Son. Note carefully 1 John 2:22-23.

1 John 2:18-19 *"it is the last time: and as you have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."*

1 John 2:22-23 *"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son, the same has not the Father: (but) he that acknowledgeth the Son has the Father also."*

1 John 4:3 *"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof you have heard that it should come; and even now already is it in the world."*

2 John 1:7 *"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."*

At the Protestant Reformation the Papacy was first identified as the first beast of Revelation 13 and is synonymous with what John called antichrist. The Catholic Church responded with the Counter Reformation where they commissioned two Jesuits to manufacture false doctrine to take the focus off them being identified as antichrist. (See who is the antichrist and Futurism Bible Prophecy for detailed information) This is where the false idea of a one man antichrist originated which Scripture never teaches. Considering what John wrote on antichrist, it becomes obvious that the way the Papacy denies the Father and Son is by their creation of the doctrine of the trinity which has corrupted almost all of Christendom.

Many believe their faith is well grounded in the doctrine of the trinity, yet this teaching is the foundational teaching of antichrist which makes it impossible to build on the true rock—Christ the Son of the living God. The Handbook for Today's Catholic, page 11 says, "*The mystery of the trinity is the central doctrine of the Catholic faith.*" The antichrist power has built on the premise that Jesus is not the literal Son of God, thus denying the Father and Son relationship. God's true Church will build on the foundation that Peter declared in Matthew 16:13-18: "*Thou art the Christ, the Son of the living God ... and upon this rock I will build my Church.*" To believe the trinity teaching is actually to be walking in the footsteps of the antichrist power.

And since the Trinity doctrine teaches 3 co-equal beings, then why did John fail to include denying the Holy Spirit if it were really a third co-equal being? The answer is simple. Because the Holy Spirit is not a third being but a third entity being their Holy Spirit. As John also said, "*truly our fellowship is with the Father, and with his Son Jesus Christ.*" 1 John 1:3

For Adventists: What teaching is antichrist? "*Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. . . . He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ.*" — (E.G. White, *RH*, March 8, 1906, p. 9)

And what doctrine *denies the personality of God and His Son* which is *denying God and Christ*? Her husband explains, "*Here we might mention the Trinity, which does away [with] the personality of God, and of his Son Jesus Christ,*" — (James White, *RH*, Dec 11, 1855, p. 85)

Only two beings *alone* as John taught, "*The Father and the Son alone are to be exalted.*" — (E.G. White, *YI*, July 7, 1898)

Why is the Trinity a Salvation Issue?

Those who have not studied the doctrine of the trinity never see it as a salvation issue because they do not understand exactly what it entails and the many

implications. And so most typically have no idea that this is actually the biggest and worst deception of all that is also related to the mark of the beast and the Sabbath day.

Remember that the trinity doctrine teaches a 3 in 1 and 1 in 3 god. That is, 3 gods that are co-equal, co-eternal that are not 3 gods but 1 god. $1+1+1=One$. Three gods that have supposedly always existed and hence have no beginning. So how can Jesus be a literal Son if He has always existed alongside the Father? And how can the Father be a Father if Jesus is not really His Son? Hence the trinity doctrine and other similar beliefs like Unitarians deny that Jesus is the literal Son of God in one way or another.

If you do not confess Jesus is the Son of God then you are separated from God. "*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.*" 1 John 4:15. And again, "*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*" 1 John 5:5

And if you deny Jesus is the Son of God and that God gave His literal Son then you make God a liar and you do not have eternal life. "*He that believeth on the Son of God has the witness in himself: he that believeth not God has made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God has given to us eternal life, and this life is in his Son. He that has the Son has life; and he that has not the Son of God has not life.*" 1 John 5:10-12

"*But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name.*" John 20:31

And so Scripture tells us that it is only by acknowledging that Jesus is the Son of God that we can be saved and have access to the Father. And if you deny Jesus is the literal Son of God, then it is also impossible for God to be a literal Father. So it denies both the Father and the Son which is what John called antichrist as it opposes Christ being the true and literal Son of God. It denies that it was the literal Son of God that came in the flesh and died on the cross.

The Bible reveals over and over again that they are a real Father and Son. But the trinity doctrine says no. Some today including Adventist Pastors when asked is Jesus the Son of God reply, No! They say He is just the one God playing the role of the Son. Yet nowhere is there even so much as a hint in Scripture that they are just role playing or are not really a Father and Son. God brought forth a Son whom He loves very much and Satan is working very hard to hide this fact.

And if the Trinity doctrine is wrong, then the Holy Spirit is really a creation of Satan rather than the Spirit of the Father and Son. Does it matter if we give our adoration to a creation of Satan rather than the Spirit of the Father

and Son? The answer is obvious. Scripture says Satan wants to be worshipped like the most high God. Has he succeeded in accomplishing his goal of being included as a deity? More and more today are praying and worshipping the Holy Spirit which the Bible never tells us to do. If the Holy Spirit is not a third being then whose spirit would we have according to our belief and who would we be giving our adoration to? And if we believe the Holy Spirit can be worshipped and prayed to just like the Father and the Son, who receives our worship? It goes to Satan! Do you think the Father and Son will mind? I would hope it requires no explanation.

Revelation 13:17 states, “*And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*”

Did you notice that it is three things? It is not just the mark of the beast, but also the name and the number of his name which is 666. The pagan origins of the trinity reveals that 666 comes from the trinity doctrine and sun and Satan worship!

The question was asked in the Catholic Catechism, “*What is Sunday...*” The answer was that Sunday “*is a day dedicated by the Apostles to the honor of the most holy Trinity.*” — (RH, vol. 5, no. 24, p. 86)

An interesting statement considering “Sunday worship” and the “Trinity doctrine” both came from sun and Satan worship in Babylon, and they were both brought into Christendom by the Catholic Church whom God calls Babylon! They are also both about who we worship which Revelation 13 and 14 reveals is exactly what the mark of the beast issue is all about. So do we worship the one true God on His Holy day or the pagan Catholic 3 in 1 god? And what about the Seal of God. Which God do we need to be sealed by? The one true God the Father or the pagan Catholic 3 in 1 god. This would certainly explain why Revelation reveals so many will still be deceived and perish in the end.

For Adventists: Considering “Sunday worship” and the “Trinity doctrine” were both brought into Christendom by the beast (Papacy), then consider the following.

“*The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God.*” — (E.G. White, RH, July 13, 1897)

E.G. White says there is still more to be revealed.

“*The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood nor will it be understood until the unrolling of the scroll,*” — (E.G. White, 6T 17.1,

1900)

Christ was the Son of God before coming to earth. “*Christ was the only begotten Son of God, and Lucifer, that glorious angel, got up a warfare over the matter, until he had to be thrust down to the earth.*” — (E.G. White, Ms86, Aug 21, 1910)

Satan hates the Son of God and wants us to deny Him and not just for his own gratification. Once you fully understand this topic you will have no trouble seeing that the trinity doctrine is the work of Satan through the Catholic Church for the purpose of stealing your salvation. Is it any wonder Satan has so many workers trying to keep Christians trapped in this satanic doctrine. It is not only the worst possible deception, but is also his greatest end time deception related to the mark of the beast. The following is primarily for Adventists but is also suitable for others with the truth on the Sabbath.

Why do most Churches Believe in the Trinity Doctrine?

It is the same reason that most Churches worship on Sunday instead of the Seventh day Sabbath. Hundreds of denominations now know that the Catholic Church changed the Sabbath to Sunday just before the dark ages, which was a 1260 year period where the Papal Church ruled as Church and State and persecuted Christians they called heretics. This included Sabbath keepers who would rather obey God than man. With the arrival of the printing press in the 15th century and the resulting explosion of Bibles it became very apparent that the Catholic Church was a power identified in Scripture.

“*John Wycliffe, William Tyndale (translated the Bible - Tyndale Bible), Martin Luther, John Calvin, Thomas Cranmer; in the seventeenth century, Bunyan, the translators of the King James Bible and the men who published the Westminster and Baptist confessions of Faith; Sir Isaac Newton, John Wesley, Whitfield, Jonathan Edwards; and more recently Spurgeon, Bishop J.C. Ryle and Dr. Martin Lloyd-Jones; these men among countless others, all saw the office of the Papacy as the antichrist.*” — (Michael de Semlyen, All Roads Lead to Rome, Dorchester House Publications, p. 205, 1991)

This knowledge resulted in the Protestant Reformation as many realized the Catholic Church was the antichrist power. The true Sabbath was almost totally persecuted out of existence by this time and so all the new Churches that resulted from the Protestant Reformation continued keeping Sunday in ignorance and why it has such a stronghold today.

But it was not just Sunday keeping that came out of the Protestant Reformation but also the Trinity doctrine. Constantine played a role in both in fact. He instituted the first Sunday law in 321 AD and the Trinity in 325 AD in the council of Nicea. Just four years apart and both from the same sun worshipping Emperor and both originated from sun worship. And hence both the Trinity

doctrine and Sunday worship originated from sun and Satan worship in Babylon and were brought into Christendom by the Catholic Church whom God calls Babylon.

Sun-day is Satan's counterfeit for the true Sabbath and the Trinity doctrine is Satan's counterfeit for the Godhead. "As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity," — (J.S. White, *RH*, September 12, 1854, p. 36)

We find this question in the Catholic Catechism, "What is Sunday..." There answer is that Sunday "is a day dedicated by the Apostles to the honor of the most holy Trinity." — (*RH*, vol. 5, no. 24, p. 86)

Thus both these doctrines are closely related with the exact same origin. So when the Protestant Reformation began, all the new Protestant Churches continued with Sunday worship and the Trinity doctrine in ignorance, and very few have questioned either. As a result, most Churches now keep Sunday and believe in the Trinity doctrine, and anyone who tries to share either of these truths is looked upon as a heretic rather than a person who has studied and found the truth.

The Adventist Church was the first mainstream Church to have the truth on both the Sabbath and the Trinity doctrine. But after all the early pioneers had died, a suspected Jesuit infiltrated the Church and slowly brought the Trinity doctrine in by searching for quotes from a so called prophet called Ellen White which could be easily misinterpreted unless you looked at what else she wrote. As a result, Adventists today think she became a Trinitarian because of her use of the phrases third person, heavenly trio and calling the Holy Spirit a person. But she was in fact referring to the Holy Spirit of Christ and not a third being. There is a growing count of over 550 Sabbath keeping denominations now but most are still trapped in Trinitarianism. Note the following two quotes from the Catholic Church who state that neither is based on the Bible.

"Most Christians assume that Sunday is the biblically approved day of worship. The Catholic Church protests that it transferred Christian worship from the biblical Sabbath (Saturday) to Sunday, and that to try to argue that the change was made in the Bible is both dishonest and a denial of Catholic authority. If Protestantism wants to base its teachings only on the Bible, it should worship on Saturday." — (Rome's Challenge, immaculateheart.com/maryonline, Dec 2003)

"Our opponents sometimes claim that no belief should be held dogmatically which is not explicitly stated in scripture ... But the Protestant Churches have themselves accepted such dogmas, as the Trinity, for which there is no such precise authority in the Gospels." — (Assumption of Mary, *Life* magazine, Oct 30, 1950, p.

51)

Did the Apostles Believe in the Trinity?

By now the answer to this question should be obvious but let's answer it anyway. The word "Trinity" originated from Tertullian who was a pagan turned Catholic theologian around 200 AD. This word can have no relationship with Scripture as it comes from the Platonic term "trias" which is philosophical in origin, and the Bible does not teach Greek philosophy. It is significant to note that Tertullian did not teach the Holy Spirit as a third being and he never taught the 3 in 1 god as the Trinity doctrine does today. So we know this doctrine developed in stages and could not have existed before 200 AD.

It was about 225 years "after" the death of the Apostles that the Nicene Council (325 AD) under the pressure of Emperor Constantine ruled in favour of Athanasius. The proponents were Arius who believed the Father and Son were two distinct beings, and Athanasius who argued a 3 in 1 god. Most Arians dared not challenge Constantine by refusing to sign the creed but Arius did and was exiled. However, Constantine later changed his mind in favour of Arius and allowed him to return. But Arius was killed on the way which Scholars suspect Athanasius arranged. In any case, it was now Athanasius who was exiled. The chosen view changed back and forth for decades with the governing view being based on who was in power at the time and their preference.

It was about 280 years "after" the death of the Apostles in 381 AD when the Holy Spirit was officially declared as a third being. The Trinity doctrine was now fully established as we know it today. The noted Trinitarian historian Adolph Harnack observed that up to 325 AD the majority of Christians insisted the Holy Spirit was not a third being. So neither the Apostles nor their associates who survived them, nor their descendants (the so called early Church Fathers) believed in the trinity.

So the Trinity doctrine is a manmade doctrine from the Catholic Church which was formed in two parts. The first part was made up in 325 AD which states it is a 3 in 1 god. The second and final part was made up in 381 AD. This final part states that the Holy Spirit is a third being. Many people reject the 3 in 1 god part of this manmade doctrine but still accept the Holy Spirit part and yet both parts were made up by the Papacy. If you are going to be silly enough to believe in their manmade doctrine, then you either accept both parts or reject both parts. How can you be half Trinitarian and half non-Trinitarian?

The battle over the different views went on for decades according to the politics of the Empire with more than a dozen councils held to try and solve the disputes. Whenever the Arians were dominant, they persecuted the Trinitarians, and when the Trinitarians were dominant, they persecuted the Arians. Blood literally

flowed in the streets. By the 8th century, Arianism was almost eradicated. The Trinitarians proved to be more efficient in killing the Arians than the Arians in killing them. Had the Arians been more successful in killing, then the Trinity doctrine would probably not exist today. The final outcome was not the result of rational debate and pious scholarship, but power, politics and the shedding of blood.

So did the Apostles believe in the Trinity? How could they have. It is impossible for the Apostles to have believed or written about this manmade doctrine that did not exist for more than three lifetimes “after” their death. So if you think that Scripture shows a 3 in 1 god and the Holy Spirit to be another being, think again. It is just a wrong idea you have been indoctrinated with as the Apostles could never have written about something that did not even exist in their time. You will soon see the real truth on the Holy Spirit and the deceptions exposed. The truth is much better than the lie.

How many Beings in the Godhead?

The “Holy Spirit” is the power and presence of God and of Christ and can function independently of themselves like a third, though not a literal third, and is how “They” represent “Themselves” where they are not personally present. Since the Holy Spirit is the Spirit of the Father and Son, then how many literal beings are there? Remember that the Trinity doctrine teaches three “co-equal” beings that are supposedly three gods that are one god which does not make sense I know, but nothing from Satan does. In the following verse we find every possible *being* is mentioned to clarify that only the Father knows the day and the hour. If the Holy Spirit was a third being it would have also been mentioned which would be more relevant than the angels! “But of that day and that hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father.” Mark 13:32

How many beings is our fellowship with? “truly our fellowship is with the Father, and with his Son Jesus Christ.” 1 John 1:3 — **Answer:2**

How many beings does one deny to be called antichrist? Why is the Holy Spirit excluded? “He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.” 1 John 2:22-23 — **Answer:2**

How many beings were being denied by ungodly men and is this consistent with what John said above? “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” Jude 1:4 — **Answer:2**

How many beings does John say we need to know to

have eternal life? “And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.” John 17:3 — **Answer:2**

How many beings can see the Father including Himself? “Not that anyone has seen the Father, except He [Jesus] who is from God; He has seen the Father.” John 6:46 — **Answer:2**

How many beings can reveal the Father and Son? “No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.” Luke 10:22 — **Answer:2**

How many beings can be hated? “He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.” John 15:23-24 — **Answer:2**

How many beings are involved in our mediation? The trinity doctrine makes the Holy Spirit a mediator but Scripture says no! “For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Timothy 2:5 — **Answer:2**

How many beings are on and by the throne all throughout Revelation? “And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.” Revelation 7:10 — **Answer:2**

How many beings are in Heaven? “Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” Acts 7:56 — **Answer:2**

How many beings are we heirs with? “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.” Romans 8:17 — **Answer:2**

How many divine beings bear witness of Christ? “I am one that bear witness of myself, and the Father that sent me beareth witness of me.” John 8:18 — **Answer:2**

How many divine beings do we believe in? “Let not your heart be troubled: you believe in God, believe also in me.” John 14:1 — **Answer:2**

How many beings are involved in creation? “And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ.” Ephesians 3:9 — **Answer:2**

How many divine beings are in the kingdom of heaven? “For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God.” Ephesians 5:5 — **Answer:2**

How many beings do we honour? "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which has sent him." John 5:23 — **Answer:2**

How many beings do we serve? "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1:1 — **Answer:2**

How many beings does Paul send greetings from in every letter he wrote? Peter has done the same. "Grace to you and peace from God our Father, and the Lord Jesus Christ."

Romans 1:7,
1 Corinthians 1:3,
2 Corinthians 1:2,
Galatians 1:3,
Ephesians 1:2,
Philippians 1:2,
Colossians 1:2,
1 Thessalonians 1:1,
2 Thessalonians 1:2,
1 Timothy 1:2,
2 Timothy 1:2,
Titus 1:4,
Philemon 1:3,
2 Peter 1:2 — **Answer:2**

And finally, how many beings are in the Godhead? "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:6 — **Answer:2**

The following two verses are used by Trinitarians to try and prove that the Father, Son and Holy Spirit are one God. But how many beings are described in both verses? Two! According to the trinity teaching, the first verse should have said, "he who has seen me has seen the Father and the Holy Spirit." And the second should have said, "I and my Father and the Holy Spirit are one." But no, there are always only two beings revealed all throughout Scripture.

How many beings? "Jesus saith unto him, Have I been so long time with you, and yet have you not known me, Philip? he that has seen me has seen the Father; and how sayest thou then, Show us the Father?" John 14:9 — **Answer:2**

How many beings? "I and my Father are one." John 10:30 — **Answer:2**

For Adventists: How many beings are to be exalted? "The Father and the Son alone are to be exalted." — (E.G. White, *YI*, July 7, 1898) — **Answer:2**

How many beings know what the souls of men have

cost? "God and Christ alone know what the souls of men have cost." — (E.G. White, *ST*, Jan 13, 1909) — **Answer:2**

How many beings in the Counsels of God? "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." — (E.G. White, *GC*, 493.1) — **Answer:2**

How many beings involved in the work of creation? "The Father and the Son rested after Their work of Creation." — (E.G. White, *MS* 25, p. 3, 1898) — **Answer:2**

The answer is two every time and yet according to the trinity doctrine it should have been three "co-equal beings" and yet the Holy Spirit is excluded every time. And if the Holy Spirit was a god, then it would have been called "god the spirit," not the "Spirit of God." Scripture speaks only of honoring and worshiping the Father and Son. Nowhere does it even hint that we are to worship the Holy Spirit. All these verses and more reveal the Holy Spirit is not a literal being. In fact some of these Scriptures prove that it is an impossibility for the Holy Spirit to be a literal third being which is a belief that originated and was enforced by death by Emperor Theodosius 348 years after the cross. Hence the idea of the Holy Spirit as a third being could never have come from Scripture as this was a manmade idea more than 250 years "after" the Bible was written. So while there are three powers, there are only two literal beings. The Holy Spirit is the mind, power and personal presence of God.

Names for the Godhead Compared

There are many names and phrases associated with the trinity doctrine but none are Biblical and hence none of them exist in Scripture. Below are phrases found in Scripture for the Father, Son and the Holy Spirit compared to Trinitarian phrases. The Trinitarian will argue that while the word Trinity is not in the Bible, the doctrine is. But you will soon find that there is nothing but straw man arguments, and that this doctrine is just as absent as any of these manmade Trinitarian words.

One God or Three?

For more than 3,000 years, Jews have repeated Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." This sacred passage is called the Shema (*pronounced shaw-mah and is named after the Hebrew for its first word*) and has been held in high esteem and memorized by devout Jews for centuries. Trinitarians who believe there are 3 gods say, if the Bible says there is only one God then all three must be one, and yet others say if there is only one God, then how can God be composed of three beings? If Christians could only accept the simple words of Scripture instead of reading into it and trying to make Scripture say something it does

not say.

When Moses said, "*The Lord our God is one,*" Israel was surrounded by polytheistic nations that worshiped many gods. In Deuteronomy chapter 6, Moses exhorts Israel to hear God and to keep His Commandments. And what Commandment was the most broken in Old Testament times? Idolatry! Polytheism is seen rampant all through the Old Testament and hence God constantly rebuking Israel for idolatry. They worshipped many false Gods including the sun and the moon as male and female deities. As a result, every devout Jew recites the Shema twice every day, and still do to this very day to keep up the great ancient national protest against the polytheisms and pantheisms of the heathen world. It is the great utterance of the national faith in One Jehovah!

What many fail to recognise is that to the Jews, there is only one God, and the Spirit of God is just that, not a separate being or god. The Jews were God's chosen people and God raised the Jewish nation as non-Trinitarian which has never changed. Trinitarians often try and use the language of the Jews to prove the Trinity doctrine and yet the people that this language belongs to were never Trinitarians! The Scriptures below reveal there is but one God.

