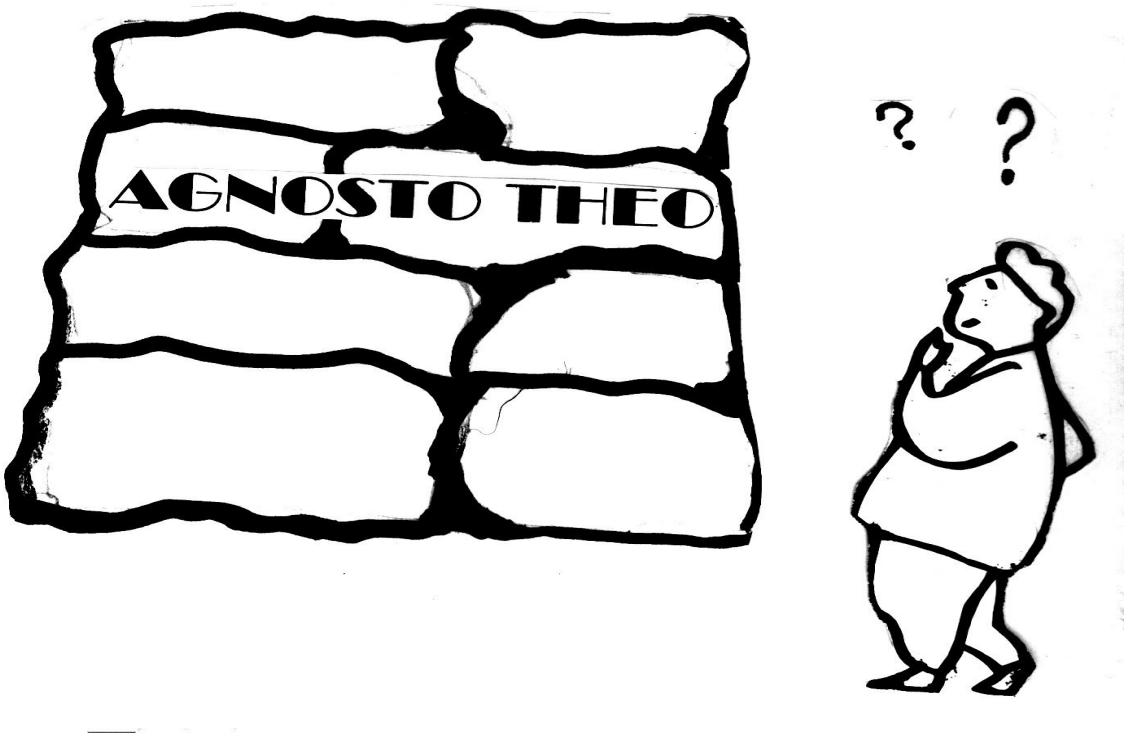
"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might... Ye shall not go after other gods, of the gods of the people which are round about you."
Deuteronomy 6:5, 14

Identifying the "Unknown"God



"Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." ***Jeremiah 2:11***

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I gratefully acknowledge the assistance of my Heavenly Father for leading me, as He is leading many others to the unchangeable truths about Himself and His Only Begotten, Divine Son

I also gratefully acknowledge the assistance of those whose material I have reproduced and referenced, with their kind permission, in this book. They retain copyright of their material. Inclusion of their material permitted me to economise my time and effort as I discovered that other writers had already succinctly expressed conclusions similar to that arising from my own research.

I am also very grateful for the support of my family who have contributed much in effort and support to the production of this book. Thank you so much. I love you all too.

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The value of a doctrine is realised by the effect it has on the life.

"**If any man do my will, he will know of the doctrine**." John 7:17

"Ye shall know the truth and the truth will make you free." John 8:32

Jesus said, "I am the way, the truth and the life." John 14:6

"Christ in you – the hope of glory." Colossians 1:27

Preface

The author wishes to impress upon the reader that the material contained in this book is presented as a personal theoretical opinion, formed by sincere and prayerful studies concerning the nature and character of God. The author acknowledges that the reader is free to form their own conclusions. There has been no intention to insult, denigrate, vilify, or to create dissension or disillusionment with any particular views in regards to any sacred writings. This material is released as the presentation of a theory and not to disturb or offend those who might reject the theory.

Worship Deceptions

Does it matter Whom we worship?
Can't we just worship anyway?
Do we have to be particular
And pray in certain ways?

Do we have to know to Whom we pray?
Does it matter all that much?
Someone's sure to answer us
And isn't that enough?

Why can't we take our chances
When we raise our hands to pray?
Why can't we go on singing
And praising anyway?

And we don't want to argue
Over doctrine or traditions
For our religion lets us praise
Without old-fashioned inhibitions.

We don't need to study
Those Bible verses now
For we're living in the spirit
And we feel the mighty power.

But didn't Jesus warn us
That some folk would be deceived?
They didn't love the truth of God
So it was a lie that they received.

We wouldn't want to worship
At the feet of pagan gods
So just in case, we're joining them
Let's find out, Who is God.

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Why this Book?

Deuteronomy 6:5, 14
"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might... Ye shall not go after other gods, of the gods of the people which are round about you."

The Trinity is the doctrine from which most Christians draw their understanding of God. This traditional understanding of God makes some serious claims about the God of the Christian Bible – Who He is and the calibre of His character.

These beliefs typically have serious consequences for God's people who are living at this explosive period of earth's history.

This book attempts to set out some of the consequences that arise from holding to a trinitarian view of the Christian God.

There are three main versions of the doctrine of the trinity. These versions are known as:

- **the orthodox trinity** - (one divine being who is made up of 3 parts/hypostases); e.g. Roman Catholicism
- **tritheism** - (one god who consists of three separate beings);eg most Protestant religions; and
- **modalism** - ("Jesus only" & Sabellianism) - one god who manifests in three consecutive modes as three different personalities) eg some independent Protestant groups

Unitarianism is not a trinitarian view, but it is a belief in one god, as a single being, with a single personality, but a denial that that being produced an only begotten son. eg. The Muslim religion

If God's people are to worship Him, then they must know Whom it is that they worship. A Christ-like character springs from knowledge of the true God and His character. It is by contemplation of God's character that we decide whether we consider Him worthy of our allegiance, worship and service.

We hear so often in Protestant circles that our salvation depends on having a personal relationship with Jesus Christ, but things are changing. Teachings founded on the doctrine of the trinity, are suggesting that a personal relationship with the Son of God is not our focus any longer. This book investigates those claims and raises some questions for those who accept the doctrine of the trinity.

Identifying "the Unknown" God

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Micro-Study – for Those in a Hurry

Consider: Is it possible to make "an idol" out of a ***cherished idea*** or of a "pet doctrine"? Do Christians who have **a false conception of God and His character,** actually serve a false god? Would they be guilty of idolatry, -serving a false god- as truly as were the pagans and back-sliding Israelites in the Old Testament era? They might be committing idolatry in ignorance, but it's still idolatry all the same.

