



WHO DO YOU SAY THAT I AM?

Who is Jesus according to the Bible and the Adventist Pioneers?

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“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” – Jeremiah 6:16

Who Do You Say That I am? – Luke 9:20

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Introduction

One of the mega centers of attention, discussion, and controversy in Christianity, is who is Jesus? And this in some regards, spills over into other religions and total non-believers. Some will say that Jesus was a good man and that is about as far as they go. Some will refer to him as a prophet. And that is as far as they go. We have the record of the Bible and its first-hand account witnesses. Some will discredit the Bible because it was written by man, it was not inspired, it was....whatever excuse they want to use.

For us Christians, let's get much further along into the discussion and get into the weeds and details. Is Jesus god the son? Is Jesus the son of man? Is Jesus the Son of God? If so, where is it in the Bible? If he is a Son, how is he the Son of God or son of man? When did he become the Son of God? Did he have a beginning, or did he always exist? If he had a beginning, does that mean he was created? What does begotten mean?

We have two issues that get blurred and confused on. The identity of Christ and the nature of Christ. The identity of Christ involves his personality and what we refer to Christ as far as a title goes. The nature of Christ asks is Jesus God? If he is God, is it a big "G" or a little "g"? Or are we missing something or misunderstanding something?

A common version of theology that espouses man's creeds is called the trinity doctrine. The doctrine of the Trinity is a foundational teaching in the Christian religion which is central to what most Christians today believe about God. It is also the doctrine from which "Sunday sacredness" is born from according to the Catholic church.

Before we get into some history, let's first define what the Trinity is. The doctrine of the Trinity claims that there is one God who eternally exists as three distinct persons, those being the Father, the Son and the Holy Spirit. Stated differently, God is one in essence and three in persons. These definitions express their crucial belief. The unity of the Father, Son and Holy Spirit into one God. All three members of the Trinity being the Father, Son and Holy Spirit are co-eternal, co-equal, which means they were not created and they cannot have an end or a beginning. The Father, Son and Holy Spirit are distinct persons meaning the Father is not the Son, the Son isn't the Holy Spirit, and the Holy Spirit is not the Father. They are separate, each person is fully God, so none of them is one third of God; every member of the Trinity is fully God. Most of Christianity adheres to a description of this triune god. To remain somewhat consistent with the Bible, trinitarians will claim that there is only one God, BUT he consists of three persons. Exactly how is that? It sounds confusing. Jesus never taught a triune god, and he was a monotheist, yet the Catholic church and many apologists do this gymnastic twisting.

The doctrine of the Trinity is not fully comprehensible to human minds which is what they will often say when you question them about this doctrine. They will often say it's too complicated for us to fully understand which is a cop-out of course. Any and all non-trinitarian views are swept under the rug of, "God is too complex for us to know," so sit back down and resume giving us your tithe money. How can you teach this as the truth while admitting that you can't really grasp the Trinity? That it's just too complex for us to understand. It seems like a convenient

excuse to wiggle your way out of what Scripture actually says about God. Scripture affirms in both the Hebrew and Greek texts that there is only one true God, not three in one.

Over time this has had various explanations. It is like the doctrine changes over time (what it was in the Pioneer's days vs today) to meet its need of messaging in whatever way works for that time and place. You will notice that some of the opposition of the early Adventists and their description of a trinity doctrine might be different than what the General Conference CORPORATION of Seventh-day Adventist espouses today. The messaging has changed, but the root and deception of doctrine has not. It is claimed that the trinity doctrine is a mystery. That is because of its confusion and lack of ability to rationalize it into making true sense with Scripture without adding concepts or words to the Bible. It did not come from Jesus, his testimony or his Father. Some trinitarians in trying to explain their trap will say that the trinity doctrine is a "concept." So salvation comes to us as a concept?

If Jesus is really a Son, how could he be part of a three co-eternal, co-equal beings that make up one God? A Father and Son relationship would be impossible, because you would have TRIPLETS instead. Think about it for a moment. The most common and modern version of this doctrine says that this one God is made up of three persons. The word "person" and "persons" is in the Bible 56 times in 54 verses and nothing fits this narrative. NOTHING! What arose in the second century was Modalism where it is used to describe God as three persons, trying to avoid the trinity trap and collapsing the Father, Son and Holy Spirit into a single being. This means that when the Bible talks of each of these, it is done as if God is revealing himself in three modes. Sometimes God shows up as a Father, sometimes as a Son, sometimes as Spirit. But they are all considered the one God still with no difference between these modes. This is just another "man-splaining" example. This idea is destroyed when it comes to Jesus calling out for his Father on the cross, or the Father declaring His Son at baptism, or Jesus praying to his Father when he feels abandoned. Is Jesus praying to himself or calling out to himself if Modalism was true?

Let's asks some fair and serious questions for a moment. If the monotheism version that is used on the trinity, "one God manifesting himself as three persons" is valid, how can one God have two wills? Did Jesus petition another manifestation of himself in the Garden? "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Luke 22:42.

Did the Father send a manifestation of Himself to earth or did He send another Deity who had a will of his own, a Deity who was separate and distinct from Himself? Jesus told the Jews, "For I came down from heaven, not to do my own will, but the will of him that sent me." John 6:38

Did the Father speak about His love for Himself when Jesus was baptized or did the Father speak about His love for another member of Deity? "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him." Mark 9:7

During his final moments on the cross, did Jesus cry out to another manifestation of himself with a question? "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 hast thou forsaken me?" Mark

15:34.

Paul said that God the Father raised Jesus from the dead. Did the Father raise up a manifestation of himself or did the Father restore life to a member of Deity who willingly gave up his eternal life so that sinners could have it? “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)” Galatians 1:1.

Jesus says that he was once dead and is now alive forever more. (Revelation 1:18). If Jesus is a separate member of Deity who willingly gave up his eternal life so that sinners could have it, the price of our redemption exceeds calculation. On the other hand, if Jesus is a mere manifestation of the Father, God’s sacrifice for our sins amounts to just suffering. Said another way, if the penalty for sin is death, God did not pay the penalty for our sins because God Himself could not die (cease to exist) on the cross and then resurrect Himself.

Another garden variety of this doctrine actually lists three gods (tritheism); God the Father, god the son, god the holy spirit. I have even heard an explanation of this with these three individual gods are still one god as they try and dodge the confusion they are caught in; $1+1+1=1$. They’ll say that Jesus Christ revealed the trinity as well as his apostles. The problem with this theory is that Jesus Christ was a Jew and the Jews believe and still believe that God is ONE being, not three-in-one.

Let's go into scripture to find out if Christ and the rest of the Jews agree on the singleness of God or not. In Mark 12, we see a conversation between Jesus and a Jewish scribe. This is a perfect person to have a conversation with. Let's see if they agree or disagree with each other.

Scribe to Jesus:

Mark 12:28 — “And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?”

Jesus to the scribe:

Mark 12:29-31 — “And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: v30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment v31 And the second is like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

The scribe’s response back to Jesus:

Mark 12:32, 33 — “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other than he: v33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”

Jesus responded:

Mark 12:34 — “And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.”

This one conversation between the scribe who is a Jew and Christ who is also a Jew, debunks the trinity outright! Both Jesus and the scribe agree on God being one, not three-in-one. They both affirm what was established back in **Deuteronomy 6:4-5**.

If Jesus were fully God and part of the trinity, this conversation would have been the perfect opportunity to reveal to the scribe that God is triune. But he didn't because there is no triune god. Yahweh is ONE, not three-in-one.

In Scripture, you would think that you could easily find the follow titles or phrases:

“Jesus is God,” “Jesus God,” “Jesus our God,” “Jesus thy God,” “Jesus your God,” “god the son.” But none of these is found anywhere. And of course, you cannot find “god the holy spirit” in the Scriptures either. In comparison, let's look at how many times the following for God, as in the Father are found in the King James Bible:

Lord is God=3	God the Father=13	God Almighty=6	Lord God Almighty=6
God of Abraham=17	Most High God=18	God of Israel=90	Holy One of Israel=31
LORD my God=38	LORD our God=96	LORD thy God=264	LORD your God=140
LORD God=532	LORD of hosts=235		

And when it comes to prayer time, people have all kinds of combos of who gets addressed. We are taught by Jesus to pray to His Father. Asking in Jesus' name. But people pray to only Jesus, and then in Jesus' name. Some might address “Father God” because they have to identify which god they are addressing, I heard Jesus addressed to, then the Holy Spirit, leaving out God (as in the Father) entirely. It's usually rare, but I've seen pastors in videos addressing the Holy Spirit directly as if it's a third divine being (dangerous) and telling their people it is okay to pray to the spirit. Be very guarded with this one! Satan loves when that happens because his doctrine is at work.

This history of this doctrine came from the heathen pagan origins of yesteryear to Rome. Many Bishops who formulated the doctrine of the trinity were steeped in Greek and Platonic philosophy which influenced their religious views.

“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.

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 the 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.

Contrary to what your local pastor might tell you, the Trinity is a false man-made teaching that

was birthed from the Council of Nicea in 325 AD. The Roman emperor, Constantine attempted to strengthen the Empire by unifying the scattered churches as a response to the Arianism controversy. Arianism was spearheaded by a man called Arius who believed that Christ was not Divine but a created being. This controversy resulted in the formation of the Council of Nicea and the eventual excommunication of Arius. This council and a few others would happen over the next century. There were numerous struggles over the support of descriptions in doctrines between Arius and another man, Bishop Alexander. After Alexander's death, Athanasius would continue on with that work. Two major sides of the discussion and support wavered and flip flopped a few times. Neither one was entirely true to Scripture and neither were the creeds that would follow (Nicene, Athanasian, Constantinople).

Arius was a presbyter in Alexandria from 313 AD. He pressed and expanded upon Origen's prior teaching distinguishing between the Father and Son by insisting one in subordination to the other. That there was a hierarchy, the Father over the Son. This is true and you can see from Scripture support that Jesus does the will of his Father and that he speaks what he hears from his Father. His actions are not his own. In trinitarian world, this is impossible. Logically, this meant Christ was not God, but a created being. Today this logic has been reconciled to understand that Christ was begotten from the Father, not a created being and that he shares his Father's divinity. This is because of his Son-ship, because he came out from God. He was begotten from the Father. No mother god needed. Angels are created beings because they appeared without coming from an original source. Some might have a hard time hearing this for this first time. Well, how was human nature started? From Adam. How is it that a woman (Eve) came out from Adam? Impossible! That impossibility is a parallel to the Father and Son with their divine nature.

Arius would be disposed at the Council of Alexandria in 323 AD. However, he would continue to push his teachings in Palestine and Nicomedia. He would gain significant support over time. The Council of Nicaea did not end the controversy and the bishops went on teaching as they had before, and the Arian crisis continued for another sixty years. Arius' opponent, 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 as Christians slaughtered one another over their differing views of God.

The topic of asking someone if Jesus is God can pretty much lead to a fist fight and loss of friends. It's ridiculous how crazy some people will get over this topic. What happened to the freedom and liberty of one's conscious beliefs? The trinity doctrine was debated for 56 years (325-381 AD) before it was finally approved by the Catholic church.

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)

We can see in various churches the temperature rises when anything other than the CORPORATION's creed is believed and they want to quickly cancel-culture you out without open study like what took place a generation and more ago. Today, church has become a spectator

sport with secular talk taking place during lunch.

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 Nicaea 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 view of Arius, but having no alternative, Constantine approved the view of Athanasius, which was a minority view. And so the Church was left supporting a belief held by only a minority of those attending.

Formation of the religion of Christianity spread this newly formed doctrine of the Trinity under the stewardship of the Roman Catholics and the Byzantine Greeks. In spreading this lie all over the Earth, today you'd be stretched to find a church that doesn't teach the Trinity. It's official church doctrine in almost every single church today. The truth is that nowhere in Scripture does it mention a triune God, not in one single verse. You won't even find the word "God" in the same sentence listed with the three titles of "Father, Son, Holy Spirit." The Trinity is a man-made philosophy that mixes both elements of paganism with Scripture selling it as a revelation when in reality it's just another demonic lie from Satan.

Disputes eventually came over the nature of the Holy Spirit. So 44 years after Constantine's death in May 381 A.D., Emperor Theodosius, baptized only a year earlier, convened the Council of Constantinople to resolve them. Theodosius favored the Nicene Creed and so after his arrival in Constantinople he expelled bishop Demophilus, and surrendered the churches there to Gregory of Nazianzus who was the leader of a small Nicene community located there, and one of three men that became known as "the three Cappadocians." The three Cappadocians: Basil the Great (330-379) bishop of Caesarea; Gregory of Nyssa (335-395) bishop of Nyssa; Gregory of Nazianzus (329-389) who became Patriarch of Constantinople.

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, or the Bible! What resulted became known as the Nicene-Constantinopolitan Creed where they now decided that the Holy Spirit was a literal being. Anyone 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, and whoever held the most power. In these circumstances, the majority who becomes the bully always wins.

Today the word “Arian” or “Semi-Arian” is thrown around as a bully theological slur by the leaders of the denomination. Those that opposed Rome were persecuted in history as heretics and much is the same today within our own church body. Forget the fact that the wheat and the tares are suppose-to grow together. No, the club of Rome needs to prevail. The mischaracterization of what the Adventist Pioneers believed is often said as a means to discredit the early Seventh-day Adventist church that was established and led by the Spirit of God. The Pioneers’ belief cannot be put into a specific Arian or Semi-Arian box, although there are some similarities. Don’t get trapped into repeating the bully tactics without thoroughly studying this for yourself on both sides of the equation.

Options in Belief about Jesus

Which versions or descriptions do you believe?

He is just a man and prophet of God.

He is the Son of God but he never had a beginning

He is the Son of God created from the time of eternity

He is the Son of God, has a beginning and was begotten from the Father sometime in eternity

He is the Son of God but only a man, no divinity

He has God nature (divinity)

He and Lucifer are brothers in a spiritual sense as all of us are brothers and sisters in that sense—we are all sons and daughters of God.

He is not the brother of Lucifer in any sense and Jesus has divine authority over Lucifer

He is the Son of God since his birth in Bethlehem

He is the son of man because of his birth in Bethlehem

He is the Mediator between God and man

He is the Mediator in Heaven while god the holy spirit is a second Mediator sent to earth

His example as a Son is a metaphor

He is the second person of the trinity god

He is the second person of the manifestation of God because God is a plurality of three persons

He is the second mode of God

He is god the son and is co-equal and co-eternal with the Father and the Holy Spirit

He is god the son and is begotten of the Father, continuously

He is the co-creator

He is the Creator

He is neither the Creator or co-creator

He is the eternal God

He is the Mighty God

He is God Almighty

He is the Father, Son and Holy Spirit

He now comes to us in the Spirit from the Father as the Spirit of Christ

He does not come to us in the Spirit, a mystery ghost comes instead called god the holy spirit

What Does Ted Wilson Believe?

We will take a look at a few times that Elder Ted Wilson who is the General Conference President within the Seventh-day Adventist church has stated what he believes. This is a good indicator and representative of what comes from the leadership. From this, we can compare with our historical statements of our early people that established this denomination that were led by the Spirit of God. Ted Wilson's quotes will be in **bold** with "quote marks."

"The Seventh-day Adventist church membership and its leadership stand strongly on a clear understanding and acceptance of the entire word of God as it reads. Number two. Confusion and misinformation about the Godhead and the trinity—I am telling you from my perspective, what the Bible says. The trinity, Seventh-day Adventist believe there is one God and that this one God is three co-eternal persons who work together in unity. We fully embrace our fundamental belief number two which indicates that the Father, the Son, and the Holy Spirit have always been and always will be. Make no mistake about it, the divine trinity work in unison as one within the Godhead from eternity to eternity. Allow God to use you, every one of you to share this wonderful truth of a triune god who is carrying out his plan of salvation for each of us." — Ted Wilson, undated video statement

In a live broadcast in 2019, Andrews University President Andrea Luxton asked Ted Wilson some questions, one in particular about beliefs on the trinity doctrine. Here is Elder Ted Wilson's response:

"I am happy to share my personal convictions on that and I tell people publicly, I have been doing that, because unfortunately, I don't know why we seem to have a movement by people in various places around the world who want to go back to a particular viewpoint which is, and you mentioned, is an Arian viewpoint which many of our early Pioneers did adhere to, but as they moved into a fully understanding of what Scripture says and also what Ellen White very strongly affirms through her prophetic writings that God, the Father, god the son, god the holy spirit have been together from eternity and will be through eternity." — Ted Wilson

Actually when you go through Ellen White's writings, the only time you will see the words, "god the son" is when the word "God" follows up with a comma, or a period ending a sentence and then the beginning of the next thought or sentence begins with the words "The Son...." And the same thing happens when you search for "god the holy spirit." The words "The Holy Spirit begins with a new thought or sentence, never used to express it as a third co-eternal, co-equal being. And those early Adventist Pioneers did not express the same sentiments or expressions of belief. This is bearing false witness by Elder Ted Wilson. And you will blush from embarrassment trying to find the words "god the son" or "god the holy spirit" in the Bible as well.

What could be stated is that, the next century of Adventists, not Adventist Pioneers, were fooled into bringing in a trinity doctrine with such belief and expressions. As Sabbath keepers, who

were we witnessing to? Sunday keepers. And those Sunday keepers came in like a flood, and the majority of them came in with their ideology of God (a trinity) and just practiced their ideology on a different day. So what has taken place is, is that our religion has been changed, and Ellen White did prophesy that in 1903.

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice; but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." {Lt242-1903.13}

The very next year, the denomination became a new organization when it became the General Conference CORPORATION of Seventh-day Adventist. It has repudiated its original fundamental principles and replaced them with fundamental beliefs and have accounted their origins as error and declared that they changed who is being worshipped when they officially brought in the trinity god in 1980. Here she is writing in 1903 and noting that the last FIFTY years (1853-1903) would be accounted as error. So the God that inspired our early movement through His Spirit has been lightly regarded and replaced. Since the 1920's they have produced over time, numerous books to re-educate the masses into transforming the standard foundation of the church which is built on the personality of God and Christ. Back to Ted Wilson's conversation....

"And in my simple way of understanding, and I am not an expert on the Godhead, and I challenge anyone here who might think they are; that's a subject I think... you know Ellen White indicated there are certain things we just, I mean, who can understand it? They work in complete harmony. I don't believe it is the CEO model, where you have a CEO and two vice-presidents. I think they are working in complete harmony, they are the Godhead. They cannot work in opposition to each other. Yes, they have specific roles. But they work in absolute harmony." — Ted Wilson

Please review the pages with the chapter titled, Godhead. There are only three verses in the Bible with this word. It doesn't matter which version of about 30 translations you might consider and compare, they are in unison that the word means "divine nature" and "eternal power." That is it! The Father is the God head. And the third Scripture says that this is found in His Son. Back to Ted Wilson....