"Have we not all one father? Has not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Malachi 2:10

In the passage of Mark 12:28-34, "*one of the scribes came*" to Jesus and "*asked him, Which is the first commandment of all?"* (v. 28) "*Jesus answered, The first of all the commandments is, Hear, O Israel; THE LORD OUR GOD IS ONE LORD: And you shall love the Lord your God with all your heart...*" (v. 29, 30) Note Jesus quotes Deuteronomy 6:4. "*The scribe said unto him, Well, Master, you have said the truth: for THERE IS ONE GOD; and there is none other but he:*" (v. 32) How did Jesus respond to the Scribe? Did He tell Him that he was wrong? To the contrary, "*And when Jesus saw that he answered discreetly (wisely), he said unto him, You are not far from the kingdom of God.*" (v. 34)

"Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Romans 3:30

"You believest that there is one God; you doest well: the devils also believe, and tremble." James 2:19. These devils are fallen angels who knew God and His Son. So they know "*there is one God*" and they know that Jesus is the "*Son of God*," and not the one true God. "*they cried out, saying, What have we to do with you, Jesus, you Son of God?"* Matthew 8:29

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever." 1 Timothy 1:17

Note: The following Scriptures also state that there is one God. But does the Bible include Jesus as the one God as the trinity doctrine claims, or is there one God "*and*" also one Lord Jesus Christ meaning they are two separate beings?

"There is one body, and one Spirit, even as you are called in one hope of your calling; One Lord [Jesus], one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." Ephesians 4:4-6

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5

"And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent." John 17:3

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 1:4

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:6

So Paul, John and Jude state that the Father is the only true God while excluding Jesus Christ revealing that He is not the Father and separate from the one true God the Father. So the only contradiction would be a belief in the trinity.

Since the Trinity doctrine teaches a three in one God, then Trinitarians use the corresponding phrases "God the Father," "God the Son" and "God the Spirit." They call all three gods. But since the Bible says there is only one God, then Trinitarians have to say that all three are one God. If this were true, then indeed the Bible would use these phrases and call them all God. So is it true? Does the Bible say this? No! If there really were three God's then the Bible would use these phrases. But it doesn't because there isn't. The Bible means what it says and says what it means! It says there is only one God being "God the Father" and so the Father is the *only* one called God.

The phrases "God the Son" and "God the Spirit" do not exist anywhere in Scripture, not even once! These phrases originated from the Catholic Church and were made up to match the doctrine they created. The Bible uses the phrase "Son of God" because that is who He is. And it uses "Spirit of God" or "Spirit of the Father" as that is what it is. So why are Trinitarians using made up phrases that have an entirely different meaning and hence are not found in the Bible? If you are using the Catholic phrases "God the Son" or "God the Spirit," that never originated from Scripture, then you are following the Papal Church and antichrist, not the inspired words

of God.

For Adventists: *“The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in him dwelt all the fullness of the Godhead bodily,”* — (E.G. White, Lt8a, July 7, 1890)

“The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one.” — (E.G. White, Ms140, 1903)

“The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” — (E.G. White, 8T 269.4, 1904)

Since the Trinity is not found in the Bible as many scholars and theologians admit, then those teaching it have to use the following steps to try and prove that it does. Firstly, it is said that the Bible says the Father is God, (True) and that Jesus is called God by His Father, (True) and that the Bible says the Holy Spirit is God, (Not True). More on this later.

Secondly, it is then said that since all three are called God, (Not True) and Deuteronomy 6:4 says there is one God, “therefore” all three must be one! You will note that this is not a “Thus saith the Lord” and is the type of assumption that allows you to make Scripture say anything you desire. This is called red fire engine logic. That is, fire engines are red, my car is red, therefore my car is a fire engine! To assume something as important as who the Father and Son are like this that Scripture does not actually say is foolishness. If God wanted us to believe He was a Trinity, He would tell us in clear plain words. There is no Scripture that specifically states the Holy Spirit is God so once again this is erroneously assumed.

And thirdly, while the one true God calls His Son God, Paul, John and Jude in the Scriptures given above unmistakably exclude Christ from being the one God. So we are back to there being just the one true God the Father just as Deuteronomy 6:4 states, and just as the Jewish nation believed when they wrote these words, and as they still believe today. True Christianity originated from Judaism, not Catholic paganism. You cannot argue the doctrine of the Trinity from the words of the Jews who wrote them when they never believed in it.

Most of the Bible was written by the Jews who never believed or taught the Trinity doctrine and still do not today. And Jesus of course was a Jew as were His disciples. How do you teach the Trinity doctrine from the Bible when it is a non-Trinitarian book? The apostle John for instance could never have been teaching the Comforter and Spirit of truth is another being as the

Jews have never taught or believed that ever. So the Bible had non-Trinitarian authors. Christians have been indoctrinated with many nice sounding erroneous ideas to make them think the doctrine is in the Bible when in fact it cannot be.

We also know the Bible is a non-Trinitarian book as the word Trinity did not exist until about 200 A.D. at which point the idea of the Holy Spirit as a third being and the 3 in 1 still did not exist. The fully developed trinity doctrine did not exist until 381 A.D. So it is impossible for any of the Bible authors to have written about something that did not exist in their lifetime.

In a discussion between Summerbell and Flood on Trinity, p. 38, in regards to the trinity he says, *“it is certain that the Jewish church held to no such doctrine. Says Mr. Summerbell, ‘A friend of mine who was present in a New York synagogue, asked the Rabbi for an explanation of the word ‘Elohim’. A Trinitarian clergyman who stood by, replied, ‘Why, that has reference to the three persons in the Trinity,’ when a Jew stepped forward and said he must not mention that word again, or they would have to compel him to leave the house; for it was not permitted to mention the name of any strange god in the synagogue.”*

Strange god indeed. I worship the one true God the Father and His Son Jesus Christ. Not some 1 in 3 god that came from sun and Satan worship! *“And truly our fellowship is with the Father, and with his Son Jesus Christ.”* 1 John 1:3

Does Elohim Prove a Trinity?

Some claim that because the word most often used for God in the Hebrew Bible is Elohim (plural for El), then the one true God must be a trinity. But this is just another deception or ignorance. The fact is that the word Elohim is used for the true God, false gods, supernatural spirits (angels) and even human leaders such as kings and judges. Thus the word Elohim can and is used to refer to a single person, and when it does, linguists call it a *“plural intensive”* or *“plural of majesty”* which denotes greatness. The Hebrew people pluralized nouns when they desired to express greatness or majesty as they did with God. So when Elohim is used of the one true God, it is called a *“plural of majesty”* which denotes the greatness of God, not number.

This was “only” done by the Hebrew people so in the Greek translation of the Hebrew Bible (*the Septuagint, which Jesus and the apostles quoted*) where Elohim refers to the true God, the word Theos is used which is *not* plural but singular. The same applies to the New Testament where Theos is the Greek equivalent to Elohim and once again it is not plural but singular. For example. Jesus quotes Deuteronomy 6:4 in Mark 12:29. The word Theos for God in this verse is singular, not plural. If Elohim was really a plurality of the one true God, then the New Testament writers would have used

the plural of Theos also when referring to God. Instead they used the singular form every single time. And yet the plural form is used eight times in the New Testament referring to men or false gods. (John 10:34-35; Acts 7:40, 14:11, 19:26; 1 Corinthians 8:5; Galatians 4:8). I trust that no one will say that God is a trinity in the Hebrew language while being one God in the Greek language.

Note the examples below. The Hebrew morphology codes [ncmpa] used with *Elohim* below are Noun Common, Masculine, Plural and Absolute, while the Greek morphology codes [N-NSM] used with *Theos* are Noun, Nominative, Singular and Masculine. Every occurrence of the word Theos for God is always singular in the Greek Old and New Testaments.

Genesis 1:1 Hebrew — “*In the beginning, God [אלהים] 430 [ncmpa] p=Plural] created the heavens and the earth.*”

Genesis 1:1 Greek — “*In the beginning, God [θεος] 2316 [N-NSM] s=Singular] made the heavens and the earth.*”

And what about Moses, was he a trinity to Pharaoh? Obviously not. “*And the LORD said unto Moses, See, I have made you a god [Elohim] to Pharaoh.*” Exodus 7:1. Here Elohim refers to one person and so it is a “Plural of Majesty” and therefore denotes greatness. So this verse simply means that God would make Moses appear great in the eyes of Pharaoh. For example. “*And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants, and in the sight of the people.*” Exodus 11:3. The word Elohim in the KJV Bible has also been translated to the words “great” and “mighty” due to its meaning.

Below are some dictionary definitions from scholars concerning the usage of Elohim as a “*plural intensive*,” or as many prefer, “*plural of majesty*” (a pluralis excellentice) or “plentitude of might.”

“*Elohim is a plural form which is often used in Hebrew to denote plentitude of might.*” — (Hertz, The Pentateuch & Haftorahs)

“*The form of the word, Elohim, is plural. The Hebrews pluralized nouns to express greatness or majesty.*” — (Flanders, Cresson; Introduction to the Bible)

“*The Hebrew noun Elohim is plural but the verb is singular, a normal usage in the OT when reference is to the one true God. This use of the plural expresses intensification rather than number and has been called the plural of majesty, or of potentiality.*” — (New International Version Study Bible, Grand Rapids: Zondervan, 1985, p. 6)

“*This word [elohim], which is generally viewed as the*

plural of eloah [Strong's #433], is found far more frequently in Scripture than either el or eloah for the true God. The plural ending is usually described as a plural of majesty and not intended as a true plural when used of God. This is seen in the fact that the noun elohim is consistently used with singular verb forms and with adjectives and pronouns in the singular.” — (Theological Wordbook of the Old Testament, Vol. 1, 1980, p. 44)

“*The plural form of Elohim has given rise to much discussion. The fanciful idea that it referred to the trinity of persons in the Godhead hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fullness of divine strength, the sum of the powers displayed by God. Jehovah denotes specifically the one true God, whose people the Jews were, and who made them the guardians of his truth.*” — (Smith's Bible Dictionary)

So why does the fanciful idea that Elohim refers to a trinity hardly find a supporter among scholars now? Because the truth is impossible to avoid and you would only end up looking very foolish and deceived if you use this to try and prove a lie.

Below is the Brown-Driver-Briggs' Hebrew Definitions for the word Elohim. When Elohim refers to *one* that is great, it is called plural intensive which is the singular meaning. But when the noun is actually plural, it translates to plural such as *gods*. And when the noun is actually singular, it translates to plural intensive - singular meaning such as *God* who is *one* but is also great. This is called “*plural intensive*” which is also called a “*plural of majesty*.” Highlighting is added.

BDB Definition:

- 1)** (plural)
 - 1a) rulers, judges
 - 1b) divine ones
 - 1c) angels
 - 1d) gods
- 2)** (plural intensive - singular meaning)
 - 2a) god, goddess
 - 2b) godlike one
 - 2c) works or special possessions of God
 - 2d) the (true) God
 - 2e) God

So when you hear the argument that Elohim means God must be a trinity, then understand that there is either deliberate deception or total ignorance and such a person cannot be trusted.

Sadly, Adventist Pastor Doug Batchelor used this argument to try and prove the Trinity doctrine. Watch this short video for the truth on the meaning of Elohim.

As for Genesis 1:26, the pronouns are plural in the Hebrew text so it is translated, “*God said, let US make*

man in OUR image, after OUR likeness.” Trinitarians claim that since Elohim is plural, and the pronouns are plural, God must be more than one. But Elohim refers to the one true God which only leaves the question of who is “us” in this verse. Scripture does not leave us guessing. Ephesians 3:9 says, “God, ... created all things by Jesus Christ.” God in this verse is obviously someone other than Jesus Christ, and Hebrews 1:2 and John 1:3 says God created all things by His Son. So who is speaking in Genesis 1:26 and who is He speaking to? God the Father said to His Son, “let US make man in OUR image.” Christ is “the express image” of the Father, so anyone created in the Father's image is also created in His Son's image.

For Adventists: “*The Father and the Son engaged in the mighty, wondrous work they had contemplated, of creating the world. ... And now God said to His Son, “Let us make man in our image. [Genesis 1:26 quoted]”* — (E.G. White, 1SP, 24.1,2)

Please watch this 12 second YouTube video clip and see who the President of the SDA Church says did the creating and ask yourself has the Church become deceived on the Godhead. Close the window to return to this page. Note that President Ted Wilson also confirms that the Adventist Church teaches the three in one god just as the Catholic Church does.

Does John 1:1 say Jesus is God?

John 1:1 says, “(a) *In the beginning was the Word, (b) and the Word was with [the] God, (c) and the Word was God.*”

That this Divine Word is none other than Jesus Christ is shown by verse 14, “*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*” John 1:1a says the Word was in the beginning, but the beginning of what? It has to be the beginning of something. Was it the beginning of this world? Was it the beginning of the creation of the angels? Whichever beginning you place it at, it has to be the beginning of something. Many Trinitarians use this to say that Christ has always been, and had no beginning. But that is not what the verse says. God had no beginning! Also the Word *with* has to mean something. The Word was “with” God. They cannot be the same being, or one could not be *with* the other. As John 1:2 NIV says, “*He [Jesus] was with God in the beginning.*”

The proper rendering of John 1:1 into English from the original Koine Greek text continues to be a source of vigorous debate among Bible translators, and especially the phrase *the Word was God (c)*. The first verse of John's Gospel says that God's Son Christ Jesus, being referred to as the Word here, was with God in the beginning, (a+b). John 1:1b does not say that the Messiah is God but was *with “the”* God. It is important to note that the word “*the*” exists in the Greek text and was

left out by translators as they probably thought it read wrong, but it is correct and has purpose. Here is the original Greek text for (1b).

και and²⁵³² CONJ ο the³⁵⁸⁸ T-NSM λογος Word³⁰⁵⁶ N-NSM ην
was²²⁵⁸ V-IXI-3S προς with⁴³¹⁴ PREP τον the³⁵⁸⁸ T-ASM θεον
God²³¹⁶ N-ASM

The phrase “the God” identifies the one true God the Father in this verse and so the word “the” is important. While Jesus is called God in this verse, there is a clear distinction between Him and “the” God whom He was with. The God whom Jesus was with is “the” God the Father. Jesus was not the same God He was with but rather Jesus was God in the sense of being divine just like His Father, as being the Son, He inherits the characteristics of His Father. The Father is God and so His Son is God by nature just as any human by inheritance possesses the very nature and form of humanity.

One can better understand John 1:1 by using the same grammatical structure but with different subjects such as Adam and Eve for example. “*In the beginning was the woman, and the woman was with [the] human, and the woman was human.*” Adam is “the human” and the woman is Eve, but Eve is also human by nature but Eve is not “the human” in identity. They are two separate persons. Look at this again with this perspective in mind. “*In the beginning was the Word, and the Word was with the Deity, and the Word was Deity.*” The Word, the Son was with the supreme Deity the Father, and the Word was Deity in nature. But the Son was not “the” Deity, the Son was not “the” Father, yet the Son has the Father's divine nature by inheritance. The Word has the same God quality, the same divine nature and the same God-ness as His Father. Thus Jesus was with God in the beginning, but He is not “the” God the Father but God by inheritance and nature being the Son. He is God because He is the Son of God. It is that simple.

In Hebrews 1:1-9 we note that the speaker is God the Father and that He is addressing His Son and calling Him God. Verse 2 says that Christ was “*appointed heir*” of all things. An heir of course is someone who receives an inheritance from someone. In this case Christ the Son received an inheritance from His Father. But what did He receive? His name, His authority and His power! In other words, Jesus being the one and only begotten Son of the living God received by virtue of His birth all of the attributes that His Father possessed. Verse 4 says, “*Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they.*” Verse 8 says that this more excellent name is the name “God,” which was given by the Father to His Son. “*Unto the Son He [God] saith, Thy throne, O God, is forever and ever.*” And so this name “*He has by inheritance.*” It is not a name that was bestowed but a name that was inherited from His Father.

So Christ not only inherited His name but other things as

well. Name means authority (Mark 11:9, John 5:43), and it also means character and nature (Exodus 33:18-19, Exodus 34:5-6). The name Adam means human for example. When people have children, they not only inherit the name of their parents but they also inherit the nature of the parents, which of course is human nature. In like manner, Jesus inherited the same name as His Father, just as a child inherits the name of the parents, and He also inherits the nature of His Father, which is His divine nature. Christ also inherits His Father's life. "For as the Father has life in himself; so has he given to the Son to have life in himself." John 5:26. And if Jesus had always existed alongside the Father as the Trinity doctrine claims, then God could not have given life to His Son as He would have always had life. But Scripture reveals this is impossible. So Christ inherited not only the name of His Father, and the nature of His Father but also the very life of the Father. In other words, Christ inherited the very same attributes and nature as His Father. That is why Christ has a more excellent name than the angels. He has the divine nature of the Father as He comes from the Father and so is equal and fully divine as the Father.

Some seem to favour a belief in Trinitarianism because they feel Jesus should be exactly the same as His Father in every single way in order for Him to be called God. But do your offspring have to be exactly the same as you in age and authority etc. to be 100% human? I would hate to think that for my son to be fully human that he had to be like me in every way.

Let's cover one more time why Jesus is called God by simple points since this is such a huge stumbling block for many.

Are you human by nature? — Yes. Are your children human by nature? — Yes.

Do your children inherit your human nature? — Yes.

Do your children inherit their father's name? — Yes.

Is the Father God by nature? — Yes. Is His Son God by nature? — Yes.

Did Jesus inherit His Father's name? — Yes.

Did Jesus inherit His Father's God nature? — Yes

Why would we expect anything else? Jesus inherited His Father's name and God nature because He is God's Son! The same applies to people.

So basically, there is "one" God. Jesus is "not" the God, He is the Son of God. He carries the "name" of God by virtue of His "inheritance." And because He is the Son of God, He is "equal" with God.

For Adventists: Ellen G. White endorsed the following. Sentences have been placed on separate lines for

easier reading.

"This name was not given to Christ in consequence of some great achievement, but it is His by right of inheritance. Speaking of the power and greatness of Christ, the writer to the Hebrews says that He is made so much better than the angels, because "He hath by inheritance obtained a more excellent name than they." Heb. 1:4. A son always rightfully takes the name of the father; and Christ, as "the only begotten Son of God," has rightfully the same name. A son, also, is, to a greater or less degree, a reproduction of the father; he has, to some extent, the features and personal characteristics of his father; not perfectly, because there is no perfect reproduction among mankind. But there is no imperfection in God, or in any of His works; and so Christ is the "express image" of the Father's person. Heb. 1:3. As the Son of the self-existent God, he has by nature all the attributes of Deity. It is true that there are many sons of God; but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14,15); but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated, but that it is one which He has by right."
— (E.J. Waggoner, CAHR, p. 11-12)

Is Jesus God?

The word God is used in two different ways in Scripture. Firstly, the word "God" is used to refer to the Supreme Being of the universe who is the ultimate source of all things. Every time the Bible refers to the one true God, it is referring to this supreme being who is the one that was before all else and from whom all life ultimately came. In this sense no one else is God. But the word God is also used to refer to someone who possesses the attributes of divinity, or the characteristics of God.

Many times the Bible teaches that Jesus Christ is the begotten Son of the one true God the Father, and being the Son, He possesses the same attributes and characteristics as His Father. It is an obvious fact that every son inherits the nature of his father. And since Christ came out of the Father, He is of the very substance of His Father and hence has the same God nature of His Father as He possesses by birth all the attributes and characteristics of His Father. In fact, Hebrews 1:3 says He is the "express image of His person." A son also and always rightfully takes the name of the father and so Christ as the only begotten Son of God has rightfully the same name. Note that Hebrews 1:1-9 says that Jesus is an *heir* who has by inheritance obtained a more excellent name than the angels and that name is God! So Jesus inherited His Father's name, character and divine nature in the same way a human son inherits the human nature and name of his parents.

So Jesus is God because He is the Son of God. But He is not and cannot be "God the Father." He is the "Son of God" just as the Bible so plainly states more than one hundred times. He is God's literal Son. To say that Jesus is God the Father is to say that the "Son is the Father" which means the Son is not really a Son and the Father is not really a Father. Or to put it another way, to say that Jesus is the Father because He has the same God nature as His Father is no different to saying that since my Father is Human and I am Human, therefore I must be my father! This is not good logic or theology and suddenly hundreds of Scriptures supposedly would no longer mean what they say at all. The truth is that Scripture means what it says and says what it means. *God is the Father of Christ; Christ is the Son of God.* The Bible never calls Jesus "God the Son" as Trinitarians do and with very good reason. It is always the "Son of God" because that is who He is.

Satan's plan is for us to deny the Father and Son as this is what John called antichrist. 1 John 2:22-23. He does not care if our belief is Trinitarian, Unitarian or other. As long as it denies Jesus is the literal Son of God which also denies God is a Father. Confessing Jesus is the Son of God is our only means to the Father and to deny this has eternal consequences.

In conclusion, Jesus is not "a" God or "the" God but God only by nature through inheritance being the Son. Jesus is a divine being but He is not the supreme being. The Father is the supreme being and the source of all things and the life of the Father flows through the Son and out to all. Jesus is the channel through which all things come and why the Father has given all things into His hands. Only the Father is described as the one "*of whom are all things.*" He is the great Source of all. Jesus is not another source "*of whom are all things.*" That would make Him another God. Rather Jesus is described as the one "*by whom are all things.*" The Father has given Christ authority to rule over all things but this does not include the Father Himself. The Father is greater in authority and always will be. God the Father is the source of all things including His Son. Thus all things proceed from the Father; including Christ Himself, but it has pleased the Father that in Him should all fullness dwell (Colossians 1:19). So when we say "Jesus is God," we have to be careful to state exactly what we mean. Christ is a divine being, but not the supreme being. When we speak of the Supreme Being there is only one such person and it is not Jesus.