The Protestant assumption (or ***cherished idea***) that there are **three** separate ***Beings*** in "the Godhead" is not Biblically sound. The Roman Catholic Church's cherished idea that "one divine Being exists in three parts" is also not explicitly taught in the Bible, and this fact is officially admitted by the RC Church. The consequences for holding a false concept of the nature and character of God amounts to idolatry. Whom we worship is the focus of the great controversy between the true God and Satan. We will either worship the Creator God or we will worship the beast/Satan. As Jesus said, "this is life eternal that they may know Thee, the only true God and Jesus Christ Whom Thou has sent." (John 17:3) Eternal life. It doesn't get more serious than this issue.

- The Biblical study;
- Summary
- Tables – Comparison – Bible-based beliefs/ trinity doctrine.

Only Two Divine Beings

1. **There are only TWO divine beings** (Zechariah 6:13; Mark 13:32; 1 John 2:22,23; John 17:3, 4; Rev 3:21);

2. **Both *divine* beings have a bodily form and a spirit i.e. a divine mind in a physical bodily form. The divine mind is ministered to humanity by angels** (John 4:23,24; Prov 15:3; Isa 66:1; 1 Kings 8:27; 2 Chron 6:18; Gen 1:26; Heb 1:4,7; Psa 104.4; Acts 2);

   a) Creation performed by Father through the Son – only two Beings involved in creation "the spirit of God which moved upon the deep" was Christ the Word of God – (John 1:1-3; Heb 1:2; Gen 1:2);
   b) Plan of salvation was devised by Father and Son – only two beings involved in "council of peace;" only two beings on Heaven's thrones (Zech 6:13; John 8:42; 17:1-5, 11; Rev 3:21);
   c) Jesus commands humanity to pray to the Father in the Son's name – only two beings involved in prayer (Matt 6:9; John 15:16, 23);

   d) Intercession is made by Son - in Heaven with the Father and on earth for His people's welfare – only two beings involved in mediation and intercession (Rom 8:26,27; Heb 9:24)

Who Should Receive Worship?

- God the Father is worshipped as 'the only true God' **by** His divine Son. (John 17:3; Heb 1:9; 1 Cor 11:3; Rev 3:12);

- The Son of God commanded humanity to worship God His Father **through** Christ Jesus (John 4:21-24; 14:6; 17:3);

- God the Father commands humanity (Psalm 2:1,12) and angels (Heb 1:6) to worship His divine Son;

- **God the Father** is a **spirit** and they that worship HIM must worship him in spirit and in truth, **through** His Son. (John 4:23,24; John 14:6)

- God the Father does not worship His divine Son;

- No Biblical command is given to worship a 3rd person of the trinity or any other person except Father and Son;

- The 3rd person of the trinity god (God the Holy Spirit) is not worshipped by either Father or Son.

There are only **TWO** ***DIVINE BEINGS*** involved in worship.

The Holy Spirit's Identity

The Bible continually reveals 2 divine Beings - the Father and the Son – who are actually represented as being everywhere present by their divine thoughts/mind/spirit. – When this representative state is referred to, it is called "the Holy Spirit" or "the spirit of the Father," or "the spirit of the Son,"or "the spirit of Christ," or "the spirit of God." (Rom 8:9,10; 1 Peter 1:11; John 4:24) *BUT, the Father and Son* ***DO NOT CEASE TO EXIST*** *when They are in represented by Their holy spirit as Their thoughts are ministered by angels to humanity. Neither Father nor Son* ***BECOME*** *a vapour or essence. They remain true Divine Persons inhabiting a physical bodily form. And very importantly - neither Father nor Son* ***BECOME*** *another 3rd different* ***BEING*** *when They are represented by Their holy spirit (or personality). This is the Biblical teaching. Refer to study on Greek words for "spirit" in* ***Truth in Translation****, by Jason David BeDuhn, University Press of America Inc, 2003*

God warns humanity that it is dangerous to worship other gods.

Exodus 20:3-5
"...Thou shalt have no other gods before me. Thou shalt not bow down thyself to them, nor serve them..."

Serious Concern

This point gives serious concern: – to worship the trinity god involves giving worship to an extra (non-divine) being. But worship of false gods is idolatry – a serious offence against God. (Deuteronomy 6: 4-15; Exodus 20:3-5; Psalm 2:7, 12; Matthew 22:38; John 4:24; Revelation 14:7-10; Jeremiah 2:11-13; Matthew 4:9; Isaiah 14:12-14)

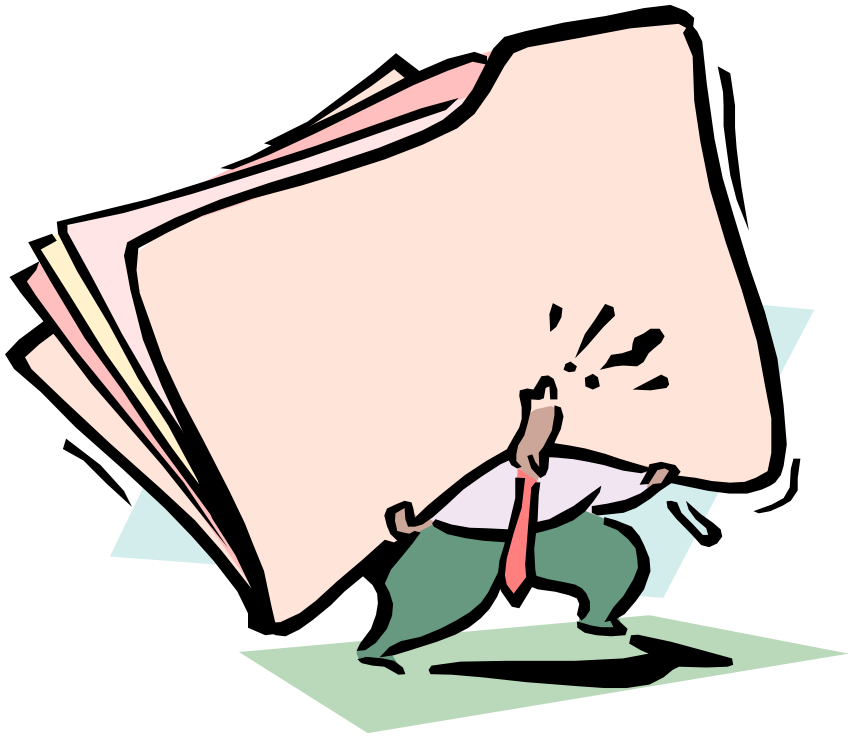
Repeat: The Bible *DOES NOT* reveal three individual Beings, or a Being made up of three parts (hypostases), but the doctrine of the trinity *DOES.*

It was accepted that the trinity's "holy spirit" was a third separate being by the Roman Catholic Church in 381 AD at the Council of Constantinople. Prior to this, the Biblical understanding was the "orthodox" position (the view held by the majority). After this the Protestant churches followed the leadership of the Roman Catholic Church by adopting various versions of the trinity doctrine.