"And I don't think, you eluded to it, and there was a question about the headship

understanding, which is actually a Biblical topic that is in 1 Corinthians 11, but I don't believe that when Christ was here on this earth he was fully human, 100%, fully divine, 100%; 200%...I don't understand that, I accept it by faith. And I think the Son was subordinate, or submitted, let me put it that way, to the Father in the setting here on this earth. But do I think that the Holy Spirit and the Son tell the Father, well, they have a disagreement, well I guess you'll have to settle it, it's not that way, it doesn't work that way. They work in such unity and harmony, they are the Godhead. So I don't think that particular concept is related personally to the woman's ordination discussion, or to the headship concept. Because the Godhead works in a way that is beyond our understanding but they work in perfect unity and harmony.” — Ted Wilson

“So I would beg with those, especially around the world, who seem to be so passionate and so fervent in going back to what they say were our Pioneer's viewpoint, Ellen White did not hold that, after a certain time, James White did not, we had one prominent person who did; continue to maintain that particular view. But the church moved into a setting where they understood that the Godhead was equal and they were working in harmony and together.” — Ted Wilson

He never mentions who that one person is in his thought. These early Adventist's died with their non-trinitarian beliefs. A significant number of them that led the denomination passed onto their rest in the 1880's and 1890's. That is how change was able to be made, but it took time. You will see from the many witnesses in the latter part of this booklet what the early Adventists had to say about the Son of God, and what they said about what was the trinity doctrine at their time. Today, pastors are taught to carefully say that today's description of a trinity doctrine is not what the description was back in time that the Pioneers rejected. The messaging of the dogma has changed some over the centuries, but the root and error is the same.

Here we have James White and what he had to say, just months before he would pass away. Was he suppose-to change what he believed on his death bed? Definitely not! He was consistent his whole life in what he believed and was a stalwart non-trinitarian along with the others that came out of the Great Disappointment of 1844.

“The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father.” — James White, Advent Review & Sabbath Herald, January 4, 1881

That is not a statement that a trinitarian could make. Here is one that is similar from Ellen White:

“The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted]. **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.” — Testimonies for the Church, Vol. 8, 268, 1904**

"For as the Father hath life in himself; so hath he given to the Son to have life in himself;" — John 5:26. If Jesus always existed alongside the Father as the trinity doctrine claims, then why would God need to have given life to His Son as the Son would have always had life to begin with? Scripture reveals this is impossible.

Back to Ted Wilson's last comment from this presentation:

"This church is named, "Pioneer Memorial Church." Its named because of what those Pioneers did and what they stood for. And those fundamental beautiful truths, those pillars that never changed and will not change." I don't know who the Lord is going to help us to deal with that situation, I had a conference President, this is again coming to social media and to what people say as opposed to real facts. I had a conference President email me, or text me a few days ago, someone in the congregation has said that you said this and this... acting as if I was in support of a anti-trinitarian as we call it, viewpoint. And I wrote back and explained the full truth, that absolutely not. I wouldn't believe everything that you read on the internet, probably not even half. Ask, and find out, what the truth is and in some way we might be able to find a way to work together to help people who seem to be distracted on this particular subject. One of the greatest challenges we have focusing on the future is a lack of confidence in this word (holds up a Bible), as opposed to what somebody told you on the internet." — Ted Wilson

Here we have on record, over and over and over, Ellen White expressing in her latter years, after she supposedly changed her beliefs (if you listen to theologians), going back in time reflecting on what she had believed for the previous 50 and 60 years. She never changed and we should hold onto those truths.

Historical Record of Ellen White

1905 – last fifty years (1855-1905)

"We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced." — Ellen White, Review & Herald, May 25, 1905, par. 21

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. **Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is the one of the points on which there will be a departing from the faith. **Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?" — Ellen White, Review & Herald, May 25, 1905, par. 28****

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God." — Ellen White, Letter 329, December 11, 1905, par. 19 (past fifty years - 1855-1905)

"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God and Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor." — Ellen White, Manuscript Release 760, p. 9, 1905

"After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning. Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon the foundation of Bible truth; those who know the waymarks that have pointed out the right path are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. **The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.**" — Ellen White, Ms 129, par. 5, 6, December 24, 1905

"That which I have written is what the Lord has bidden me write. **I have not been instructed to change that which I have sent out The straight line of truth presented to me when I was but a girl is just as clearly presented to me now.**" — Ellen White, Review & Herald, Jan 26, 1905

"We want solid pillars for the building. **Not one pin is to be removed from that which the LORD has established.**" — Ellen White, Review and Herald, May 25, 1905

"I should be an unfaithful watchman, were I to hold my peace, when I see the very

foundations of our faith being torn away by those who have departed from the faith, and who are now adrift, without an anchor. In this time, when false doctrines are being taught, we are to teach the same truth that we have taught for the past half century. I have not changed my faith one jot or one tittle.” — Ellen White, Letter 150, May 15, 1906

1906 – looking back on 1844, 1845, 1846

“And now, after half a century of clear light from the Word as to what is truth, there are arising many false theories, to unsettle minds. But the evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth today in every particular.” — Ellen White, Letter 38, 1906 (It was in this three year period that the pillars of faith were established; 1844, 1845 and 1846.)

“The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in an answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light.” — Ellen White, Letter 50, 1906.3

1906 – sixty years – 1846-1906

“I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, ‘Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them.’ This is what she has endeavored to do.” — Ellen White, Review & Herald, July 26, 1906, par. 20 (This is Sister White talking about herself using what is called third person language or technique. The same grammatical usage was done by Jesus speaking about himself as the Son of Man, the Spirit of Truth, and in the context of the Comforter and the Son of God.)

“The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers.” — Ellen White, Letter 24, 1907, p. 3

God reveals enough about himself and His Son in that we do not have to be guessing and left in darkness. To those that are His, we are given wisdom and understanding. Jesus Christ said to

have eternal life is to know the Father and the Son. Not only is Christ subordinate to the Father on earth, but even in the end after sin and death are put away, we find what it says in **1 Corinthians 15:28**: “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

This will be a restoration of how things were in the beginning.

Godhead

Godhead according to the Bible

Acts 17:29, Romans 1:20, Colossians 2:9

Adventism's distorted view of the Godhead today

Matthew 28:19, 1 John 5:7-8, 2 Corinthians 13:14

The word, “**Godhead**” was only mentioned three times by the apostle Paul in the Scriptures or anywhere else in the Bible. In this study we will take a look at those three instances and learn how the apostle used the word in each case.

The first was recorded in:

1) Acts 17:29 “Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device.”

The context that surrounds this verse was the objective of Paul to reveal the true God to the people in Athens which were wholly given up on idolatry (vs. 16-28), and he specifically contrasted their false image of the “**UNKNOWN GOD**” as inscribed on the altar (v23) by speaking against their ideology that God could be known through the graven works of their imagination of God.

Other translations use “**Supreme Being**,” “**divine being**,” “**Divine nature**,” “**deity**,” in place of the word **Godhead**. This is important to note, because describing the word Godhead contains the “divine nature” and “eternal power” of the one true God.

The apostle declared to them, “...Whom therefore ye ignorantly worship, **him** declare I unto you” (v23). But who was this God that Paul desired to reveal to them? When he said, “**HIM**,” did he wish it to be understood as “**EloHIM**” in the plurality of divine persons that make up the Godhead? Or was “**HIM**” a single Divine person in this context? It was a single Divine being and Paul confirms this in verse 24. “God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands.”

Who is this God that made the worlds and is Lord of heaven and earth? Jesus confirms this in two particular verses.

Matthew 11:25 — At that time Jesus answered and said, I thank thee, O Father, **Lord of heaven and earth**, because thou hast hid things from the wise and prudent, and hast revealed them unto babes."

Luke 10:21 — "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord of heaven and earth**, that thou has hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

This is the same **God** that is revealed in **Revelation 14:7** when it says to "Fear **God**, and give glory to **him**; for the hour of **his** judgment is come: and worship **him** that made **heaven, and earth, and the sea, and the fountains of waters**." These verses are void of the identity of such words as "gods," "them," "their," or any false notion of plurality. They are VERY singular as in One, with no plurality. Regardless, it is speaking about the one true and living God who made Heaven and earth, the Almighty God.

Paul declared the "**HIM**" as a **single person** (God, as in the Father) and **He** will one day judge the world by "...that man whom **he** hath ordained; whereof **he** hath given assurance unto all men, in that **he** hath raised him from the dead." (v31) This man who he hath ordained is none other than Jesus Christ, the Son of God.

Peter testified that God raised Jesus from the dead whom He ordained to judge the living and the dead (**Acts 10:40-42**). So therefore Paul in this context used the word Godhead to reveal God as the One that raised Jesus from the dead, which was specifically the Father (**Galatians 1:1**) and not a plurality of divine persons.

The second time Paul mentioned **Godhead** was in his letter to the believers in Rome.

2) Romans 1:20 "For the invisible things of **him** from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; so that they are without excuse." This usage of eternal power and Godhead is broken down and explained in the majority of other translations as "**His eternal power and divine nature**," or "**his eternal power and divinity**." So. we have this reinforcement of what Godhead means, "eternal power and divine nature."

From the beginning of this chapter in Romans 1 you will quickly notice that the apostle distinctly **referred to the Father as "God"** and to **Jesus as the "Son of God" or "Lord,"** therefore in context, the "**HIM**" again refers to the **Father**. No one else, and nothing else. Read the chapter for yourself, don't listen to what the pastor says, or any other leader. Prove all things!

Many times throughout Paul's writings we have a greeting or salutation like the one in **Romans 1:7** — "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ." Does this verse say that God is Father, Son and Holy Spirit? No. You will not find a statement like that in the Bible anywhere, in any translation. And you won't find the Bible stating that the Godhead comprises of a Father, Son and Holy Spirit either. People have given up their understanding and reasoning over to the seminary graduates.

God has a chosen people that know about God because he has made it plain to them. They have a deep desire to search the Scriptures, praying for discernment and are honest in their seeking Him.

Romans 1:19 “Because that which may be known of **God is manifest in them; for God hath shewed it unto them.**” v20 **“For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;** so that they are without excuse:” (eternal power and divine nature)

v21 “Because that, **when they knew God, they glorified him not as God,** neither were thankful; but **became vain in their imaginations, and their foolish heart was darkened.**” v22 **“Professing themselves to be wise, they became fools,”** v23 **“And changed the glory of the uncorruptible God into an image made like to corruptible man,** and to birds, and fourfooted beasts, and creeping things.” v24 “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:” v25 **“Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator,** who is blessed for ever. Amen.”

God has allowed those that want to follow fables and not retain the real one true God in their knowledge, over to vile affections, lust, a reprobate mind, unrighteousness, fornication, wickedness, murder, deceit and all kinds of lawlessness as the rest of Romans 1 says. The third time Paul mentioned **Godhead** was in his letter to the Colossians.

3) Colossians 2:9 — “For in him dwelleth all the fulness of the Godhead bodily.”

In this text, the **“HIM”** referred to Jesus, and **“IN HIM”** dwelleth all the fullness of the **Godhead.** This is God’s Divine nature that dwells in bodily form, in Christ. Leading up to verse 9 are some important points that cannot be missed as you can come to the v2 “full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.” v3 “In whom are hid all the treasures of wisdom and knowledge.” v4 And this I say, lest any man should beguile you with enticing words.” v6 “As ye have therefore received Jesus Christ the Lord, so walk ye in him:” v8 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.” v9 For in him dwelleth all the fullness of the Godhead bodily.” v10 And ye are complete in him, which is the head of all principality and power.” v11 “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” v12 “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

According to Paul, the Godhead was the Father and His eternal power, which is his Divine nature. That is what is dwelling in Christ! So you have two Divine beings, but only one as the identity of being the true God.

2 Corinthians 5:19 — “To wit, that God was in Christ, reconciling the world unto himself...”

Colossians 1:19 — “For it pleased the Father that **in him should all fullness dwell.**” (him = Christ)

Ephesians 3:19 — “And to know **the love of Christ**, which passeth knowledge, that ye might be filled with all the **fullness of God**.

Within these Scriptures, the use of the word **Godhead** by the apostle Paul always referred to the Father and His eternal power, which pleased Him to see it dwelling in His Son. But, is the Father physically dwelling in His Son, or is it by His Spirit that He dwells in his Son?

John 3:34 — “...for God giveth not the Spirit by measure unto him.” And since it was given to Jesus not by measure, then it must be in its fullness.

In conclusion, the usage of the word **Godhead** by Paul never alluded to a plurality of persons that make up one God, but always to a single Divine Person, namely the Father. And this was his belief and the belief of the other disciples.

Paul said, “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 at this point you can see what is missing from the only three verses in the Bible with the word **Godhead**. And that is the definition that the Godhead being made up of multiple persons. There is no mention of a membership or group of three. And the Holy Spirit is missing. Why? Let the scriptures speak to you without any preconceived notions. Let the scriptures speak to you and not what you have been told to regurgitate.

One thing is certain, the word **Godhead has nothing to do with a trinity or trinity explanation, or a three being, three person doctrine of any kind.**

Colossians 2:8 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.”

Is Jesus Created or Begotten?

1 John 2:22 — “Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.**”

We have a historical account of what our Pioneers believed on this subject. It is shared further back in this booklet. And then we have the theologians with their new views and in some cases, denying truly that Jesus is the Son of God. You see, in order to be the son, he would have to had a beginning.

Today there are lots of mistruths, misconceptions and distortion of truth about our Pioneers and what their system of beliefs were. People became Seventh-day Adventist because of our beliefs in the early days. If they knew what was going on today, they wouldn't even recognize this denomination. Doesn't that seem odd to you? After all, if people in the Lutheran church changed what Martin Luther believed and taught, they couldn't call themselves Lutherans. Well today we have the modern Adventist church who are Seventh-day Adventist in name only.

"Adventist beliefs have changed over the years...Most startling is the teaching regarding Jesus Christ....Many of the Pioneers including James White, J.N. Andrews, Uriah Smith, and J.H. Waggoner, held to an Arian or Semi-Arian view. That is that the Son at some point in time, before the creation of our world was generated by the Father. The Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists. Even today, a few do not subscribe to it." — William Johnson, editor - Adventist Review, January 6, 1994

The above statement by Mr. Johnson is incorrect when he tries to fit the founders of the faith into a box called Arian or Semi-Arian. They were not anywhere close to Arius' teaching because he had a problem with the Divinity of Christ and the Pioneers believed Christ had the Father's "God nature." But his personality and identity was not a god the son, but the Son of God. Trinitarian-ism was definitely not held by the early Adventists. The words "god the son" and "god the holy spirit" are not found in the Bible. They had to be manufactured by theologians.

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denominations Fundamental Beliefs. More specifically, most would not be able to agree to belief #2, which deals with the doctrine of the Trinity." — George Knight, Ministry Magazine, October 1993, p. 10

To correct Mr. Knight, **all of the founders** would not be able to join the church, not just most. Imagine this being done to Martin Luther. They wouldn't be Lutherans any more.

"That most of the leading SDA pioneers were non-Trinitarian in their theology has become accepted Adventist history, surprising as it sounded to most Adventists 40 years ago when Erwin R. Gane wrote an M.A. thesis on the topic. More recently, a further question has arisen with increasing urgency: was the pioneer's belief about the Godhead right or wrong? As one line of reasoning goes, either the pioneers were wrong and the present church is right, or the pioneers were right and the present Seventh-day Adventist Church has apostatized from biblical truth." — Jerry Moon, The Trinity, p. 190

With this quote in mind, if one could say that the Pioneers were wrong, then Adventism and Sister White are a lie. Think about it. So in reality, it forces you to believe the Pioneers.

Theologians and writers of Adventist periodicals today say that a Father and Son is not literal, it is only a metaphor. This is truly a sad state of thinking. A metaphor did not send a metaphor to save us.

"The Son is not the natural, literal Son of the Father. . . . The term "Son" is used metaphorically when applied to the Godhead." - Angel Manuel Rodriguez, Director of the Biblical Research Institute, Adventist World Magazine, November 2015, p. 42

Just read John 3:16-18. "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. v17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.** v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

God would have had to have a son previously in order to send him. Jesus' beginning didn't start in Bethlehem. It was sometime back in eternity before creation, when he was begotten of the Father. It is because of his true Son-ship, that he came out from the Father, truly begotten. It's important to note that because of this, this is why he too has divine nature. You won't hear the next two quotes from any pastor.

"From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character." — Ellen White, Youth's Instructor, Dec. 16, 1897

"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." — Ellen White, Review & Herald, July 9th, 1895, par. 13

"Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." A complete offering has been made; 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, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily." — Ellen White, Signs of the Times, May 30, 1895

Wait a minute, are you not saying that Christ was created by the Father when you insist that He was begotten? Isn't begotten the same thing as being created? Do you believe that Christ was created? "Created" no, Christ is not a created being. We have never believed that. It is a serious blasphemy to suggest that Christ is created. The misunderstanding in people's mind is due to the false assumption that the words 'begotten' and 'created' mean the same thing. The fact is they do not mean the same thing at all.

The Bible gives us examples of both, showing the difference between them. From the Bible we learn that God created the world out of nothing.

"Through faith we understand that the worlds were framed by the word of God, so that

things which are seen were not made of things which do appear.” (Hebrews 11:3)

Therefore, to create is to make something out of nothing. The first chapter of the Bible is a good illustration of things being created; things that were made out of nothing as God was speaking throughout His creation. God did not have to use pre-existing matter to make new things.

This is how it is further described:

“In the formation of our world, God was not beholden to preexistent substance or matter. For the “things which are seen were not made of things which do appear.” On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the BREATH OF HIS MOUTH.” — Ellen White, Selected Messages 3, p. 312.1 (Emphasis added at the end – note Spirit of God is the breath of God in this example)

Ellen White goes on to quote **Hebrews 11:3** and **Psalm 33:6**. Thus we see a clear demonstration of the meaning of the word “create”, which is to make something out of nothing. It is when something comes into existence while there was no pre-existing matter for it to come from. Therefore it is created.

“Begotten,” on the other hand, is the exact opposite. **It is when something comes out of another thing existing before it.** Think of an original source or ultimate source here as a reference. Any begotten thing or creature has to have a source from which it stems. This source is not nothing (as in creation). Anyone who is begotten has come out of a begetter, therefore showing that there are two involved in the process. It is an obvious fact that the begetter is the source of the begotten thing, and therefore the source of the begetter is the same source as the begotten of it. In other words, the two can be traced back through the one line. Once again, the first book of the Bible furnishes us with an example of what we are talking about:

“God said” can be found ten times, and **“God called”** can be found three times in Genesis 1. Both of these words deal with the mouth, or verbalization of the action of creating or creation. The speech of God, the verbal commands from His mouth is commencing the creating.