So there is but "*one*" God. Jesus is "*not*" God, He is the Son of God. He carries the "*name*" of God by virtue of His "*inheritance.*" And because He is the Son of God, He is "*equal*" with God.

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:6

"One God and Father of all, who is above all, and

through all, and in you all." Ephesians 4:6

For Adventists: *"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."* — (E.G. White, 8T 268.3)

"Only one being in the universe besides the Father bears the name of God, and that is His Son, Jesus Christ." — (J.E. White, *Coming King*, p. 33)

"He [Christ] was not the Father but in him dwelt all the fullness of the Godhead bodily," — (E.G. White, Lt8a, July 7, 1890)

"The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one." — (E.G. White, Ms140, 1903)

"The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." — (E.G. White, 8T 269.4, 1904)

The Bible physically separates the Father and the Son repeatedly. While Christ was on earth, He referred to, "*My Father which is in heaven.*" Matthew 10:32. He always directed His prayers heavenward to the Father and stated that the Father had His own individual will, "*Father, if you be willing, remove this cup from me: nevertheless not my will, but thine, be done.*" Luke 22:42. "*And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? Which is, being interpreted, My God, my God, why have you forsaken me?*" Mark 15:34. "*Father, into thy hands I commend my spirit.*" Luke 23:46. Then after He died and rose again, He ascended to "*the right hand of God.*" Romans 8:34. Only God knows the hour of His son's return. "*But of that day and that hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father.*" Mark 13:32. John frequently addresses the Father and Son as separate beings. "*Our fellowship is with the Father, and with his Son Jesus Christ.*" 1 John 1:3. As did Paul, "*For there is one God, and one mediator between God and men, the man Christ Jesus;*" 1 Timothy 2:5 and "*there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*" 1 Corinthians 8:6. And Stephen, "*But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,*" Acts 7:55. These and many others prove the Father has a separate presence.

Not only do we have dozens of Scriptures that reveal Jesus is not the one true God and is clearly separate, how does one say Jesus is the one God when no man has seen God? "*No man has seen God at any time. If we love one another, God dwelleth in us, and his love is*

perfected in us.” 1 John 4:12. Only Christ has seen the only true God the Father. *“Not that anyone has seen the Father, except He [Jesus] who is from God; He has seen the Father.”* John 6:46

In fact Jesus said that He was not the Father more than 80 times. While always remaining one in purpose, Jesus and the Father are clearly separate and distinct beings. And on more than one occasion, the Father spoke to Jesus from heaven. *“And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’”* Matthew 3:17. Either Jesus and the Father are two separate individual beings or Jesus was an expert ventriloquist.

Was Jesus Christ Created?

It is *claimed* that Arius who was a fourth century Alexandrian priest taught that prior to making anything else, God had a son who was begotten, or created or established. Some claim that back in the dawn of time, God the Father had some form of cosmic intimate relations with the Holy Spirit and Jesus was the product. They reason, *“How else can you call Him the Son.”* But these concepts are contrary to Scripture in which Jesus is revealed as the Creator and not a created being and has existed long before He created all things. (John 1:1-4)

The Bible states that Christ was not created but created all things. John 1:3 states, *“All things were made by him; and without him was not anything made that was made.”* This verse has two direct statements being that *Jesus pre-existed and created all things* and that *all things were made through Him, and without Him nothing was made that was made*. Did you notice that John said that not only were all things made through Him but also that without Him nothing was made.

Paul also confirms what John wrote, *“For by Him all things were created.”* He continues with even greater clarity to make sure that we understand what he means by all things. *“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”* Colossians 1:16

If Jesus created all things then, He could not have been one of the created things. Paul adds the following just so there can be no mistake about this fact. *“And he is before all things, and by him all things consist.”* Colossians 1:17. If Christ created everything that was ever created, and existed before all created things, it is evident that Christ Himself is not among the created things. He is above all creation, not part of it. The idea that Christ is a created being denies His Divinity. No one who holds this view can possibly have any just conception of the exalted position which Christ truly occupies.

For Adventists: Note that the Spirit of Prophecy does not equate being born with being created as some imply. *“God so loved the world, that he gave his only-begotten Son,”-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person,* — (E.G. White, *ST*, May 30, 1895)

“The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.” — (E.G. White, *DA*, p. 51)

“Jesus was not turned aside by any influence from the faithful service expected of a son. He did not aim to do anything remarkable to distinguish himself from other youth, or to proclaim his heavenly birth.” — (E.G. White, *YI*, Feb 1, 1873)

Who is God?

Is God a person? Is He a thing or perhaps some invisible cosmic force? These are important questions to answer and should be easily answered by anyone who understands and knows God. Surprisingly, many Christians are stumped by these questions because they have been taught that God is some ghostly, mysterious vapour that pervades all nature.

Daniel was given a vision that helps us understand God. He wrote, *“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.”* Daniel 7:9. Someone called *“the Ancient of days,”* who wears a white garment and has white hair takes a seat on a throne. Shortly thereafter the *“Son of man,”* (verse 13) comes before Him. The Ancient of days must be God, the Father. So according to the Bible our heavenly Father is a real person.

John was given a vision of this same event and states, *“And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.”* Revelation 5:1. Shortly after John saw this, Jesus Christ approaches the throne and takes the book out of His Father's hand. So again we find that God is a real person who sits on a throne and has a book in His right hand.

God must be a real person for Jesus said, *“Blessed are the pure in heart: for they shall see God.”* Matthew 5:8. And Jesus warned, *“Take heed that you despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”* Matthew 18:10. We should expect that God is a real person for we were created in His image and likeness (Genesis 1:26). When we get to heaven we will find that we resemble God. We will not find a three headed monster with six arms or any other strange thing like that. God's outward form is very much like our own.

And in Hebrews 1:3 we learn that Jesus Christ is the express image of God's person. Therefore God must be a person and Jesus Christ is a real person also.

Paul confirmed this when He wrote, "*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God.*" Philippians 2:5-6. The Greek word that was translated "form" means, "*the form by which a person or thing strikes the vision, external appearance.*" (*Thayer's Greek Lexicon*). God has an external appearance and His Son Jesus Christ has the same type of appearance.

Revelation 2:7 and 22:1-2 say that the throne of God is in paradise where the tree of life is and that is where we find God and His Son. God the person is not omnipresent but He is through His Spirit. Beware of Pantheism which is the belief that the universe and nature is identical with divinity, which basically would make God everything around us.

Who is Jesus Christ?

Jesus "*asked His disciples, saying, Who do men say that I, the Son of Man, am? So they said, Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets. He said to them, But who do you say that I am? Simon Peter answered and said, You are the Christ, the Son of the living God. Jesus answered and said to him, Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.*" Matthew 16:13-17 NKJV

This passage says that the Father who is in Heaven, revealed to Peter, that Jesus who was on Earth, is none other than His Son. Jesus Christ being the Son of God is so important that John wrote at the close of his gospel, "*And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name.*" John 20:30-31

The very first sermon Paul ever preached after learning the gospel from Christ Himself, "*straightway he preached Christ in the synagogues, that He is the Son of God.*" Acts 9:20. The apostle Peter, who lived with Jesus and heard His messages firsthand said, "*And we believe and are sure that you are that Christ, the Son of the living God.*" John 6:69. Christ's disciples also exclaimed, "*we believe that you came forth from God.*" John 16:30. Martha who was a close friend of Jesus and heard many of His teachings said to Him, "*Yes, Lord: I believe that you are the Christ, the Son of God, which should come into the world.*" John 11:27. Right after Phillip preached the gospel to the eunuch, "*said, If you believe with all thine heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.*" Acts 8:37. Mark said who Jesus was in the first verse of his Gospel. "*The beginning of the gospel of Jesus Christ, the Son of*

God." Mark 1:1. Even the demons knew, "*they cried out, saying, What have we to do with you, Jesus, you Son of God?*" Matthew 8:29. So how did the demons know that Jesus was the Son of God? Because they had met Him before! These demons had once lived in Heaven. When Lucifer was cast out of Heaven, he took a third of the angels with him. (Revelation 12:9) So they knew Jesus was the only Son of God!

Christ said, "*For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist.*" Luke 7:28. John the Baptist testified, "*And I saw, and bare record that this is the Son of God.*" John 1:34

Of all the witnesses, the greatest is God the Father Himself. Twice He spoke from heaven saying, "*This is my beloved Son,*" Matthew 3:17; 17:5. Jesus proclaimed, "*I am the Son of God.*" John 10:36. He said that He is "*the only begotten Son of God.*" John 3:18. According to the Bible, Jesus Christ was begotten which literally means born, and before anything was created and long before God sent Him into the world. (John 3:16-17; 18:37; Colossians 1:15; Hebrews 1:1-9 and 1 John 4:9) The Bible does not tell us how Jesus was begotten but God wants us to know that He is His Son whom He loves very much. Jesus said, "*For as the Father has life in himself; so has he given to the Son to have life in himself.*" John 5:26. If Jesus had always existed alongside the Father as the Trinity doctrine claims, then God could not have given life to His Son as He would have always had life. But Scripture reveals this is impossible. According to His own testimony, Jesus is the only begotten Son of God and literally received life from His Father. He did not say that He was one of the three members of a Trinity who took on the role of the Son of God. He said He was the Son of God!

Was Jesus the Son of God before His Incarnation?

Trinitarians often claim that Jesus is only called the Son of God because of His birth in Bethlehem. But being born in human flesh, Christ became the "Son of man" at His incarnation, not the "Son of God" which He already was. Scripture reveals many times and in many ways that Jesus was God's Son "before" God sent Him into the world, not after. The following two verses for instance say that God sent His Son into the world. Hence He was already God's Son before He sent Him.

"*because that God sent his only begotten Son into the world, that we might live through him.*" 1 John 4:9

"*For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*" John 3:17

And God's Son was in the fiery furnace with the faithful three over 500 years before His incarnation. "*Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of*

God.” Daniel 3:25

Scripture also informs us that Jesus was the Son of God before all things were created. Paul wrote in regards to Christ that, “*He is the image of the invisible God, the firstborn over all creation.*” Colossians 1:15 NKJV. Note that the latter part of this verse is poorly translated in the KJV which says, “*Who is the image of the invisible God, the firstborn of every creature.*” Colossians 1:15 KJV. As a result there are some who use the King James Bible to imply that Christ Himself was a created being. But such an interpretation is contradicted elsewhere in Scripture such as John 1:1-4 and Colossians 1:16-17

Thus we see that Paul is telling us that Christ was “Begotten First or Born Before all creation” because all of creation was by God through His Son Jesus Christ. “*And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ.*” Ephesians 3:9

For Adventists: “*The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner.*” — (E.G. White, DA, p. 51)

“*Jesus was not turned aside by any influence from the faithful service expected of a son. He did not aim to do anything remarkable to distinguish himself from other youth, or to proclaim his heavenly birth.*” — (E.G. White, YI, Feb 1, 1873)

“*God sent His own Son in the likeness of sinful flesh, liable to physical infirmities, tempted in all points like as we are. He was the Son of the living God. His personality did not begin with His incarnation in the flesh.*” — (E.G. White, Lt77, Aug 3, 1894)

Thayer's Greek Lexicon says, “*Christ is called, firstborn of all creation, who came into being through God prior to the entire universe of created things.*” Barnes New Testament Notes on Colossians 1:15 says, “*the word firstborn - pro-tot-ok'-os - properly means the firstborn child of a father or mother.*” Jamieson, Fausset and Brown Commentary says, “*Begotten (literally, 'born') before every creature.*” Matthew Henry's Commentary states “*He was born or begotten before all the creation, before any creature was made;*”

Scripture refers to Jesus Christ as “*the image of God,*” “*the image of the invisible God,*” and “*the express image of his person.*” (2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3). An image is never the original but always a likeness or duplication of the original. Christ is the Son of God and therefore the express image of His Father. It would be incorrect to say that the Father is the image of His Son because the Father is the original. In the same manner it would be incorrect to refer to Christ as the true or original God since He is the image of the true God.

The Bible refers to Christ as God's Son at least 120 times. Forty seven times using the phrase “*Son of God.*” Regarding the genuineness of Christ's Sonship, He is called the “*only begotten*” six times, “*the firstborn*” three times, “*the firstbegotten*” once and God's “*holy child*” twice. Four verses say He was “*begotten*” prior to His incarnation so this cannot be applied to His birth on earth from Mary as some have chosen to believe. Four verses say that He “*proceeded forth from,*” “*came out from*” or “*camest forth from*” the Father. The evidence on this subject is overwhelming. Christ truly is the literal begotten Son of God who was brought forth from the Father before all creation. The example verses below with the help of the Thayer dictionary also reveal that Jesus was born of the Father before the world was, then much later, He came into the world.

Thayer's Greek-English Lexicon

G1831 - To come forth from physically, arise from, to be born of.

G2064 - To come from one place to another.

John 8:42 “*Jesus said unto them, If God were your Father, you would love me: for I proceeded forth [G1831] and came from God; neither came [G2064] I of myself, but he sent me.*”

John 16:27-28 “*For the Father himself loveth you, because you have loved me, and have believed that I came out [G1831] from God. 28 I came forth [G1831] from the Father, and am come [G2064] into the world: again, I leave the world, and go to the Father.*”

John 17:7-8 “*Now they have known that all things whatsoever you have given me are of you. 8 For I have given unto them the words which you gavest me; and they have received them, and have known surely that I came out [G1831] from you, and they have believed that you did send me.*”

Since the Trinity doctrine teaches three co-eternal beings, then the Bible stating Jesus is the Son of God presents another serious problem for Trinitarians as it contradicts Scripture. If Jesus is born of God as the Bible states more than a hundred times, then Jesus cannot be co-eternal with the Father and so this is yet another problem that Trinitarians have to explain away. This is typically done by a play on words from the Thayer Dictionary definition of the Greek word for “begotten” which is “monogenēs.” It is claimed that “monogenēs” means Christ was one of a kind rather than the intended meaning of the only begotten Son of God. Strong's dictionary says, *only born, that is, sole: - only (begotten, child).* So it more accurately means only child. Whenever this Greek word is used of persons, it is exclusively used of parent-child relationships.

Here is every single use of “monogenēs” found in the entire Bible. “*only begotten son*” 4 times referring to Jesus and 1 time referring to Abraham's only son Isaac, “*only begotten of the Father*” 1 time, “*only son of his*”

mother" 1 time, "*only daughter*" 1 time and "*only child*" 1 time. So there is not *one* single Scripture in the Bible that uses this Greek word that does not refer to an only son, daughter or child that was not begotten.

And since the word "son" is prefixed by the word "begotten" more than once when referring to Christ, then it can only mean Jesus is born of God and explains why He is called the Son of God to state the obvious. We also have Paul's testimony in Colossians 1:15 which says Christ was the *first born* before anything was created. And the Greek word "prōtotokos" used in this verse cannot be abused as it means, *first born (usually as noun, literally or figuratively): - firstbegotten (-born)*. There are also other Scriptures that show Jesus was born of God as you are about to see, not that there should be any doubt.

For Adventists: "*Christ is "the image of the invisible God, the first-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist."* The first chapter of Colossians will wonderfully enlighten the mind as to the truth as it is in Jesus." — (E.G. White, ST, Nov. 15, 1899)

Some also claim that Jesus cannot be divine if He was born of God. But this is just another tactic Satan uses to deter people from the truth. In any case, the problem is actually the other way around. Divinity is not based on how old you are but who you came from. Jesus inherited everything from His Father including his divinity. See Hebrews 1:4 for example.

Jesus is the literal Son of God, "*the firstborn over all creation*" (Colossians 1:15), and being brought forth from the Father, He has the same "*divine nature*" as His Father. "*For it pleased the Father that in him should all fulness dwell;*" Colossians 1:19. Also, the Greek word translated "Godhead" in Colossians 2:9 means "*divine nature*." Thus Paul states that the fullness of the "*divine nature*" of God dwells in His Son. "*For in him dwelleth all the fulness of the Godhead [divine nature] bodily.*" Colossians 2:9. Hence Jesus is fully divine because He "*is*" begotten of the Father, and hence came forth from the Father, and so He has the same "*divine nature*" as His Father. Thus the "*divine nature*" is in the Son because He is God's Son.

Everything that Christ consists of had no beginning, His divinity, His makeup, His substance had no beginning as it all came from the Father. If you trace Christ back you will have to go through the Father and you will never get to a beginning. But His personality as the Son began when He was brought forth by His Father. And if Jesus did not get His divine nature from His Father, then where did He get it from? That would mean that Jesus would have to be a God in His own right just like His Father and so we would have two gods. This would break the

first Commandment where the one true God the Father says, "*You shall have no other gods before me.*" Exodus 20:3. It does not say *before us*. If Jesus does not have the same divine nature as His Father because He is His Son, then we have a very serious problem.

Why do some insist on trying to make Christ conform to the image they have of Him before they will accept Him? They expect Christ to be a second god identical to His Father in every way and thus reject Him as being a real Son. And yet the truth of Christ being God's Son is so precious. Just think about it for a moment. Christ is God's very own Son whom He loves very much! Why would anyone desire to destroy this precious Father and Son relationship?

Another means of trying to discredit the truth is to say that Jesus cannot be born of God because He has no mother. But this is an anthropomorphic thought. Why do Trinitarians try and put "human" limitations on God? He is God! Not human! It is funny how these same people have no problem with the virgin birth. Where is the wife of mother there? Just because something does not seem reasonable or logical to us, or just because it does not make sense to us, it does not mean it is not truth. Our heavenly Father said, "*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*" Isaiah 55:8-9. I once heard a Pastor say that if Christ had a beginning that He must be created. Says what Scripture? That is his thought that imposes a limitation on what God can do. God can and did bring forth a Son without having to create Him. Scripture does not lie and those opposing the truth on Christ being begotten of the Father should know all things are possible with God. We must not put *human limitations* on how or what God can and cannot do based on our human finite knowledge over the omniscience and omnipotence of God. Why do so many Christians try to explain away literally hundreds of clear words that state Jesus is the Son of God just to uphold a pagan doctrine that does not exist in the Bible? When Satan goes to this much effort you know it has to be extremely important.

For Adventists: "*It is true that there are many sons of God; but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15); but Christ is the Son of God by birth. The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated, but that it is one which He has by right.*" — (E.J. Waggoner, CAHR, p. 11-12)

"*God so loved the world, that he gave his only-begotten Son,*"-- *not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son*

begotten in the express image of the Father's person," — (E.G. White, ST, May 30, 1895)

"The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner." — (E.G. White, DA, p. 51)

"Jesus was not turned aside by any influence from the faithful service expected of a son. He did not aim to do anything remarkable to distinguish himself from other youth, or to proclaim his heavenly birth." — (E.G. White, YI, Feb 1, 1873)

Considering Ellen G. White endorsed what Waggoner wrote above, what is the difference between Waggoner saying Christ is "the Son of God by birth," and the SOP saying Christ is "begotten Son of God" and the "First-born of heaven?" There is no difference of course. Jesus is the literal Son of God by birth and hence there was a time when He was brought forth from the Father. You cannot be the First-born of heaven and a Son by birth any other way. The above also proves that being the literal Son of God by birth does not mean being created as many Trinitarians erroneously claim.

Did Christ have a Beginning or just His Personality?

Consider the following. If we could travel at a septuagintacentillion (10^{513}) times the speed of light in any one direction, would we ever find the end of the universe, like perhaps a wall with a sign saying this is the end? And if so, what would be on the other side of that wall? And what existed before God created all things through His Son? Was it nothing? And how long did nothing exist for if that was the case? It would have to be forever! And what about God, when did He begin to exist and who created Him? The answer is that there was *never* a time He did not exist and hence could never have been created. He is God and has always been and so is without beginning! And what about the Son of God who was born of the same substance of God? The same applies.

Since Christ is the same substance of His Father, then everything He consists of had no beginning. So His divinity had no beginning, His makeup; His nature had no beginning as it all came from the Father. So in principle, everything Christ is had no beginning. If you trace Christ back you will have to go through the Father and you will never get to a beginning. But His personality as the Son of God began when He was brought forth by His Father. This principle is brought out in Scripture many times. So in effect it was only the personality of Christ that had a beginning. These are the mysteries of God and things our mind cannot possibly comprehend.

For Adventists: "The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." — (E.G. White, MS116, December 19, 1905)

Waggoner explains in words that are easier to understand making what Ellen White said above easier to comprehend.

"Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so "it pleased the Father that in him should all fullness dwell." Col. 1:19 ... While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning." — (E.J. Waggoner, ST, April 8, 1889)

When and How was Jesus Born from the Father?

Some say Jesus is being continually born of God in the days of eternity based on Psalms 2:7 which says, "I will declare the decree: the LORD has said unto me, You are my Son; this day have I begotten you." But it is prophesying of a future event and does not say that. Acts 13:33 explains, "God has fulfilled the same unto us their children, in that he has raised up Jesus again; as it is also written in the second psalm, You are my Son, this day have I begotten you." In the significant passage of Acts 13:16-41, Paul tells the story of our Lord and Saviour and how he came and died for our sins, but was raised from the dead by His Father in heaven and did not see corruption. Thus this passage declares it was fulfilled in the resurrection of Christ from the dead. He was born from the dead, and God who raised Him demonstrating that He was His Son. This is also supported by Revelation 1:5 "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead,"

So when does the Bible say Christ was brought forth or born from the Father? Proverbs 8:23-26 says, "I was set up from everlasting, from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth; when there were no fountains abounding with water. 25 Before the mountains were settled, before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world." So Christ was brought forth from the Father before the earth was created in the days of eternity. And of course, if Christ was brought forth then this also confirms His personality has an origin. Note that the Hebrew word "Olam" used for *everlasting* in verse 23 in the KJV has several possible meanings and has been translated in many different ways according to context and what the translators believed to be correct. It can mean "the vanishing point", "time out of mind - past or future", "ancient time" and "beginning of the world" to name a few. Here are some other translations that demonstrate this point.