The Unanswered Question

"Why did the churches change their belief about God – long after the apostles had died? What Biblical evidence is there for the change?" The usual answer this question receives is a reprimand for making the enquiry. However, the ***question is fair and deserves to be answered*.** Who is this **NEW god** we are now supposed to worship? Who is this supposed "divine being" that the Israelites, disciples, apostles and even Jesus didn't know? ***If this NEW god, is not the true God, i.e. is not truly divine; then we will be guilty of idolatry and of breaking the first commandment if we do in fact worship this new impostor "god."*** Jesus warned His followers not to be deceived on this point. (Matthew 24:23, 24; Mark 13:21, 22)

Jesus told Satan, "It is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Satan still wants worship. Isaiah 14:12. He is the one who is "antichrist." 1 John 2:22. If Satan, as antichrist, is masquerading as a divine being, ***in the place of*** the divine spirit/mind of Christ – (the true Holy Spirit) - then Satan is receiving worship by deceit and those who worship him ignorantly as the 3rd Person of the trinity, commit idolatry. ("Antichrist" means "in the place of Christ"). Jesus warned His followers not to be deceived on this point. (Matthew 24:23, 24; Mark 13:21, 22)



Is it a struggle to prove your cherished idea or pet doctrine from the Bible?

Whom do you worship? - The Creator or the impostor?

Identify your God by searching the Scripture.

You may find the conclusion an overwhelming surprise.

Introduction

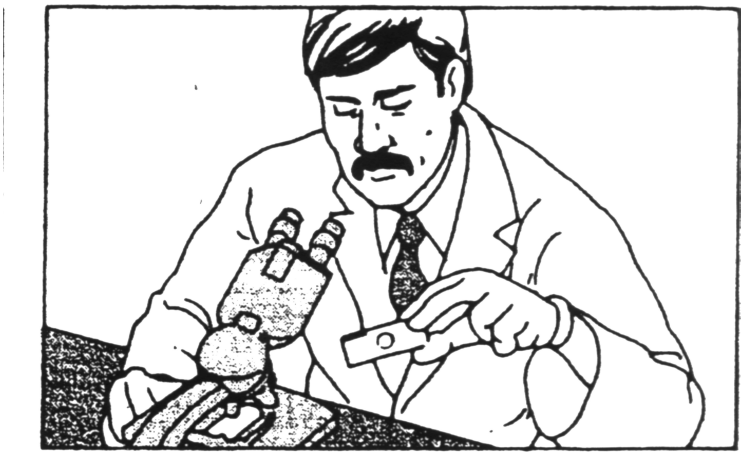
Acts 17:23
"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD Whom therefore ye ignorantly worship, him declare I unto you."

Paul found that the Athenians on Mars Hill worshipped the "Unknown God." Before he could lead them to the truth of the gospel, he had to identify for them, the true God and stated that in times of ignorance God winked at their idolatry i.e. false worship, but now that they have received knowledge of the truth, God "commands everywhere for men to repent and worship the true God" Acts 17: 22-30. This command is just as relevant today.

Many honest Christians today do not have knowledge of their denominational history. In particular many Christians do not understand that their religion has been changed from that embraced by the apostles.

It is the purpose of this study to reveal the original religion of the Bible, as it was practised by the apostles and to identify concealed teachings advocated by denominations today, but which are not part of that "old time religion."

This study presents questions relevant to the search for the identification of God. During the presentation, answers to the questions are suggested and supplied from the Bible and compared with the teachings of contemporary authors. Historical records provide relevant information. In conclusion, the extremely serious theological consequences resulting from this investigation are discussed.



A Christ-like character springs from knowledge of the true God and His character. It is by contemplation of God's character that we decide whether we consider Him worthy of our allegiance, worship and service.

Theological Fussing

The fuss is necessary. It's about preserving the true gospel of Jesus Christ.

It's about the power that converts sinners; the salvation from sin; the freedom to choose Whom we worship; about power that transforms the sinful life; about changing bitterness to joy, anger to peace, and indifference to love. It's about the new birth, the indwelling Christ, the new mind, the new heart, the new spirit, the new man/woman.

Christ Has High Expectations of Sinful Flesh

An Eye for an Eye – Love Your Enemies
Matthew 5:44 (Jesus said:)
"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;"

The carnal heart cannot love its enemies. That is an impossible task.

Jeremiah 17:9
"The heart is deceitful above all things, and desperately wicked: who can know it?"

Romans 8:6, 7
"To be carnally minded is death… Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The carnal mind is completely selfish. It's natural response to abuse is "an eye for an eye" or perhaps a bit more is added for good measure which brings a temporary, satisfied sensation.

How can the carnal heart ever hope to produce the selfless love of Christ? How can the carnal heart produce genuine love for its enemies and abusers? Is it possible for the carnal heart to fulfill Christ's command to love "the unlovable?"

No.

Did God give us a command that we can't obey?

No.

Does God require that we pretend to feel love for others?

No.

But there is a way that fallen sinful human beings can truly obey the command of Christ. But the "how-to" is based on the most controversial doctrine of all religions – "Who is God? What is His character like?"

The Gospel Experience

A Christ-like character springs firstly from knowledge of the true God and His character. It is by contemplation of God's character that we decide whether we consider Him worthy of our allegiance, worship and service.

Without faith it is impossible to please God (Heb 11:6). With Scriptural knowledge comes a challenge to take the risk of trusting God (having faith) on an emotional level, personally in our lives. When the weakest faith is exercised to overcome sin, all heaven is moved to reward that faith. As the individual experiences a tangible response from God to his cry for help, his/her faith is transformed; it is still a faith based on Scripture, but has become an experiential faith. The love of God has been personally experienced to a small degree, but the experience has made a profound effect on the life of the believer. It is **experiencing** the love of God that converts our **hatred** for our enemies/abusers into **love** for them. When people experience this Love, healing comes; forgiveness surfaces; hatred and bitterness are exchanged for empathy and love. The fruit of the spirit of God, flood the soul.

This is the converting power of God! This experience is what changes sinners into saints and the unlovable into the loveable; impatient into the patient, the disobedient into the obedient; the repugnant and repulsive into precious ones.

God dwells in the human mind. Our fellowship is with the Father and the Son (1 John 1:3). The spirit (the Divine mind/thinking) of God, which was given to His Son (John 3:34) and is ministered by angels to humanity (Acts 2:1-4; Heb 1:4,7; Psa 104:4;) comes in and heals the broken-hearted and bitter ones (Isa 61:1; Luke 4:18) in their minds, where the emotional damage has been done. God gives the new mind (Philippians 2:5), the new heart (Eze 11:19; 18:31; 36:26, the new spirit, (Eze 36:27; Eph 3:16,17) HE gives His love. THE CARNAL HEART doesn't have to try to manufacture it. THE CARNAL HEART doesn't by its own works have to try to "act" nicely. That is a works programme. CHRIST GIVES us His love. The NEW HEART is then empowered to pass Christ's love on to other unlovable, disobedient and repulsive sinners.

Romans 5:8; John 16:27
"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." " The Father himself loveth you."

Satan is the chief accuser of the brethren (Rev 12:10), but that "privilege" of and accusing belongs only unto to the Father Who is the Judge of all (Acts 17:31). But the Father has given all judgment unto His Son (John 5:27). However, the Son did not condemn the condemnable. Neither has the Father. Jesus did not refuse the betrayer's kiss. Neither would the Father. The demon-possessed Pharisees (2SP, 1877 p 80) were rebuked for their hard heartedness and for covering their known sins, but Christ did so with great sorrow for their lost condition (DA 1898 p 353) as did the Father. Christ looked beyond the faults and saw every soul as worth dying for. So did the Father. Dare we see anything less of value, in every human soul, than the value of the death of the Only Begotten Son of God? This is what the Father sees.