Genesis 1:3 — And God said, Let there be light: and there was light.

Genesis 1:5 — And God called the light Day, and the darkness he **called** Night. And the evening and the morning were the first day.

Genesis 1:6 — And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Genesis 1:8 — And God called the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:9 — And **God said**, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Genesis 1:10 — And **God called** the dry *land* Earth; and the gathering together of the waters **called** he Seas: and God saw that *it was* good.

Genesis 1:11 — And **God said**, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Genesis 1:14 — And **God said**, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:20 — And **God said**, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Genesis 1:24 — And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 1:26 — And **God said**, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:28 — And **God blessed** them, and **God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:29 — And **God said**, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

A very popular verse often quoted and misapplied from Genesis 1 is found in verse 2. “And the earth was without form, and void; and darkness was upon the face of the deep. **And the Spirit of God moved upon the face of the waters.**”

What is the Spirit of God? Strong’s Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word רוח “ruach” means “**breath, wind, spirit.**” This is the same word translated as spirit in **Genesis 1:2.** If God “**said**” or God “**called**” as a method of creation, then breath would align with this very well. It has to do with the mouth of God producing or speaking what was taking place in creation. Sort of like a verbalization.

And this can be summed up and confirmed with **Psalms 33:6 —** “**By the word of the LORD** were the heavens made; and all the host of them **by the breath of his mouth.**” He speaks and things come to be, they come into existence. His word is His power and authority instilling the beginning of creation. Now we will get into “begotten.”

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt **bring forth children**; and thy desire shall be to thy husband, and he shall rule over thee."
— **Genesis 3:16**

In the above verse the words "**bring forth**" are from the Hebrew word '**yalad**' (**Strong's #3205**) which means: **to bear, bring forth, beget**.

It has been further translated in the KJV and other editions as **begat, begot, begotten, begetting, bore, bare, born, brought forth, bearing, bear, became the father, giving birth, produced, midwife, child, delivered, borne, birth, labour, travail and brought up**. This has been noted hundreds and hundreds of occurrences. Both female and more so, male lineages are used in the wording and illustrations in the text. (See also **Luke 3:23-38** [Genealogy of Jesus] where we see the line being traced back through each preceding father, up to the ultimate source.)

The word "**bear**" is used universally for many things, but in child bearing, a few examples are:

Genesis 16:11 — And the angel of the LORD said unto her, Behold, thou art with child, and shalt **bear** a son, and shalt call his name Ismael; because the LORD hath heard thy affliction.

Genesis 17:19 — And God said, Sarah thy wife shall **bear** thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

Leviticus 12:5 — But if she **bear** a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Judges 13:5 — For, lo, thou shalt conceive, and **bear** a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Judges 13:7 — But he said unto me, Behold, thou shalt conceive, and **bear** a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

Ruth 1:12 — Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also **bear** sons;

Here are some examples of the Bible's use of "**bare**" which is found 186 times in 178 verses (exclude the usage of "bare the ark" as in the ark of the covenant, as well as "bare his armour", and other miscellaneous uses) with the majority of them in the Old Testament showing a woman bringing forth children. Most of the New Testament references are in the usage of "bare witness," "bare false witness," "bare record.":

Genesis 4:1 — And Adam knew Eve his wife; and she conceived, and **bare** Cain, and said, I have gotten a man from the LORD.

Genesis 16:1 — Now Sarai Abram's wife **bare** him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

Genesis 16:15 — And Hagar **bare** Abram a son: and Abram called his son's name, which Hagar **bare**, Ishmael.

Genesis 16:16 — And Abram *was* fourscore and six years old, when Hagar **bare** Ishmael to Abram.

Numbers 26:59 — And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother bare* to Levi in Egypt: and she **bare** unto Amram Aaron and Moses, and Miriam their sister.

Judges 13:24 — And the woman **bare** a son, and called his name Samson: and the child grew, and the LORD blessed him.

Ruth 4:13 — So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she **bare** a son.

1 Samuel 1:20 — Wherefore it came to pass, when the time was come about after Hannah had conceived, that she **bare** a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

1 Chronicles 2:4 — And Tamar his daughter in law **bare** him Pharez and Zerah. All the sons of Judah *were* five.

Hosea 1:8 — Now when she had weaned Loruhamah, she conceived, and **bare** a son.

And then we have usage of “**travail**” referencing the difficulty or pain of a woman bringing forth a child.

Genesis 38:27 — And it came to pass in the time of her **travail**, that, behold, twins *were* in her womb.

Jeremiah 4:31 — For I have heard a voice as of a woman in **travail**, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe is me now! for my soul is wearied because of murderers.

Jeremiah 50:43 — The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in **travail**.

1 Thessalonians 5:3 — For when they shall say, Peace and safety; then sudden destruction

cometh upon them, as **travail** upon a woman with child; and they shall not escape.

Now here are some examples of the Bible's use of "**beget**" which is found in 10 verses:

Genesis 17:20 — And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he **beget**, and I will make him a great nation.

Deuteronomy 4:25 — When thou shalt **beget** children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

Deuteronomy 28:41 — Thou shalt **beget** sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

Ecclesiastes 6:3 — If a man **beget** an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

Jeremiah 29:6 — Take ye wives, and **beget** sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

Ezekiel 18:14 — Now, lo, if he **beget** a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like.

Now for some examples of "**begat**". This can be found in 139 verses in the Bible and it is always the same meaning when it is used. To show that someone brought forth children from their lineage. Now it is using male lineage exclusively.

Genesis 4:18 — And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael **begat** Methusael: and Methusael **begat** Lamech.

Genesis 5:3 — And Adam lived an hundred and thirty years, and **begat** a son in his own likeness, after his image; and called his name Seth:

Genesis 5:13 — And Cainan lived after he **begat** Mahalaleel eight hundred and forty years, and **begat** sons and daughters:

Ruth 4:21 — And Salmon **begat** Boaz, and Boaz **begat** Obed,

1 Chronicles 9:39 — And Ner **begat** Kish; and Kish **begat** Saul; and Saul **begat** Jonathan, and Malchishua, and Abinadab, and Eshbaal.

Matthew 1:2 — Abraham **begat** Isaac; and Isaac **begat** Jacob; and Jacob **begat** Judas and his brethren;

Acts 7:8 — And he gave him the covenant of circumcision: and so *Abraham begat* Isaac, and circumcised him the eighth day; and Isaac **begat** Jacob; and Jacob **begat** the twelve patriarchs.

Acts 7:29 — Then fled Moses at this saying, and was a stranger in the land of Midian, where he **begat** two sons.

And now some examples of "**bring forth**."

Matthew 1:21 — And she shall **bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 1:23 — Behold, a virgin shall be with child, and shall **bring forth** a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Luke 1:31 — And, behold, thou shalt conceive in thy womb, and **bring forth** a son, and shalt call his name JESUS.

Here we have some verses as examples of the use "**Begotten**." These first two out of three examples are used to show **male lineage**.

Genesis 5:4 — And the days of Adam after he had **begotten** Seth were eight hundred years: and he begat sons and daughters:

Deuteronomy 23:8 — The children that are **begotten** of them shall enter into the congregation of the LORD in their third generation.

Judges 8:30 — And Gideon had threescore and ten sons of his body **begotten**: for he had many wives.

Hosea 5:7 — They have dealt treacherously against the LORD: for they have **begotten** strange children: now shall a month devour them with their portions.

Hebrews 11:17 — By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only **begotten** son.

Now we shall look at the usage when talking about the Son of God, Jesus Christ.

John 1:14 — 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 1:18 — No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 3:16, 18 — 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. v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

1 John 4:9 — In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Today, theologians of the church will try and tell us an explanation of the word Begotten, and how it doesn't mean what the Bible tells us or illustrates. From the above Scriptures in this document, we can see all the parallels of 'yalad' from the Old Testament examples of **Genesis 3:16**. From the Scriptures of John chapters 1 and 3, we have the word **begotten**. Strong's Concordance shows this as (#3439) *monogenēs* and gives a definition of "only begotten, only, unique, one and only, one of a kind, literally one of a class, only of its kind." The theologians will admit unique, **monogenes**, but deny that Christ is the literal Son of God, making him co-eternal and co-equal with no beginning trying to make him part of a trinity god. Then how is he a Son when he would then be a twin to the Father or in some explanations, a triplet? Hello? Removing the true Son-Ship of Christ is anti-christ and it makes God a liar about His Son. Was Christ's redemption a metaphor? No way! But that is what theologians do when they steal the Son-ship away and make Jesus fit their 3 in 1 or 1 in 3, or any other diversionary description of a trinity god.

Now, think seriously about this. God would have to have a real live Son prior to Bethlehem in order to send Him into the world as part of the plan of redemption, the plan of salvation. Yes, Christ is unique, one of a kind. Who else was brought forth from male to male without a female? It has even been proposed by some sick thinking trinitarian theologians that God would have to have a consort or female god in order to have a son up in Heaven trying to mock this belief. Did you realize that Adam and Eve are a parallel example of this as well? Within human nature, since when does a male beget anything? Yet the first female, Eve was begotten of Adam. Adam was the original source of what would become Eve and the rest of humanity.

We do not, nor are we to know the nature of how this took place or how it happened. We are not to use our own preconceived ideas or notions to make up such things. After all, when Christ was born of Mary in Bethlehem, a male human was not involved which you could say is impossible. But when the Spirit from the Most High is involved (the Spirit OF God aka God the Father, not some mystery ghost), nothing is impossible just like what took place in heaven in the time of eternity before the worlds existed when Christ was begotten.

Proverbs 30:4 — Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name**, if thou canst tell?

Here Jesus is used in the description of wisdom in this next verse, but we can see he is witnessing creation taking place.

Proverbs 8:22-30 – v22 The LORD possessed me in the beginning of his way, before his works of old. **v23** I was set up from everlasting, from the beginning, or ever the earth was. **v24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. **v25** Before the mountains were settled, before the hills was I brought forth: **v26** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. **v27** When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: **v28** When he established the clouds above: when he strengthened the fountains of the deep: **v29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: **v30** Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him.

The point is clear that whether it is “**begotten**” or “**beget**” or “**begat**,” it means to bring forth, or to come out of. There is an original source. Something comes out of an original source. And when this does happen, the Bible refers to man (primarily) instead of woman in reference to these words. Begotten, beget or begat does not mean to make something out of nothing. A created being or object does not need an original source, it just appears. There is no material or substance connection. The angels were creation beings. They came from nothing, not an original source.

From the testimony of Jesus, He “**came forth**.”

John 8:42 — Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

John 16:27, 28 — For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God**. v28 **I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father.

John 17:8 — For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me.

In all the examples that we have seen on this topic of “begotten,” hopefully we can now realize that when Jesus says he “**came out from God**,” or “**I came out from thee**,” that is leaves nothing to the imagination that he truly is the only one of a kind, begotten Son of God. Not as the angels are which are **sons by creation**.

Again, this is reinforced in John 3:16, 18 — 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. v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And from the testimony of Jesus himself, he tells us that he came down from Heaven:

John 6:38 — For I came down from heaven, not to do mine own will, but the will of him that sent me.

We can illustrate the difference in the following: Lucifer was created (made out of nothing) as per **Ezekiel 28:13, 15**. Jesus Christ (Michael in heaven) was begotten of the Father (came out of Him) as per **John 1:14; 3:16; 8:42**. Therefore, the difference between "created" and "begotten" is the difference between Lucifer and Christ! That is as far apart as the creature is from the creator.

Lucifer can be traced back to his original source and it will be found that he was made out of nothing. To attempt to do the same with Michael we are faced with a different outcome. We can trace him back through the Father, but then we can never reach a beginning, for the Father is without beginning. Therefore Christ can never ever be traced back to nothing like Lucifer. His source (the Father) is an eternal source with no beginning. That is why Jesus cannot be referred to or known as a co-eternal, co-equal being as found in a host of doctrines (trinity, triune, tritheism). This type of doctrine would never support the Son of God having a beginning, truly being begotten from the Father.

Jesus has the same nature, the same substance as His Father. In His pre-incarnate existence "the reality" is that He was the Son of the infinite God. The angels all knew He was the only begotten of God. This was a "fact" that they were all acquainted with.

"When Christ first announced to the heavenly host His mission and work in the world, He declared that He was to leave His position of dignity and disguise His holy mission by assuming the likeness of a man, when in reality He was the Son of the infinite God. And when the fullness of time was come, He stepped down from His throne of highest command, laid aside His royal robe and kingly crown, clothed His divinity with humanity, and came to this earth to exemplify what humanity must do and be in order to overcome the enemy and to sit with the Father upon His throne. Coming, as He did, as a man, <to meet and be subjected to> with all the evil tendencies to which man is heir, <working in every conceivable manner to destroy his faith>, He made it possible for Himself to be buffeted by human agencies inspired by Satan, the rebel who had been expelled from heaven." — Ellen White, Letter 303, August 29, 1903, par. 14

"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." — Ellen White, Ms 86, August 21, 1910, par. 30}

"Angels were expelled from heaven because they would not work in harmony with God. They fell from their high estate because they wanted to be exalted....This fact the angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ. One angel began the controversy and carried it on until there was rebellion in the heavenly courts among the angels. They were lifted up because of their beauty." — Ellen White, Letter 42 to D. A. Parsons, April 29, 1910, par. 3}

The Testimony of Jesus

We will start off by looking at first hand account witnesses of those that knew Jesus in real life.

Who did Jesus claim to be?

John 10:36 — Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God?**

Here we have Jesus answering back to the Jewish leaders making false claims against him that he made himself God (John 10:33). For this they accused him of blasphemy. People today make the same claim on him. Yet Jesus answered and said that he is "**the Son of God**." It would be this very statement that the Jewish leaders would use against him then to convince Pilate to put Jesus up for crucifixion in John 19:7.

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**.

Jesus said and referred to himself as:

Matthew 16:20 — Then charged he his disciples that they should tell no man that he was **Jesus the Christ**.

Mark 2:10 — But that ye may know that **the Son of man** hath power on earth to forgive sins, (he saith to the sick of the palsy.)

Mark 14:41 — And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, **the Son of man** is betrayed into the hands of sinners.

Luke 9:22 — Saying, **The Son of man** must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Luke 9:26 — For whosoever shall be ashamed of me and of my words, of him shall **the Son of man** be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

Luke 9:43-44 — And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, v44 Let these sayings sink down into your ears: for **the Son of man** shall be delivered into the hands of men.

Luke 9:55-56 — But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. v56 For **the Son of man** is not come to destroy men's lives, but to save *them*. And they went to another village.

John 8:12 — Then spake Jesus again unto them, saying, **I am the light of the world:** he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:28 — Then said Jesus unto them, When ye have lifted up **the Son of man**, then shall ye know that I am *he*, and *that I do nothing of myself; but as my Father hath taught me, I speak these things.*

Jesus spoke about himself in third person language 79 times as the “**son of man**” in the New Testament. On five other occasions, others are speaking about him.

Who did the disciples understand Jesus to be?

John 1:41 — He first findeth his own brother Simon, and saith unto him, We have found **the Messias**, which is, being interpreted, **the Christ**.

Matthew 14:33 — Then they that were in the ship came and worshipped him, saying, Of a truth **thou art the Son of God.**

Jesus asked and Peter answered:

Matthew 16:13-17 — When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? v14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. v15 He saith unto them, But whom say ye that I am? v16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** v17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

Mark 8:27-29 — And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? v28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets. v29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, **Thou art the Christ.**

Luke 9:18-20 — And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? v19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. v20 He said unto them, But whom say ye that I am? Peter answering said, **The Christ of God.**

Peter said:

Acts 3:25-26 — Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. v26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Paul wrote and said:

1 Corinthians 8:6 — 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.

After Paul received his sight back in **Acts 9:20** - And straightway he preached Christ in the synagogues, that **he is the Son of God**.

Mark's account of the gospel begins with:

Mark 1:1 — The beginning of the gospel of **Jesus Christ, the Son of God**;

The woman of Samaria at Jacob's well:

John 4:25-26 — The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. v26 Jesus saith unto her, **I that speak unto thee am he.**

The Samaritan:

John 4:42 — And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that **this is indeed the Christ, the Saviour of the world**.

Martha said:

John 11:27 — She saith unto him, Yea, Lord: I believe that **thou art the Christ, the Son of God**, which should come into the world.

Unclean spirit(s) - Who did the fallen angels believe Jesus to be?:

Matthew 8:28 — And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. v29 And, behold, they cried out, saying, What have we to do with thee, **Jesus, thou Son of God?** art thou come hither to torment us before the time?

Mark 5:7 — And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son of the most high God?** I adjure thee by God, that thou torment me not.

Luke 8:28 — When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, **Jesus, thou Son of God most high?** I beseech thee, torment me not.

Here, Jesus was casting out a devil out of a demon-possessed person. The fallen angel addressed Jesus as "the Son of the Most High God." We see an example here of God being addressed as the "Most High God," as Jesus is addressed as the "Son of the Most High God." These fallen angels were once the inhabitants of the heavens. They know who God is. And they know who Jesus is. There is a clear distinction of the two.

Luke 4:3 — And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

High priest asked and Jesus answered:

Mark 14:61-62 — But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?** v62 And Jesus said, **I am:**

and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Chief priests, elders, scribes, council asked and Jesus answered:

Luke 22:66-70 — And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, v67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: v68 And if I also ask *you*, ye will not answer me, nor let *me* go. V69 Hereafter shall **the Son of man** sit on the right hand of the power of God. v70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that **I am**.

What did God the Father say regarding the identity of Jesus?

Matthew 3:16, 17 — 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: And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**

Matthew 17:5 — While he yet spake (Jesus), behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

Luke 3:22 — And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son;** in thee I am well pleased.

Luke 9:35 — And there came a voice out of the cloud, saying, **This is my beloved Son:** hear him.

What did God the Father say regarding the identity of Jesus? Twice in **Matthew (3:17 and 17:5)** we have the witness that God gave of his Son when he said, "**This is my beloved Son, in whom I am well pleased.**" And this was recorded by Luke as well. There is no greater record than that of God the Father about His Son. The same Spirit and power that God used to create Genesis is the same Spirit and power that God anointed Jesus with at his baptism.

Jesus said and referred to himself as:

Matthew 16:20 — Then charged he his disciples that they should tell no man that he was **Jesus the Christ.**

Mark 2:10 — But that ye may know that **the Son of man** hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Mark 14:41 — And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, **the Son of man** is betrayed into the hands of sinners.

Luke 9:22 — Saying, **The Son of man** must suffer many things, and be rejected of the elders and

chief priests and scribes, and be slain, and be raised the third day.

Luke 9:26 — For whosoever shall be ashamed of me and of my words, of him shall **the Son of man** be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

Luke 9:43-44 — And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, v44 Let these sayings sink down into your ears: for **the Son of man** shall be delivered into the hands of men.