Proverbs 8:23 CJB "I was appointed before the world, before the start, before the earth's beginnings."

Proverbs 8:23 HCSB "I was formed before ancient times, from the beginning, before the earth began."

Proverbs 8:23 NLT "I was appointed in ages past, at the very first, before the earth began."

Proverbs 8:23 NLV "I was set apart long ago, from the beginning, before the earth was."

Proverbs 8:23 RSV "Ages ago I was set up, at the first, before the beginning of the earth."

Who does "wisdom" refer to in Proverbs 8 since some say this does not refer to Christ? 1 Corinthians 1:24, 30 "*But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 30 But of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*" Wisdom in the following verse also refers to Christ. Luke 11:49 "*Therefore also said the wisdom of God, I will send them prophets and apostles,*"

For Adventists: "*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."* — (E.G. White, ST, Aug 29, 1900)

Some also have the wrong concept of the word beginning in Scripture. God of course has no beginning and the word beginning means the "origin" and source of something. One example from the Oxford dictionary for "beginning" is, "*The background or origins of a person or organization.*" If Christ was co-eternal with the Father, then like His Father, He would have no beginning. The Septuagint that Jesus quoted from says, "*He established me in the beginning, before time was, before He made the earth.*" So all Bible translations of Proverbs 8:23 in fact actually say Christ has an origin!

Solomon has used Hebrew parallelism in verse 23 which expresses a thought one way, and then uses a complementary thought to express it another way. So the last two phrases of this verse are saying the same thing as the first phrase but in a different way. This gives tremendous clarity on when he is referring to and yet most still get it wrong. Bible writers did not understand science as we do and measured time by the spheres in the sky that did not exist until Christ created everything. So Christ was established *in the beginning* (Genesis 1:1) *before He made the earth*, which was *before time was* since there was nothing to measure time by yet. Thus we know that the beginning was when the earth was made where there was nothing in existence to measure time by and hence was before time was. And so the phrases "from eternity", "from everlasting", "before time was", "the days of eternity", "from the beginning" and "before the earth was" all mean the same thing. Quite simply, before the earth and all things were created. Micah 5:2 also informs us that Christ has an origin and

was brought forth a long time ago. It also uses the Hebrew word "Olam" as Proverbs 8:23 and has the same translation issue. The phrase "goings forth" in the KJV implies an origin of course and why the NIV used the word "origins."

Micah 5:2 KJV "*But you, Bethlehem Ephrathah, though you be little among the thousands of Judah, yet out of you shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*"

Micah 5:2 NIV "*But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.*"

Some have mistaken the words "*Your throne, O God, is for ever and ever:*" in Hebrews 1:8 to mean His throne has always existed but it uses the same Greek words as Revelation 22:5 in regards to *for ever and ever* and both refer to forward in time unless of course we have always existed. The NIV is clearer as it says, "*Your throne, O God, will last for ever and ever.*"

For Adventists: "*And although we may try to reason in regard to our Creator, how long He [Christ] 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.*" — (E.G. White, 7BC 919.5)

"*There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.*" — (E.J. Waggoner, CAHR, p. 21, 1890)

Thus Ellen White and Waggoner say that Christ was brought forth from God a very long time ago. Christ was the Son of God before He was sent to Earth and was tore from the bosom of His Father.

"*The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind.*" — (E.G. White, RH, July 9, 1895)

Note that the nature of God and His only begotten Son is actually illustrated on a small scale with Adam and Eve.

"*Adam had enjoyed the companionship of God and of holy angels. ... Love, gratitude, loyalty to the Creator—all were overborne by love to Eve. She was a part of himself,*" — (E.G. White, PP, 56.2)

In exactly the same way Eve was part of Adam, Christ is part of God. "*God's love for the world was not manifest because He sent His Son, but because He loved the*

world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lay hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. And what material did He use? A part of Himself. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf and opened a channel of communication between God and man. — (E.G. White, Lt36a, Sept 18, 1890)

So we find that Christ was *tore from the bosom* of His Father and hence was *part of Himself*, which is something a Trinitarian can never say. The Son of God was brought forth from the Father and hence is the same substance of His Father. This means that everything Christ consists of has always existed as it came from the Father. But the person of Christ had a beginning even though what Christ consists of does not. Thus it would not necessarily be incorrect to say that Christ has always existed before he was born from the perspective that He existed in the bosom of His Father.

Who or What is the Holy Spirit?

Many think a spirit is a ghost in the form of some bodiless phantom that floats around. The American Heritage Dictionary says ghost means “*The spirit of a dead person, especially one believed to appear in bodily likeness to living persons or to haunt former habitats.*” But the Holy Spirit is certainly not a ghost as just described. Note that πνευμα αγιον (*pneuma hagion*) should have always been translated as “Holy Spirit” but sometimes is incorrectly translated it as “Holy Ghost.”

David wrote, “*Whither shall I go from thy spirit? Or whither shall I flee from thy presence?*” Psalm 139:7. Here David uses Hebrew parallelism to express himself. This expresses a thought one way, and then uses a complementary thought to express it another way. His first thought is, “*Whither shall I go from thy spirit?*” And the second which is equivalent to the first says, “*whither shall I flee from thy presence?*” So David is saying that God's Spirit is equivalent to God's presence. Thus the Holy Spirit is best described as being God's presence and power.

For Adventists: “*In giving us His Spirit, God gives us Himself.*” — (E.G. White, 7T 273.1, 1902)

“*The divine Spirit that the world's Redeemer promised to send, is the presence and power of God.*” — (E.G. White, ST, Nov 23)

The Trinity doctrine however claims that the Holy Spirit is another person because the Bible shows the Holy Spirit has mind, will and emotions. But this is unbiblical and faulty logic. The Holy Spirit has a personality because God has a personality. In giving us His Spirit God gives us Himself. And so His Spirit has “His” mind, will and

emotions the same as man.

A persons spirit is their mind, will and emotions. It is who you are. So a spirit is not and never can be a literal person in itself. If it were, it would cease to be a spirit. For instance, in order for a spirit to be another person, it would also have to have its own spirit. In other words, for the Holy Spirit to be a person, it would have to have its own spirit in order to have its own mind, will and emotions. So you would end up with the Spirit of the Holy Spirit. Along with this false theology introduced by Satan so he could achieve worship, man seems to have lost all touch with the reality of a what a spirit is. However, while our spirit is within us, God's Spirit can do what ours can't. He can send His Spirit anywhere.

The book of Job says, “*there is a spirit in man: and the inspiration of the Almighty giveth them understanding.*” Job 32:8. A spirit is the part of a person that can be grieved. Daniel explains, “*I Daniel was grieved in my spirit in the midst of my body,*” Daniel 7:15. A spirit is the part of a person that can perceive or understand things. In Mark's gospel we read, “*And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason you these things in your hearts?*” Mark 2:8. A spirit is the part of a person that can be troubled. The king of Babylon had a dream and he told his wise men, “*I have dreamed a dream, and my spirit was troubled to know the dream.*” Daniel 2:3. So we find that our spirit is our mind, will and emotions. This does not make our spirit another person.

What would you think if I said, “*I know that we have met before, but have you met my spirit? I would like to introduce you to my spirit who is sitting over there on that chair.*” You would obviously think I had a twisted concept of what my spirit is. It is not some other person that is separate and distinct from me. My spirit is who I am and hence is my mind, will and emotions.

The Bible mentions several types of spirits. We find “evil spirit,” “dumb spirit,” “unclean spirit,” “foul spirit,” “humble spirit,” “excellent spirit,” “good spirit,” “broken spirit,” “wounded spirit,” “faithful spirit,” and “haughty spirit” etc. All these spirits are distinguishable by the adjective that describes them such as good, foul and humble etc. We know that God the Father has a spirit (Matthew 10:20) and His Spirit of course could be nothing other than Holy. The word “Holy” is also an adjective be it in English or Greek. So “Holy Spirit” is not a name but a description of God's Spirit.

God the Father and His Son Jesus Christ have different names and titles in the Bible because they are personal beings. If the Holy Spirit is a personal being co-equal with the Father and Son as the trinity doctrine teaches, then why doesn't it have a personal name also? The “Spirit” is not a name, it is what it is. “Holy” is just the adjective that describes God's Spirit, and other terms such as the “Spirit of God” is not a name either but what it is. It is the Spirit of God! It is also called the “Spirit of

your Father” which once again is just what it is. So if the Holy Spirit was truly a personal being then why no personal name?

Since your Spirit is your mind, will and emotions, the Greek and Hebrew word for “Spirit” also means “mind” as you would expect. Strong's dictionary says, *breath, figuratively life, spirit, (including its expression and functions), mind.*

Now note below that Paul in Romans 11:34 is quoting Isaiah 40:13. So we know that Paul understood the Spirit of the Lord to also mean the mind of the Lord. And of course the mind of someone is not a different person to them any more than their spirit is and this also includes God as Paul reveals below. So again we find that your spirit is your mind, will and emotions for not only people but God also. The Greek word “pneuma” and equivalent Hebrew word “rûach” are also interchangeably translated as “spirit” or “mind” in various translations and “rûach” is translated as “mind” in the KJV Bible six times.

“Who has known the mind of the Lord? And who has been His counselor, to instruct Him?” Isaiah 40:13 Septuagint

“Who has directed the Spirit of the LORD, or being his counsellor has taught him?” Isaiah 40:13 KJV

“For who has known the mind of the Lord? Or who has been his counsellor?” Romans 11:34 KJV

So how can the mind of the Lord be another being? It cannot in fact.

It was not in fact until May 381 AD when a newly baptized emperor, with little or “no” knowledge of theology accepted the idea of three Cappadocians that the Spirit of God was a literal and separate being. Anyone who disagreed was labelled a foolish madman and heretic and dealt with accordingly! So this Catholic belief flowed on through the dark ages and straight into the Protestant Churches at the Protestant Reformation without being questioned as did the trinity doctrine. Hence it was just assumed to be correct and so one day they justified it by saying that secular dictionaries state a person has mind, will and emotions and various Scriptures show the Holy Spirit does also, and therefore it must be a literal being. But as we have already seen, this *unbiblical* logic would also mean my spirit within me is *also* a person, and separate from me.

Would you believe me if I said that a person's spirit is another literal being? After all, a person's spirit can be troubled, Daniel 2:3 “...my spirit was troubled...” And a person's spirit can be grieved, Daniel 7:15 “I Daniel was grieved in my spirit...” And a person's spirit can speak and pray, 1 Corinthians 14:14 “...my spirit prayeth...” And a person's spirit can rejoice, Luke 1:47 “my spirit has rejoiced...” And a person's spirit can be received by the Lord, Acts 7:59 “...Lord Jesus, receive my spirit.” A

person's spirit can also serve, Romans 1:9 “...I serve with my spirit...” And a person's spirit can also rest, 2 Corinthians 2:13 “I had no rest in my spirit...” So we find that a person's spirit has a mind, will and emotions. Therefore, a person's spirit must be another literal being. Right now you are probably thinking I have lost my mind, and yet this is exactly the same logic that is used to imply that the Holy Spirit is another literal being!

Some will respond, “But it is different with God's Spirit.” But not so. Not only does the Bible reveal it is not different but in fact says it is exactly the same with only one exception. Our Spirit is within us but God can send His Spirit anywhere. If the Bible does not say the Holy Spirit is a literal being, then let's not assume it to say something it does not say. So let's honor God and trust what His Word does say instead of assuming or believing our adversaries lies.

And as we have seen in Scripture, God and His Son and all living beings have a spirit which is what gives us all a unique personality with our own mind, will and emotions. So for the “Spirit of God” to be a “literal being” as it is erroneously believed today, then the “Spirit of God” would have to have its “own spirit” and one that is also distinct from the Father and Son. But then we are forced into the belief of the “spirit of the Spirit,” and if the Holy Spirit did not have a spirit of its own as per this belief, then it could not have a separate personality and hence its own mind, will and emotions anyway!

The spirit of every living being has a personality because our spirit is in fact our personality! So the Holy Spirit has a personality because God has a personality. In giving us His Spirit God gives us Himself. It is not another being and it is not some impersonal force. It is the presence and power of God Himself. It is God's own Spirit having God's own personality. If I could give you my spirit, whose personality would you have? Mine! So God's Spirit has God's personality. The same applies to the fact that the Spirit is divine because God is a divine being. Remember that God is a spirit and yet He is a personal being. “*God is a Spirit: and they that worship him must worship him in spirit and in truth.*” John 4:24

For Adventists: The Holy Spirit is not some force or another being but God Himself.

“In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world.” — (E.G. White, 7T 273.1, 1902)

“God is a spirit; yet He is a personal being, for man was made in His image.” — (E.G. White, 8T 263.1, 1904)

Notice how Paul compares the spirit of man with the Spirit of God putting the final nail in the coffin of this lie. And of course your thoughts come from your mind and hence are the result of your mind, will and emotions.

“For who among men knows the thoughts of a man

except the man's spirit within him? **In the same way no one knows the thoughts of God except the Spirit of God.**" 1 Corinthians 2:11

Here the spirit of man is likened to the Spirit of God. Just as a man has a spirit, God also has a Spirit in the same manner, and His Spirit is the part of Him associated with His thoughts and emotions the same as a man. Ephesians 4:30 says the Holy Spirit is "*the holy Spirit of God*" and to grieve not His Spirit. So just as the spirit of man can be grieved so can God's. If I told you that I was grieving in my spirit, would you think my spirit was a separate person? Obviously not. And Paul stated it is no different with God and His Spirit in this respect. God's Spirit belongs to God, just as my spirit belongs to me. So as Paul said, the Spirit of God knows the thoughts of God because it is His Holy Spirit and hence has His mind, will and emotions just like man. And of course Paul also revealed in Romans 11:34 given above that the mind and spirit are correlated. He further shows this relationship in Ephesians 4:23 where he said "*be renewed in the spirit of your mind.*" This is Biblical exegesis but to say the Holy Spirit has mind, will and emotions so therefore must be a literal and separate being is an unbiblical assumption and eisegesis. Paul in 1 Corinthians 2:11 shows the difference is that man's spirit is within him but does not say this about God's Spirit as God can send His Spirit anywhere. There is also no Scripture that says the Holy Spirit is God.

Notice these examples of how "Holy Spirit" is used in the Bible. Matthew 3:16 "*and he saw the Spirit of God descending like a dove, and lighting upon him.*" And in the parallel verse of Luke 3:22 "*And the Holy Ghost descended in a bodily shape like a dove upon him,*" So these parallel verses show that the Holy Spirit is the Spirit of God.

And for an even clearer example. Luke 12:11-12 says, "*take you no thought how or what thing you shall answer, or what you shall say: For the Holy Ghost shall teach you in the same hour what you ought to say.*" Note the same account from Matthew and what he called the Holy Spirit. "*take no thought how or what you shall speak: for it shall be given you in that same hour what you shall speak. For it is not you that speak, but the Spirit of your Father which speaketh in you.*" Matthew 10:19-20. Matthew called the Holy Spirit "*the Spirit of your Father,*" and so is not another being but God's Spirit, and why it is called the Spirit of God. It is not called God the Spirit. His Spirit of course is Holy and why it is also called the Holy Spirit.

This is why the Holy Spirit has all the characteristics of the Father because it is His Spirit. Whose Spirit was Jesus anointed with at His baptism? "*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.*" Matthew 3:16. By the power of whose Spirit did Jesus cast out demons? "*But if I cast out devils by*

the Spirit of God, then the kingdom of God is come unto you." Matthew 12:28. The Apostles did many miracles by the power of whose Spirit just as Jesus did? "*Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*" Romans 15:19. This unmistakable verse says the Holy Spirit is God's Spirit. "*Therefore he who rejects this does not reject man, but God who has also given us His Holy Spirit.*" 1 Thessalonians 4:8. Whose Spirit is it that dwells in us? Is it another person or God Himself through His Spirit? "*Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit.*" 1 John 4:13. There are more than twenty five verses that reveal this simple truth. Here is one more. "*And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption.*" Ephesians 4:30

While Scripture uses the term "Spirit Of God," it never uses the term "God the Spirit" as its meaning is incorrect. The rules of grammar tell us that the phrase "God the Spirit" means it is a Spirit that is a God, while the "Spirit Of God" means this is the Spirit that belongs to God. As you can see, they have different meanings and only one can be correct. But which one? The one that is found in the Bible of course! The other came from the Catholic Church. Phrases like "God the Spirit" or "God the Holy Spirit" are Catholic Trinitarian terms that resulted from Satan through man in 381 AD turning the Spirit of God into God the Spirit. Why? So Satan could step into his creation and receive worship as a deity just as he always desired. Hence these Catholic terms were made up to match the doctrine they created and never occur in Scripture as they are literally wrong. So why does the Bible never use the phrase "God the Spirit?" Because God's Spirit is not another God! It uses "Spirit Of God" because the Holy Spirit is God's own Spirit. It is not a difficult concept. No sincere Christian should ever be caught using unbiblical terms like "God the Spirit" as you would be following in the footsteps of antichrist. Terms such as "God's Spirit," the "Spirit of God," the "Spirit of Christ," "My Spirit," "His Spirit," and the "Holy Spirit" are used to name just a few. Also, the Scriptures never tell us to "pray to" or "worship" the Spirit. Why would the Bible neglect that if the Holy Spirit was a co-equal God of a trinity? We are told to pray "for" the Spirit, but never "to" the Spirit.

And the same applies to Christ. Does the Bible call Jesus "God the Son" as Catholics and Trinitarians do, or does the Bible call Christ the "Son of God"? Scripture in fact always calls Jesus the "Son of God" and with good reason. Because that is what He is to state the obvious. If you are using Catholic phrases like "God the Son" or "God the Spirit," that never originated from Scripture, then you are following the Papal Church and antichrist, not the inspired words of God.

Some also mention Genesis 1:2 which says "*the Spirit of God moved upon the face of the waters*" as if that gives support to the Holy Spirit being a literal being. But does it

say a separate person called God the Spirit moved on the face of the waters or does it say God through His Spirit and hence His personal presence moved upon the face of the waters?

It is also worth noting that in the Old Testament that the phrase "Holy Spirit" is used 3 times, "Spirit of God" 14 times and "Spirit of the Lord" 26 times. All these phrases are synonymous and not one of these 43 verses implies the Holy Spirit is God or an actual separate being but simply the Holy Spirit of God. Jewish scholars examining the references to the Holy Spirit in the Old Testament Scriptures have never defined the Holy Spirit as anything but the presence and power of God.

Are the Father and Son One in Spirit?

Paul says in Ephesians 4:4 that there is "one Spirit." But the Bible speaks about the "Spirit of God" and the "Spirit of Christ" which involves two Divine beings. If the Father has a Holy Spirit, the Son must too. So how then is there only one Spirit? The answer is something the majority miss because most have been indoctrinated with the Catholic idea of the Holy Spirit as another being rather than God's own Spirit. God and His Son have a shared Spirit and that is how "They" represent "Themselves" where they are not personally present.

So the Holy Spirit is the mind, power, character and personal presence of the very life of God that the Father sends through His Son to us. Or to put it another way to make sure this is clear; the Holy Spirit is the presence and power of the Father manifested through Jesus Christ, His only begotten son. This is not a separate person of the Godhead who is being sent, it is the very life of God coming to us through His Son.

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Corinthians 1:24

Everything Christ received He inherited from His Father including His very own life which is self-existent as it came from the Father. *"For as the Father has life in himself; so has he given to the Son to have life in himself."* John 5:26

But not only His life but Christ also received of His Father's Spirit. Thus the Father and Son are one in Spirit, and that one Spirit proceeds from the Father and comes to us through His Son. This is why Paul equates the "Spirit of God" with the "Spirit of Christ" as it is the same *one* Spirit of God the Father and His Son Jesus Christ. And so we find that the Holy Spirit is the same Spirit whether it is spoken of as pertaining to God or Christ. *"But you 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."* Romans 8:9

Referring to the Holy Spirit, Paul says that Christ is that

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

And further, while Paul wrote in Ephesians 4:4 that there is only one Spirit, he again tells us in Galatians 4:6 that this Spirit is the Spirit of our Lord Jesus Christ, which He received from His Father. So when you receive the Spirit of God, you receive the Spirit of His Son into your heart also. The Father did not send another individual. He sent the Spirit of His Son. *"God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father."* Galatians 4:6

Thus through their Holy Spirit both the Father and Son come and make their abode in you. *"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

And being one in Spirit gives us access to the Father through Christ our mediator. *"For through him [Christ] we both have access by one Spirit unto the Father."* Ephesians 2:18

As Jesus said, *"No one comes to the Father except through Me."* John 14:6

So it is by the Holy Spirit that Christ lives in us which also gives us access to the Father. *"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:"* Galatians 2:20

The Spirit of Christ is our Comforter (parakletos) which also means "helper" and is translated as such in the NKJV, *"For I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance."* Philippians 1:19

And since the Holy Spirit is the Comforter and Spirit of truth, if the Father and Son were not one in Spirit, then Christ by His Spirit could not be the Comforter and Spirit of truth. It is only by sharing the same Spirit that this is possible.