If we judge a person as worthy of harsh, unloving treatment, we can be sure that we "know not what manner of spirit ye (we) are of" (Luke 9:55).

To behave in an unloving manner would reveal that we are not motivated by the spirit of Christ and His Father, but the spiteful spirit of Satan. It is the carnal mind that dictates cruel, self-defensive behaviour to a soul for which Christ died.

Matthew 25:40
"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our commission is not to delight in pointing out our struggling neighbour's failures (Matt 7:4,5), but to lovingly assist the weak to take courage and to one day stand alone, in the power of God's love (Gal 6:1). We can't do that alone.

The gospel is not a works trip. It's a loving response to a loving God. It's an experience. Identifying the true God is simply the foundational information needed to begin to live that Christian experience.

The Theology of the True Gospel – in a Nutshell

The Bible affirms that:
There is one true God, the Father. The Father originated (begat) – not created - a Son who by inheritance was also a Divine Being. Worlds were then created by the Father's authority, but through the work of His Son. Both Divine Beings embarked on a plan to redeem man if the human race chose to sin.

Sin entered the universe through Satan. He coveted Christ's authority and position. The Father announced that Michael, the chief authority over the created angels, was in fact, the Father's Only Begotten Son and that because of His divine origin, His inheritance provided for the Son to be elevated to His high honour and position of authority.

Lucifer, the highest-ranking cherubim, refused to accept Michael's authority over him – indeed Lucifer coveted Christ's position as the Only Begotten Son of God. Lucifer, the third highest authority in heaven, rebelled. He became known as Satan.

Sin entered the world through Adam and Eve's disobedience and disloyalty to God's government. As a remedy the Son became incarnated in sinful, human flesh. He lived a perfect, unselfish life and then gave His life to pay the ransom for the redemption of human sinners. Since the Son in sinful, human flesh perfectly represented the Father's loving character, His sacrificial life was sufficient to save sinners. The Father raised His Son from the dead and that act made possible the victory over sinful flesh for all humanity by the indwelling spirit of Christ. The presence of the Divine Mind (the Holy Spirit), which is ministered to humanity by holy angels, guides our minds and suggests, "This is the way. Walk ye in it" (Isa 30:21).

One True God – One True Gospel

The identity and character of God is the central truth on which the gospel is built and upon which all other true doctrines are based.

Therefore, the first step in understanding the Gospel is identifying who God is and What His character is like.

Now, it is easily recognised why God Himself declares it is very important that we know His identity so we can determine His character.

Deuteronomy 6: 4-15
"Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers…. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you; (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth."

In these well-known verses, spoken by Moses to the Israelites after their release from the bondage of Egypt, God is emphasising strongly that it is very, very important to Him, that His people do not worship any other gods. Five times Moses gave the same instruction and Joshua repeated it once that the Israelites were to "love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."

The first and second commandments likewise stress the command to worship God and Him alone. Exodus 20:3-5 "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God…"

Jesus also emphasised this when he said, in Matt 2:37, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And He added in Matt 22:38 that, "***This is the first and great commandment.***"

In John 4:24, Jesus told the Samaritan woman that she knew not what she worshipped, but that the Jews did. The Jews were not, and Judaism still is not, a religion based on the Trinitarian/tritheistic theology. The Jewish faith was based on the principle of "One God" who begat a Divine Son. Christ commended the Jewish faith for holding a correct concept of the Being they understood as "God," despite the fact that Judiasm tragically rejected the Divine Son of that God in the person of Jesus of Nazareth. The Jewish leaders officially denied the divinity of Christ **AFTER** the incarnation, but did not deny the divinity of the Son of God **PRIOR** to the incarnation. The Jewish leaders did not refute that a Messiah - the Anointed Son of God, was going to appear, but despite many prophesies that convinced otherwise they refused to accept that the promised Messiah was Jesus of Nazareth.

John 4:22-24 *Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 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****.* God is a Spirit: and they that worship **him must worship him in spirit and in truth."**

The first angel of Revelation 14:7 tells us to worship God. The third angel in verses 9 & 10 warns us not to worship the beast i.e. any other gods.

Since it is obviously very important to God that we worship only Him, anything that causes us to worship any other god, is breaking the commandment which the Son of God called the ***great*** commandment.

On the other hand, Satan's main objective is to receive worship that rightfully belongs only to God and through ignorance of Bible truth, some worshippers can be deceived unknowingly into worshipping Satan. The focus is not on the necessity to know the form that God takes, but it is vital to understand the basic nature of God so that we can then determine His character. If we misunderstand the nature of God, it is very difficult to determine the timbre of His character. There is sufficient evidence in the Bible to ascertain the nature and character of God and both subjects are linked together.

God does not condemn humanity for not understanding the deep things of God – things that aren't revealed.

Acts 17:30
"And the times of this ignorance God winked at; but now commandeth all men every where to repent."

But God invites us to study His Word and to search for Him with all our heart (Jer 29:12-14) and to study to find out Whom the God is that we worship; if He is the True God and to evaluate His character on those things He has done and says that He will do.

Satan Covets Worship and Has Plans to Receive it by Deception

Matthew 4:9
"And (Satan) saith unto him (Jesus), All these things will I give thee, if thou wilt fall down and **worship me."**

Isaiah 14:12-14
"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; **I will be like the most High**."

The God of the Bible is not the same god of the trinity. It makes no difference whether we study *orthodox, tritheism, modalism* or *unitarianism* forms of the trinity doctrine – all forms teach its adherents to worship a different god - not the God of the Bible. Worshippers can be very sincere and yet be mistaken in their perception of God's character. While this act of worship would not constitute a wilful breaking of God's law, it nonetheless is worshipping of another god. But the most important aspect is, that we cannot be drawn to a god of whose character we are ignorant. If we see no evidence of love in the character of the Being we believe "God" to be, then there is no motivation to communicate with that Being or to imitate that Being's character. In the case of the God of the Bible

Our perception of the God's character, determines the direction of our character. And our character determines our eternal destiny.

John 8:32
"And ye shall know the truth, and the truth shall make you free."

We need to know the truth or we can't be sanctified or be set free from the power of sin by the truth.

Who is the One True God – the Living God?

Jesus identified the One true God.

John 17:3 (praying to His Father)
"And this is life eternal that they might know thee the only true God and Jesus Christ, whom thou has sent."

[3]And<1161> this<3778> is<2076>(5748) life<2222> eternal<166>, that<2443> they might know<1097>(5725) thee<4571> the only<3441> true<228> God<2316>, and<2532> Jesus<2424> Christ<5547>, whom<3739> thou hast sent<649>(5656).

Thayer's Greek Lexicon – "true"
 # 00228:
228 Alhqinos Alethinos *AL-AY-THEE-NOS'* from; adj av -true 27; 27
1) **That which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name.**

Some suppose that this text infers that Christ Himself is not truly divine, but does Scripture support this conclusion? Absolutely not! Further Bible passages explain what is meant by the expression, "the only true God."

1 Thessalonians 1: 9:10
"For they themselves show 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**; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

Jeremiah 10:10
"But the **LORD is the true God, he is the living God,** and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Matthew 16:16
"And Simon Peter answered and said, Thou art the **Christ, the Son of the living God."**

Matthew 26:63
"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."