Luke 9:55-56 — But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. v56 For **the Son of man** is not come to destroy men's lives, but to save *them*. And they went to another village.

John 8:12 — Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:28 — Then said Jesus unto them, When ye have lifted up **the Son of man**, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

What kind of Son is Christ? (God giving His only begotten Son indicates that God must have had a Son before the incarnation to give.)

1 John 4:9 — In this was manifested the love of God toward us, because that God sent his **only begotten Son** into the world, that we might live through him.

John 3:16-18 — 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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

When did Jesus become the Son of man? Jesus is referred to in Scripture as not only the Son of God, but also the Son of man.

Galatians 4:4 — But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

Luke 1:31 — And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

When was Christ Begotten of the Father?

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

What happened in the days of eternity?

Proverbs 8:22-30 — 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. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

Proverbs 30:4 — Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Did Jesus teach that He came forth from the Father?

John 6:38 — For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 8:42 — Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John 16:27 — For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Is it important for us to believe that Jesus is the real and literal Son of God?

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. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 5:10, 11 — He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. **v11** And this is the record, that God hath given to us eternal life, and this life is in his Son.

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

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

Why did the Jews kill Jesus? What did Jesus say that caused this to happen?

Matthew 26:63-65 — But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son

of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

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.

What is promised to those who receive Jesus as the Son of God?

John 1:12 — But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Who Did Jesus identify as the Lord of Heaven and earth?

Matthew 11:25 — At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou has hid these things from the wise and prudent, and hast revealed them unto babes.

Luke 10:21 — In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and has revealed them unto babes: even so, Father, for so it seemed good in thy sight.

An admission of faith and truth as Jesus prayed to His Father:

John 17:3 — And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.

Whose "will" was Jesus doing?

Jesus came to do the will of the Father. He was representing the Father. This single fact destroys trinitarianism.

Matthew 12:50 — For **whosoever shall do the will of my Father which is in heaven**, the same is my brother, and sister, and mother.

John 4:34 — Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

John 5:30 — I can of mine own self do nothing: **as I hear, I judge:** and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**

John 6:38-40 — For I came down from heaven, not to do mine own will, but **the will of him that sent me**. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And **this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

John 7:16-18 — Jesus answered them, **My doctrine is not mine, but his that sent me.** If any man **will do his will, he shall know of the doctrine, whether it be of God, or whether I**

speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:28 — Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and **that I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 12:44-50 — Jesus cried and said, He that believeth on me, believeth not on me, **but on him that sent me.** And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 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.** And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak.**

John 14:10, 24 — Believest thou 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.** v24 He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**

John 17:8, 21-24 — For **I have given unto them the words which thou gavest me; and they have received them**, and have known surely that I came out from thee, and they have believed that thou didst send me. That they all may be one; as thou, Father, *art* in me, and I in thee, **that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them;** that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and **that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.** Father, I will that they also, whom thou hast given me, be with me where I am; **that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.**

How the Father and Son are intertwined so closely:

John 5:19-26 — Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given the Son to have life in himself.

John 20:17 — Jesus saith unto her, 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.**

Jesus gives testimony of His Father as “him that sent me.”

Matthew 10:40 — He that receiveth you receiveth me, and he that receiveth me receiveth **him that sent me.**

Mark 9:37 — Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but **him that sent me.**

Luke 9:48 — And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth **him that sent me:** for he that is least among you all, the same shall be great.

Luke 10:16 — He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth **him that sent me.**

John 4:34 — Jesus saith unto them, My meat is to do the will of **him that sent me**, and to finish his work.

John 5:24 — Verily, verily, I say unto you, He that heareth my word, and believeth on **him that sent me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 6:38 — For I came down from heaven, not to do mine own will, but the will of **him that sent me.**

John 6:40 — And this is the will of **him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 7:33 — Then said Jesus unto them, Yet a little while am I with you, and then I go unto **him that sent me.**

John 9:4 — I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 12:44 — Jesus cried and said, He that believeth on me, believeth not on me, but on **him that sent me.**

John 12:45 — And he that seeth me seeth **him that sent me.**

John 13:20 — Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth **him that sent me.**

John 15:21 — But all these things will they do unto you for my name's sake, because they know not **him that sent me**.

John 16:5 — But now I go my way to **him that sent me**; and none of you asketh me, Whither goest thou?

What does the Apostle John record about Jesus, about the Son of God?

John's record of Jesus as the identity of the Son of God never makes Jesus as God. There is no writer from the Bible greater in the knowledge or first hand account of Christ than John as recorded in the Bible.

John 1:14 — 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 1:18 — No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared *him*.

John 1:29 — The next day John seeth Jesus coming unto him, and saith, Behold the **Lamb of God**, which taketh away the sin of the world.

John 1:34 — And I saw, and bare record that this is the **Son of God**.

John 1:36 — And looking upon Jesus as he walked, he saith, Behold the **Lamb of God!**

John 1:49 — Nathanael answered and saith unto him, Rabbi, **thou art the Son of God**; thou art the King of Israel.

John 1:51 — And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon **the Son of man**.

John 3:2 — The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

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.

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

John 3:18 — He that believeth on him is not condemned: but he that believeth not is

condemned already, because he hath not believed in the name of **the only begotten Son of God**.

John 3:35-36 — The Father loveth **the Son**, and hath given all things into his hand. He that believeth on **the Son** hath everlasting life: and he that believeth not **the Son** shall not see life; but the wrath of **God** abideth on him.

John 5:18 — Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God.

Something to note here that is often missed, especially among Trinitarian believers. In John 5:18, Jesus is not making himself of any reputation here. He is not claiming that he is equal to God. He has identified who his Father is, and the Jews put that equation together that NOW he is making himself equal to God.

John 5:25-27, 30 — Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live. v26 For as the Father hath life in himself; so hath he given to the **Son** to have life in himself; v27 And hath given him authority to execute judgment also, because he is the **Son of man**. v30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 6:27 — Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the **Son of man** shall give unto you: for him hath **God the Father** sealed.

John 6:29 — Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 6:69 — And we believe and are sure that thou art that Christ, the Son of the living God.

John 7:17 — If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

John 8:40 — But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

John 8:42 — Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

John 8:54 — Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

John 9:35 — Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the **Son of God**?

John 10:33, 36 — 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. v36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the **Son of God?**

The Jews were making a false accusation against Christ that he was claiming to be God. He associated God the Father as his Father, and that he was the Son of God. But not the personality or identity of the Almighty God himself. For those that might struggle with this statement, lets look at a parallel of Adam and Eve. Adam has human nature and his personality is called Adam. Eve has human nature but she is not Adam. God the Father (YAHWEH) is THE GOD HEAD. He is THE GOD NATURE. Christ is a divine being (God nature some would refer to this as) but he is not the Father, who is known as YAHWEH. In Hebrew, Jesus would be Yahshua (or other similar spelling choices). So just like Eve is not Adam, Jesus is not the Father. Eve has human nature, but her personality is not Adam. Jesus has Divine nature, but his personality is not YAHWEH. Not understanding this correctly is how we end up with false doctrines of things like a god the son which in those words are not found in Scripture, but are then building blocks for idol worship under a trinity doctrine. It's also how we end up with trying to explain two gods. **Colossians 2:9** says, "For in him dwelleth all the fullness of the Godhead bodily." The Divine Nature of the Father is found in His Son.

John 11:4 — When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the **Son of God** might be glorified thereby.

John 11:27 — She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

John 13:3 — Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 13:31 — Therefore, when he was gone out, Jesus said, Now is **the Son of man** glorified, and God is glorified in him.

John 16:27 — For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God**.

John 16:30 — Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

John 17:3 — And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Your eternal life is dependent upon knowing two individuals. God the Father who is the ONLY TRUE GOD, and Jesus Christ, the Son of God who God hath sent. Jesus makes a point here in describing the Father as the ONLY true God. Why? Because there were plenty of false gods in his time just like there is today. John 17:3 is part of a prayer from Jesus to his Father.

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**.

John 20:17 — Jesus saith unto her, 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 20:28 — And Thomas answered and said unto him, **My Lord** and my God.

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

1 John 3:8 — He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1 John 4:2-3 — Hereby know ye the **Spirit of God**: Every spirit that confesseth that **Jesus Christ is come in the flesh is of God**: v3 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 ye have heard that it should come; and even now already is it in the world.

1 John 4:15 — Whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God.

1 John 5:1, 5 — Whosoever believeth that **Jesus is the Christ** is born of God: and every one that loveth him that begat loveth him also that is begotten of him. v5 Who is he that overcometh the world, but he that believeth that **Jesus is the Son of God**?

1 John 5:10-13 — He that believeth on the **Son of God** hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not **the record that God gave of his Son**. v11 And this is the record, that God hath given to us eternal life, and this life is in his Son. v12 He that hath the Son hath life; and he that hath not the Son of God hath not life. v13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

1 John 5:20 — And we know that the **Son of God** is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

“**Him that is true**” in the above Scripture is none other than God the Father. But many trinitarians will say this is Jesus. How can it be Jesus when it follows up with “even in his Son Jesus Christ.” ?? Is the first person of the trinity the same as the second person of the trinity; Jesus Christ? I think not!

Revelation 2:18 — And unto the angel of the church in Thyatire write; These things saith **the Son of God**, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass.

If the extensive lists of Scripture become tiring, it is because of all the errors that have been taught for so long. To eradicate error, it can take a lot of extra effort. One thing is for certain here, John did not teach that Jesus is God, as in God in personality. And Jesus did not teach that he is God either. Nor did he teach a trinity god, or that he was the second person of the trinity god. However, this writer is not stealing the divine nature (often referred to as God nature) that was given Christ sometime in eternity when he was begotten of the Father. How or why does Christ have divine nature? It is because of his true Son-ship, that he came out from the Father, truly begotten.

Is Jesus the Creator?

Let's look at the weight of evidence

NOTE: This subject matter is not exactly what the Adventist Pioneers believed or taught. They believed Jesus was a co-creator. Why? Because they took the Bible as it reads which is perfectly fine for their time and place. Many translators over the years have been Trinitarian and with that said, they have done a work with a Trinitarian mindset and have massaged a few Scriptures in their favor. What they didn't have was the tool of the internet, which gives us easier access to multiple Bible translations, word searches, and searching Scripture much faster on a topic. If we search hard enough, we even have access to the Septuagint, the Greek and Hebrew. The problem with the Protestant movement is, is that they stopped **reforming!**

Ephesians 3:9 - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Hebrews 1:2 - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds:

Colossians 1:16 - 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:

The above three Scriptures are utilized to hold onto the thought or belief that Jesus is the Creator, or perhaps a co-creator. But wait a minute. There are three creations, so which one? There is the creation of the angels before the worlds were made. There is the Genesis creation of Heaven and earth. **And then there is the New Creation that is in the “world to come.” This will be the Kingdom of God.** God is forming this right now through His Son. We will take a look at each of those Scriptures a little more closely.

If you misconstrue the Scriptures further, they will use:

John 1:3 - All things were made by him; and without him was not any thing made that was made. (this actually is about the Father in these opening verses of John 1)

John 1:10 - He was in the world, and the world was made by him, and the world knew him not. (this actually is about the Father in these opening verses of John 1)

1 Corinthians 8:6 - 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. (this is not implying the Genesis creation.)

The beginning of the name Jesus:

Matthew 1:21 - And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 2:1 - Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Chronologically, we have a timeline of the name of Jesus beginning around 4 or 5 BC, not before or when the Heavens and earth were created. I am not suggesting that the pre-existence Christ did not exist under another name or identity (Michael the Archangel perhaps). But under the name Jesus, we have a record. Therefore, to place Jesus as the Creator under that name in Heaven before the Genesis creation does not add up. We need to look at the weight of evidence given and what Jesus himself and others directly had to say and of the record that knew him.

Ephesians 3:9 – Who Created all Things?

This verse is problematic when you go before the King James and beyond it. Twenty-two out of thirty versions **plus the Greek** says that God (as in THE FATHER) created all things. No one else! Four out of eight versions say that took place “through” or “by” Jesus Christ in King James varieties. The other four are possibly derivatives of the KJV’s influence on this. Perhaps they intended to point us to Christ in the New Creation, in the world to come? But in this verse, it still wasn’t in the Greek. This is meant to be thought provoking. Where is the weight of evidence in what you believe? We will start off with looking at what the original Greek translation was.

Strong's Greek – and to illuminate for everyone the stewardship of [this] mystery, which for ages past was hidden in God, who created all things.

American King James Version - 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:

American Standard Version - and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

Aramaic Bible in Plain English - And that I may enlighten every person by the administration of the mystery which was hidden from the world in God The Creator of all,

Berean Study Bible - and to illuminate for everyone the stewardship of this mystery, which for ages past was kept hidden in God, who created all things.

Berean Literal Bible - and to enlighten all what *is* the administration of the mystery having been hidden from the ages in God, the *One* having created all things,

Christian Standard Bible - and to shed light for all about the administration of the mystery hidden for ages in God who created all things.

Contemporary English Version - God, who created everything, wanted me to help everyone understand the mysterious plan that had always been hidden in his mind.

Darby Bible Translation - and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things,

Douay-Rheims Bible - And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:

English Revised Version - and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things;

English Standard Version - and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things,

GOD'S WORD® Translation - He allowed me to explain the way this mystery works. God, who created all things, kept it hidden in the past.

Good News Translation - and of making all people see how God's secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden through all the past ages,

Holman Christian Standard Bible - and to shed light for all about the administration of the mystery hidden for ages in God who created all things.

International Standard Version - and help everyone see how this secret that has been at work was hidden for ages by God, who created all things.

Jubilee Bible 2000 - and to make all men see what is the fellowship of the mystery, which from the ages has been hid in God, who created all things by Jesus Christ.

King James Bible - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

King James 2000 Bible - And to make all men see what is the plan of the mystery, which from the beginning of the ages has been hid in God, who created all things by Jesus Christ:

NASB Lexicon - and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

NET Bible - and to enlighten everyone about God's secret plan--a secret that has been hidden for ages in God who has created all things.

New American Standard Bible - and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

New American Standard 1977 - and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;

New Heart English Bible - and to bring to light for all what is the administration of the mystery which for ages has been hidden in God, who created all things;

New International Version - and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

New King James Version - and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ:

New Living Translation - I was chosen to explain to everyone this mysterious plan that God, the Creator of all things, had kept secret from the beginning.

Webster's Bible Translation - And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Weymouth New Testament - and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things—

World English Bible - and to make all men see what is the administration of the mystery which for ages has been hidden in God, who created all things through Jesus Christ;

Young's Literal Translation - and to cause all to see what is the fellowship of the secret that hath been hid from the ages in God, who the all things did create by Jesus Christ,

Christ in the Ages to Come

Most people have been taught that the Almighty God created Genesis through His Son. If this is what you have believed, you might struggle with cognitive dissonance when you read this part of the book. And it gets even worse when you try and force fit a trinity doctrine through that making God's own Spirit that spoke out creation, into another being, another person, or even spirit. But this is just not true. The Almighty God created Genesis all by Himself.

Because people are being taught that God created Genesis through Jesus, they are missing the many verses that talk about **God's new creation** which is the **world to come**. **Because of this, they are misinterpreting** verses about God creating through His Son. For example, Hebrews 1:1-2.

Hebrews 1:1-2 - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, v2 **Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

This verse doesn't say that God spoke through His only begotten Son in the past. God spoke through his prophets. It isn't until these last days that he is speaking through His Son.

This text makes a lot of sense until you arrive at the last part that is underlined. How did Jesus make the Genesis creation when it states in Genesis 1 and 2 that "**God said**" and "**God called**" out creation through His breath of his mouth? God definitely spoke to us by His Son when he came here to earth. He definitely has been appointed heir of all things, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (**Heb. 1:4**). But when it comes to the weight of evidence, it does not add up to the latter part of the verse.

The world that God created through Jesus Christ is the "**world to come**," the "**ages to come**" also referred to as **the New Creation**. Not the corrupt and dying world we are now living in. It is the world to come that God is referring to.

Hebrews 2:5 - For unto the angels hath he not put in subjection the world to come, whereof we speak.

God did not choose angels to be the rulers of the world to come. This is the New Creation, not the Genesis creation. This is what God has promised to his people for thousands of years.

2 Peter 3:13 - Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Since most translators were Trinitarian and think Jesus was the one who made the original Genesis creation of the heavens and earth, they translate "**ages**" as "world," or even "universe." In **Hebrews 1:2**, the Greek word **aión** (Strong's #165) is not a word which refers to Genesis. It refers to an "age," a cycle of time, one of a series of ages stretching to infinity, the reality

of life which exists under the administration of Christ who sat down at the right hand of God which is what the writer is discussing. Angels, rulers, authorities, powers, thrones, and dominions are the authority structure of this ruling administration. The reason the writer uses this Greek word here is because he is about to discuss the authority of the risen Jesus in contrast to the angels who have now been subjected to him (**Hebrews 1:4; 1 Peter 3:22**).

Hebrews 1:2 refers to how **God makes the *aións* through the risen Christ**. Daniel prophesied that the son of man would be given a Kingdom and he will reign to *aións* of the *aións* (**Daniel 7:13-18**). In **Ephesians 1:21-23**, we are told that God raised Jesus far above all rule and authority and power and dominion, not only in this *aión* but in the *aión* to come (see **Matt 12:32; Mark 10:30; Luke 18:30**). In this way, the purpose of the *aións* are made known to these powers in the heavenlies (**Ephesians 3:10-11**). And we are also informed that God raised us up to be seated in the heavenlies with Christ so that in the *aións* to come we might know the riches of God's grace (**Ephesians 2:7**). And so for that reason, Paul gives God glory in the church in Jesus Christ unto the *aións* of the *aións* (**Ephesians 3:21**; see **2 Tim 4:10; Heb 13:21; 1 Peter 4:11; 1 Peter 5:11; 2 Peter 3:18; Rev 5:13; 11:15**).

The Bible tells us that God will reign through Christ to the *aións* of the *aións*. So when we are told that God made the *aións* through the Son, this is what the Hebrew's writer has in mind. God placed all things under the Son's feet when he sat down at the right hand of the Majesty on High and headed up all things in the risen Son. In this way, God established the *aións* of the *aións* through him because all things in the *aións* to come are headed up in Christ (**Eph. 1:9-10**).

Ephesians 1:9-10 - Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: v10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are **in heaven**, and which are **on earth; even in him**:

1 Peter 3:22 - Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Daniel 7:13-14 - I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. v14 And there was given him dominion, and glory, and a **kingdom**, that all people, nations, and languages, should serve him: his dominion **is an everlasting dominion**, which shall not pass away, and **his kingdom that shall not be destroyed**.

Ephesians 1:21-23 - Far above all principality, and power, and might, and dominion, and every name that is named, **not only in this world, but also in that which is to come**: v22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, v23 Which is his body, the fulness of him that filleth all in all.