Christ had also spoken through all the prophets. *"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."* 1 Peter 1:11

Christ has always partaken of the Spirit of God since He was begotten of the Father before they created anything. When Jesus was incarnated on earth 2000 years ago, He was full of that same Holy Spirit of God from His conception, and throughout His earthy sojourn as the Son of Man. After His resurrection and ascension to Heaven, He sent *"another Comforter"* to earth to empower His people till the end of time, which was Himself in Spirit form. Only the Father and the Son can

be present outside of their bodies throughout the Universe. Their Holy Spirit is the way in which they are omnipresent while also being physically present in the Heavenly Sanctuary as we speak. This is where the nascent Catholics made their mistakes when coming up with the incomprehensible doctrine of the trinity versus the plain word of God. In creating the trinity they philosophized when they should have left it alone as it is totally un-Scriptural.

“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven.” 1 Corinthians 15:45-47

Here the Apostle Paul is talking about the two Adams. The first Adam was the first created man on earth who sinned by eating the forbidden fruit. The second (last) Adam is Christ who came to redeem us. Notice that Paul says that this One was made *“a quickening spirit.”* This is the other important thing about Christ. Not just His earthly human life, but also what happened after. In verse 46 Paul clarifies that the natural comes first and then the spiritual. This is exactly what happened with Jesus. He came to earth first as a man, ministered, ascended to Heaven, and then at Pentecost He came back in Spirit with mighty power! Both times were to instruct and sanctify His people, and that is the same purpose today. So the Holy Spirit of God the Father is now also the Spirit of Christ which point Paul confirms in verse 47. So *“the Lord from Heaven”* in verse 47 is the *“quickenning Spirit”* of verse 45. It cannot be any clearer. The Spirit of God and of Christ is the third entity of the Godhead, but it is not another being any more than our Spirit is another being.

However, the Spirit of the Father and Son as divine beings can do something we cannot. They can leave their bodies in one place (the Heavenly Sanctuary), and also be omnipresent in every place throughout the universe at the same time by their Holy Spirit. In this way they can also enter the hearts of a repentant believer. The teachings of the Catholic trinity (three beings in one god) are now rampant in most Churches which destroys this wonderful truth of who the Holy Spirit really is by the introduction of a third being which does not actually exist! And as if that were not bad enough, Satan receives the unwitting worship of millions upon millions of people through this serious deception that he has inspired man to create.

For Adventists: *“the Holy Spirit is both the Spirit of God and the Spirit of Christ.”* — (E.J. Waggoner, *CAHR*, p. 23, 1890)

Why both? Because, *“The Father gave his Spirit without measure to his Son,”* — (E.G. White, *RH*, Nov 5, 1908)

So, *“They were two, yet little short of being identical; two*

in individuality, yet one in spirit,” — (E.G. White, *YL*, Dec 16, 1897)

And since the Holy Spirit is the Spirit of the Father and Son, who do we have in us by the Holy Spirit? The Father and Son!

“By the Spirit the Father and the Son will come and make their abode with you.” — (E.G. White, *BEcho*, Jan 15, 1893)

The Holy Spirit is the very life of God coming from the Father and shared by the Son. It is the personal presence of the Father and the Son given to us. Those who partake of this divine presence and power within, the life of God, and allow Him to transform their characters into the likeness of His Son will someday personally meet this wondrous God of love.

For Adventists: Hover mouse pointer over the blue text for more quotes.

How do Trinitarians Claim the Holy Spirit is God?

The Trinity doctrine teaches the Father is God, Jesus is God and the Holy Spirit is God and yet there are not three gods but one God. So when the challenge first arose to prove the Holy Spirit is God, Trinitarians had to find something in Scripture to support this erroneous belief. The following is eisegesis and the best they could find. *“But Peter said, Ananias, why has Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land? 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why have you conceived this thing in thine heart? you have not lied unto men, but unto God.”* Acts 5:3-4. Since verse three says Ananias lied to the Holy Spirit and verse four says he had not lied to man but to God, it is claimed that the Holy Spirit is God. But this is eisegesis and red fire engine logic. That is, fire engines are red, my car is red, therefore my car is a fire engine!

Peter said to lie to the Spirit of God is to lie to God Himself because it is His Spirit. My Spirit belongs to me in the same way as Paul revealed earlier. So if you lie to my spirit you have lied to me, not someone else! God's spirit revealed to Peter that Ananias had lied and so he had not lied to man but to God as it was God Himself through His spirit that revealed the lie. As Paul said, *“no one knows the thoughts of God except the Spirit of God.”* 1 Corinthians 2:11

For Adventists: Ananias lied to God's Spirit which was within Peter which is the same as lying to the Almighty God Himself because it is His Spirit. *“In giving us His Spirit, God gives us Himself,”* — (E.G. White, *7T* 273.1, 1902)

So does Acts 5:3-4 say the Holy Spirit is god or that they lied to the “almighty God” as it is His Spirit?

“Peter asked, ‘Was it not thine own?’ thus showing that no undue influence had been brought to bear upon Ananias and Sapphira to compel them to sacrifice their possessions to the general good. They had acted from choice. But in pretending to be wrought upon by the Holy Ghost, and attempting to deceive the apostles, they had lied to the Almighty.” — (E.G. White, 3SP 285.1)

How can this be if the Holy Spirit is Another Being?

Below is something to consider very carefully. And please understand that I am not mocking. If you stop and think about what I am saying, you will realize this does in fact have to be true.

Trinitarians claim the phrase “Spirit of God” in Scripture refers to another being rather than God's own Spirit. But if the “Spirit of God” is not really the “Spirit OF God” but another being, then how can God Himself have His own Spirit if His Spirit is another being? And if God does have a Spirit, what would His Spirit be called? The “Spirit of God” obviously which would also be a Holy Spirit! So that would mean we have the “Spirit of God” and the “Spirit of God.” One of them is another being and one is not, and both of course are Holy Spirits. So how many Holy Spirits would that make?

The only way around this problem is if God Himself does not have a Spirit and His Spirit is only another being separate from Himself. But the problem still does not end there. The Trinity doctrine teaches 3 co-equal beings, meaning equal in every single way. So if the “Spirit of God” is another being, therefore, for Christ to be a co-equal divine being as the Trinity doctrine claims, then the “Spirit of Christ” must also be another being, which would also make another Holy Spirit!

How much easier it is if we accept that the Holy Spirit is not another being, and the “Spirit of God” is actually the “Spirit of God” which is shared by His Son. Then we have no problem!

For Adventists: The “Spirit of God” is His “own Spirit” and when God gives us His Spirit He give us Himself!

“In giving us His Spirit, God gives us Himself,” — (E.G. White, 7T 273.1, 1902)

Many believe that Jesus became the Son of God by His birth in Bethlehem. If that were true, then consider the following. Matthew 1:18 says that *“Mary was found with child of the Holy Ghost.”* So if the Holy Spirit impregnated Mary, and the Holy Spirit was an individual god as the trinity doctrine claims, then the Holy Spirit must be the father of Christ. And yet my Bible tells me that God the Father is the father of Christ. So how can this be? Because the Holy Spirit is not another god called “god the spirit” but is the “Spirit OF God” or the “Spirit OF the Father” as the Bible tells us.

The Bible also calls the Holy Spirit an “it” which is *never*

done in reference to God or Christ. Romans 8:16 KJV says, *“The Spirit itself beareth witness.”* And Romans 8:26 KJV *“the Spirit itself maketh intercession for us.”* Why is it appropriate to call the Holy Spirit *it* but not appropriate to call the Father or Son *it*? This means the three cannot be co-equal as you never, ever, refer to an individual person as “it.” Modern translations which are done by Trinitarians have changed these words from *it* to *Him* or *Himself* to hide this fact to try and make the Spirit appear as another being. This is not honest.

Does the Bible Prove the Holy Spirit Cannot be a Literal Being?

Since the trinity doctrine claims the Father, Son and Holy Spirit are literally three co-equal beings, then 1 John 1:3 should have said *“truly our fellowship is with the Father, and with his Son Jesus Christ and the Holy Spirit,”* but not so. Why? Because the Holy Spirit is not a literal being but the Spirit of God. So our fellowship is only with the Father and Son who are literal beings. The same applies to 1 John 2:22-23. John says nothing about denying the Holy Spirit for the same reason.

Why did Jesus say that we only need to know the Father and Son to have eternal life, and not the Holy Spirit if it is a third co-equal being as the Trinity doctrine claims? *“And this is life eternal, that they might know you the only true God, and Jesus Christ, whom you have sent.”* John 17:3. Because the Holy Spirit is not “God the Spirit,” but the “Spirit of God.” It is only the Father and Son we need to know as the Holy Spirit is their Spirit.

If the Holy Spirit was a literal co-equal being then it would have also seen the Father but once again scripture says no. *“Not that anyone has seen the Father, except He [Jesus] who is from God; He has seen the Father.”* John 6:46. How can the Holy Spirit be a literal being and yet never have seen the Father? Because it is not a literal being but God's own Spirit.

Luke wrote that *no one* knows who the Father and Son are except each other. This makes it literally impossible for the Holy Spirit to be a literal being who would have to be able to reveal the Father and Son if it was but not so. *“All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him.”* Luke 10:22

Paul wrote *“there is one God, and one mediator between God and men, the man Christ Jesus.”* 1 Timothy 2:5. But how can Christ be our Mediator when He has returned to the Father? Because the Holy Spirit is the Spirit of God and it is also the Spirit of Christ and why Jesus could say *“Io, I am with you alway, even unto the end of the world.”* Matthew 28:20. If the Holy Spirit is the Spirit of Christ we have no problem, but if the Holy Spirit was another being we would have two mediators between God and man making Scripture a lie. For example: 1 John 2:1 states that Jesus is our “Advocate” and John 14:26 states the

Holy Spirit is the "Comforter." The Greek word for "Comforter" and "Advocate" in these verses is "Parakletos" which means *Mediator, Intercessor, Comforter and Advocate*. So we either have two mediators between ourselves and the Father contradicting 1 Timothy 2:5, or the Holy Spirit is the Spirit of Christ. So which is it? The Holy Spirit is another being and 1 Timothy 2:5 is a lie. Or the Holy Spirit is the Spirit of Christ and all Scripture is in harmony.

If the Holy Spirit is a separate being equal to the Father and the Son as the trinity doctrine claims, then why are we "never" told the Holy Spirit loves us? And why does the Bible "never" teach we are to love or worship the Holy Spirit? It cannot be a third co-equal being with that being the case.

The thrones of God and His Son are spoken of, but a throne for the Holy Spirit is "never" mentioned. If the Holy Spirit is equal to the Father and Son, why is a throne for the Holy Spirit "never" mentioned?

Because it is their Spirit and not another god.

Ask yourself these simple questions.

Why did the Father never speak to the Holy Spirit?

Why did Jesus never speak to the Holy Spirit?

Why did the Holy Spirit never speak to Jesus?

Why did the Holy Spirit never speak to the Father?

Yet the Father spoke to His Son over and over again all throughout the Bible, and Jesus spoke to His Father over and over again all throughout the Bible. So how can the Holy Spirit be a co-equal being when it never speaks to the Father and Son?

And what an inexplicable oversight for Paul if the Spirit were indeed a literal being co-equal with the Father and Son because Paul excluded the Holy Spirit in every one of his greetings in every single letter he wrote! Peter and John did the same.

"Grace to you and peace from God our Father, and the Lord Jesus Christ." Romans 1:7

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." 1 Corinthians 1:3

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ." 2 Corinthians 1:2

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ," Galatians 1:3

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Ephesians 1:2

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Philippians 1:2

"Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." Colossians 1:2

"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." 1 Thessalonians 1:1

"Grace unto you, and peace, from God our Father and the Lord Jesus Christ." 2 Thessalonians 1:2

"Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." 1 Timothy 1:2

"Grace, mercy, and peace, from God the Father and Christ Jesus our Lord." 2 Timothy 1:2

"Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Titus 1:4

"Grace to you, and peace, from God our Father and the Lord Jesus Christ." Philemon 1:3

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord," 2 Peter 1:2

"Grace, mercy and peace will be with us, from God the Father and from Jesus Christ, the Son of the Father," 2 John 1:3

The Holy Spirit cannot be a literal co-equal being as it is consistently left out of every greeting. If the Spirit was an individual being co-equal with the Father and Son, then this consistent omission is incomprehensible. It would have been effrontery and insubordination by the apostles at the highest level. This would be like having a country with three presidents but only ever acknowledging two of them. In fact not once is the Holy Spirit ever uplifted or praised in the Scriptures. It is always just God the Father and His Son Jesus Christ. Why is that? Because *"there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."* 1 Corinthians 8:6. That's why!

So the Bible reveals the following: There are only two beings, our fellowship is not with the Holy Spirit, only the Father and Son, we only need to know the Father and Son for eternal life, the Holy Spirit has not seen the Father, only the Son, the Holy Spirit cannot reveal the Father and Son, only they can. Our one mediator is the Holy Spirit of Christ and not the Holy Spirit as another being, the Holy Spirit is never spoken to by the Father and Son and they are never spoken to by the Holy Spirit, we are never told to pray to or worship the Holy Spirit and the Holy Spirit is never included in any salutations. And yet we are expected to believe that the Holy Spirit is a third co-equal being! Clearly that is just not possible. There are many more Scriptures that reveal the same thing over and over. The idea of the Holy Spirit as an individual being was an invention of man through Satan

in 381 AD long after the completion of the Bible and hence could never have come from the Bible. It is a very clever and convincing deception until you have seen the real truth.

Who is the Comforter?

This is another area of great confusion as some believe that the Comforter is the Holy Spirit while others say it is Christ. Both can be considered correct providing you understand the Holy Spirit is not a literal being. A lot of confusion also comes from a misunderstanding of John 14:26 from the King James Bible which says, "*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*" But note the words "*which is*" are italicized in the KJV because they were added by the translators and do not exist in the original Greek manuscripts. The Modern King James Bible reads, "*But the Comforter, the Holy Spirit whom the Father will send in My name,*" These two added words are missing in almost every translation including the NKJV Bible.

These added words along with the Comforter in John 14:16 being referred to as a "he" have mislead many into believing the Holy Spirit is a literal being. But this is ignorance on what is known as *grammatical gender*. The word "he" is not in the original Greek text and is added by the translators to make it readable in English. The only reason the pronoun "he" is used is because the grammatical gender for the word "Comforter" is "masculine" in the Greek and would remain masculine even if the Comforter was a female. Many fail to understand that it is *grammatical gender* and not *sexual gender*. In any case, the grammatical gender for the word "Spirit" is actually "neuter" in the Greek and not masculine. Not only that, but the grammatical gender for Holy "Spirit" can be masculine, feminine or neuter depending on which language it was written in, which alone reveals the error and misunderstanding. For instance, in Hebrew the Holy "Spirit" would be feminine. Languages derived from Latin such as Greek, Spanish, French, etc. have a specific gender for every noun that does not change. So every object be it animate or inanimate is designated as masculine, feminine or neuter for each of these languages. But the gender is often *unrelated* to whether the item is actually masculine or feminine. See is the Holy Spirit a he or it for detail.

The Greek word for Comforter is "paraklētos" which Strong's dictionary says means, "*intercessor, advocate, comforter.*" The Thayer dictionary used these words, "*one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate.*" So who is our advocate and comforter? Who is the only mediator between God and man? There can be no mistake or confusion as John says, "*My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate (Comforter) [paraklētos] with the Father, Jesus Christ the righteous.*"

1 John 2:1. Parentheses are added. Note that the word for *advocate* here is exactly the same Greek word [*paraklētos*] used in John 14:16, 26; 15:26; 16:7 for *Comforter* but has been translated here as *advocate*. So John says our advocate and Comforter is "*Jesus Christ the righteous.*" And who does Timothy say our mediator and hence advocate is between God and man? "*For there is one God, and one mediator between God and men, the man Christ Jesus;*" 1 Timothy 2:5

John 14:16 "*he shall give you another Comforter [paraklētos], that he may abide with you for ever;*"

John 14:26 "*the Comforter [paraklētos], which is the Holy Ghost, whom the Father will send in my name,*"

John 15:26 "*when the Comforter [paraklētos] is come, whom I will send unto you from the Father.*"

John 16:7 "*for if I go not away, the Comforter [paraklētos] will not come unto you;*"

1 John 2:1 "*if any man sin, we have an advocate (Comforter) [paraklētos] with the Father, Jesus Christ the righteous.*"

John 14:16-28 tells us many times who the Comforter is, but the moment Jesus says "another Comforter," most become blind to the fact He is referring to Himself by His Spirit despite His clear words that follow. The Greek word for *another* is "*allos*," which means another of the exact same kind and hence means another as the same kind as Christ. Jesus was present with His disciples in physical form but after His ascension He comes back in *another* form, that is, by His Spirit. Hence the "another" is His Spirit. Since Christ's Spirit can function independently of Himself, it is like His Spirit is "another." And because it is His Spirit, it is "another" of the same kind. If the Comforter was someone different, then John would have used the word "*heteros*" meaning *another* of a different kind. Easy to understand once you know. Most also fail to notice that Jesus often speaks of Himself in the third person as He has in this passage. See John 17:1-3 for one such example.

Compare "heteros" with "allos"

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G2087 *héteros* – *another (of a different kind)*. 2087 /*héteros* ("another but distinct in kind") stands in contrast to 243 /*állos* ("another of the same kind"). 2087 /*héteros* ("another of a different quality") emphasizes it is qualitatively different from its counterpart (comparison). [2087 (*héteros*) sometimes refers to "another" of a different class group or type (as in Plato; Oxy. papyri).]

G243 *állos* (a primitive word) – *another of the same kind; another of a similar type*.

Note Vines dictionary and that the word Comforter to the Hebrew people meant Messiah. “<A-5,Noun,3875,parakletos> lit., “called to one’s side,” i.e., to one’s aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another’s cause, an intercessor, advocate, as in 1John 2:1, of the Lord Jesus. In the widest sense, it signifies a “succorer, comforter.” Christ was this to His disciples, by the implication of His word “another (allos, “another of the same sort,” not heteros, “different”) Comforter,” when speaking of the Holy Spirit, John 14:16. In John 14:26; John 15:26; John 16:7 He calls Him “the Comforter.” “Comforter” or “Consoler” corresponds to the name “Menahem,” given by the Hebrews to the Messiah.” — (W.E. Vine’s M.A., Expository Dictionary of New Testament Words, 1940)

Here is the entire passage. John 14:6, 16-23 “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 16 And I will pray the Father, and he shall give you another [allos] Comforter [paraklētōs], that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knows him: but you know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but you see me: because I live, you shall live also. 20 At that day you shall know that I am in my Father, and you in me, and I in you. 21 He that has my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, **Lord**, how is it that **you** will manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” Parentheses are added.

In v. 16 Jesus says He will send “another” Comforter but leaves no doubt as to who He meant in v. 18. In unmistakable words He says “I will not leave you comfortless: I will come to you.” This “other Comforter” is none other than Christ Himself in another form (Spirit form). He is not seen (physically) as He was when He was here on earth. He is removed from the eye of sense, but He is still with us in Spirit. The Comforter is referred to as the *Spirit of truth* in v. 17 which is the first time Christ reveals He is referring to Himself in this passage. Ten verses earlier Jesus says, “I am the truth” (v. 6) and by His Spirit He is the “*Spirit of truth*.” In v. 17 we also see that the Comforter is someone *whom the world cannot receive* because it does not know Him. But Christ tells His disciples that *they know Him for He is dwelling with them*. The only one with them is Christ. In verse 19 Christ says that in a while *the world seeth me no more* referring to His death and resurrection, so in v. 18 and 19 Christ is saying that though He is leaving, He will not

leave them Comfortless and is going to come back to them. So the disciples knew it was Christ who was going to return to them as their Comforter but did not understand how. And so Judas, *not Iscariot*, asks *Christ how is He going to manifest Himself to them as the Comforter and not unto the world?* (v. 22). How did the disciples understand “another Comforter?” Did they understand that Christ was talking about someone else? No! This Judas understood perfectly that it was Christ who was coming back to them and not someone else. Notice that his question is not “who” but “how?” And so he was not wondering “who” but he did wonder “how” Christ was going to manifest Himself to them as their Comforter. The answer is: by His Spirit which is something they did not yet understand.

For Adventists: “That Christ should manifest Himself to them, and yet be invisible to the world, was a mystery to the disciples. They could not understand the words of Christ in their spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet He be unseen by the world. They did not understand the meaning of a spiritual manifestation.” — (E.G. White, SW, Sept 13, 1898)

In John 16:7 Jesus says, “Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” So how is it that the Comforter who was yet to be sent to them was dwelling with them in John 14? In John 7:39 we find “But this spoke he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” If the Holy Spirit was another being as per the trinity doctrine, it would not be dependent on Christ returning to the Father and being glorified before it could be given. The Holy Spirit could not be given until Christ was glorified as this is how Christ returns as another, that is, by His Holy Spirit. Did you notice the underlined section of John 14:23 above? It says “we will come unto him and make our abode with him.” That is, both the Father and the Son through their Holy Spirit. This is not a separate person of the Godhead who is being sent, it is the very life of God coming to us through His Son Jesus Christ. Who is more qualified to comfort us other than someone who has lived and suffered as one of us and knows what it is like to be tempted? How precious is it to have both the Father and Son? Those who do not understand this are missing out on more than a blessing. If you believe the Holy Spirit is another being, which was an invention of man from Satan, then what spirit would you have?