Matthew 26:63 (Restored Name King James Version)
[63]But Yahushua held his peace. And the high priest answered and said unto him, I adjure thee by the living Elohim, that thou tell us whether thou be the Messiah, the Son of the Almighty.

John 5:26
"For as the Father hath life in himself; so hath he given to the Son to have life in himself;"

1 John 5:11, 12, 20
"And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life….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."

These verses are not proclaiming that the Father is the only truly divine being in the universe or that Christ is a false god, or a lesser god. We know that the Bible leaves no doubt about the complete, full divinity of the Son of God. Christ is as truly divine to the same extent to which His Father is divine, possessing "life in Himself." He inherited all the powers and attributes in equal measure with His Father. (Hebrews 1:2-4)

However, when Jesus and the Bible writers use the phrases, "the only true God," and "the living God," it refers to the fact that the Father is the ***ORIGINAL*** source of ***ALL*** life - including the life of His only begotten, divine Son.

The Father alone was unbegotten from any source. It is in this sense **only**, that Jesus Christ refers to His Father as "the only true God."

The Father is the only Being Who was NEVER reliant on any other Being for life nor begotten from any other Being. Christ's divine life, however, ORIGINALLY issued from His Father.

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."

The one true God of the Bible is demonstrated to be the Father - and the divine Son is the Son of the Living God, the Son of the Source of all Being, the Son of Him that is True.

Another God - Another Gospel

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

1 Corinthians 8: 5-6
“For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 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
"But to us there is but one God, the Father, of whom are all things, and we in him...."

The Bible established that our fellowship is with the Father and with His Son, through the indwelling of Christ Jesus, but the Catholic religion and now other professed Protestants teach that it is not Christ in you, but the trinity that dwells within Christians.

1 John 1:3
“…**our fellowship is with the Father, and with his Son Jesus Christ.”**

Colossians 1: 27
Christ in you, the hope of glory.”

But there is another god – a counterfeit god.

There is another gospel – a counterfeit gospel.

Paul acknowledged the existence of a counterfeit gospel and expressed his concern that the Christians in Corinth might be deceived by the counterfeit gospel, which was advocated by certain preachers.

2 Corinthians 11:3, 4, 13 - 15
“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him… ..For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

Paul was advocating the Christians in Corinth to “hold fast to the platform of eternal truth” and not to exchange them for “doctrines of devils.” Soon he had to advise that among the Galatians some Christians were also deceived by the counterfeit gospel.

Galatians 1:6-8
"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Surely "born-again," converted Christians would be able to detect "another gospel" - a gospel different from the Scriptural gospel preached by Jesus and by Paul.

Sample: Who is God? Which Divine Being dwells in believers?

(Roman Catholic Position) Sunday Herald, Sun 25 July, 1999 "John Paul 2 told pilgrims outside the Vatican**, heaven was a "living and personal relationship with the Holy Trinity"** and a "blessed community of those who remained faithful to Jesus Christ in their life-time, and are now at one with His glory.

Roman Catholic Catechism, paragraph # **260 "The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity**… **O my God, Trinity whom I adore, … O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest.**"

The Bible told us that our fellowship was TRULY with the Father and the Son, not the trinity. The Bible told us that it was Christ who dwelt in us, not the trinity. More details about this later.

The true Gospel also reveals that:

- Christ is divine and uncreated; and
- the Holy Spirit is the real presence of divinity.

Can You Recognise the Deception?
Trinitarians and tritheists often express the following common assumptions.

- If the doctrine of the trinity or tritheism is denied, the divinity of Christ must be denied;
- If the doctrine of the trinity or tritheism is denied, then the belief that Christ is a created being must be accepted: and
- If the doctrine of the trinity or tritheism is denied, then the existence of Holy Spirit must be denied.

Despite being commonly held assumptions, none of these three statements is true.

It will be seen later in this study, that when investigated against Scripture, the doctrine of the trinity and tritheism both actually deny the truths of the Gospel of Christ, despite strong claims to the contrary.

Identifying and Recognising the Counterfeit Gospel

Can you identify the religious doctrine that fulfils all the following criteria?

- It contains all 3 identifiers of the antichrist spoken of in the book of 1 John?
- It denies that Christ was the only begotten Son of God prior to the incarnation?
- It teaches that Christ Jesus did not come "in the flesh" according to the Scriptures?
- It denies that Christ completely died on the cross?

Would you knowingly accept a religious doctrine that fulfils those criteria?

It is the doctrine of the trinity. It is also the doctrine of tritheism.

Is that claim unbelievable? Consider these facts:

- To join the World Council of Churches, the unifying and only doctrine that a church needs to accept, is a valid form of the trinity.
- **All** versions of the trinity doctrine in some way deny the pre-incarnate, complete sonship of Christ; they deny the complete divine death of Christ; and they reduce the value of the Divine Atonement to a human sacrifice.
- **Many** Protestant Christian religions embrace the doctrine of the trinity – God in three persons, however the fact that Protestantism embraces the doctrine of the trinity causes the question to be raised, "How can the Roman Catholic Church be antichrist if they teach the truth about the most important doctrine of Christian faith (the trinity)? Or, to put it another way, how can Protestant churches and the antichrist organization agree wholeheartedly on the doctrine which is the basis of all the beliefs of the Catholic Church?" (end quote Stephen Haws)
  http://agpgroupdotnet.crosswinds.net/special/rkevan/02.htm)
- Most Protestant religions now accept tritheism, which according to Rome, is a valid form of the trinity doctrine. The tritheistic version of the trinity doctrine doesn't deny that a Father and Son existed – **after Bethlehem,** but it does deny the Father/Son relationship prior to that event. It was Satan who resented Christ's divine sonship in heaven – before Bethlehem. 1 John 2:22 says that that to deny the Father and the Son is the sign of antichrist.
  - The trinity-tritheism doctrine denies that the Divine Son of God truly died. Protestantism claims that Christ's "divine spirit" maintained its conscious existence while the human body died and after 3 days, Christ's own separated, divine spirit resurrected His human body. Unconverted Peter also mistakenly asserted the Son of God could not die (Matt.16.21-23).

- **Which matters most - <u>Whom</u> you worship or in which church you worship? Surely God places great value on the effort we make to ensure that we identify and worship the true God or else Jesus would not have repeatedly instructed us "to worship only God" and to "beware of false Christs" (Matthew 4:10; Matthew 24:24). These false 'gods' would come to deceive God's people and cause them to be lost through deception).**

Mathew 24:4,5
"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

2 Thessalonians 2:11,12
"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

It's time to be concerned.
It's time to **Identify** Whom you worship
While there's still time to choose Whom you wish to

A Closer Look at the Beliefs of the Trinity

It has been presumed and stated by many adherents of the doctrine of the trinity, that the doctrine of the trinity had its origins in the Bible. How strange that the Jewish people, who wrote the Bible, have never acknowledged a trinity, but are monotheists. The Old Testament was written in their Hebrew language and yet the Jews did not teach that God was a trinity.

I gratefully acknowledge the following article written by Bro. Lynnford Beachy, which I have inserted here. This in-depth overview illustrates the 4 major versions of the trinity doctrine.