Matthew 12:32 - And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the **world to come**.

Mark 10:30 - But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the **world to come** eternal life.

Luke 18:30 - Who shall not receive manifold more in this present time, and in the **world to come** life everlasting.

Ephesians 3:10-11 - To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, v11 **According to the eternal purpose which he purposed in Christ Jesus our Lord:**

Ephesians 2:7 - That **in the ages to come** he might shew the exceeding riches of his grace in *his* kindness toward us **through Christ Jesus.**

Ephesians 3:21 - Unto him *be* glory in the church **by Christ Jesus throughout all ages**, world without end. Amen.

1 Peter 4:11 - If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

1 Peter 5:11 - To him *be* glory and dominion for ever and ever. Amen.

2 Peter 3:18 - But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Revelation 5:13 - And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Revelation 11:15 - And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

The Kingdom of God is the New Creation, the world to come.

The life and teachings of Jesus set the example of what Kingdom people should look like. And he even taught us to pray that the Kingdom would come which is when God's will is being done on earth as it is in Heaven. Pay very close attention because any time the New Creation is being referred to, it's always about changes being made **in Heaven and on earth**. The Genesis creation is always referred to as creating "the" Heaven and "the" earth. Jesus' prayer is all about the coming New Creation, the Kingdom of God.

Matthew 6:9-13 - After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. v10 Thy kingdom come. Thy will be done **in earth**, as *it is in heaven*. v11 Give us this day our daily bread. v12 And forgive us our debts, as we forgive our debtors. v13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Did you hear the Kingdom language? The new creation is about the Almighty God working through His only begotten Son of God to change things in the old Heaven and on the old earth. The “worlds” (*aión*) is about making the Genesis creation brand new.

Isaiah 65:17 - For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

It's the New Creation that the Almighty God is using His eternal Spirit to create through His only begotten Son. The New Creation is a restoration of the old things and a new order in Heaven and on earth.

Matthew 28:18 - And Jesus came and spake unto them, saying, All power is given unto **me in heaven and in earth**.

It is through Jesus' resurrection that God is able to make a New Creation. **The resurrection of Jesus is the beginning of the world to come, the New Creation.** The final stage of this New Creation is when the saints that are part of the first resurrection receive new immortal bodies.

But what about Colossians 1? Understanding context in who the verses are speaking about is important because right where the support is, there is a flip-flopping of who is being spoken about in the text. The support that Paul enters into is about the Father in verses 3, 6, 10-13. Then he speaks about the Son in verse 14 and 15. But then flips to the Father in 16 and 17 when people assume this is Jesus. Then he goes back to Jesus in 18 through 20. In the following, **God is in BOLD**, **Jesus is in the underlined portion**.

Colossians 1 - v10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in **the knowledge of God**; v11 **Strengthened with all might, according to his glorious power**, unto all patience and longsuffering with joyfulness; v12 **Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light**: v13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son**: v14 In whom we have redemption through his blood, even the forgiveness of sins: v15 Who is the image of the invisible God, the firstborn of every creature: v16 **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**: v17 **And he is before all things, and by him all things consist**. v18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. v19 For it pleased the Father that in him should all fulness dwell; v20 And, having

made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

And this is how we can make more sense of what is stated in:

1 Corinthians 8:6 — 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.

It is by Christ whom are all things of the world to come, the New Creation. In the New Creation all things will be new. There will be no more death, or pain or sorrow. Nothing that was brought into God's Genesis creation will be part of his new creation.

Who is the Creator of Heaven and the Earth?

Let's start out with a particular key themed text from Revelation 14:7, just to set the tone here.

Revelation 14:7 - Saying with a loud voice, Fear **God**, and give glory to him; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**

Does it say to give glory to "**him**" or does it say "**them**?"

Does it say the hour of "**their**" judgment is come? No, it says "**his**".

Does this say worship "**him**" or does it say "**them**?"

The point here is that these are ALL SINGULAR terms, no plurality. If God is three persons, Father, Son and Holy Spirit as the trinity doctrine subscribes, then how can you believe the first angel's message of Revelation 14? This is not talking about Jesus or anyone else.

Because it would be more like: "Fear God, and give glory to **THEM**; for the hour of **THEIR** judgment is come: and worship **THEM** that made heaven, and earth, and the sea, and the fountains of waters."

But that is NOT what the Scripture says in Revelation 14. Instead we will see the clear reference to God being one single being in the action of Creation and who is identified as the Creator. This is not two, three or more.

Genesis 1:1 – In the beginning **God created the heaven and the earth.**

Genesis 14:19 - And he blessed him, and said, Blessed be Abram of **the most high God, possessor of heaven and earth:**

Genesis 14:22 - And Abram said to the king of Sodom, I have lift up mine hand unto **the LORD, the most high God, the possessor of heaven and earth,**

Exodus 20:11 - For in six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed

it.

Exodus 31:17 - It is a sign between me and the children of Israel for ever: for in six days **the LORD made heaven and earth**, and on the seventh day he rested, and was refreshed.

2 Kings 19:15 - And Hezekiah prayed before the LORD, and said, O **LORD God of Israel**, which dwellest *between* the cherubims, **thou art the God**, even thou alone, of all the kingdoms of the earth; **thou hast made heaven and earth**.

2 Chronicles 2:12 - Huram said moreover, Blessed *be* the **LORD God of Israel, that made heaven and earth**, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

Ezra 5:11 - And thus they returned us answer, saying, We are the servants of the **God of heaven and earth**, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

Psalm 115:15 - Ye *are* blessed of **the LORD which made heaven and earth**.

Psalm 121:2 - My help *cometh* from **the LORD, which made heaven and earth**.

Psalm 124:8 - Our help *is* in the name of **the LORD, who made heaven and earth**.

Psalm 134:3 -**The LORD that made heaven and earth** bless thee out of Zion.

Psalm 146:5-6 - v5 Happy is he that hath **the God of Jacob** for his help, whose hope is in **the LORD his God**: v6 **Which made heaven, and earth, the sea, and all that therein is**: which keepeth truth for ever:

Isaiah 37:16 - O **LORD of hosts, God of Israel**, that dwellest *between* the cherubims, **thou art the God, even thou alone**, of all the kingdoms of the earth: **thou hast made heaven and earth**.

Isaiah 44:24-25 - Thus saith **the LORD, thy redeemer**, and **he that formed thee from the womb, I am the LORD that maketh all things**; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Isaiah 45:18 - For thus saith the **LORD that created the heavens; God himself that formed the earth and made it**; he hath established it, he created it not in vain, he formed it to be inhabited: *I am* the LORD; and *there is* none else.

Jonah 1:9 - And he said unto them, *I am* an Hebrew; and I fear the LORD, the **God of heaven, which hath made the sea and the dry land**.

And here Jesus confirms to us who is the Lord or heaven and earth in these next two Scriptures. It is His Father, God the Father.

Matthew 11:25 - At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Luke 10:21 - In that hour Jesus rejoiced in spirit, and said, I thank thee, **O Father, Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Jesus also confirms that it was the Almighty that created Adam and Eve, not himself.

Mark 10:5-6 - And Jesus answered and said unto them,.... v6 But from the beginning of the creation God made them male and female.

And Jesus even confirms who was the Creator.

Mark 13:19 - For *in* those days shall be affliction, such as was not **from the beginning of the creation which God created unto this time**, neither shall be.

Acts 4:24 - And when they heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God, which hast made heaven, and earth**, and the sea, and all that in them is:

Acts 14:15 - And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto **the living God, which made heaven, and earth, and the sea, and all things that are therein:**

Acts 17:24 - **God that made the world and all things therein**, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands;

Revelation 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: **for thou hast created all things, and for thy pleasure they are and were created.**

The Action of Creation.

Scriptures that points us to God, as in the Father, as the Creator

Genesis 1:1 - In the beginning God created the heavens and the earth.

Here in the first book of Genesis, we see thirteen texts covering the action of creation, ordering things to exist or be in place with the words, "God said," or "God called." Both of these words deal with the mouth, or verbalization of the action. A few additional texts involving creation are also included here, which extend into chapter 2 of Genesis. At this point, I would hope we would realize who God is in this and to know He is a single being. Not divisible by three, or three persons, or any combo of 1 in 3 or 3 in 1 or even 2 in regards to Creation. The beginning of this chapter is a little bit of a repeat in the opening of the chapter, "Is Jesus Created or Begotten." But

it needs repeating because it is part of the context of this topic of the “Action of Creation.”

Strong's Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word רוח 'ruach' means breath (also "wind") which is the same word translated as spirit in Genesis 1:2. The Greek word 'pneuma' means, wind, breath, spirit. In other words, if wind and breath are the same idea, then spirit must also fit the pattern.

The word spirit must have something to do with breath and wind. Breath and wind is something living things do. Breath is not a living being . Wind is not a living being. If spirit is another word for breath and wind, then it also is not a living being . All three words have to do with life. A breathing being has a personality. And a personality can also be defined as characteristics of that breathing being. **The personality of a living being is its spirit. The personality of God is His Holy Spirit. And in Genesis 1:2, the Spirit of God moved upon the face of the waters.**

Genesis 1:2 - And the earth was without form, and void; and darkness *was* upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.

Something vital to note here. **It says the Spirit of God.** We are talking about something in possessive language or terminology. **It does not say, god the holy spirit. It is the Spirit of God which already belongs to Him (YAHWEH, the Father).** The false teaching and doctrine that brings in a "god the holy spirit" is what is being taught in the churches today. It creates a third being that does not exist separate from God the Father and Christ.

Was that the breath of God that moved upon the face of the waters? Well, since he used his breath in speaking out creation, yes. **The Spirit of God in this verse is the very breath of God.**

Genesis 1:3 - And **God said**, Let there be light: and there was light.

Genesis 1:5 - And **God called** the light Day, and the darkness he **called** Night. And the evening and the morning were the first day.

Genesis 1:6 - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Genesis 1:8 - And **God called** the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:9 - And **God said**, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Genesis 1:10 - And **God called** the dry *land* Earth; and the gathering together of the waters called he Seas: and **God saw** that *it was* good.

Genesis 1:11 - And **God said**, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Genesis 1:14 - And **God said**, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:20 - And **God said**, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Genesis 1:21 - And **God created** great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and **God saw that it was good**.

Genesis 1:24 - And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 1:26 - And **God said**, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:28 - And **God blessed** them, and **God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:29 - And **God said**, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

And the creation account of Genesis 1 is confirmed with:

Psalms 33:6 - **By the word of the LORD were the heavens made**; and all the host of them **by the breath of his mouth**.

Now we find recorded in **Genesis 2: v1** Thus the heavens and the earth were finished, and all the host of them. **v2** And on the seventh day **God ended his work which he had made**; and he rested on the seventh day **from all his work which he had made**. **v3** And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2:7 - And the **LORD God** formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis 2:8-9 - And the **LORD God** planted a garden eastward in Eden; and there he put the man whom he had formed. **v9** And out of the ground made the **LORD God** to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and

the tree of knowledge of good and evil.

Genesis 2:19 - And out of the ground the **LORD God** formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 2:21-22 - And the **LORD God** caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; v22 And the rib, which the **LORD God** had taken from man, made he a woman, and brought her unto the man.

What is missing from these texts? A co-creator of two or three.

Jesus has a God

We see from the witness of the Bible, that there are distinctively two beings in hierarchy above everything. But there is a rank among these two, and there is only one supreme God who is not divisible by parts or divided by three. And this can also be viewed with the example of headship.

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.

You can describe the levels of authority like this.

LORD = Father (of us all) Lord = Messiah lord - husband

There is a designed order in the family of God. you could also say there are structures within the role of authority. It starts with God, then Christ, then the husband or man, and then his wife. And it is this way that Christ has a God, His Father, who he has demonstrated obedience to, just like man should be obedient to Christ, and the wife obedient to her husband. But this is not to be taken in some worldly means of man "lording" over his wife. In the following, you will notice that there is a hierarchy. This destroys any concept of Jesus being a co-eternal, co-equal being along with the Father and another separate Spirit being.

1 Corinthians 8:6 — 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.

Ephesians 4:6 — **One God and Father of all**, who is above all, and through all, and in you all.

Ephesians 1:3 — **Blessed be the God and Father of our Lord Jesus Christ**, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

John 20:17 — Jesus saith unto her, 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.**

Matthew 27:46 — And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God**, why hast thou forsaken me?

2 Corinthians 11:31 — The **God and Father of our Lord Jesus Christ**, which is blessed for evermore, knoweth that I lie not.

1 Peter 1:3 — Blessed *be the God and Father of our Lord Jesus Christ*, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Ephesians 1:17 — That **the God of our Lord Jesus Christ**, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Romans 15:6 — That ye may with one mind and one mouth glorify **God**, even **the Father of our Lord Jesus Christ**.

John 17:3 — And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.

Revelation 3:5 — He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name **before my Father**, and before his angels.

Revelation 3:12 — Him that overcometh will I make a pillar in the temple **of my God**, and he shall go no more out: and **I will write upon him the name of my God**, and **the name of the city of my God**, which is new Jerusalem, which cometh down out of heaven **from my God**: and *I will write upon him my new name*.

1 Corinthians 15:28 — And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him**, that God may be all in all.

It is important to note that even after Christ's resurrection, he is subordinate and obedient to his Father, the one true and living Almighty God. This is just another fact that destroys trinitarianism as will the next section.

Jesus Speaks What He Hears

Here we will see that Jesus is speaking the words of the Almighty God by His Spirit.

John 6:63 - It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

This was prophesied by God in the Old Testament:

Deuteronomy 18:18 - I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Proverbs 1:23 - Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

The LORD used His Spirit to put His words in Jesus' mouth. So when they heard the voice of Jesus, it contained the words of the Almighty with his power and authority.

John 5:30 — I can of mine own self do nothing: **as I hear, I judge:** and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**

John 7:17-18 — **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** v18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:28 — Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that I do nothing of myself; but as my Father hath taught me, I speak these things.*

John 12:48-50 — He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. v49 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.** v50 And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak.**

John 14:10 — Believest thou 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.**

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

John 17:8 — **For I have given unto them the words which thou gavest me; and they have received them,** and have known surely that I came out from thee, and they have believed that thou didst send me.

Revelation 1:1 — The Revelation of Jesus Christ, **which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:**

Jesus speaks for the Almighty God because God gives Jesus His Spirit without limit.

John 3:34 - For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

What is the Record of?

Something of great significance to ponder on is found in the **1 John 5:6**:

"This is he that came by water and blood, even Jesus Christ; not by water only, but by **water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."**

The human body is made up of water and blood. But let's look at **who** this is identifying in a special way when it says "**he that came by water and blood**." This is part of the testimony or record. The water represents Jesus' baptism. And at the time, God anointed Jesus with His Spirit. (**Matthew 3:16** "...the Spirit of God descending like a dove, and lighting upon him." The was not another person of being, but the actual Spirit of God.

The blood represents the crucifixion, death and sacrifice that Jesus made for our sins. Hopefully we will see that the Father bears record or as a witness of His Son, over and over.

Who is this Spirit?? The Bible tells us plainly that **God is a Spirit. God is also truth!**

So when it comes to the Spirit mentioned in verse 6, why would it be any different?

'And it is the Father that beareth witness, because the Father is truth.'

John 4:23-24 — "But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him**. v24 **God is a Spirit: and they that worship him must worship him in spirit and in truth.**"

Nowhere else in the Scripture would we come up with the idea that the Spirit could be anyone else without adding to the Scripture. Unless we were to mystify God and add additional personality or personhood to his God head. Unfortunately, people are taught to do this to prop up a mystery ghost. And then it takes a whole lot of effort to unravel the lies.

God is Holy, His existence is referred to as Holy — "**I AM HOLY**" — Joshua 24:19, Leviticus 11:44, 45, 19:2, 21:8, 21:22, 1 Samuel 2:2, 6:20, 1 Chronicles 29:16, Psalm 71:22, 78:41, 99:5, 99:9, 106:47, Isaiah 5:16, 29:23, 30:15, 43:3, 48:17, 52:10, 54:5, 55:5, 60:9, Jeremiah 60:9, 51:5, Ezekiel 20:39, 36:22, 39:25, Hosea 11:9, Habakkuk 1:12, 3:3, Ephesians 4:30, Revelation 4:8.

What God is, is a Holy Spirit! It is His Spirit, the Spirit of GOD. That is why the sin against the Holy Spirit will not be forgiven, for it is a sin against God Himself. The one living and true God. No one else.

Romans 8:16 — "The Spirit himself bears witness with our spirit that we are children of God."

This "Spirit" in Romans 8 is expounded upon in earlier verses in the chapter. The context of "the Spirit" is the Father's Spirit, the Spirit of God. And it is the same "Spirit" found in verse 26 "...the Spirit intercedes for the saints according to the will of God." People are hand fed this one verse

and are led to believe in some mystery ghost. But the answer to all of this is found earlier in the same chapter.

Romans 8:9-11, 14-17 — “You, however, are not in the flesh but in the Spirit, if in fact **the Spirit of God dwells in you**. Anyone who does not have **the Spirit of Christ** does not belong to him. v10 But if **Christ is in you**, although the body is dead because of sin, the Spirit is life because of righteousness. v11 **If the Spirit of him who raised Jesus from the dead dwells in you, [Father]**he who raised Christ Jesus from the dead will also give life to your mortal bodies through **his Spirit who dwells in you**. v14 For all who are led by the **Spirit of God** are sons of God. v15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” v16 **The Spirit himself bears witness with our spirit that we are children of God**, v17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

So why is this so hard to understand? Because we have serpent theology being whispered in our ears in the very church buildings that we go to for trust, wisdom, learning and understanding. What we will discover is that the Father bears witness of His Son. The Son is a reflection of the Father, his express image. There is no one else involved. Why would that change all of a sudden? It doesn't.

When we think about the Centurion piercing the side of Christ as he was dying on the cross: Water and blood spilled out of Christ upon the spearing. The Spirit (his breath, mind and personality) had left its life in the body of the Son of Man, who was also the Son of God.

John 19:34-37 — “But one of the soldiers with a spear pierced his side, and forthwith came there out **blood and water**. v35 **And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe**. v36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. v37 And again another scripture saith, They shall look on him whom they pierced.”

Now, let's read 1 John 5 verses 7 through 8. You should have a completely different outlook on these verses if you examine the whole chapter more fully. **The entire chapter is about witnessing that Jesus is truly the Son of God. And the Father bears that as a witness.**

SIX TIMES in this one chapter alone we are told that Jesus is the Son of God!! Do we believe it?

While there is deep historical record of an issue with the authenticity of verses of 7 and 8, as far as their completeness as they were printed in the King James Bible, we will address it as if they are authentic and nothing is wrong.