For Adventists: “By the Spirit the Father and the Son will come and make their abode with you. [John 14:23 quoted]” — (E.G. White, BEcho, Jan 15, 1893)

That brings us back to John 14:26. Many believe that the Holy Spirit is the Comforter as a literal being separate from Christ because they misunderstand John 14:26 and

who the Spirit truly is. The added words “*which is*” in the KJV tend to be misleading, and while these words can be used, this passage would be less likely misunderstood if the word “*through*” was used instead. This would be consistent with all other Scripture and without the seemingly apparent contradiction with the other verses that reveal that Christ is our Comforter, advocate and mediator. It would read without misunderstanding as, “*But the Comforter, through the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*” John 14:26

For Adventists: “*It is through the Spirit that Christ dwells in us; and the Spirit of God,*” — (E.G. White, DA, p. 388)

So in John 14:16-23 Jesus explains to His disciples that He will be soon be leaving them but He will not leave them comfortless and that He will come to them. Judas asks how Jesus is going to come back to them but not to the world. They did not understand that He would come back to them by His Holy Spirit. And not only Him as Christ says but those who love Him and keep His Commandments will have both the Father and Himself make their abode in them by the Holy Spirit. Thus Jesus returns to the Father but comes back again through the Holy Spirit as *another* of the same kind. Christ explains this to them so that they will not be troubled or afraid, and so that when it happens they will believe. Below is the continuation of this passage and you will note that Christ once again says that He is the one coming back to them.

John 14:27-29 “*Do not let your hearts be troubled and do not be afraid. 28 You heard me say, 'I am going away and I am coming back to you.' ... 29 I have told you now before it happens, so that when it does happen you will believe.*” Jesus not only said He is coming back but also said, “*lo, I am with you always, even unto the end of the world.*” Matthew 28:20. What wonderful words of Comfort. Jesus said, do not be troubled or afraid as though I am going away, I am going to come back to you and I am going to be with you even unto the end of the world. But how is Christ going to be with us and Comforting us unto the end of the world when He has ascended to His Father where He is going to remain? By coming back as *another* of the same kind. That is, through the Holy Spirit as our Comforter!

For Adventists: “*Jesus was about to be removed from his disciples; but he assured them that although he should ascend to his Father, his Spirit and influence would be with them always, and with their successors even unto the end of the world.*” — (E.G. White, 3SP, 238.1)

“*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.” — (E.G. White, 14MR 23.3, 1895)

“*This refers to the omnipresence of the Spirit of Christ, called the Comforter.*” — (E.G. White, Lt119, Feb 18, 1895)

Note how many times many Christians miss Jesus saying that He will be our Comforter because they misunderstand what Jesus meant when he said *another Comforter*. Parentheses are added.

John 14:17 “*Even the Spirit of truth [Jesus is the truth and by His Spirit He is the Spirit of truth]; whom the world cannot receive, because it seeth him not, neither knows him: but you know him; for he dwelleth with you [Christ is the only one with them], and shall be in you [by His Spirit as the Comforter].*”

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

John 14:20 “*At that day you shall know that I am in my Father, and you in me, and I in you [by His Spirit as the Comforter].*”

John 14:21 “*He that has my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him [by His Spirit as the Comforter].*”

John 14:22 “*Judas saith unto him, not Iscariot, Lord, how is it that you [Jesus] will manifest thyself unto us [as the Comforter], and not unto the world?*”

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

John 14:28 “*You heard me say, I [Jesus] am going away and I am coming back to you [by His Spirit as the Comforter].*”

Christ could not be in all places and with everyone at the same time in human form, but through the Spirit, He could be with everyone as their Comforter. So Christ comes as our Comforter through the Holy Spirit, which He sends to us, and when we receive the Holy Spirit, we are receiving both the Spirit of the Father, and through the spirit, His Son also. Romans 8:9-11.

So it should now be very clear that Christ is our Comforter who is also called the Spirit of truth. And for further clarity, here are four ways Scripture reveals Christ is the Spirit of truth.

for quotes.

1) John 14:16-17, 26; 15:26 reveals the Comforter is the Spirit of truth and the Comforter is Christ. "*I will not leave you comfortless: I will come to you.*" John 14:18

2) John 14:6 says Jesus is the truth and by His Spirit He is the Spirit of truth. "*Jesus saith unto him, I am the way, the truth, and the life.*" John 14:6

3) The Spirit of truth does not speak of Himself; it is the Father that tells "Him" what to speak and that "Him" is Christ. See John 8:28; 12:49; 14:10, 24 and 16:13 below.

4) The Spirit of truth is also to *show us things to come* which Revelation 1:1 tells us it is Jesus Christ which is once again revealed to Him by His Father.

John 16:13 "*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.*"

Notice in John 16:13 above that the Spirit of truth (Christ) does not speak of Himself but speaks what He hears from someone else. In the verses below we find that someone else is His Father. *Jesus does not speak of Himself but what the Father instructs Him to say.* And that remains the same when Christ returns as our Comforter and the Spirit of truth. Even by His Spirit, *He does not speak of Himself but speaks what He hears from His Father.* That is what He shall speak.

John 12:49 "*For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.*"

John 14:10 "*The words that I speak unto you I speak not of myself: but the Father that dwelleth in me,*"

John 14:24 "*He that loveth me not keepeth not my sayings: and the word which you hear is not mine, but the Father's which sent me.*"

John 8:28 "*When you have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things.*"

The Spirit of truth is also to *show us what things are to come* which we find in Revelation 1:1 is also Christ. Just as the words He speaks are from His Father, so are the things to come that He is to show us. And hence we find all Scripture lines up without any contradiction or inconsistencies as truth always does.

Revelation 1:1 "*The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;*"

For Adventists: Hover mouse pointer over the blue text

What is the Comma Johanneum?

This is an addition to Scripture that is so famous and hence so well known that it has even been given its own name. The Comma Johanneum is a comma (short clause) in 1 John 5:7-8 which is the "only" passage in the entire Bible that says all three are one without assumptions or unbiblical human logic. The King James Version reads as follows, "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*" 1 John 5:7-8

The scholarly consensus is that this passage is a Latin corruption that found its way into a Greek manuscript at an early date while absent from others. The words in red are found in the KJV, NKJV but are missing from the majority of translations. It is disconcerting to find there is no shortage of evidence that reveals this text was added. Thomas Nelson and Sons Catholic Commentary, 1951, page 1186 explains, "*It is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries.*" Here is how 1 John 5:7-8 reads from the NIV and most other Bible translations. "*For there are three that testify: 8 the Spirit, the water and the blood; and the three are in agreement.*" Mouse over for a list of Bible translations for 1 John 5:7 and Adam Clarke's and other Commentaries.

Erasmus did not include the infamous Comma Johanneum of 1 John 5:7-8 in either his 1516 or 1519 editions of his Greek New Testament but made its way into his third edition in 1522 because of pressure from the Catholic Church. After his first edition appeared in 1516, there arose such a furor over the absence of the *Comma* that Erasmus needed to defend himself. He argued that he did not put in the *Comma* Trinitarian formula because he found no Greek manuscripts that included it. Once one was produced called the Codex 61, that was written by one Roy or Froy at Oxford in c. 1520, he reluctantly agreed to include it in his subsequent editions. Erasmus probably altered the text because of politico-theologico-economic concerns. He did not want his reputation ruined, nor his *Novum Instrumentum* to go unsold. Thus it passed into the Stephanus Greek New Testament in 1551 (first New Testament in verses), which came to be called the Textus Receptus, and became the basis for the Geneva Bible New Testament in 1557 and the Authorized King James Version in 1611. To the left is an image of the Codex 61 with the added words underlined in red.

There is no doubt that the latter part of 1 John 5:7 and the first part of 1 John 5:8 never existed in the original and inspired words of God. The textual Scholar Bart Ehrman described this forgery as follows, "*...this*

represents the most obvious instance of a theologically motivated corruption in the entire manuscript tradition of the New Testament.” The English King James Bible translated in 1611 AD retains this Trinitarian forgery but none of our modern translations have it except the NKJV. And since this text was not from God, then who was it really from? See also was 1 John 5:7 Added to the Bible.

For Adventists: *“I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition.”* — (E.G. White, *EW*, 220.2)

What Happened to Matthew 28:19?

Trinitarians often say Matthew 28:19 supports their belief stating that by the shared authority of these three we are commissioned to baptize. However, this verse in no way affirms the trinity doctrine which states that the Father, Son and Holy Spirit are three co-equal, co-eternal beings that make *one God*. The “Holy Spirit” is the power and presence of God and of Christ and can function independently of themselves like a third, though not a literal third, and is how “They” represent “Themselves” where they are not personally present. So this verse refers to three but never says they are one and says nothing about their personality. Nobody denies there is the Father, Son and the Holy Spirit. *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”* Matthew 28:19

So this verse does not say they are three beings,

it does not say they are three in one or one in three,

it does not say these three are the Godhead,

it does not say these three are a trinity,

it does not say these three are co-equal or co-eternal beings,

it does not say that these three are all God, and yet some draw the conclusion that this supports their belief in the trinity which is clearly not so.

Trinitarians are concluding something from this verse that it just does not say.

For Adventists: Here are the three powers according to Ellen White. *“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.**”* — (E.G. White, 9T 189.3, 1909). The third person is the Spirit of Christ, not a third being.

In any case, I find myself greatly perplexed by this verse, because where do we see the Apostles or anyone else for that matter following the explicit instructions of Christ here? Here are all verses where anyone was baptized into the name of anyone. Acts 2:38; Acts 8:12; Acts 8:16; Acts 10:48; Acts 19:5; Acts 22:16; Romans 6:3; 1 Corinthians 1:13; Galatians 3:27. But as you can see, there is not one person following what Christ supposedly instructed them to do. In every verse we find people baptized into the name of our Lord Jesus Christ only. So why the apparent disobedience of the apostles?

The following dictionary explains, *“The historical riddle is not solved by Matthew 28:19, since, according to a wide scholarly consensus, it is not an authentic saying of Jesus, not even an elaboration of a Jesus-saying on baptism.”* — (The Anchor Bible Dictionary, Vol. 1, 1992, p. 585). Further research revealed this to be the case as all Bible commentaries and dictionaries quoting on this issue claimed that it was added by the Church of Rome to support their Trinitarian formula. The quote below states the origin of this baptismal formula. See Mathew 28:19 added text for many others.

“The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the second century.” — (The Catholic Encyclopedia, II, p. 263)

So how did this happen and what did the original text say if this is true? It must be remembered that we have no known manuscripts that were written in the first, second or third centuries. There is a gap of over three hundred years between when Matthew wrote his epistle and our earliest manuscript copies. *(It also took over three hundred years for the Catholic Church to evolve into what the “early church fathers” wanted it to become.)* This is what my research revealed.

Eusebius (c. 260—c. 340) was the Bishop of Caesarea and is known as “the Father of Church History.” He wrote prolifically and his most celebrated work is his Ecclesiastical History, a history of the Church from the Apostolic period until his own time. Eusebius quotes many verses in his writings including Matthew 28:19 several times. But he never quotes it as it appears in modern Bibles. He always finishes the verse with the words *“in my name.”*

The following example comes from an unaltered book of Matthew that could have been the original or the first copy of the original. Thus Eusebius informs us of the actual words Jesus spoke to his disciples in Matthew 28:19 which were, *“With one word and voice He said to His disciples: “Go, and make disciples of all nations in My Name, teaching them to observe all things whatsoever I have commanded you,”* — (Proof of the Gospel by Eusebius, Book III, Ch. 6, 132 (a), p. 152)

Eusebius was present at the council of Nicea and was

involved in the debates over the Godhead. If the manuscripts he had in front of him read *"in the name of the Father, and of the Son and of the Holy Spirit,"* he would never have quoted instead, *"in my name."* So it appears that the earliest manuscripts read *"in my name,"* and the phrase was enlarged to reflect the orthodox position as Trinitarian influence spread.

So should Matthew 28:19 read *"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."* or *"baptizing them in My name."* And based on your conclusion, should Colossians 2:12 therefore read *"Buried with the Father, Son and Holy Spirit in baptism, wherein also you are risen with them through the faith of the operation of God, who has raised them from the dead."* or *"Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who has raised him from the dead."* Colossians 2:12

In conclusion, Matthew 28:19 does not prove or disprove the trinity doctrine and you will have to decide for yourself if this text belongs as it cannot be proven conclusively one way or the other. But Scripture certainly strongly indicates that baptism should be in the name of Christ as all examples reveal.

The reason we are baptized in the name of Christ is because we are baptized "into" Jesus Christ. Baptism is a symbol of His death, burial and resurrection. Even if the trinity doctrine was true, only Jesus Christ died, was buried and rose again. When we are baptized in the name of Christ we become Christians. Paul argued this point in 1 Corinthians 1:13 when he said, *"Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?"* The obvious answer to this rhetorical question is, *"No. You were baptized in the name of Christ because He was crucified for you."*

Consider also *"He that believeth and is baptized shall be saved;"* Mark 16:16. So whose name do we call on to be saved when we are baptized? *"arise, and be baptized, and wash away your sins, calling on the name of the Lord."* Acts 22:16. And what is the ONLY name under heaven that we can be saved? *"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."* Acts 4:12

I think most will agree that the weight of evidence is overwhelming that it should have read *"in My name."*

Is the Father Greater than Jesus?

What did Jesus mean when He said *"my Father is greater than I"* considering Paul also said that Jesus is equal with God? There is no contradiction in Scripture, so how do we reconcile these verses below?

John 14:28 *"You have heard how I said unto you, I go away, and come again unto you. If you loved me, you*

would rejoice, because I said, I go unto the Father: for my Father is greater than I."

1 Corinthians 11:3 *"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."*

Philippians 2:6 *"Who, being in the form of God, thought it not robbery to be equal with God."*

The Greek word (theotes) for *Godhead* in Colossians 2:9 means the *divine nature*. Thus the fullness of the divine nature of God dwells in His Son Jesus Christ. And the word "form" in Philippians 2:6 means "shape/nature," and so Paul is saying that the way Christ is equal with His Father is in "nature" which He inherited being His Son.

The word "greater" in John 14:28 refers to position in the same way it does with a human father and son as well as a husband and wife. 1 Corinthians 11:3 states that the head of the woman is man. But does this mean the husband is a superior being to his wife? The answer is an obvious no. She is a human being just as the man is and so they are equal in nature. The husband is greater than his wife only by position. The same applies to a father and son. The father is greater because he was first being the father, and the same applies to our Heavenly Father and His Son. The Father is greater in position in that He was first, but not greater in nature or form as Philippians 2:6 states.

For Adventists: *"The Father was greater than the Son in that he was first."* — (James White, RH, Jan 4, 1881)

"While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning." — (E.J. Waggoner, ST, April 8, 1889)

So we observe the same concept of being equal in nature, but Christ submitted Himself to the Father as He was greater in that He was first being His Father. We find in these verses the principle of headship and submission established by God as displayed in both marriage and the Godhead. These principles also reveal that God and Christ are a real Father and Son. As Waggoner, James White and Scripture reveals, Christ came after the Father being the Son.

However, we also find that the Father has "given" His Son all power and placed everything into His hands. Thus Christ has been given an *"exalted position"* and has been *"made equal"* by His Father in power and authority also. But while the Father has made His Son equal, His Father is still greater than Him, and He still submits to His Father.

"All power is given unto me in heaven and in earth." Matthew 28:18. And John wrote *"The Father loves the Son, and has given all things into his hand."* John 3:35

For Adventists: *“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.”* — (E.G. White, 8T 268.3)

The Trinity doctrine claims the Father, Son and Holy Spirit are 3 co-equal, co-eternal God's. But Ellen White says Christ was MADE EQUAL with His Father and by His Father as Scripture also reveals, again proving this doctrine from Satan a lie.

Adam and Eve (man and woman) in fact is a small scale example of the Father and Son. Consider 1 Corinthians 11:3 and the following on Biblical headship. *“Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.”* Ephesians 5:22-24

The divine pattern of Biblical headship defined by the Father and Son reveals important principles. For example, in the same way God is the head of Christ, the husband is the head of his wife, and in like manner, Christ is the head of the Church. And while Adam was made from the dust of the earth, Eve came out of Adam from a rib. There is no logical reason for God to do it this way other than to show us that one being can come out of another and still have the same nature. Thus the example is given of how Christ came out of the Father and has His same divine nature.

This also reveals why women's ordination is wrong. For example, the trinity doctrine claims there are three co-equal beings and that any one of the three could have played the role of the Son and died for us. So the trinity doctrine allows for the changing of roles, and by its principle, any in the above table could change roles. Hence man and woman switching roles in the leadership of the Church is no less error than Christ being subject to the Church, or husbands submitting to their wives, or even for the Son of God being head of His Father. They all break the divine pattern laid down by God. Switching any of the above roles changes the order established by God in the example of the Father and His Son. So the Trinitarian view does not follow the divine pattern and heavenly example and has many problems. For example, if the Holy Spirit was a third being, then where does it fit into God's divine pattern? 2 does not = 3 and neither does 3 = 1.

Was Jesus Omniscient and Omnipotent On Earth?

We find in John 21:17 Peter saying to Christ, *“you know all things.”* So how are we to understand Jesus saying, *“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.”* Mark 13:32. Compare with Matthew 24:36. So here we have a problem because Jesus is confessing to not knowing something. And Scripture also says, *“Jesus*

increased in wisdom and stature, and in favor with God and men.” Luke 2:52. How do you increase in wisdom when you know all things? And *“Though he were a Son, yet learned he obedience by the things which he suffered.”* Hebrews 5:8. Was Jesus limited by the human body prepared for Him and had to learn things just as we do? So what did Peter mean? Was He right? Because Jesus did not contradict Him. Or is there some way that Jesus could effectively know anything He needed?

We find the answer in many Scriptures such as John 14:26 *“the Holy Ghost, whom the Father will send in my name, he shall teach you all things,”* Does this mean we could literally know all things? Can the human mind even contain all the infinite knowledge of God? The point to be made here is there is nothing that the Spirit of God could not teach or reveal to us or His Son. The Father knows all things and so Christ could know whatever was required through the power of the Holy Spirit whether it be the thoughts of others or any knowledge that is required according to the will of God.

And it does not stop with the omniscience of the Spirit of God but also His power. In Matthew 12:22-32 we find Jesus casting out a demon. The Pharisees claimed He did it by the power of the devil. But Jesus being fully man said He did it by the Spirit of God. He then informs them that they can speak against the Son of man and be forgiven, but blasphemy against the Holy Spirit will not be forgiven. Why? Because verse 28 says He did this by the power of the Holy Spirit. Remember that Jesus was the Word made flesh and was fully man. The Pharisees were not insulting the Son of man but the Spirit of God by whose power the demon was cast out and hence were blaspheming the Holy Spirit by attributing the work of the Holy Spirit to Satan. In any case, Jesus would not be casting out demons by the power of the Holy Spirit unless He had given up His omnipotence for a time now would He? Jesus said *“I can of mine own self do nothing.”* John 5:30

Note that Matthew 12:22-32 reveals that the unpardonable sin and blasphemy against the Holy Spirit is attributing the work of the Holy Spirit to Satan. Some Trinitarians who do not understand this conclude that blasphemy against the Holy Spirit could be sharing truth on this topic which is clearly not so. But what about Trinitarians? Could they in fact be guilty of blasphemy against the Holy Spirit? What if the “Spirit of God” is the “Spirit OF God” just as the Bible states, and not something called “god the holy spirit” which the Bible never says? If the Trinity doctrine is wrong, then the Holy Spirit is really a creation of Satan rather than the Spirit of the Father and Son. And if it is a creation of Satan, who would Trinitarians be attributing the work of the Holy Spirit to? They would inadvertently be attributing the work of the Spirit of God to Satan which is in fact the unpardonable sin! You cannot afford to get this wrong.

For Adventists: *“What constitutes the sin against the*

Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. — (E.G. White, 5T 634.1, 1889)

The Bible reveals a handful of times that the miracles Christ performed while here on earth were done by His Father in heaven. John 11:40-41 indicates it was through His Father that Lazarus was raised. Every great miracle that Jesus did was done in a similar manner by His disciples or Old Testament prophets including walking on water and raising the dead. (Matthew 14:29; John 14:12; Acts 20:9-10; 1 Kings 17:22). This is not a sign they had all power but a sign that God was with them as He was with His Son. After He healed the paralytic man, the crowd, “*marvelled, and glorified God, which had given such power unto men.*” Matthew 9:8. Peter explains, “*God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*” Acts 10:38. Jesus also explains, “*The Father that dwelleth in me, he doeth the works.*” John 14:10

For Adventists: “*All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels.*” — (E.G. White, RH, Jan 21, 1873)

“*When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the “Master of earth and sea and sky” that He reposed in quiet. That power He had laid down, and He says, “I can of Mine own self do nothing.” John 5:30. He trusted in the Father’s might. It was in faith—faith in God’s love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.*” — (E.G. White, DA 336.1)

So Scripture reveals that Christ only knew what He had learned as a man and what His Father revealed to Him through His Spirit. Since our Father in Heaven knows all things, then Christ could also effectively know all things “*if*” the Spirit of God revealed it to Him. Thus if Jesus did not know the hour of His return it could only be because His Father had not revealed this to Him, and we are not told the reason why this was the case. Scripture shows that Jesus knew the thoughts of others but to be consistent with other Scripture, it had to be through the Holy Spirit. Peter, Elisha and Daniel all had the thoughts of others revealed to them by God also. (Acts 5:1-4; 2 Kings 5:25-27; Daniel 2:28-30)

Some will respond that Jesus did not know in His human nature but knew in His divine nature as the trinity teaches that there is one person subsisting in two natures. Jesus cannot have two minds, one that knew something and another that did not. Unless of course you want to make the absurd claim that mind and body are not correlated.