An Examination of Some of the Most Popular Views About God

"Do you believe in the Trinity?" is one of the most common questions asked to determine orthodoxy within Christianity. Yet, when this question is really understood, you may be surprised at your answer. Many people think that if a person believes in the Father, Son, and Holy Spirit, then he believes in the Trinity, but there are many people who believe in the Father, Son, and Holy Spirit who do not believe in the Trinity, even though some of them think they do. There is much more to the Trinity than just believing in the Father, Son, and Holy Spirit.

The majority of Christians in the world today claim to believe in the Trinity, even though most will admit that they cannot understand it. With this widespread confusion regarding this doctrine, it is no wonder that among Trinitarians there are many different views about God. Much of this confusion results from the relative ignorance of what the Trinity doctrine really is. Many pastors and church leaders refuse to preach on this subject because they say that they cannot understand it themselves and therefore they feel incapable of expounding upon it to others. The confusion regarding this subject is heightened by the often-repeated saying that the Trinity is a mystery beyond our understanding, and should not be investigated. This has caused many people to ignore the subject of knowing God, and settle for some unknowable mystery in His place.

From my own experience, I have witnessed some of the confusion on this subject. I have met several people who quickly claim that they believe in the Trinity but, upon investigation, I have found that they really do not believe in the Trinity. Even more surprising, there are some, even ministers, who openly denounce the doctrine of the Trinity, but the doctrine they promote is in reality the Trinity itself, or some very close variation of it, even though they wish to call it by another name, such as "Godhead." You can call a chicken a dog all you want, but it will never change the fact that the chicken is still a chicken.

Because of the confusion that people have about God, and the implications this can have upon the gospel, we would like to examine some of the most popular views about God and compare them with Scripture. With this information you will be readily able to identify the Trinity doctrine as well as some other views about God that are sometimes called by that name, regardless of what the propagators of those doctrines wish to call them, and what words they use to describe them.

I pray that after reading this study you will be prepared to accept the truth of Scripture and reject all man-made theories about God. I also pray that you will "be ready always to give an answer to every man that asketh you a reason" for what you believe. (1 Peter 3:15)

The four primary teachings about God that exist among Christians are Trinitarianism, Modalism (also called "Jesus only"), Unitarianism, and Tritheism. As we look at the details of these false teachings about God, keep in mind that each one is calculated to deny the literal Sonship of Christ and His complete, divine death on the cross, leaving us with nothing more than a human sacrifice for sins, and no real conception of God's love.

The Official Catholic View

The main points of the official Catholic view of God, also known as the "orthodox Trinity," are accepted by most Protestant denominations with little variation. This is the only view that can truly be called "the Trinity" since they are the first ones to have defined this doctrine. On page 11 of the book, *Handbook for Today's Catholic*, we read,

"The mystery of the Trinity is the central doctrine of the Catholic Faith. Upon it are based all the other teachings of the Church…

"The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons,—the Father, the Son, and the Holy Spirit…"

The fundamental teaching of the orthodox Trinity is the idea that there are three distinct persons in one being (one substance), called God. You will notice that with this usage of the words "person" and "being" they cannot mean the same thing, because it takes three "persons" to make up this one being. It is very important to understand this distinction in order to comprehend the different views of God. A being is all that comprises an individual—the spirit, soul, mind, consciousness, will and body. Person, on the other hand, can have several different meanings in theological circles, which we will discuss in more detail later in this study.

To help define the orthodox Trinity, I will quote from the Athanasian Creed, which is accepted as truth by the Catholic Church and most Protestant Churches. (See Philip Schaff's *History of the Christian Church*, Volume 3, Section 132, page 696.) The author of the Athanasian Creed is unknown, but portions of it seem to have been taken from the writings of Augustine.

The Athanasian Creed says, in part:

The Athanasian Creed

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. But this is the catholic faith: That we worship one God in Trinity, and Trinity in unity;
4. Neither confounding the persons; nor dividing the substance.
5. For there is one person of the Father: another of the Son: another of the Holy Ghost.
6. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coëternal…
15. So the Father is God: the Son is God: and the Holy Ghost is God;
16. And yet there are not three Gods; but one God…
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord
20. So are we forbidden by the catholic religion to say, there are three Gods, or three Lords…
25. And in this Trinity none is before or after another: none is greater or less than another.
26. But the whole three Persons are co-eternal together, and co-equal.
27. So that in all things, as aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved, must thus think of the Trinity.

(The Athanasian Creed as quoted in Philip Schaff's *History of the Christian Church*, Volume 3, Section 132, page 690-693)

The Orthodox Trinity

The orthodox Trinity teaches that there is one being called God who is composed of three persons. Each of these persons are said to be distinct, self-conscious persons who are the same age ("none is before or after another"), and they are said to be exactly equal in rank and power ("none is greater or less than another"). However, the definition goes much deeper than this because, according to the orthodox Trinity, the three persons are not really persons as we would think of a person. Normally we would think of a person as an individual being, but this is not what is meant by the use of the word "person" in the orthodox Trinity. The propagators of this doctrine say the word "person," when applied to God, is really inadequate because there is no other idea that can be expressed by the word "person" that is similar to the idea that is meant when it is applied to God. That is why most theologians prefer the term *hypostasis* rather than person because it is a word that refers to the theological concept of person that is half-way between mere personality and an individual being. This concept is explained in the following way:

"The doctrine of a subsistence in the substance of the Godhead brings to view a species of existence that is so anomalous and unique, that the human mind derives little or no aid from those analogies which assist it in all other cases. The hypostasis is a real subsistence, — a solid essential form of existence, and not a mere emanation, or energy, or manifestation, — but it is intermediate between substance and attributes. It is not identical with the substance, for there are not three substances [or beings]. It is not identical with attributes, for the three Persons each and equally possess all the divine attributes… Hence the human mind is called upon to grasp the notion of a species of existence that is totally sui generis [unique], and not capable of illustration by any of the ordinary comparisons and analogies." (Dr. Shedd, *History of Christian Doctrine*, vol. i. p. 365 as quoted in Philip Schaff's *History of the Christian Church*, Vol3, Section 130, pages 676, 677)

This strange conception of God is so difficult to understand that Athanasius did not even understand it. Athanasius was one of the earliest and very influential propagators of the Trinity, and he "candidly confessed, that whenever he forced his understanding to meditate on the divinity of the Logos, his toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts." (Gibbon, *The Decline and Fall of the Roman Empire*, Volume 2, Chapter 21, page 223, paragraph 1)

Another man who had a great deal of influence in formulating the Trinity doctrine was Augustine. He was the most influential church writer to define the Trinity, and is very much respected as an authority among Trinitarians. Of him, Philip Schaff wrote, "Of all the fathers, next to Athanasius, Augustine performed the greatest service for this dogma [the Trinity]." (Philip Schaff, *History of the Christian Church*, Volume 3, Section 131, page 684)

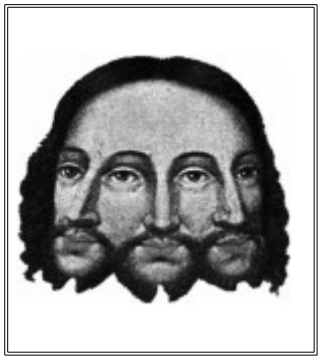
Even Augustine was unable to define the Trinity. He said, "If we be asked to define the Trinity, we can only say, it is not this or that." (Augustine, as quoted in Philip Schaff's *History of the Christian Church*, Volume 3, Section 130, page 672).