1 John 5:7 — “**For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.**”

This verse does NOT say that these three are one God. **The title “God” is MISSING COMPLETELY.** It is NOT teaching us that God is a community of three persons, or that God is a Father, Son and Holy Spirit. Many try and approach this verse as support for a trinity doctrine. But if you look up the definition of the word trinity, that word by itself only represents a number; the number of “three.” If you try and apply it to this Scripture, then three what? The chapter doesn’t tell us. It doesn’t apply here. And the chapter doesn’t support a “trinity doctrine” either. Not even close. Because it is void of the identity of a God the Father, god the son, god the holy spirit. It doesn’t say there are three co-equal, co-eternal beings, NO!

The record being shown here is that God gave His son. Not God the Father, Son and Holy Spirit gave THEIR son. God is the Father, and that is a part of the context of **1 John 5.**

There are three that bear record in heaven. They are one in the record that they bear. In other testimony or references we have seen it referred to as bearing witness. So, who is involved in this record? GOD is, as in the Father as a personal being! God is, as in the “word” as his verbal speech and commands were that word in John 1:1 that spoke out creation in Genesis 1 and 2. God is, as in the Holy Spirit because it is the Spirit of the Father, Spirit of God.

The Record:

- 1) God, as in the **Father** “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.
- 2) God through his **word** (verbal speech and commands) “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.
- 3) God is Holy and He is Spirit and the **Holy Ghost (Spirit)** which is His life-giving power “bears record” that God the Father gave his Son and gave us eternal life which is in his Son. This is not another being separate from God.

1 John 5:7 is all about the Father. It is nothing more and nothing less. It is not teaching a trinity doctrine in any way. And verse 8 is all about the Son which you will see shortly.

The Father is the Supreme being of the universe. **He is the source of all things, and the original “word.”** If we look up the Greek for the “word” in this Scripture, **Strong’s Concordance**

G3056 states: logos: *a word (as embodying an idea), a statement, a speech*

Original Word: λόγος, οὐ, ὁ **Part of Speech:** Noun, Masculine

Transliteration: logos **Phonetic Spelling:** (log'-os)

Definition: a word (as embodying an idea), a statement, a speech

Usage: a word, speech, divine utterance, analogy.

It is through the trinitarian world of academia that the “word” in John 1:1 is commonly used to express the Logos, or Jesus. But in the context of this Passage, when understanding all else that has taken place in the witness and record that is being given, what the Greek says and how it is interpreted needs to be considered. Because making it out to be Jesus is just completely wrong in this particular text.

Additionally Strong's says:

3056 *lógos* (from **3004 / *légō***, "speaking to a conclusion") – a word, being the expression of a thought; a saying.

3056 / *logos* ("word") is preeminently used of *Christ* (Jn 1:1), expressing the *thoughts* of the Father through the Spirit.

[**3056 (*lógos*)** is a common term (used 330 times in the NT with regards to a person sharing a message (discourse, "communication-speech")). **3056 (*lógos*)** is a broad term meaning "reasoning expressed by words."]

And Thayer's Greek Lexicon does not differ in this.

λόγος, λόγου, ὁ (λέγω) (from Homer down), the Sept. especially for **רָבֶּה**, also for **אָגָּרָה** and **מִלְחָמָה**; properly, **a collecting, collection** (see **λέγω**) — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

So "**the word**" here is the physical commands or voice of God. In other words, His speech, or even His message. And this is recognized at the baptism of Christ when we read in **Matthew 3:17**, "**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**" How else could God bear record other than by His mouth (voice) and Spirit (omnipresence) being sent.

In the first book of Genesis, God was speaking throughout His creation. "**God said**" can be found ten times, and "**God called**" can be found three times. Both of these words deal with the mouth, or verbalization of the action. The speech of God from his mouth is creating the action of creation. And this lines up with John 1:1.

I know the majority that read this is going to have a hard time with this, but you have a major stumbling block with 1 John 5:7-8. It is because you have chosen to believe this lie for all your Christian life. There are a number of Bible verses that if you pick them out by themselves, you can make them say just about one of many things. That is very dishonest. This writer is not here to pick on you, but to reveal the lie and show the truth. Truth can hurt our feelings at times when we realize we have been wrong. But let's face it, error will flat out kill you in the end. If you were doing something wrong and didn't realize it, wouldn't you want a friend to reveal it and to show you the right path or right way in doing something rather than to leave you alone on a destructive path?

Getting back to our three that bear record, all three bear record in verse 7 that "**God is a Father, not a Father, Son and Holy Spirit.**

1 John 5 is telling us that God is a Father alone. And that God gave his Son. Verse 7 is all about the Father. And when we understand verse 8, it is all about the Son of God. Read and study all of

this until this sinks in. A third of something or someone else does not fit the chapter or topic at all. Look at the totality of everything. Everything is about the Father and the Son.

In **verse 8**, it says that, **“And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”**

It would have been better if this verse was written or printed as **“on earth.”** Because Christ was “on earth.” All through the life of Christ while he was **on earth**, we have the testimony that he gave. If you read the Scripture as it is plainly laid out without having colored lenses to look thru, you will see the witness of Jesus in these verses that these three testimonies agree as one:

Water = the baptism of Jesus; God anointed Jesus with His Spirit
Blood = the crucifixion, death, sacrifice of Jesus for our sins
Spirit = the resurrection of Jesus, the new life, eternal life,
He now comes to us as the Spirit of Christ!

They agree as one, as they are in harmony with everything that God has laid out for us, which is **“the plan of salvation,”** through His Son, Jesus Christ.

It is important to understand Christ's identity as the Son of God. That is what John is telling us and reinforcing over and over. But he is also telling us the identity of God. Since Christ is the Son of God, this would identity God as our Father. And that is who God is here in this context in all of these passages. These three bear record that our God is a Father. Again, these verses cannot be repeated enough until it sinks into us.

1 John 5:9-13 — “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. v10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. v11 And **this is the record**, that God hath given to us eternal life, and this life is in his Son. v12 He that hath the Son hath life; *and he that hath not the Son of God hath not life.* v13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

1 John 5:20 — “And we know that the Son of God is come, and hath given us an understanding, that we may know him (Father) that is true, and we are in him (Father) that is true, *even in his (Father's) Son Jesus Christ.* This is the true God (Father), and eternal life.” (Added for clarification)

“Him that is true” is God the Father. And eternal life originates from Him, and is then given to His Son for us to have if we chose to have it. But not if we have a false understanding of “Him” through Scripture.

Romans 8:3 — “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh.”

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

1 John 4:9 — “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.”

1 John 1:3 — “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”

Misconstrued Scripture **Where is the weight of evidence in what you believe?**

Ask yourself this. What came first, the inspiration from God or the Bible translators? The one that came second is where the problem begins in most of these cases. These verses will be discussed primarily without any relation to prior denominational thought.

Genesis 1:26 — “**And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**” When God says “Let us” it is often assumed that He was speaking to his partners in the trinity. Many say that God was speaking to His Son in this case. Either way, you would have to make a huge assumption and add to the verse. What is more likely is that he was talking to His Heavenly host, the angels besides His Son. This would have been an all-inclusive message to gain support for them to manage creation and man on earth and get their cooperation. An example of this is in the book of Ezra. A small group of people wrote a letter to Artaxerxes (**Ezra 4:7**) and his response in **verse 18** notes, “The letter ye sent unto us has been plainly read before me.” The letter was to one person, Artaxerxes, yet his response was in the plural, “us.” This is a classic example of how a king or person of dignity would answer in the plurality of majesty. And in the next verse of **Genesis 1:27** it is ignored; “**So God created man in his own image, in the image of God created he him; male and female created he them.**” It does not say God is made up of one or two beings that did the creating of man, and it doesn’t say that in Genesis 1 and 2 either in the creation of all things.

Isaiah 9:6 — “**For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**” The easiest response to this verse is that it is forward thinking, speaking about Christ’s identity into the future. The dead giveaway are the words, “**shall be.**” Trinitarians want to hang these titles on Christ now. But this verse doesn’t even support a trinity god doctrine. And there are two issues with the translation from Hebrew to English. And it comes to us from those with an agenda.

- 1) mighty God, 2) The everlasting Father.

In the Hebrew, the words for God and mighty show up in that order. Not “mighty God.” In Semitic languages, someone acting in the authority of God was called god. Hebrew only has upper case letters, so it cannot distinguish between the God with deity (God Almighty or Most High God) vs. a false god by using “G” or “g.” Nor can it distinguish between the one true God and he who he has deemed with authority here on earth on His behalf like kings, judges, etc. (**Psalms 82:1-7**). In **John 10:34-35**, Jesus himself makes a reference to this as well to the religious leaders of his day when he said, “Is it not written in your Law, I said, Ye are gods?” This verse is NOT teaching that Jesus is G(g)od. It is noting his authority in the context. Because the next Hebrew word which is translated “mighty” shows in the Strong Concordance and this means “mighty, strong, warrior, hero, (to prevail).”

Martin Luther in his translation to German recorded “mighty God” as “**mighty hero**.” And in English, James Moffatt (1870-1944) did the same understanding the hierarchy and recognition in its usage without leaning toward an agenda with his usage of “**divine hero**.”

Now to address the second issue with this translation from Hebrew to English. The word “father” does not exist anywhere in the Hebrew following the word “everlasting.” It was interjected into the verse by the translators. The meaning of the Hebrew word that was translated into “everlasting” means **forever, perpetually, continually, until, eternity**. To make that into “everlasting father” is a giant gymnastic twisting of Scripture!

Hebrew is quite difficult to translate into English. After closely looking at the Hebrew and Strong’s Concordance on this text, it could be better stated as: **“For a child is born unto us, a son is given unto us, and will have the government on his shoulders, and his name will be called Wonderful, Counselor, Mighty Warrior, forever a prince of peace.”**

Matthew 3:16-17 — “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: v17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Who was present at Jesus’ baptism? 1) Jesus, 2) His Father, 3) John who did the baptizing. Trinitarians try and turn the Spirit of God which descended like a dove into a mystery ghost called “god the holy spirit.” If God’s own Spirit is another being separate from Him, then His voice when it spoke needs to be treated in the same way as a fourth god-being. That is the lunacy in the thinking of this verse stretching into a trinity doctrine supported verse. The example of a dove throws people off, because a symbol or picture of a dove is often used in place of illustrating something that can’t be illustrated that is invisible, and that is the Spirit of God. God’s own Spirit. It is His Spirit! How does a dove descend from its flight when it comes to the earth? Slow and in a fluttering motion. That is how the Spirit of God descended upon the head of Christ at his baptism. It illuminated like a light on Christ as beams of glory from the Father. Nothing more, nothing less.

Matthew 28:19 — “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” What is missing from this verse? The word “God.” What is listed here are three titles, not a single name. It speaks in plurality with three titles. It does not match the context of the verse before it and after it which is all about

Jesus. The original text before the second century was, “baptizing them in my name.” As in the name of Jesus which is exactly how all of the baptismal events took place in the New Testament. Trying to build support for a trinity doctrine from this verse is very flawed and weak thinking.

John 1:1-5 — “In the beginning was the Word, and the Word was with God, and the Word was God. v2 The same was in the beginning with God. v3 All things were made by him; and without him was not any thing made that was made. v4 In him was life; and the life was the light of men. v5 And the light shineth in darkness; and the darkness comprehended it not.” The Trinitarian Bible Society has tainted our thinking in history. The “word” is the verbal speech and commands of the Father’s breath, breathing out creation just as it states in Genesis. This is solely speaking of God, as in the Father. The Father used the prophets and His people still did not know Him and turned to idols. He used John. He then had to use His own Son. The Son came to reveal the Father. The Son did not come to reveal the Son. The Father is the light because Scripture tells us “God is light.” (**1 John 1:5**). More information in the booklet, “In the Beginning, Living in a Trinitarian World,” by this same ministry.

John 8:58 — “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” If you look past this one verse and into the context of the chapter, the Jewish leadership were questioning Jesus’ age and his response was the equivalent to, before Abraham was, I existed. I already existed because I am from before the earth was formed. Older Bibles will properly use lower case lettering for “am.” But more recent editions capitalize the word because of their bias. And within the Seventh-day Adventist church in the early 1900’s William Warren Prescott was pushing this “I AM” narrative. All it takes is for someone to have a conscious, thinking mind and to read their Bible, reading context and comparing Scripture and they can see through such things.

John 10:30 — “I and my Father are one.” Many will take this one verse and take the easy road to build a doctrine on it. But what did Jesus teach? Jesus and the Father are not one being. They are one in character, mind and purpose, for the salvation of man. It’s plain and simple. And Jesus used similar language in **John 17:11, 17:22** when Jesus was praying to his Father requesting that the disciples be one as he and his Father are one. His prayer did not contemplate one disciple with twelve heads, but twelve disciples made on in object and effort in the serving of their master.

John 14:9 — “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” Christ is called the “image of God” (**2 Corinthians 4:4**), “the express image of His person” (**Hebrews 1:3**), and referenced as “the image of the invisible God” (**Colossians 1:15**). He came to reveal his Father, not himself. The Father was working through Christ through his indwelling Spirit which is why in the next verse Jesus states 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.” (**John 14:10**)

Chapters of John 14 to 16 — we are going to group the next five examples together because they are used individually to propose confusion about the Holy Spirit, yet they are all related on

the same topic. And that is about, who is the Comforter? What was taught and believed in Ellen White's day has completely been turned upside down. If people understood the context and what we really believe, they would realize this turns the trinity doctrine on its head.

- 1) **John 14:16** — “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”
- 2) **John 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 all things to your remembrance, whatsoever I have said unto you.”
- 3) **John 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;”
- 4) **John 16:7** — “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.”
- 5) **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.”

It takes pages and pages to unravel this lie. We are going to be as brief as possible for the sake of saving space (unfortunately). This ministry has written other pieces that are more involved on this topic. Jesus was speaking in proverbs (parable) because not everyone was intended to know and understand this. This is confirmed at the end of his discourse in **John 16:25** — “These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” And his disciples now understood and responded in **John 16:29** — “His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.”

Comforter = Advocate = the clue is in **1 John 2:1** — “My little children, these things write I unto you, that ye sin not. And if any man sin, we have **an advocate** with the Father, **Jesus Christ the righteous**.”

In **John 14:6**, Jesus said he is “the truth”. So what would be the Spirit of truth? The Spirit of Jesus! The Father's Spirit was dwelling in Jesus and doing the works. But this would change after his death and ascension. In **John 14:17** he stated, “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” Christ was dwelling with them in human bodily form, human nature right there in person. But he was telling them that in a parable, he would return to them and be in them through a Spiritual nature. How? Through the Spirit. The Spirit of God was going to be given to

Christ in full measure (glorified-**John 7:39**) in Heaven upon his ascension to Heaven and return to the disciples as the Spirit of Christ. This is why he said in **John 14:18** – “**I will not leave you comfortless, I will come to you.**” Christ said he was coming to them, not sending a friend or someone else. He says in **verse 21** that he “will manifest himself to them.” In **verse 22**, Judas asks, “HOW will you manifest yourself unto us and not the world?” Judas understood Jesus as far as the parable of Christ coming back to them as the Comforter. Christ was one form of a Comforter while on earth, but was going to be another type of Comforter once he returned. But they just couldn’t understand HOW the spiritual manifestation would take place. He said the Father would send the Holy Spirit in **HIS NAME (John 14:26)**.

And this is why we are told in **Galatians 4:6** — “**And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.**”

And this is how we can have “**To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.**” — **Colossian 1:27.**

“**Christ is to be known by the blessed name of Comforter. “The Comforter,” said Christ to His disciples, “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, Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” — Ellen White, Manuscript 7, January 26, 1902, par. 10

“The reason why the churches are weak and sickly and ready to die, is that **the enemy** has brought influences of a discouraging nature to bear upon trembling souls. He **has sought to shut Jesus from their view as the Comforter**, as one who reproves, who warns, who admonishes them, saying, “This is the way, walk ye in it.” — Ellen White, Review and Herald, August 26, 1890, ‘The Righteousness of Christ’

“**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.**” — Ellen White, The Southern Review, Sept. 13, 1898 par. 2; Manuscript 44, May 13, 1897, par. 3

John 20:28 — “**And Thomas answered and said to Him, “My Lord and my God!”** Because Christ is the express image of the Father, Thomas was reflecting on that. He was not calling Jesus God as in the mind of a trinitarian. God was working through Christ, and Christ was reflecting the Father’s character, and representing the Father. So if anything, Thomas is addressing two beings here, Christ and His Father.

Acts 5:3-4 — “But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? v4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.” This is another example of reading short of the story line and context that is laid out in the chapter. A pastor will never share beyond these two texts in the chapter and rely on the laziness of his attendees. Why? Because it is non-trinitarian. The Holy Ghost here is speaking of the Spirit of God, the Spirit of the Father, the Spirit of the Lord. God is a Spirit, what He is, is a Holy Spirit. Do you think you can lie to God as in the Father, but not to His Spirit and get away with it? If someone lied to you in person, did they lie to your spirit as if it was a separate being from you, or did they actually lie to you. Either way, they lied to you! If you can lie to the Holy Spirit, you are directly lying to God Almighty Himself! This is confirmed in verse 9 of the same chapter. **“v9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.”**

1 Corinthians 8:6 — “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.” This verse stands as a testimony that Jesus is not equal with his Father. However, a misunderstanding is made when it states that “by whom are all things.” This is not talking about the Genesis 1 creation. God has provided all things for His church through His Son. This verse speaks against polytheism which was rampant in Corinth and reinforces that there is one God as anyone will see when they take a look at the previous two verses (**1 Cor. 8:4-5**) when it speaks against eating things offered unto idols (false gods) and that there are many that are called gods (false mighty ones). Verse 6 does not say that this one God is made up of a Father, Son and Holy Spirit. And Jesus is excluded from this one God as it is just his Father.

2 Corinthians 13:14 — “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” Often times, the mere mention of three of something leads someone to believe that a verse is support for a trinity doctrine. People just don't know the definition and background of the doctrine to understand verses like this are not doing that. It is through the Spirit that we can have the grace and the love of Christ and his Father. It is how they commune with us, through their spirit. God is a Spirit the Bible tells us. (**John 4:24**). The Spirit is the Spirit of your Father (**Matt. 10:20**). While there is only one God mentioned in the above verse, there are actually two persons mentioned, the Father and the Son. Elsewhere in Scripture, what is very common is an opening greeting by many writers such as Paul, James, Peter and John. And we can find 19 times that they greet us in the title of God our Father and from the Lord Jesus Christ. (**Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:1-2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:1-2, 2 Timothy 1:2, Titus 1:1-2, 1:4, Philemon 1:3, James 1:1, 1 Peter 1:2, 2 Peter 1:2, 1 John 1:3, 2 John 1:3.**) So if you insisted on holding onto 2 Corinthians 13:14 to build your trinity doctrine on, where is the weight of evidence? 1 vs 19 ?