Why is it so hard to accept and understand that the

disciples and many others have done all the same miracles that Jesus did by the power of the Holy Spirit (Romans 15:9), and so when Jesus came as a man that He did them the same way? It seems most refuse to accept that their Lord and Saviour gave up a lot when he came as a man, and cannot stand the thought that for a while He was not omnipresent, omniscient and omnipotent. Though most accept Christ gave up His omnipresence, but only because they have no choice as there is no avoiding this fact. However, how many have stopped to consider the incredible love of their Saviour here in that temporarily laying aside these things made an even far greater sacrifice that could have been disastrous in cosmic proportions. Jesus even had to give up His dignity and have dirty diapers changed! By accepting the facts of Scripture, one does not have to go looking for ways of explaining away other Scriptures that show one is in error. We need to be able to harmonize all Scripture and realize that when we have to start trying to jam a square peg into a round hole then we have something wrong.

Paul in Philippians 2:5-9 speaks of the sacrifice and humility of Christ in regards to what He gave up coming as a man, even to the point of death, and that we should have the same mind and attitude as Him. The Greek text says He had the form or nature of God but emptied Himself, meaning He laid aside those divine attributes that prevented Him from living and dying as one of us. In having the same form and nature of God, He would never have been tired or suffered pain and other things that go with being in human form. Jesus had everything including immortality, and yet He willingly gave it up sacrificing all for us. But then He made an even greater sacrifice, giving up immortality, He died as a man by one of the most agonizing and drawn out deaths you could possibly imagine. When people refuse to acknowledge what Christ did give up, they also fail to acknowledge the magnitude and the depth of the sacrifice He really did make for us and how it demonstrates the immeasurable love that He and His Father have for us.

So what did Jesus get back when He returned to the Father? The fact is we are not specifically told. But we know He got back His omnipresence through the Holy Spirit as our Comforter. For example, Jesus said “*Lo, I am with you always, even to the end of the age.*” Matthew 28:20. We also know that Jesus retained the scars in His hands, feet and side (John 20:25-27). We assume He got back everything but we will have to wait until we see Him to find out just how great a sacrifice He and His Father really made in their incredible love for us.

Here is one more example to consider that many have overlooked. Revelation 1:1 states, “*The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.*” This revelation was given to Jesus Christ by God. Why would Christ need His Father to reveal these things to Him if He knew all things? See also Gill's Commentary

on John 10:30 in relation to Mark 13:32.

This also reveals that Jesus cannot be the one true God the Father as the trinity doctrine claims.

Was Jesus Always Immortal?

The Trinity doctrine teaches that Jesus Christ is co-equal with His Father in every way. Thus it is claimed that since the Father cannot die, then His Son cannot die either. But the Bible says there is only One person who cannot die and He is God the Father. The Bible says when Jesus appears that He will show, “*who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.*” 1 Timothy 6:15-16. This can only be our Heavenly Father for He is the One whom “*No man hath seen... at any time.*” John 1:18. The Father is the one “*who alone has immortality.*” Yet we know that one day we will “*put on immortality.*” 1 Corinthians 15:53

So when the Bible says the Father “*alone has immortality*” it must mean immortality in an absolute and unlimited sense. The Bible reveals that the Father is the only One who cannot die under any circumstances. Jesus was made subject to death and “*died for our sins.*” 1 Corinthians 15:3. Man can die, “*The soul that sinneth, it shall die.*” Ezekiel 18:20. Angels can die, “*everlasting fire,*” is “*prepared for the devil and his angels.*” Matthew 25:41. God said to Satan, “*I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee... and never shalt thou be any more.*” Ezekiel 28:18-19. So it is true that the Father is the only person who cannot die under any circumstances, which excludes His Son who tasted “*death for every man*” Hebrews 2:9. So Christ was not immortal when He was here and the primary reason for Him becoming a human was so that He could die for our sins. The Son of God suffered a real death for our sins. (Isaiah 53:6 and 1 John 2:2).

Others claim that Christ came down from heaven and inhabited a human body and only the human body died while the divine being from heaven remained alive. By this we would have to conclude that there was only a human sacrifice made for our redemption. It is unbiblical to say that a human sacrifice is sufficient to redeem mankind or that only half of Christ died. If Christ only pretended to die it takes away the necessity of Him becoming a man and He could have done that without becoming one. The author of Hebrews says He “*was made a little lower than the angels for the suffering of death.*” Hebrews 2:9. Christ Himself made it clear to John that He was dead. Jesus said, “*I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*” Revelation 1:18. Jesus Christ really “*died for our sins according to the Scriptures.*” 1 Corinthians 15:3

For Adventists: “*He humbled himself, and took mortality upon him. As a member of the human family, he was mortal.*” — (E.G. White, *RH*, Sept 4, 1900)

Early Church Error

Probably the most widely held Christian view of God is the Trinity doctrine which has its origins in the Church of Rome and the council of Nicea. This belief teaches that the Father is God, the Son is God, and the Holy Spirit is God and yet there are not three gods but one God. But the question remains: Is this view found in Scripture?

The most commonly accessed Encyclopedia on the Internet is *Wikipedia*. So a “*consensus of Modern exegetes*” tell us that both the Old and New Testaments do not explicitly contain the doctrine of the trinity. It came into Christendom from another source outside of Scripture. The *Encyclopedia Britannica* basically says the same thing as the *Wikipedia*. Both tell us that the idea of the trinity came after Scripture and from sources outside of Scripture. The *Oxford Companion to the Bible* says it “*cannot be clearly detected within the confines of the canon*”? Is that a nice way of saying that the Bible does not teach the doctrine of trinity? The *Columbia Electronic Encyclopedia* and the *Encarta Encyclopedia* says the doctrine of the trinity is not explicitly taught in the New Testament. Can we base our faith purely on inference alone? If it is a fundamental doctrine in Christianity, it should surely have enough evidence to have become a doctrine! Another two from *Encyclopedia of Religion* and the *New International Dictionary of New Testament Theology*. If the Bible does not teach this doctrine then where did it come from? And last the *International Standard Bible Dictionary*. I will leave the reader to define the word “*allusion.*”

Getting to the source of the trinity doctrine. Let's go to the authority which states that it is the source of the idea being the Roman Catholic Church and see if their definition has any Biblical basis. This Roman Catholic source is clear as to the origin of the trinity doctrine. Scripture does not present the idea of the trinity doctrine. It came *after* the canon of Scripture was closed and was developed in the 4th and 5th centuries. The *New Catholic Encyclopedia* puts it this way. So do we have one God in three parts, or three gods in one?

Is Jesus God the Father?

Jesus said that He was not the Father more than 80 times. While remaining one in purpose, Jesus and the Father are clearly two separate and distinct beings as previously seen. On more than one occasion, the Father spoke to Jesus from heaven. “*And suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'*” Matthew 3:17. Either Jesus and the Father are two separate individual persons, or Jesus was an expert ventriloquist.

For Adventists: “*The divine nature in the person of Christ*

was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in him dwelt all the fullness of the Godhead bodily,” — (E.G. White, Lt8a, July 7, 1890)

“The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one.” — (E.G. White, Ms140, 1903)

“The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” — (E.G. White, 8T 269.4, 1904)

From the title below to the conclusion on this page contains the many arguments that are used to try and prove Jesus is God the Father. Seventh day Adventists should keep the above two quotes in mind while reading the remainder of this page as they apply to every remaining title. Ellen White states many times in many ways that Jesus is not God the Father.

Is Jesus The Everlasting Father?

The answer lies in the correct Hebrew translation. Albert Barnes' Notes on the Bible explains, *“The Chaldee renders this expression, ‘The man abiding forever.’ The Vulgate, ‘The Father of the future age.’ Lowth, ‘The Father of the everlasting age.’ Literally, it is the Father of eternity.”*

Thus in the Hebrew text, the phrase is literally *“the Father of eternity,”* not *“the everlasting Father.”* And so Isaiah 9:6 is not saying Christ is the Father but He is the Father of all time to come. Young's Literal Translation and the Darby Bible are two of very few that translated it correctly.

“For a Child hath been born to us, A Son hath been given to us, And the princely power is on his shoulder, And He doth call his name Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.” Isaiah 9:6 YLT

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace.” Isaiah 9:6 Darby

Jesus created all things and so in like manner He is also the Father of creation (Hebrews 1:2; John 1:3; Colossians 1:16-17). It is also interesting to note that the Greek Septuagint that Jesus and the apostles quoted from does not contain this phrase. So how did this phrase that was wrongly translated by most find its way into the Hebrew Bible?

“For a Child is born to us, and a Son is given to us,

whose government is upon His shoulder; and His name is called the Messenger of great counsel; for I will bring peace upon the princes, and health to Him.” Isaiah 9:6 Septuagint

The Greek Old Testament the Septuagint that Christ quoted from reveals what Isaiah 9:6 most likely originally said. It was translated by 70-72 Jewish scholars around 300-200 BC and hence came from the most ancient and reliable manuscripts available. The Hebrew Old Testament however was established by the Massoretes in the 6th century AD. It is known that many textual corruptions and additions crept into the Hebrew text between the 6th and 7th centuries. So where did this additional text in Isaiah 9:6 come from that was not even translated correctly by most modern translators?

The one thing that no one can deny is that only one of these translations can be correct. But which one? The Septuagint that came from the oldest manuscripts. Or the later that has known corruptions that crept in between the 6th and 7th centuries.

I and My Father are One?

In John 10:30, Christ proclaimed, *“I and my Father are one.”*

This would have to be the most misquoted and misunderstood verse used by Trinitarians today. Many conclude that this means Jesus and the Father are the same being as per the Trinity doctrine. And yet this verse should never be misunderstood as Jesus explained exactly what he meant later on in John. So this is a perfect example of how so many Trinitarians have been indoctrinated with preconceived ideas.

Some of the confusion regarding the number of beings comes from a misunderstanding of the word *“one.”* Simply put, *“one”* in the Bible does not always mean numerical quantity. Depending on the Scripture, *“one”* often means unity.

We see this principle established very early in Scripture. *“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.”* Genesis 2:24. *“One flesh”* here does not mean that a married couple melt into one human after their wedding, but rather they are to be united into one family. Romans 12:5 says, *“So we, being many, are one body in Christ, and every one members one of another.”* So does that make us all one single Christian? You would have to say yes if you follow the Trinitarian formula!

The Jewish leaders were outraged by this statement from Jesus in John 10:30 and sought to execute Him because they thought Jesus was claiming equality with God. *“The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”* John 10:33. Three verses on we find Jesus clarifies and said that His

claim was to be the Son of God. "Say you of him, whom the Father has sanctified, and sent into the world, You blasphemest; because I said, I am the Son of God?" John 10:36

Thus Jesus did not mean He was the same person as He clarified and because the Father is a distinct person from the Son, and the Son a distinct person from the Father. As Gill's Commentary on John 10:30 states, this is further shown from the use of the verb plural, "*I and my Father*" εσμεν, "we are one."

In any case, we do not have to speculate what Jesus meant when He said He and His Father are one, because the words of Christ later in the book of John reveal exactly what He meant. Christ meant one in unity as He prayed that His disciples might be one in the same way He and His Father are one. This prayer did not contemplate one disciple with twelve heads, but twelve disciples working together in unity.

"And the glory which You gave Me I have given them, that they may be one just as We are one." John 17:22

"Holy Father, keep through thine own name those whom you have given me, that they may be one, as we are." John 17:11

John 14:11 is also often misquoted to imply that the Father and Son are the same one God, "*I am in the Father and the Father is in me;*" Based on that faulty understanding, I am not sure how one would explain that we are also in Him and He in us. "*At that day you shall know that I am in my Father, and you in me, and I in you.*" John 14:20. "*That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us.*" John 17:21

And since the Trinity doctrine teaches 3 co-equal beings, then according to this doctrine, John 10:30 should have said, "*I and my Father and the Holy Spirit are one.*" But not so. There are three powers, but only two literal beings.

For Adventists: "*The divine nature in the person of Christ was not transformed in human nature and the human nature of the Son of man was not changed into the divine nature, but they were mysteriously blended in the Saviour of men. He was not the Father but in him dwelt all the fullness of the Godhead bodily,*" — (E.G. White, Lt8a, July 7, 1890)

"*The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one.*" — (E.G. White, Ms140, 1903)

"*The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.*" — (E.G. White, 8T 269.4, 1904)

"*Christ prayed that his followers might be one as he and the Father were one.*" — (E.G. White, RH, May 29, 1888)

He that has Seen Me has Seen the Father

In John 14:9 Jesus said "*He that has seen me has seen the Father.*" Did Christ mean He was the Father or that He was "*the express image of His Father,*" and so has the same nature, attributes and glory? In other words, he that sees one, sees the other: Below are comments from two theologians.

John Gill's Exposition of the Entire Bible on John 14:9 says:

"**He that hath seen me;** not with the eyes of his body, but with the eyes of his understanding; he that has beheld the perfections of the Godhead in me: **Hath seen the Father;** the perfections which are in him also; for the same that are in me are in him, and the same that are in him are in me: I am the very IMAGE of him, and am possessed of the same nature, attributes, and glory, that he is; so that he that sees the one, sees the other."

Christ is the express image of His Father. 2 Corinthians 4:4 "*In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*"

Albert Barnes' Notes on the Bible on 2 Corinthians 4:4 says:

"**Who is the image of God** - Christ is called the image of God: (1) In respect to his divine nature, his exact resemblance to God in his divine attributes and perfections; see Col_1:15; and Heb_1:3; and, (2) In his moral attributes as Mediator, as showing forth the glory of the Father to people. He "resembles" God, and in him we see the divine glory and perfections embodied, and shine forth. It is from his "resemblance" to God in all respects that he is called his image; and it is through him that the divine perfections are made known to people. It is an object of special dislike and hatred to Satan that the glory of Christ, who is the image of God, should shine on people, and fill their hearts. Satan hates that image; he hates that people should become like God; and he hates all that has a resemblance to the great and glorious Yahweh."

Colossians 1:15 "*Who is the image of the invisible God, the firstborn of every creature.*"

Hebrews 1:3 "*Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*"

A son is to a greater or less degree a reproduction of his father. He has to some extent the features and personal characteristics of his father. Not perfectly of course because there is no perfect reproduction among mankind. But there is no imperfection in God or in any of His works, and so Christ is the “express image” of the Father’s person.

Thus Jesus was saying He is the express image of His Father and has the same nature, attributes and glory. Christ could not have meant literally of course as Scripture informs us that, “No man has seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.” 1 John 4:12. Only Christ has seen the only true God the Father. “Not that anyone has seen the Father, except He [Jesus] who is from God; He has seen the Father.” John 6:46

For Adventists: “Christ emphatically impressed on the disciples the fact that they could see the Father by faith only. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity; [John 14:9 quoted]” — (E.G. White, *RH*, Oct 19, 1897)

According to the trinity teaching, this verse should have said, “He who has seen Me has seen the Father and the Holy Spirit.” But again, not so. While there are three powers, there are only two literal beings. The third is their Spirit.

Did Thomas believe that Jesus was the Father?

John 20:28 says, “*And Thomas answered and said unto him, My Lord and my God.*”

One can really only speculate as to why Thomas said what he did, but being dubbed “*doubting*” Thomas, it would be understandable if his statement was one made in a moment of shock and disbelief. Thomas was a Jew and may have been using a mode of expression common to the Old Testament in which accredited representatives of God are referred to as “*God*.” The Hebrew word for God is “*elohim*” and can refer to any of the following for example:

Brown-Driver-Briggs’ Hebrew Definitions

- a) rulers, judges, either as divine representatives at sacred places or as reflecting divine majesty and power:
- b) divine ones, superhuman beings including God and angels.

So Thomas was not calling Jesus God in the Trinitarian sense but was probably addressing Him as one who reflected divine power and majesty or a ruler. If this was not the case, then the following is the most probable reason for what Thomas said.

Staying within the bounds of proper grammar we find

that two different individuals are being addressed in the expression “*ο κυριος μου και ο θεος μου - My Lord and my God.*” However, the expression “*ειπεν αυτω - said unto him*” means only one person is being spoken to.

So while trusting the grammar, we need to find an interpretation which does not violate it. This can be done if we understand that while Thomas spoke these words to Jesus, he was addressing both Jesus and the Father who is in Jesus. The actual context supports this understanding which is found by looking at the last known conversation Jesus had with doubting Thomas and Phillip.

John 14:5-10 “*Thomas saith unto him, Lord, we know not whither you goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If you had known me, you should have known my Father also: and from henceforth you know him, and have seen him. Phillip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet have you not known me, Phillip? He that has seen me has seen the Father; and how sayest you then, Show us the Father? Believest you not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*”

In the presence of Thomas, Phillip tells Jesus that seeing the Father is enough for him. Jesus responds to Thomas and Phillip saying that to see Him (Jesus) is to see the Father because the Father is in Him. But Thomas still did not understand.

The next known conversation Thomas had with Jesus is the passage of John 20:28. Thomas now understands that the Father works through Jesus, even raising Jesus from the dead, and thus to see Jesus is to see the Father, hence the exclamation cry from Thomas, “*my lord (i.e. Jesus) and my God (i.e. the Father).*” Thomas did not address Jesus as his “*Lord and God.*”

We also know that it is not possible for doubting Thomas to be declaring Jesus is the one God from the following.

A few verses earlier John records that the risen Jesus appeared to Mary Magdalene and told her, “*I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*” John 20:17

Jesus said His God is His Father and that His God is also Mary’s God. Did Jesus tell Mary that He was her God? To the contrary, Jesus was very specific in stating that His God was also her God.

And since the risen Jesus called the Father “*My God,*” how can Jesus be God if He has a God? Indeed John could not have meant that Thomas was calling Jesus

“my God” in the Trinitarian sense when John had just recorded that Jesus called the Father “My God.” Thomas could not be calling Jesus God because John just wrote that Jesus ascended to the same God Mary and Thomas both have.

And further, only one verse after the confession of Thomas, John concludes by writing, “*Many other signs therefore Jesus also performed ... but these have been written that you may believe that Jesus is the Christ, the Son of God.*” John 20:30-31

John did not write “*that you may believe that Jesus was God.*” If that were so, it would have been far greater for John to proclaim that Jesus is God rather than that He is the Son of God.

Can God Only Forgive Sins?

The deception of some Trinitarians is easily seen when their focus is on the words of a Pharisee while being blind to the words of Christ Himself. Some claim that Jesus is the Father because these Pharisees said that God only can forgive sins.

Mark 2:7 “*Why does this man thus speak blasphemies? Who can forgive sins but God only?*”

But these Pharisees whom Christ said will not enter the kingdom of heaven (Matthew 5:20; Matthew 23:13) did not know or accept that Jesus was the Son of God who had been given authority by His Father to do so. Three verses later Jesus tells us that He has been given authority to forgive sins.

Mark 2:10 “*But that you may know that the Son of man has power on earth to forgive sins.*”

And not just power to forgive sins. Jesus also said “*All power is given unto me in heaven and in earth.*” Matthew 28:18. And John wrote “*The Father loves the Son, and has given all things into his hand.*” John 3:35

Note that “all authority” and “all power” is “given” to the Son! If the Son is God as the Father is God, and the Son is almighty as the Father is, then how can the Son be “given” anything if He is God? How can God be “given” that which He has always possessed? God does not depend on anyone or anything so that it has to be “given” to Him. But we do see that Jesus had to be “given” all things into His hand just as Jesus was given authority to forgive sins by His Father.

Should we Worship God Alone?

Some claim that Matthew 4:10 says that God alone should be worshipped, and since Jesus is worshipped, they say the Son must be the Father.

Matthew 4:10 “*Then saith Jesus unto him, Get you hence, Satan: for it is written, You shall worship the Lord*

your God, and him only shall you serve.”

When Jesus said, “*for it is written,*” He was quoting Deuteronomy 6:13 from the Septuagint (LXX) which says, “*You shall fear the Lord your God, and Him only shall you serve,*” Deuteronomy 6:13 LXX

The first thing to note is that technically, these verses do not say to “*worship God alone.*” These verses say that *God only should you serve.* However, there is an element of worship to the word *serve* in this verse. In any case, since Jesus taught that we should serve others, this is obviously not what He was saying. And since the Father commanded worship of His Son, that cannot be what He was saying either. “*And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*” Hebrews 1:6

And not forgetting that Philippians 2:5-6 states that Jesus is “equal” with His Father in nature and hence is fully divine, and so of course He is worthy of worship! Jesus also said, “*That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which has sent him.*” John 5:23

So what then was Jesus saying to Satan that so many have misunderstood? It is not hard to work out. In Matthew 4:10 Jesus said, “*for it is written.*” So Jesus is referring to an example of something in the Old Testament Scriptures. To find the answer, all we have to do is look at what Jesus was referring to which will apply to what He was telling Satan. Note the reference.