Athanasius and Augustine, the two men who did more to formulate the doctrine of the Trinity than anyone else, admitted that they did not understand it and could not define it.

The Orthodox Trinity Illustrated

One way that is sometimes used to illustrate the orthodox Trinitarian conception of God is to draw a picture of a head with three faces like the one below which was actually drawn by a Trinitarian.

The Orthodox Trinity



One God who consists of
three persons (hypostasis) united in one being

The orthodox Trinity is the official Catholic teaching that the one God of the Bible is one being composed of three self-conscious hypostases. As note, hypostasis is the Greek word used by Orthodox Trinitarians to describe a supposed species of existence unique to the Trinity that is halfway between attributes and a being and cannot be defined further than to say it is not attributes, and it is not a being.

This concept of God, as confusing as it is, is the most commonly accepted view among Christians.

The orthodox Trinity denies the literal Sonship and the complete death of Christ. It denies the death of Christ, because it is claimed that the divine Son of God is part of God and therefore cannot be separated from Him in death because God cannot die. Notice the words of Augustine, one of the great proponents of the Trinity:

"No dead man can raise himself. He [Christ] only was able to raise Himself, who though His Body was dead, was not dead. For He raised up that which was dead. He raised up Himself, who in Himself was alive, but in His Body that was to be raised was dead. For not the Father only, of whom it was said by the Apostle, 'Wherefore God also hath exalted Him,' raised the Son, but the Lord also raised Himself, that is, His Body." (*Nicene & Post-Nicene Fathers*, series 1, volume 6, page 656, St. Augustine, "Sermons on Selected Lessons of the New Testament").

It is true that a dead man cannot raise himself from the dead. It is also true that Christ died. The divine, glorified Jesus Christ said, "I… was dead." (Revelation 1:18) Since Christ was truly dead, then He could not have raised Himself. The Bible does not teach that Christ raised Himself from the dead. Instead, it says at least thirty times that the Father raised Him from the dead. For example, Galatians 1:1 says, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.)" I find Augustine's conclusion that Christ "was not dead" to be contrary to reason and to Scripture, injurious to the power of the gospel, and repulsive to the needs of my soul. Yet, this is the logical conclusion that must be reached if we believe that Christ is a part of the being of God, the Father.

The believers in this doctrine are left with the conclusion that the death of Christ was nothing more than the death of a human that had been temporarily filled with the "second person" of the Trinity. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. Without believing that Christ died, how can anyone appreciate the love of God in giving His Son to die for our sins?

The orthodox Trinity doctrine denies the Sonship of Christ, for if Christ, the Son of God, was some type of projection from the one God and part of the being of God, then He could not properly be called a Son of the Father. This fact was demonstrated by the Catholic acceptance of the doctrine of "eternal generation," which was discussed in the previous chapter.

Modalism ("Jesus only")

Modalism, also called "Jesus only," is the idea that God is one person who operates in three different modes. Please notice point number four of the Athanasian creed. This has specific reference to Modalism and Tritheism. It says, "Neither confounding the persons [Modalism]; nor dividing the substance [Tritheism]." According to orthodox Trinitarianism, Modalism confounded the three persons into one person, claiming that God is one person who manifested Himself in three different modes at three different times. This idea is sometimes called Sabellianism because a man by the name of Sabellius is credited as the one who invented this theory. Here is what Dr. Philip Schaff had to say about this theory:

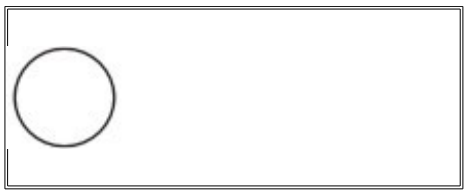
"His [Sabellius'] fundamental thought is, that the unity of God, without distinction in itself, unfolds or extends itself in the course of the world's development in three different forms and periods of revelation and, after the completion of redemption, returns into unity. The Father reveals himself in the giving of the law or the Old Testament economy (not in the creation also, which in his view precedes the trinitarian revelation); the Son, in the incarnation; the Holy Ghost, in inspiration. The revelation of the Son ends with the ascension; the revelation of the Spirit goes on in regeneration and sanctification." (Philip Schaff, *History of the Christian Church*, Volume 2, Section 152, page 582).

This idea, according to orthodox Trinitarians, confounds the three persons of the Trinity into one person who acts in different modes at different times —in the Old Testament He acts like a Father, during the gospel times as a Son, and today as the Holy Spirit. This idea is called by several names, including, Modalism, Jesus only, and Sabellianism.

Modalism Illustrated

A way to illustrate Modalism would be to draw one circle:

Modalism



One God who is
one person with three consecutive modes or personalities

Modalism is the idea that there is one God, who is one being who manifests Himself in three different modes at different times, so that the Father, Son, and Holy Spirit are not really three persons, but are merely three manifestations of the same individual person.

There are some who believe in Modalism who claim that there are three *persons* in God, but to them the word *person* means "personality, characteristic, emanation, or manifestation" rather than a being or an hypostasis.

With this concept, there is no real Son of God. The only concept of a Son of God would have to be limited to God revealing a manifestation of Himself, pretending to be His own Son, such as they suppose happened at the incarnation of Christ. This comes far short of portraying the love of God in giving His Son to die for sinners. In addition to denying the Sonship of Christ, this theory also reduces the death of Christ to that of a mere human, for if Christ was only a manifestation of the one God, then He could not die, because the Bible says that God cannot die. (1 Timothy 6:16) So with this concept, the believer is left with the idea that God so loved the world that He came to earth pretending to be His own Son, and He pretended to die to reveal His great love for us. It is no wonder that there is a lack of genuine love for God in this world when the regenerating power of God's love, the heart of the gospel, is removed from God's people.

Unitarianism

Unitarianism is similar to Modalism in that it teaches that God is one individual person, but it differs in that Unitarianism does not teach that God has different modes in which He manifests Himself. The above illustration of Modalism can be applied to Unitarianism as well, except for the portion of the definition that says, "three consecutive modes or personalities," for they claim that God only has one personality. Unitarians believe that Jesus was just a man, a prophet endowed with the Spirit of God, rather than a divine being. They also deny that Christ died as a substitute for sinners. (See www.americanunitarian.org and William Channing's work entitled "Unitarian Christianity," which can be found on the Internet at: www.channingmc.org/unitarianchristianity.htm.)

Those who call themselves Unitarians generally call themselves Christians but, perhaps ironically, they hold to a teaching that is believed in the Muslim religion, which is so openly opposed to Christianity.