Titus 2:13 — “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” This verse is speaking of two beings. Trinitarians somehow see this as if it were saying, “appearing of the great God Jesus Christ.” Besides this, the KJV renders a poor translation. Many other translations reveal something different when they state, “the appearing of the **glory** of our great God and Savior Jesus Christ.” The Aramaic Bible in Plain English put is this way: “While we look for the blessed hope and the revelation of the glory of The Great God and Our Lifegiver, Yeshua The Messiah.”

Hebrews 1:8-9 — “But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. v9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” The unknown Hebrews writer borrowed from **the book of Psalms** which is applied to a king and his God and used it here in an unusual way. What is typically thought of here is that God, as in the Father is calling His Son God as in the mindset of a trinitarian. This is very erroneous and conflicts with the bulk of the Bible. **Psalm 45:6-7** - “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. v7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” What Psalms 45 is declaring is, that the throne of the king of the land and his authority being referred to here, is from God. Jesus, like this king, received authority and everything from his Father (**Matthew 11:27, 28:18**) and that is what is being declared here. The words, “But unto the Son he saith” are easily considered to be added to this text. If you read the text and then read it in Psalms 45, it sounds more plausible. It is not saying that Jesus is God in the eyes of his Father by calling him God. The chapter of Hebrews 1 is a declaration of the hierarchy of Jesus over the angels and heavenly hosts and meant to point to the supremacy of the Son of God. But the way verse 8 is laid out in most people’s minds, it lends to the support of the term, “god the son” and having two G(g)ods. Here is how **Hebrews 1:8-9** is more plausible to understand: **Thy throne O king (of the land), is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore King (of the land), even thy God hath anointed thee with the oil of gladness above thy fellows.**

Philippians 2:5-6 — “Let this mind be in you, which was also in Christ Jesus: v6 Who, being in the form of God, thought it not robbery to be equal with God: v7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:” Christ is the express image of God (**2 Corinthians 4:4, Hebrews 1:3, Genesis 1:27**), therefore one could say he is in the form of God. He inherited his nature from his Father because of his Son-ship as the begotten Son of God. But it does not say Jesus is God in the way Trinitarian mindset works. Jesus was reflecting the character of God while here on earth. He was sinless. (**1 Peter 2:21-22**). Jesus did not state in any way that he was equal to God. It is Paul’s perspective that he used this expression, it is not the direct witness of Jesus. Although we know all power (authority) was given unto Christ (**Matthew 28:18**) along with his life (**John 5:26**). Jesus was reflecting righteousness and holiness from God. (**Ephesians 4:24, 1 Peter 1:15-16**). Christ definitely served as an example of a true servant in absolute humbleness even unto death. (**Philippians 2:8**).

1 Timothy 3:16 — “**And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.**” Properly translated, it was “He” or “Jesus” was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles. Again, the King James version asserts a bias into the text using the word “God.”

1 John 3:16 — “**Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.**” This is a mistranslation. The informed reader will notice the words in *italics*. Properly translated, this should have read, “we know what real love is,” or “by this we know love,” or “we know love by this.” It is Christ that laid down his life for as stated correctly.

1 John 5:7-8 — **This is explained in the chapter, What is the Record of?**

1 John 5:20 — “**And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.**” Careful reading of this verse without trinitarian glasses reveals what it says. That God, as in the Father is “him that is true” because “him that is true” has a Son named Jesus Christ. So it can’t be Jesus that is the true God. The true God is “him that is true” which is the Father and God of Christ. Jesus came to reveal the “true God.” This is further proved in a prayer by Jesus to his Father in **John 17:3** — “And this is life eternal, that they might know thee the only **true God**, and Jesus Christ, whom thou hast sent.”

Revelation 1:8 — “**I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.**” Many Bible translations have red lettered the opening statement as if it came from Christ. The book of Revelation comes from God, as in the Father, who gives it to Jesus, who gives it to the angel, who gives it to John. Notice the signature that ends in the verse; “**the Almighty.**” Jesus is not the Almighty. Another issue with this verse as it is done in the King James but not in the bulk of other translations, is it says, “saith the Lord,” instead of “**saith the Lord God.**” Additionally we see paralleled to **Rev. 1:4**: “John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven Spirits which are before his throne.” God Almighty is the one that has that throne spoken of here.

Who were the Adventist Pioneers?

What is the definition of a Pioneer? From Webster’s Dictionary....

As a noun: a person or group that originates or helps open up a new line of thought or activity or a new method of technical development. One of the first to settle in a territory.

As an adjective: original, earliest. Relating to or being a pioneer especially: of, relating to, or characteristic of early settlers or their time.

As a verb: to open or prepare for others to follow. To originate or take part in the development of.

The Seventh-day Adventist Movement was started by three individuals. Without a doubt, these are the actual Pioneers. These are Joseph Bates, James White, and Ellen Harmon who would become Ellen White.

William Miller*	1782-1849	Joseph Harvey Waggoner	1820-1889
Joseph Bates	1792-1872	Owen Russell Loomis Crosier	1820-1913
George Storrs	1796-1879	James White	1821-1881
John Byington	1798-1887	Cyrus Farnsworth	1822-1899
Hiram Edson	1802-1882	Marietta Hall Waggoner	1823-1908
Stephen Pierce	1804-1883	Merritt E. Cornell	1827-1893
Charles Fitch*	1805-1844	Ellen Gould White	1827-1915
David Hewitt	1805-1878	John N. Andrews	1829-1883
Joshua Himes*	1805-1896	Worcester Ball	1832-1902
William Eugene Farnsworth	1807-1888	Uriah Smith	1832-1903
Rachel Oakes Preston*	1809-1868	George Washington Amadon	1832-1913
Josiah Litch*	1809-1886	John Norton Loughborough	1832-1924
Thomas M. Preble*	1810-1907	Stephen Nelson Haskell	1833-1922
Roswell F. Cottrell	1814-1892	Wolcott Hackely Littlejohn	1834-1916
Sylvester Bliss*	1814-1863	George Ide Butler	1834-1918
Joseph Birchard Frisbie	1816-1882	Martha D. (Byington) Amadon	1834-1937
*part of the early Advent movement, not SDA		John Gottlieb Matteson	1835-1896

But a number of early people that experienced what they experienced with the Millerite Movement and the Great Disappointment of 1844, joined in their ranks early on and could be considered among additional Pioneers. These folks came out of the fallen churches to unite in truth from Baptist, Methodist, Congregationalist, Episcopalian, and the Christian Connection. A common denominator that they would find would be about the seventh day Sabbath, and that God is not a trinity or plurality of persons.

What did the Early Adventists believe about the begotten Son of God

James White

“The Father was greater than the Son in that he was first. The Son was equal with the Father in that he had received all things from the Father” — **James White, Review and Herald, January 4, 1881, Review and Herald Articles, vol. 1, p. 244**

“We are told by those who teach the abolition of the Father’s law, that the commandments of God mentioned in the New Testament, are not the ten, but the requirements of the gospel, such as repentance, faith, baptism and the Lord’s supper. But as these, and every other requirement peculiar to the gospel, are all embraced in the faith of Jesus, it is evident that the commandments of God are not the sayings of Christ and his apostles. To assert that the sayings of the Son and his

apostles are the commandments of the Father, is as wide from the truth as the old trinitarian absurdity that Jesus Christ is the very and Eternal God. And as the faith of Jesus embraces every requirement peculiar to the gospel, it necessarily follows that the commandments of God, mentioned by the third angel, embrace only the ten precepts of the Father's immutable law which are not peculiar to any one dispensation, but common to all." — **James White, Advent Review & Sabbath Herald, August 5, 1852, vol. 3, no. 7, page 52, par. 42**

Ellen White

"**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.**" — **Ellen White, Advent Review and Sabbath Herald, July 9, 1895, par. 13**

"The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality." — **Ellen White, The Upward Look, p. 367**

"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.**" — **Ellen White, Testimonies for the Church, vol. 8, p. 269.4, 1904**

"Christ is one with the father, but Christ and God are two distinct personages" — **Ellen White, Review & Herald, June 1, 1905**

"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." — **Ellen White, Desire of Ages, p. 51**

"He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with them in love." — **Ellen White, Advent Review & Sabbath Herald, March 8, 1906, pg. 8, A God of Knowledge, by Whom Actions are Weighed**

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings....Christ, the Word, the only begotten of God, was one with the eternal Father—**one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.** His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30." — **Ellen White, Patriarchs and Prophets, p. 34.1**

"A complete offering has been made; 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, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection.” — **Ellen White, Signs of the Times, May 30, 1895 par. 3**

“From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.” — **Ellen White, Youth Instructor, December 16, 1897, par. 5**

“**The Lord Jesus Christ, the divine Son of God, existed from eternity**, a distinct person, yet one with the Father....”**The Lord possessed me in the beginning of his way**, “ He declares, “**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:....**” (Prov. 8:22-27) — **Ellen White, Selected Messages, book 1, p. 247**

“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” **The Father gave his Spirit without measure to His Son, and we also may partake of its fulness.”** — **Ellen White, Review & Herald, November 5, 1908**

“The Father and the Son alone are to be exalted.” — **Ellen White, Youth Instructor, July 7, 1898, p. 2**

“However much a shepherd may love his sheep, he loves his sons and daughters more. Jesus is not only our shepherd; He is our “everlasting Father.” And he says, “I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father.” John 10:14, 15 R.V. What a statement is this!—the only-begotten Son, He who is in the bosom of the Father, He whom God has declared to be “the Man that is My fellow” (Zech. 13:7),—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth!” — **Ellen White, Desire of Ages, p. 483**

Uriah Smith

“The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev. 3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb. 1:2” — **Uriah Smith, 1882, Daniel and the Revelation, p. 430**

“God alone is without beginning. At the earliest epoch when a beginning could be,—a period so remote that to finite minds it is essentially eternity,—appeared the Word. “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God's] only begotten Son” (John 3:16; 1 John 4:9), “the only begotten of the Father” (John

1:14), and, "I proceeded forth and came from God." John 8:42. Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared." — **Uriah Smith, 1898, Looking Unto Jesus, p. 10**

Joseph Harvey Waggoner

"The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John 17:3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? or if he is both Father and Son, how can there be a trinity? for a trinity is three persons. To recognize a trinity, the distinction between the Father and Son must be preserved. Christ is called "the second person in the trinity;" but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine." — **Joseph Harvey Waggoner, ibid, pp. 168, 169**

Ellet J. Waggoner

"The only name under heaven given among men whereby we can be saved." Acts 4:12

For 'no man can come unto the Father' but by Him." John 14:6

"So that when He is 'lifted up' all men will be drawn unto Him." John 12:32

"The 'Author and Finisher of our faith.'" Hebrews 2:2

"In whom are hid all the treasures of wisdom and knowledge." Colossians 2:3

"Since 'all power in heaven and earth is given' to him." Matthew 28:18

"Thus Christ is 'the power of God and the wisdom of God.'" 1 Corinthians 1:24

"And since He is the only-begotten son of God, He is of the very substance and nature of God and possesses by birth all the attributes of God, for the Father was pleased that His Son should be the express image of His person, the brightness of His glory, and filled with all the fullness of the Godhead." — **E. J. Waggoner, Christ and His Righteousness, p. 22, 1890**

"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, Christ and His Righteousness, pgs. 11-13, 1890**

"In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son...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, October 1, 1889**

J. M. Stephenson

"In reference to his dignity, he is denominated the Son of God, before his incarnation. Hear his own language: "He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true." John 7:18. "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." Chap. 10:36. "In this was manifest the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:9, 10. The idea of being sent implies that he was the Son of God antecedent to his being sent. To suppose otherwise is to suppose that a father can send his son on an errand before that son has an existence, which would be manifestly absurd. "To say that God sent his own Son in the likeness of sinful flesh," is equivalent to saying that the Son of God assumed our nature; he must therefore have been the Son of God before his incarnation." — **J. M. Stephenson, Review & Herald, November 7, 1854, vol. 6, no. 13, page 99, par. 10**

"The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father... If the inspired writers had wished to convey the idea of the co-etaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms. And of this, Trinitarians have been sensible. Mr. Fuller, although a trinitarian, had the honesty to acknowledge, in the conclusion of his work on the Son-ship of Christ, that in the order of nature, the Father must have existed *before* the Son. But with this admission, he attempts to reconcile the idea of the Son's being "*properly eternal*," as well as the Father; two ideas utterly irreconcilable. The idea of an eternal Son is self-contradiction, must therefore have an origin." — **J. M. Stephenson, Review & Herald, vol. 6, no. 14, pg. 105, November, 14, 1854**

"I will conclude the evidence upon this point by quoting one more passage. Paul says, "And again, when he bringeth the first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. He must have been his Son before he could send him into the world. In verse 2, the Father declares that he made the worlds by the same Son he is here represented as sending into the world. His Son must have existed before he created the worlds; and he must have been begotten before he existed; hence the begetting here spoken of, must refer to his Divine nature, and in reference to his order, he is the first-begotten; hence as a matter of necessity he must have been "the first born of every creature." Col. 1:15. "The first born of every creature." — **J. M. Stephenson, November 14, 1854, Review & Herald, vol. 6, no. 14, pages 106**

John N. Andrews

"And as to the Son of God, he could be excluded also, for he had God for His Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchizedek was God the Father." — **Review & Herald, September 7, 1869**

John Matteson

“Christ is the only literal son of God. “The only begotten of the Father.” John 1:14. He is God because he is the Son of God; not by virtue of His resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word.” — **Review & Herald, October 12, 1869, page 123**

John Norton Loughborough

Examination of THE SCRIPTURE TESTIMONY concerning MAN’S PRESENT CONDITION and his FUTURE REWARD OR PUNISHMENT published by Advent Review Office, 1855, nine part series, Sept. 4 – Dec. 27. (Quoting 1 Timothy 6:15-16):

“God is the great source of *life* and *immortality*. If any being has ever received or shall receive *immortality*, they must receive it from Him; and it is in His power to give or withhold it.”

But, say you, Christ is immortal. “He ever liveth to make intercession for us.” If you claim that he was immortal prior to his mission on earth, he must have received that immortality from the Father, for he proceeded from the Father.” — **J. N. Loughborough, Advent Review & Sabbath Herald, September 4, 1855, p. 34.**

Dudley M. Canright

Describing the difference between created and begotten, he said:

“But Jesus Christ was begotten of the Father’s own substance. He was not created out of material as the angels and other creatures were. He is truly and emphatically the “Son of God.”

— **Advent Review & Herald — Jesus Christ the Son of God, 1867**

W. H. Littlejohn

“You are mistaken in supposing that S. D. Adventists teach that Christ was ever created. They believe, on the contrary, that **he was “begotten” of the Father**, and that he can properly be called God and worshiped as such. They believe, also, that the worlds and everything which is, was created by Christ in conjunction with the Father. **They believe, however, that somewhere in the eternal ages of the past there was a point at which Christ came into existence.** They think that it is necessary that God should have antedated Christ in his being, in order that Christ could have been begotten of him, and sustain to him the relation of son. **They hold to the distinct personality of the Father and Son, rejecting as absurd that feature of Trinitarianism which insists that God, and Christ, and the Holy Spirit are three persons, and yet but one person.** S. D. Adventists hold that God and Christ are one in the sense that Christ prayed that his disciples might be one; i. e., one in spirit, purpose, and labor. See “Fundamental Principles of S. D. Adventists,” published at this Office.” — **Wolcott H. Littlejohn, Review & Herald, April 17, 1883**

C. W. Stone

“The Word then is Christ.... He is the only begotten of the Father. Just how he came into existence the Bible does not inform us any more definitely; but... we may believe that Christ came into existence in a manner different from that in which other beings first appeared; That he sprang from the Father’s being in a way not necessary for us to understand.” — **The Captain of our Salvation, p. 17, 1883**

James Edson White

“The angels, therefore, are created beings, necessarily of a lower order than their Creator. Christ is the only being begotten of the Father.” — **James Edson White (son of Ellen White), Past Present and Future, p. 52**

Alonzo T. Jones

“He is the One whom the Lord possessed “in the beginning of His way”, who was “set up from everlasting”, who” was by Him as one brought up with Him.” Prov. 8:22, 23, 30. He is the one “whose goings forth have been from of old, from the days of Eternity.” Micah 5:2

He is the only begotten of the Father, and is therefore in very substance of the nature of God; in Him “dwelleth all the fullness of the Godhead bodily”, He, therefore, by divine right of “inheritance,” bears from the Father the name of “God”. John 3:16, Colossians 2:9, Hebrews 1:4-8 — **Alonzo T. Jones, Spirit of Papacy**

What the Early Adventists Believe about the Trinity Doctrine

It is well documented that the Seventh-Day Adventist church was non-Trinitarian from its original gathering and formation in the 1850's up until 1980 when the 'god of the General Conference' was brought in. In those early days, the description of a trinity doctrine was packaged in a different flavor. Today it has many varieties. Either way, old error never becomes new truth. It remains OLD ERROR. Sister White prophesied in 1903 that "our religion would be changed." Trinitarian converts that had come in became the majority and it was only a matter of time before the new Theologians and Scholars would take over and change the doctrines that God gave to His remnant church.