Deuteronomy 6:13-15 “*You shall fear the Lord your God, and Him only shall you serve; and you shall cleave to Him, and by His name you shall swear. Go not after other gods, of the gods of the nations round about you, for the Lord your God in the midst of you is a jealous God, lest the Lord your God be very angry with you, and destroy you from off the face of the earth.*”

The issue could not be more obvious. It was about “idolatry” which is false worship as in worshipping false gods. To worship Christ and serve Him is *not* idolatry. Isaiah 14:12-14 tells us that Satan wanted to be worshipped like the most high God. Satan wanted Jesus to fall down and worship him as a god and so Jesus quoted Old Testament Scripture to him that says you should not worship or “*go after other gods.*” So the words of Christ have to be taken in the *context* of what He was quoting. So often Christians neglect the context of a passage and apply specific words in a way that was never intended.

Thus we are to worship God, not false gods, and so this does not exclude the worship of His Son who is equal with His Father. And we are to serve God, not false gods, and so this does not exclude serving Christ.

Did Jesus Raise Himself from the Dead?

Those who say Jesus must be God based on John 10:18 where they claim Christ raised Himself from the dead have failed to notice that Scripture at least 22 times states that His Father raised Him from the dead.

The Greek word "exousia" translated "power" in the KJV means "authority," "jurisdiction," "liberty," "power," "right," and "strength" and should have been translated as "authority" as has the NIV and more than 20 other translations.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:18 KJV

"No-one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father." John 10:18 NIV

Correctly translated this verse takes on a whole new meaning with no apparent contradiction as all the following state it was God who raised His Son from the dead. Note that most verses are truncated.

Acts 2:24 *"Whom God has raised up, having loosed the pains of death."*

Acts 2:32 *"This Jesus has God raised up, whereof we all are witnesses."*

Acts 3:15 *"And killed the Prince of life, whom God has raised from the dead;"*

Acts 4:10 *"Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead,"*

Acts 5:30 *"The God of our fathers raised up Jesus, whom you slew and hanged on a tree."*

Acts 10:40 *"Him God raised up the third day, and showed him openly;"*

Acts 13:30 *"But God raised him from the dead."*

Acts 13:33 *"God has fulfilled the same unto us their children, in that He has raised up Jesus again;"*

Acts 13:34 *"And as concerning that He raised him up from the dead,"*

Acts 13:37 *"But he, whom God raised again, saw no corruption."*

Acts 17:31 *"He has given assurance unto all men, in that He has raised him from the dead."*

Romans 4:24 *"if we believe on Him that raised up Jesus our Lord from the dead;"*

Romans 6:4 *"Christ was raised up from the dead by the glory of the Father,"*

Romans 10:9 *"believe in thine heart that God has raised him from the dead, you shall be saved."*

1 Corinthians 6:14 *"And God has both raised up the Lord, and will also raise up us"*

1 Corinthians 15:15 *"we have testified of God that He raised up Christ."*

2 Corinthians 4:14 *"He which raised up the Lord Jesus shall raise up us also by Jesus,"*

Galatians 1:1 *"by Jesus Christ, and God the Father, who raised him from the dead;"*

Ephesians 1:20 *"Which He wrought in Christ, when He raised him from the dead,"*

Colossians 2:12 *"through the faith of the operation of God, who has raised him from the dead."*

1 Thessalonians 1:10 *"And to wait for His Son from heaven, whom He raised from the dead,"*

1 Peter 1:21 *"Who by him do believe in God, that raised him up from the dead,"*

Does Isaiah 43:11, Isaiah 44:6 or Hosea 13:4 Prove Jesus is God?

Since these two verses say that there is no saviour but God and verses like 1 John 4:14 say that Jesus is our Saviour, then the argument is that Jesus must be the one God. But this argument does not hold water and is clutching at straws.

Isaiah 43:11 *"I, even I, am the LORD, and apart from me there is no saviour."*

Hosea 13:4 *"But I am the LORD your God, who brought you out of Egypt. You shall acknowledge no God but me, no Saviour except me."*

The Hebrew word translated "saviour" in these verses is most commonly translated as "save," "saved" and is also translated as "deliverer" and "delivered." In Moses' day God saved His people from the power of Egypt, and in Isaiah's day He saved them from the power of Assyria. There was no one else who could save and deliverer them from these powers and so they had no other saviour but God as the context clearly reveals.

Albert Barnes' Notes on the Bible explains Isaiah 43, *"This chapter ... refers mainly to the promised deliverance from Babylon. The people of God are still contemplated by the prophet as suffering the evils of their long and painful captivity, and his object is to comfort them with the assurances of deliverance."*

And of course Hosea 13:4 refers to when God “saved” and “delivered” His people from the Egyptians.

So Jesus is our Saviour of course. But the context of God being the saviour of His people in these verses is about saving them from captivity from Babylon and Egypt. Not saving them from their sin as Christ has done for us.

The same applies to the following verse where some assume it is referring to Christ as our redeemer. But as already seen, God was also a redeemer.

Isaiah 44:6 *“Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.”*

Nichol, F. D. (1978). The Seventh-day Adventist Bible Commentary says:

“The King of Israel. Here are set forth some of the most striking attributes of God: He is (1) the Lord, (2) Israel’s King, (3) Israel’s Redeemer, (4) Commander of the heavenly hosts, (5) the Eternal, the “first” and the “last,” and (6) the only true God. In vs. 9–20 Isaiah sets God forth in contrast with idols.”

And Albert Barnes' Notes on the Bible says:

“Thus saith the Lord - This commences, as I suppose, the argument to prove that Yahweh is the only true God, and that the idols were vanity. The object is, to show to the Jews, that he who had made to them such promises of protection and deliverance was able to perform what he had pledged himself to do.”

Jesus is the Alpha and Omega which is the first and last letters of the Greek alphabet, but there is no relationship to the words “first” and “last” in this verse. The sense here is that God existed before all things and will exist forever, and so He is the “first” and “last” and only God and that there is no other God. Isaiah is dealing with idolatry in this passage. The same applies to Isaiah 41:4 and Isaiah 48:12.

Thus these verses deal with God only and are not referring to Christ or implying Christ is God as some Trinitarians claim in trying to abuse these passages.

Another verse brought into question is John 8:58. Note that the words “I am” also mean “I exist.” Some claim that Christ was declaring Himself to be God in John 8:58 because He used the words “I am.” This is erroneously based on the words “I am” being a reference to Exodus 3:14. From this they draw the conclusion that Christ was alluding to a divine name and thereby telling the Jews that He was God. Trinitarians further try and support their claim by saying this is why the Jews picked up stones to kill Him. But this was due to many things Jesus said to them throughout John chapter 8 that slowly brought them to anger. The final straw being Jesus

claiming seniority over Abraham who they said was their father. So Jesus claimed greater authority than the patriarch and hence was also claiming to be greater than them.

The phrase “I am” in John 8:58 comes from two Greek words “*egō*” and “*eimi*.” The Strong’s Definitions are:

“*egō* : “I” (only expressed when emphatic): - I, me.”

“*eimi*: I exist (used only when emphatic): - am, have been, X it is I, was.”

How would you expect Jesus to respond to this comment? *“Then said the Jews unto him, You are not yet fifty years old, and have you seen Abraham?”* John 8:57

Not knowing Jesus existed before Abraham, the Pharisees are saying how could you have seen Abraham because you are not yet 50 years old. Since the Greek words for “I am” also mean I exist or existed, what is the obvious translation and response from Christ who existed before Abraham?

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

Or

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

Both are valid translations and the majority of Bible translations agree with the last one in fact with good reason!

So “*I exist*”, “*I have been*” and “*I was*” are other possible translations which have all been used by various Bible translators for John 8:58 as well as elsewhere in the KJV. For example: *ego eimi* has been translated to “*I was*” in Luke 19:22 *“You knewest that I was (ego eimi) an austere man,”*

These words formed a phrase that was in very common use by Jews and Christians and in New Testament Scriptures in the first century. It was not the name of any deity, be it the God of the Bible or any other god. It was never understood by Jews or Christians as declaring one to be God. If it were understood that way, you can be certain that the Jews would have never applied it to themselves as they did so frequently! In the following examples Peter, Paul, Gabriel and Zacharias all said, “*I am*” (*ego eimi*). But none of them were claiming to be God.

Luke 1:18 *“And Zacharias said unto the angel, Whereby shall I know this? for I am (ego eimi) an old man,”* Luke 1:19 *“And the angel answering said unto him, I am (ego eimi) Gabriel,”* John 1:27 *“He it is, who coming after me is preferred before me, whose shoe’s latchet I am (ego*

eimi) not worthy to unloose.” Acts 10:21 “Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am (ego eimi) he whom you seek.” Acts 21:39 “Paul said, I am (ego eimi) a man which am a Jew of Tarsus,” And the blind man also identifies himself by saying, I am. John 9:9 “Some said, This is he: others said, He is like him: but he said, I am (ego eimi) he.” None of the Jews saw this man as declaring himself to be God either.

Here are all the other verses where Jesus said *ego eimi* in the Gospels. Not one can be understood as Jesus claiming to be God. Matthew 24:5, Mark 13:6, Luke 21:8 “I am Christ”, John 8:24, 28, 13:19, 18:5, 6, 8, “I am he (Jesus),” Matthew 20:15 “I am good,” Matthew 28:20 “I am with you always,” Mark 14:62 “Jesus said I am (the Son of God),” Luke 22:27 “I am among you as one who serveth,” Luke 22:70 “You say that I am (the Son of God),” John 6:35, 48, 51 “I am the bread of life,” John 7:34, 12:26, 17:24, 14:3 “Where I am,” John 8:12 “I am the light of the world,” John 8:18 “I am the one that bear witness,” John 8:23 “I am from above,” and “I am not of this world,” John 10:7, 9 “I am the door,” John 10:11, 14 “I am the good shepherd,” John 11:25 “I am the resurrection,” John 14:6 “I am the way,” John 15:1, 5 “I am the true vine,” John 17:14, 16 “I am not of the world,” John 18:37 “Thou sayest that I am a king.”

At the end of Christ's ministry when news of Him had spread far and wide, who did the Jews understand Christ to be saying He was and what was the charge they brought against Him?

Matthew 26:63 “the high priest answered and said unto him, I adjure you by the living God, that you tell us whether you be the Christ, the Son of God.” Matthew 27:40, 43 “If you be the Son of God, come down from the cross. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.” Mark 14:61 “Again the high priest asked him, and said unto him, Are you the Christ, the Son of the Blessed? 62 And Jesus said, I am [ego eimi].” Mark 15:39 “when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.” Luke 22:67, 70 “Are you the Christ? tell us. ... 70 Then said they all, Are you then the Son of God? And he said unto them, You say that I am [ego eimi].” John 19:7 “The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.”

Twice in the verses above Jesus responded, “I am” (*ego eimi*) and yet He was not saying He was God but confirming that He was the Son of God. The Jews clearly never understood Jesus to be declaring Himself God. The outrage would have been heard far and wide if He had. There is no record anywhere in the entire New Testament of anyone even asking Him if He was God. So how could the Jews have seen Him to be saying He was God in John 8:58?

It is also notable that the words “I AM THAT I AM” in Exodus 3:14 have been variously understood for centuries. The Vulgate translates it as “I am who am.” The Septuagint to “I am he who exists.” The Targum of Jonathan and the Jerusalem Targum paraphrase the words as “He who spake, and the world was; who spake, and all things existed.” The original words literally signify, “I will be what I will be.”

A comparison of Exodus 3:14 and John 8:58 using the Greek Old Testament the Septuagint, reveals that God said, “I am the being (*ego eimi ho ohn*),” and Jesus said, “Before Abraham was, I am (*prin abraam genesthai ego eimi*).” So the divine name is actually “The being (*ho ohn*),” not “I am (*ego eimi*).” This is further proven by the end of Exodus 3:14 which says “The being (*ho ohn*) has sent me to you.” It does not say “I am (*ego eimi*) has sent me to you.” No matter how it is translated into English, “*ho ohn*” is not the same as “*ego eimi*.” So there is no connection between “I AM” in Exodus and “I am” in John. In no way does John 8:58 equate Jesus to God except by biased inference based on weak translation and bad grammar.

Below are a few examples of how John 8:58 should have been translated. There are in fact over forty translations that translated this correctly. See the meaning of I am in John 8:58 for detailed information and more translations.

“The absolute truth is that I was in existence before Abraham was ever born!” — (The Living Bible)

“Jesus answered, before Abraham existed, I existed.” — (The Clarified New Testament)

“In truth I tell you,” replied Jesus, “before Abraham existed I was.” — (Twentieth Century New Testament)

“Jesus answered, “The truth is, I existed before Abraham was even born!” — (New Living Translation)

“Jesus said to them, I am telling the truth: I was alive before Abraham was born!” — (International Bible Translators)

The Alpha and Omega the Beginning and the End

Some believe that the words Alpha and Omega found in Revelation 1:8, 11; 21:6 and 22:13 means that Christ is without beginning or end but it does not say that. It says that Christ is the beginning and end of something. Not only that, but a *beginning* is the origin of something and an *end* is the termination of something. Since when does “always” have a beginning and what good is eternal life if it has an end? Many Christians have the wrong concept of the word beginning in Scripture. Remember that God had no beginning and has always existed. The “Alpha” is the “first” letter of the Greek Alphabet and hence is the “beginning” of the Alphabet, and “Omega” is the “last” letter of the Greek Alphabet and hence is the “end” of

the Alphabet. So these terms are simply referring to the beginning and to the end of something, but what? Let's not make any assumptions and look at what Scripture does say and what these words meant to the Jews.

Note that every single verse with a reference to the Alpha and Omega without fail follows a reference to the second coming of Christ and the "end" of the world. This is not a coincidence. Christ created this world and brought about its beginning, and He will be there in its end at His second coming and will bring about its destruction. Thus Christ is the *Alpha and Omega*, the *beginning and the end*, the *first and the last* as He states in Revelation 22:13. All three phrases mean the same thing. In Revelation 1:17-18 we find, "*I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore.*" Who is the Alpha and Omega (the first and the last) that was dead and is alive for evermore? It is Christ.

Note also that Revelation 21:1-8 and 22:12-14 while speaking of the end immediately reveal that those who keep the Commandments get to eat of the tree of life, and that the sorcerers, whoremongers, murderers, idolaters and liars perish. Note how Revelation 21:7 references Revelation 2:7, which in turn references Revelation 22:14 in regards to those who get to eat from the tree of life, which are those who keep the Commandments of God.

So we find a reference to the end of this world and the second coming of Christ *before* the words in question while directly *after* these words are two more things that happen directly after the end. That is too much evidence to be coincidental. And since we are at the end of the Bible and dealing with the end, then that is why these verses only refer to the "end." So if the "end" is referring to the end of this world than the "beginning" obviously refers to the beginning of this world, which we find in the beginning of the Bible such as Genesis 1:1 and references to the first chapter of Genesis. So everything we have seen so far reveals that these verses are referring to the second coming of Christ and the end of this world where the faithful who kept the Commandments of God get to eat from the tree of life while others perish.

Note Clarke's Commentary on Revelation 1:8 and how these words were used and understood by the Jews. Did they see these words to mean that Christ has always existed and is God? This of course would also contradict Proverbs 8 that says Christ was brought forth and so would not be possible anyway.

So as the Jews understood on the meaning of these words, from the *beginning* and *first* book of the Bible to the *end* and *last* book of the Bible, Jesus encompasses all things. Thus the Jews who actually knew the meaning of these words disagree with the claim made by Trinitarians. The beginning and the end referred to in these passages is the beginning of this created world by

Christ, while the end is the second coming of Christ and the end of this world when a New Heaven and Earth are created. Christ brought about the beginning of this world and He also brings about its end. Barnes Commentary on Revelation 22:13 also confirms what Scripture reveals in this respect.

Considering these verses in Revelation that state the beginning and the end are referring to the creating and beginning of this world, consider now Genesis 1:1, Proverbs 8:23, John 1:1-3, Ephesians 3:9 and Hebrews 1:10. Thus all references to the beginning in this context is consistent throughout Scripture and further supports the meaning of the words Alpha and Omega.

For Adventists: "*Christ says, "I am the true witness. I am Alpha and Omega, the beginning and the end, the first and the last."* — (E.G. White, 1SAT, 231.3)

"even from Genesis to Revelation. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation." — (E.G. White, 10MR 171.1)

"He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last." — (E.G. White, 1888, 783.2)

"And so the statement that He is the beginning or head of the creation of God means that in Him creation had its beginning; that, as He Himself says, He is Alpha and Omega, the beginning and the end, the first and the last. Rev. 21:6; 22:13. He is the source whence all things have their origin." — (E.J. Waggoner, CAHR, p. 20, 1890)

Conclusion

Many are confused and do not know who they are worshipping or who abides in them. Is it a three in one god or a real Father and Son? And is the Holy Spirit God the Spirit or the Spirit of God through whom the Son comes to us?

Jesus included Himself when He said, "*we know what we worship*" John 4:22. He then explained who He worships. He said, "*the true worshipers shall worship the Father in spirit and in truth.*" Jesus worships His Father along with all "*true worshipers*" John 4:23. Jesus worships His Father because His Father is His God.

Jesus said to Mary after His resurrection, "*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*" John 20:17. Jesus told His disciples that His God is the same God as their God. He also explained who this God is being the Father. He told the disciples that His Father is also our Father, and His God is also our God.

Many are clearly confused. You often hear, "*We thank*

you O Father for coming down and dying for our sins.” And then you hear people closing the prayer *“in Jesus name.”* Does it make sense to pray to Jesus in His own name? He is our mediator, and He told us to pray to the Father in Jesus' name (Luke 11:2; John 16:23; Ephesians 5:20). You hear people pray to the Father and end with, *“in your name.”* The Bible says, *“For there is one God, and one mediator between God and men, the man Christ Jesus.”* 1 Timothy 2:5. We are to pray to God, the Father, in the name of our mediator Christ Jesus. It would appear that people who confuse the Biblical distinctions and positions of the Father and Son do not know who they are worshiping and hence are not worshiping in spirit and in truth.

The Bible states many times that Jesus is the literal Son of God. But the trinity doctrine says no, they are just role playing. And so the personality of the Father and Son is destroyed. God is no longer a real Father and Christ is no longer a real Son. This is Satan's plan to have Christians deny the Father and Son and to obtain the worship he has always desired.

It is Christ who Comforts us and both He and His Father make their abode in us through His Spirit. John 14:16-23. So is the trinity doctrine true or false? The testimony of Scripture is that there is but one God the Father and one Lord Jesus Christ and their Holy Spirit being the presence and power of God. The Father and Son not only created us, but loved us and devised an amazing plan to save a lost world from sin to restore us to His presence in paradise.

Who is the 'Comforter'?



English (KJV)	Strong's	Root Form (Greek)	Tense
But	1161	δέ de	
when	3752	ὅταν hotan	
the Comforter	G3875	παράκλητος paraklētōs	
is come,	2064	ἔρχομαι erchomai	TENSE

That's right, 'the Comforter' is named Jesus Christ the righteous.

Strong's G3875 gives the clue

KJV Concordance for "-Comforter" OR "advocate"-

Primary Results Secondary Results LexiConc

"Comforter" OR "advocate"
occurs in 5 verses in 'The New Testament' of the KJV
Page 1 / 1 inexact matches (Jhn 14:16 - 1Jo 2:1)

COPY OPTIONS SHOW STRONG'S

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

Jhn 14:26 But the Comforter [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring you all things to your remembrance, whatsoever I have said unto you.

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

Jhn 16:7 Nevertheless tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

1Jo 2:1 My little children, these things write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;

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Father & Son	Adam & Eve
The Son is brought forth from the Father (John 8:42; Proverbs 8:22-30)	The Woman is brought forth from Man (Genesis 2:21-23)
Father is the head of Christ (1 Corinthians 11:3)	Man is the head of Woman (1 Corinthians 11:3)
Family named after the Father	Family named by Adam
Son came out of the Father and so is the same substance of the Father by inheritance (Divine nature)	Eve came out of Adam and so is the same substance of Adam by inheritance (Human nature)
Son is called God by inheritance. Christ is called God but is not the God He came from.	Eve is called Human by inheritance. Eve is human but she is not the Human that she came from
Equal through relationship (one spirit)	Equal through relationship (one flesh)
All things made through Christ (Ephesians 3:9)	All humans come through Eve (Genesis 3:20)
Father is head of heavenly family	Adam is head of earthly family

Biblical Headship	
Father	Son
Husband	Wife
Christ	Church
Pastor (man)	Church

The Father	Jesus Christ	The Holy Spirit	Trinitarian
"The Almighty" 42 times	"Son of God" 47 times	"Spirit of God" 26 times	"God the Holy Spirit" 0 times
"God the Father" 13 times	"only begotten" 6 times	"God's Spirit" 9 times	"God the Spirit" 0 times
"The Most High God" 11 times	His "firstborn" 4 times	"Holy Spirit" 7 times	"God the Son" 0 times
"Mighty God" 8 times	"Comforter" 4 times	"Thy spirit" 4 times	"God in three persons" 0 times
"The Highest" 6 times	"Mediator" 4 times	"Spirit of Christ" 2 times	"Trinity" 0 times
"Abba" 3 times	God's "holy child" 2 times	"The Holy Spirit of God" 1 time	"Triune God" 0 times
"Ancient of days" 3 times	"The firstbegotten" 1 time	"Spirit of your Father" 1 time	"Co-equal" 0 times
"Almighty God" 2 times	"That Holy thing" 1 time	"Spirit of Jesus Christ" 1 time	"Co-eternal" 0 times
"The only true God" 1 time	"Advocate" 1 time	"Spirit of His Son" 1 time	"Consubstantial" 0 times