James S. White

“The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.” — James White, The Day Star, January 24, 1846

“Here we might mention **the Trinity, which does away the personality of God**, and of his Son Jesus Christ, and of sprinkling or pouring instead of being “buried with Christ in baptism,” “planted in the likeness of his death:” but we pass from these fables to notice one that is held sacred by nearly all professed Christians, both Catholic and Protestant. It is, the change of the Sabbath of the fourth commandment from the seventh to the first day of the week.” — James White, Advent Review & Sabbath Herald, December 11, 1855, vol. 7, no. 11, page 85, par. 16

“The “mystery of iniquity” began to work in the church in Paul’s day. It finally crowded out the simplicity of the gospel, and corrupted the doctrine of Christ, and the church went into the wilderness. Martin Luther, and other reformers, arose in the strength of God, and with the Word and Spirit, made mighty strides in the Reformation. **The greatest fault we can find in the Reformation is, the Reformers stopped reforming. Had they gone on, and onward, till**

they had left the last vestige of Papacy behind, such as natural immortality, sprinkling, THE TRINITY, and Sunday-keeping, the church would now be free from her unscriptural errors.” — James White, Review & Herald, February 7, 1856

“Jesus prayed that his disciples might be one as he was one with his Father. This prayer did not contemplate one disciple with twelve heads, but twelve disciples, made one in object and effort in the cause of their master. Neither are the Father and the Son parts of the “three-one God.” They are two distinct beings, yet one in the design and accomplishment of redemption.” — James White, Life Incidents, p. 343, 1868

“We have not as much sympathy with Unitarians that deny the divinity of Christ, **as with Trinitarians who hold that the Son is the eternal Father, and talk so mistily about the three-one God.** Give the Master all that divinity with which the Holy Scriptures clothe him.” — James White, Advent Review and Sabbath Herald June 6, 1871 — James and Ellen White’s – Western Tour

“We invite all to compare the testimonies of the Holy Spirit through Mrs. W., with the word of God. And in this we do not invite you to compare them with your creed. That is quite another thing. **The trinitarian may compare them with his creed, and because they do not agree with it, condemn them.** The observer of Sunday, or the man who holds eternal torment an important truth, and the minister that sprinkles infants, may each condemn the testimonies’ of Mrs. W. because they do not agree with their peculiar views. And a hundred more, each holding different views, may come to the same conclusion. But their genuineness can never be tested in this way.” — James White, Review & Herald, June 13, 1871 (Mrs. W. is Ellen White)

“The inexplicable Trinity that makes the Godhead three in one and one in three, is bad enough; but that ultra Unitarianism **that makes Christ inferior to the Father is worse. Did God say to an inferior,** “Let us make man in our image?” — James White, Review and Herald November 29th article ‘Christ Equal with God’ 1877

Joseph Bates

“My parents were members of **long standing in the Congregational church**, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith that I could not understand. I will name two only: their mode of baptism, **and doctrine of the trinity.**” — ‘The Autobiography of Joseph Bates,’ page 204, chapter 17, 1868

“Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, “If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity.” — Joseph Bates, Autobiography

John Nevins Andrews

“The doctrine of the Trinity which was established in the church by the council of Nice, A. D. 325. **This doctrine destroys the personality of God, and his Son Jesus Christ our Lord.** The

infamous, measures by which it was forced upon the church which appear upon the pages of ecclesiastical history **might well cause every believer in that doctrine to blush.**" — J. N. Andrews, Review & Herald, March 6, 1855, vol. 6, no. 24, p. 1

Joseph Harvey Waggoner

"The great mistake of Trinitarians, in arguing this subject, seems to be this: They make no distinction between a denial of a Trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a Trinity. **The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a Trinity.**" — J. H. Waggoner, The Atonement, 1872 ed., chapter 4, "Doctrine of A Trinity Subversive of The Atonement" p. 165.

"Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: **They take the denial of a trinity to be equivalent to a denial of the divinity of Christ.** Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; **but it is not the case.** They who have read our remarks on the death of the Son of God know that **we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.**" — J. H. Waggoner, 'The Atonement in Light of Nature and Revelation', 1884 Edition, chapter 'Doctrine of a Trinity Subversive of the Atonement'

"As before remarked, **the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity.** The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for "we have redemption through his blood." Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism." — J. H. Waggoner, Review & Herald, November 10, 1863, vol. 22, page 189

"The 'Athanasian creed'... was formulated and the faith defined by Athanasius. Previous to that time there was no settled method of expression, if, indeed, there was anywhere any uniformity of belief. Most of the early writers had been pagan philosophers, who to reach the minds of that class, often made strong efforts to prove that there was a blending of the two systems, Christianity and philosophy. There is abundance of material in their writings to sustain this

view. Bingham speaks of the vague views held by some in the following significant terms: "'There were some very early that turned the doctrine of the Trinity into Tritheism, and, instead of three divine persons under the economy of Father, Son, and Holy Spirit, brought in three collateral, coordinate, and self-originated beings, making them three absolute and independent principles, without any relation of Father or Son, which is the most proper notion of three gods. And having made this change in the doctrine of the Trinity, they made another change answerable to it in the form of baptism.' - Antiquities, book 11, chap. 3, & 4. 'Who can distinguish between this form of expression and that put forth by the council of Constantinople in A.D. 381, wherein the true faith is declared to be that of 'an uncreated and consubstantial and co-eternal Trinity?' The truth is that we find the same idea which is here described by Bingham running through much of the orthodox literature of the second and third centuries. There is no proper 'relation of Father and Son' to be found in the words of the council, above quoted...Bingham says this error in regard to a Trinity of three coordinate and self-originated and independent beings arose in the church very early; and so we find it in the earliest authors after the days of the apostles...We leave it with the good judgment of every unprejudiced reader that three baptisms are more consistent with the idea of "three collateral, co-ordinate, and self-originated beings", than with the idea of baptism into the name of the Father, Son, and Holy Spirit, and in the likeness of the Saviour's death and resurrection." — J. H. Waggoner, Thoughts on Baptism, 1878

"The distinction between Christ and the true God is most clearly shown by the Saviour's own words in John 17:3: "That they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? or if he is both Father and Son, how can there be a trinity? for a trinity is three persons. To recognize a trinity, the distinction between the Father and Son must be preserved. Christ is called "the second person in the trinity;" but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine." — J. H. Waggoner, *ibid*, pp. 168, 169

J. B. Frisbie

"We will make a few extracts, that the reader may see the broad contrast between the God of the Bible brought to light through Sabbath-keeping, and **the god in the dark through Sunday-keeping**. Catholic Catechism Abridged by the Rt. Rev. John Dubois, Bishop of New York. Page 5. Q. Where is God? Ans. God is everywhere.

Q. Does God see and know all things? A. Yes, he does know and see all things...

Q. Are there more Gods than one? A. No; there is but one God.

Q. Are there more persons than one in God? A Yes; in God there are three persons.

Q. Which are they? A. **God the Father, God the Son and God the Holy Ghost.**

Q. Are there not three Gods? A. No; the Father, the Son and the Holy Ghost, are all but one and the same God'... **These ideas well accord with those heathen philosophers... We should rather mistrust that the Sunday God [the Trinity] came from the same source that Sunday-keeping did.**" — J. B. Frisbie, The Seventh-Day Sabbath Not Abolished, The Sunday God,

John Norton Loughborough

QUESTIONS FOR BRO. LOUGHBOROUGH

Bro. White: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. Giles, Toledo, Ohio.

QUESTION 1. What serious objections is there to the doctrine of the Trinity?

ANSWER. **There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to Scripture. 3. Its origin is pagan and fabulous.**

These positions we will remark upon briefly in their order. And 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God, "the Triune God," or "the three-one-God." If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are one, but not one person, as claimed by Trinitarians.

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is along sufficient to refute the doctrine of the Trinity. Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had *sent* him. *Given* to him those that believed. He was then *to go to* the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which *thou* gavest me I have given them; that they may be one even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.

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. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. On 2 Sam. xxi, 10. 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.

Read carefully the following texts, comparing them with the idea that Christ is the Omnipotent, Omnipresent, Supreme, and only self-existent God: John xiv, 28; xvii, 3; iii, 16; v, 19, 26; xi, 15; xx, 19; viii, 50; vi, 38; Mark xiii, 32; Luke vi, 12; xxii, 69; xxiv, 29; Matt. iii, 17; xxvii, 46; Gal. iii, 20; 1 Jno. ii, 1; Rev. v, 7; Acts xvii, 81. Also see Matt. xi, 25, 27; Luke I, 32; xxii 42; John iii, 35, 36; v, 19, 21, 22, 23, 25, 26; vi, 40; xiii, 35, 36; xiv, 13; 1 Cor. xv, 28, &c.

The word Trinity nowhere occurs in the Scriptures. The principal text supposed to teach it is 1 John i, 7, which is an interpolation. Clarke says, 'Out of one hundred and thirteen manuscripts, the text is wanting in one hundred and twelve. It occurs in no MS. before the tenth century. And the first place the text occurs in Greek, is in the Greek translation of the acts of the Council of Lateran, held A.D. 1215.' — Commentary on John

i, and remarks at close of chap.

3. Its origin is pagan and fabulous. Instead of pointing us to scripture for proof of the trinity, we are pointed to the *trident* of the Persians, with the assertion that "by this they designed to teach the idea of a trinity, and if they had the doctrine of the trinity, they must have received it by tradition from the people of God. But this is all assumed, for 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." (Discussion between Summerbell and Flood on Trinity, pg. 38). Milman says the idea of the Trident is fabulous. (Hist. Christianity, p. 34).

This doctrine of the trinity was brought into the church about the same time with image worship, and keeping the day of the sun, and is but Persian doctrine remodeled. It occupied about three hundred years from its introduction to bring the doctrine to what it is now. It was commenced about 325 A.D., and was not completed till 681. See Milman's Gibbon's Rome, vol. iv, p. 422. It was adopted in Spain in 589, in England in 596, in Africa in 534. —Gib. vol. iv, pp. 114, 345; Milner, vol. i, p. 519." — J. N. Loughborough, Review & Herald, Nov. 5, 1861, Vol. XVIII, No. 23, pg. 184.

Roswell F. Cottrell

"...We understand that the term trinity means the union of three persons, not offices, in one God: so that *The Father, Son and Holy Ghost, Are three at least, and one at most.*

That one person is three persons, and that three persons are only one person, is the doctrine which we claim is contrary to reason and common sense. The being and attributes of God are *above, beyond, out of reach* of my sense and reason, yet I believe them": But the doctrine I object to is *contrary*, yes, that is the word, to the very sense and reason that God has himself implanted in us. Such a doctrine he does not ask us to believe. A miracle is beyond our comprehension, but we all believe in miracles who believe our own senses. What we see and hear convinces us that there is a power that affected the most wonderful miracle of creation. But our Creator has made it an absurdity to us that one person should be three persons, and three persons but one person; and in his revealed word he has never asked us to believe it. This our friend thinks objectionable... **But to hold the doctrine of the Trinity is not so much an evidence of evil intention as of intoxication from that wine of which all the nations have drunk. The fact that this was one of the leading doctrines, if not the very chief, upon which the bishop of Rome was exalted to the popedom, does not say much in its favor.** This should cause men to investigate it for themselves; as when the spirits of devils working miracles undertake the advocacy of the immortality of the soul. Had I never doubted it before, I would now probe it to the bottom, by that word which modern Spiritualism sets at nought... Revelation goes beyond us; but in no instance does it go contrary to right reason and common sense. God has not claimed, as the popes have, that he could "make justice of injustice," nor has he, after teaching us to count, told us that there is no difference between the singular and plural numbers. Let us believe all he has revealed, and add nothing to it." — R. F. Cottrell, The Trinity, Advent Review and Sabbath Herald, July 6, 1869, Vol. XXXIV, No. 2, pg. 34.

The Doctrine of the Trinity—“This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must hold it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning this doctrine.

My reasons for not adopting and defending it, are: 1. Its name is unscriptural—the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines. 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.” — R. F. Cottrell, The Doctrine of the Trinity, Advent Review and Sabbath Herald, June, 1, 1869, Vol. XXXIII, No. 23, pg. 180.

Dudley Martin Canright

“And then the Bible **never uses the phrases, “trinity,” “triune God,” “three in one,” “the holy three,” “God the Holy Ghost,” etc.** But it does emphatically say there is only one God, the Father. And **every argument of the Trinitarian** to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one, **contradicts itself, contradicts reason, and contradicts the Bible.**” — D. M. Canright, Review and Herald, August 29th 1878, ‘The personality of God’

A. J. Dennis

“What a contradiction of terms is found in the language of Trinitarian creed: **“In unity of this head are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.”** There are many things that are mysterious, written in the word of God, but we may safely presume **“the Lord never calls upon us to believe impossibilities. But creeds often do.”** — A. J. Dennis, May 22, 1879, Signs of The Times

J. M. Stephenson

“The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father”. — J. M. Stephenson, Review & Herald, vol. 6, #14, pg. 105, November, 14, 1854

Uriah Smith

“The doctrine called the trinity claiming that God is without form or parts; that the Father, Son and Holy Ghost, the three are one person, is another [false doctrine].” — Uriah Smith, Review and Herald, July 10, 1856, ‘Communications’

M. E. Cornell

"Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism and the PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the new testament. Surely there is between the mother and daughters, a striking family resemblance." — M. E. Cornell 'Facts for the Times' page 76, 1858

Dennis W. Hull

"The inconsistent positions held by many in regard to the Trinity, as it is termed, has, no doubt, been the prime cause of many other errors. Erroneous views of the divinity of Christ are apt to lead us into error in regard to the nature of the atonement." — D. W. Hull, Review and Herald, November 10, 1859, 'Bible doctrine of the divinity of Christ'

William C. Gage

"Having noticed some of the evil effects of the doctrine of immortal soulism, and the errors growing out of it, we propose to refer briefly to ***another erroneous belief***, equally popular and quite as unscriptural, if not fully as mischievous in its tendency, ***namely Trinitarianism.***" — W. C. Gage, Review and Herald, August 29, 1865, 'Popular errors and their fruits No.5'

H. C. Blanchard

"We are well aware that there has been much disputation on the subject of the sonship of Christ in the religious world, some claiming that he is nothing but a man as to origin, being only about eighteen hundred years old; others that he is ***the very and eternal God, the second person in the trinity.*** This last view is by far the most widely entertained among religious denominations. ***We are disposed to think that the truth lies between these views.***" — H. C. Blanchard, Review and Herald, September 10, 1867, 'The Son'

Judson Washburn

"The doctrine of the Trinity is a cruel heathen monstrosity, ***removing Jesus from his true position of Divine Savior and Mediator.***" — Judson Washburn, letter to General Conference, 1940

God Raised up Jesus from the Dead

We have a witness of this over twenty times. People will say that Jesus raised himself from the dead. Or Jesus did not die because he is God and God cannot die. Either our thinking is faulty, or the writers of the Bible are faulty. And if they are faulty, then there is nothing that can be believed. If you have a belief about Jesus not dying, then your thinking is faulty.

Acts 2:22-24 — Ye men of Israel, hear these words; **Jesus of Nazareth**, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: v23 Him, being delivered by the determinate counsel and foreknowledge

of God, **ye have taken, and by wicked hands have crucified and slain:** v24 **Whom God hath raised up**, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 2:32 — This Jesus hath God raised up, whereof we all are witnesses.

Acts 3:15 — And killed the Prince of life, whom **God hath raised from the dead**; whereof we are witnesses.

Acts 3:26 — Unto you first **God, having raised up his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.

Acts 4:10 — Be it known unto you all, and to all the people of Israel, that by the name of **Jesus Christ of Nazareth**, whom ye crucified, **whom God raised from the dead**, even by him doth this man stand here before you whole.

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

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

Acts 13:30, 34, 37 — v30 But **God raised him from the dead**: ... v34 And as concerning that **he raised him up from the dead**, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. ... v37 **But he, whom God raised again**, saw no corruption.

Acts 17:31 — Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that **he hath raised him from the dead**.

Romans 4:24 — But for us also, to whom it shall be imputed, if **we believe on him that raised up Jesus our Lord from the dead**;

Romans 6:4 — Therefore we are buried with him by baptism into death: that like as **Christ was raised up from the dead by the glory of the Father**, even so we also should walk in newness of life.

Romans 8:11 — **But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.**

Romans 10:9 — that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that **God hath raised him from the dead**, thou shalt be saved.

1 Corinthians 6:14 — And **God hath both raised up the Lord**, and will also raise up us by his own power.

1 Corinthians 15:15 — Yea, and we are found false witnesses of God; because we have testified of **God that he raised up Christ**: whom he raised not up, if so be that the dead rise not.

2 Corinthians 4:14 — Knowing that **he which raised up the Lord Jesus** shall raise up us also by Jesus, and shall present us with you.

Galatians 1:1 — Paul, an apostle, not of men, neither by man, but by Jesus Christ, and **God the Father, who raised him from the dead**;

Ephesians 1:19-20 — v19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, v20 Which he wrought in Christ, **when he raised him from the dead**, and set him at his own right hand in the heavenly places,

Colossians 2:12 — Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of **God, who hath raised him from the dead**.

1 Thessalonian 1:9-10 — For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve **the living and true God**; v10 And to wait for his Son from heaven, **whom he raised from the dead**, even Jesus, which delivered us from the wrath to come.

1 Peter 1:21 — Who by him do believe in **God, that raised him up from the dead**, and gave him glory; that your faith and hope might be in God.

From the 1889 Year Book. This is reminiscent of what was originally produced in 1872 and repeated through 1914.

FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

As elsewhere stated, Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,—

I. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where, through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who penitently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc.*

XIX. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit its place and operation, do plainly deny that part of the Bible which assigns to it this work and position.

On the next page we will examine what was changed in 1980 and reported in the 1981 Year Book under the leadership of Neal C. Wilson, the current President Ted Wilson's father.

This is from the 1981 Year Book and remains until today one generation later.
99% of SDA's have no idea this happened or its history.

FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. The Holy Scriptures

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Peter 1:2; 1 Tim. 1:17; Rev. 14:7.)

3. The Father

God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. (Gen. 1:1; Rev. 4:11; 1 Cor. 15:28; John 3:16; 1 John 4:8; 1 Tim. 1:17; Ex. 34:6, 7; John 14:9.)

4. The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. (John 1:1-3, 14; Col. 1:15-19;

John 10:30; 14:9; Rom. 6:23; 2 Cor. 5:17-19; John 5:22; Luke 1:35; Phil. 2:5-11; Heb. 2:9-18; 1 Cor. 15:3, 4; Heb. 8:1, 2; John 14:1-3.)

5. The Holy Spirit

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. (Gen. 1:1, 2; Luke 1:35; 4:18; Acts 10:38; 2 Peter 1:21; 2 Cor. 3:18; Eph. 4:11, 12; Acts 1:8; John 14:16-18, 26; 15:26, 27; 16:7-13.)

6. Creation

God is Creator of all things, and has revealed in Scripture the authentic account of His creative activity. In six days the Lord made "the heaven and the earth" and all living things upon the earth, and rested on the seventh day of that first week. Thus He established the Sabbath as a perpetual memorial of His completed creative work. The first man and woman were made in the image of God as the crowning work of Creation, given dominion over the world, and charged with responsibility to care for it. When the world was finished it was "very good," declaring the glory of God. (Gen. 1:1; 2; Ex. 20:8-11; Ps. 19:1-6; 33:6, 9; 104; Heb. 11:3.)

7. The Nature of Man

Man and woman were made in the image of God with individuality, the power and freedom to think and to do. Though created free beings, each is an indivisible unity of body, mind, and soul, dependent upon God for life and breath and all else. When our first parents disobeyed God, they denied their dependence upon Him and fell from their high position under God. The image of God in them was marred and they became subject to death. Their descendants share this fallen, nature and its consequences. They are born with weaknesses and tendencies to evil. But God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker. Created for the glory of God, they are called to love Him and one another, and to care for their environment. (Gen. 1:26-28; 2:7; Ps. 8:4-8; Acts 17:24-28; Gen. 3; Ps. 51:5; Rom. 5:12-17; 2 Cor. 5:19, 20; Ps. 51:10; 1 John 4:7, 8, 11, 20; Gen. 2:15.)

8. The Great Controversy

All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led

It is like a totally different church today than what was inspired by the Spirit of God back in the 1850's.

**WHERE IS THE
WEIGHT OF EVIDENCE
IN WHAT YOU BELIEVE?**