The Muslim holy book, the Koran, says, "*Christ Jesus the son of Mary was (no more than) an apostle of Allah*, and His Word, which He bestowed on Mary, and a Spirit proceeding from Him: So believe in Allah and His apostles. *Say not 'Trinity'*: desist: It will be better for you: For *Allah is One God*: Glory be to Him: *(Far Exalted is He) above having a son*." (Koran 4:171)

With this concept Jesus could fully die, but since they reduce Christ to a mere man and deny that Christ's death truly atoned for our sins, they have less than a human sacrifice for sins; they have no sacrifice at all to atone for sins, either on the part of God or Christ. This concept, like the other false concepts we have examined, eliminates from its adherents any concept of God's love in giving His Son to die for their sins. It is no wonder that the

Muslim world demonstrates such a cold and hate-filled religion, when their *god* has never revealed unselfish love to them. It is sad that some "Christians" adhere to this same concept of God and Jesus.

Tritheism

Tritheism is the concept that the one God of the Bible is really composed of three separate beings who are only called one because they are perfectly united in their goals, plans and purposes and they work together. In this concept God is not an individual, but rather a group of three individuals, or a committee.

Again, I would like to refer you to point number four in the Athanasian Creed. It says, "Neither confounding the persons; nor dividing the substance." The term, "nor dividing the substance" has direct reference to what is termed "Tritheism." According to orthodox Trinitarians, Tritheism divides the substance of God into three separate beings, which would be three gods, hence it is labeled *Tri*theism. Notice the following definition of the "orthodox Trinity" in which the definition of Tritheism is brought out.

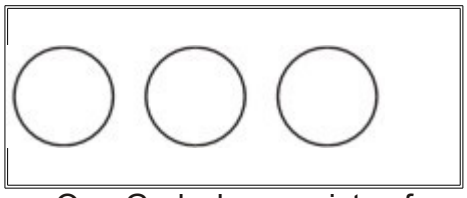
"…the term person [hypostasis] must not be taken here in the sense current among men, as if the three persons were *three different individuals*, or *three self-conscious and separately acting beings*. The trinitarian idea of personality lies midway between that of a mere form of manifestation, or a personation, which would lead to Sabellianism [also called Modalism], and the idea of an independent, limited human personality, which would result in tritheism. In other words, it avoids the… unitarian Trinity of a threefold conception and aspect of one and the same being, and the… tritheistic trinity of three distinct and separate beings." (Philip Schaff, *History of the Christian Church*, Volume 3, Section 130, pages 676, 677, emphasis supplied).

Notice here that Tritheism is defined as the idea that God exists in three persons who are "three different individuals, or three self-conscious and separately acting beings."

Tritheism Illustrated

Tritheism could be illustrated by drawing three circles in the following way:

Tritheism



One God who consists of
three separate beings
who are *called* "one" because they are one in purpose and character

Tritheism is the idea that the one God of the Bible is not an individual being, but rather a committee of three separate beings who work together in perfect unity, while Modalism, on the other hand, is the idea that the one God of the Bible is one person who manifests Himself in three different ways. The Orthodox Trinity seeks to find a middle road between these two extremes by inventing a species of existence called hypostasis, which is neither a manifestation nor an individual being.

With the concept of Tritheism, there can be no real Son of God, for all there could be is one divine being playing the role, or pretending to be the Son of another one of the divine beings.

As an example of this theory of role playing, notice a quote from Gordon Jenson, who was in 1996, the president of Spicer Memorial College in Pune, India. He wrote, "In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit,… By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity… The divine Beings entered into the roles they had agreed upon before the foundations of the world were laid." (*Adventist Review*, "The Week of Prayer" issue, 31 October, 1996).

Tritheism, like Modalism, denies the death of Christ, for it is claimed that all three of these divine beings are exactly alike, and none of them could die or be separated from the other two. Again, the believer is left with a cold perception of God's love, thinking that God (the committee of three) so loved the world that they sent one of them to earth to pretend to be the son of one of the others who had stayed behind, and to pretend to die, to reveal the love of all three, including the two who had stayed behind. This concept falls far short of revealing the wonderful love of God in giving His Son to die for our sins and has nothing more than a human sacrifice for sin.

Applying the Knowledge

As we look at these four views of God, we see that Modalism, Unitarianism and Tritheism all teach that the word *person* means "a being," while orthodox Trinitarianism is adamantly opposed to this definition, and claims that the three persons of the Trinity are some mysterious, undefinable species of existence called hypostasis. Philip Schaff puts it this way,
"The word person is in reality only a make-shift, in the absence of a more adequate term." (Philip Schaff, *History of the Christian Church*, Volume 3, Section 130, pages 677)

Unitarianism says there is only one divine person, God, the Father. Modalism teaches that the Father, the Son, and the Holy Spirit are the same *person*, Trinitarianism teaches that the Father, the Son, and the Holy Spirit are the same *being*, while Tritheism teaches that the Father, the Son, and the Holy Spirit are *three separate beings*.

With the information contained in this booklet, it should be easy for you to identify Trinitarianism, Modalism, Unitarianism and Tritheism. Yet, Satan is always busy inventing new angles on these concepts, and using different words to describe them, in an effort to confuse God's people, even the very elect. I believe we will see this confusion increase as the time of Christ's return draws nearer.

One way Satan has confused people is by having different people use the same word with different meanings. Some ministers and theologians, when expounding upon God and His nature, use the word "person" to mean, 1) one of the modes, emanations, or manifestations of an individual, so that one being can have several of these "persons" or modes in which he manifests himself. Others use the word "person" to mean, 2) a complete being, so that three persons would be three separate beings. Still others

use the word “person” to mean, 3) a mysterious form of existence that is half-way between a characteristic and a being, so that one being can have three separate self-conscious “persons,” which are often called “hypostasis.”

To add to this confusion, the word “being,” at times, is used with any of the above three definitions in mind, most rarely with the first definition in mind, and most often with the second definition in mind, but it has also been used with the third definition in min

So, as you can see, if you want to understand what is being taught by an individual, not only must you understand what he is saying, but you must know what he means when he uses the words, “person,” or “being.” (end quote) For more information contact:

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Twenty Questions for Bible Students

These extremely relevant questions, which appear throughout this document, prompted this study.

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The Foundation of Paganism

According to Naomi Ozaniec, the Egyptian mind understood that the world operated in balance -gods are both good AND evil (*The Elements of Egyptian Wisdom,* Ozaniec:1994 95). Gods could bless, but gods could also annihilate if they were not sufficiently appeased or if their needs were not adequately met. This "he loves me – he loves me not" mentality was carried into the Egyptians' everyday activities and was featured in their theology through sacrificial, fertility and sexual rituals. This "balance" of good and evil is the common thread that links all pagan religions.

Archaeological research reveals that pagan sexual worship rituals were practised anciently in the **Sumer, Babylonia, Canaan, Anatolia, pre-dynastic Egypt, Crete** and **Myceanean Greece** religions (Dr. W Veith, video "Prophecy Series B", Steps to Life, Australia Ltd, PO Box 1630, Healesville V 3777).

By comparing the principles that are foundational to modern religions, with those found in the ancient pagan religions, it can be readily seen that **both ancient pagan *and* many modern religions share a common basic principle: - that their supreme "god" is a blend or mixture of *good with evil*; of that which is *pure with that which is impure*, a blend of the *sacred and holy, with the vulgar and unholy***.

Consider a modern-day example:
The former Pope, John Paul II, whilst in Bombay, permitted a pagan priestess to place the mark of Shiva on his forehead. The Pope's action is confusing to some, for by receiving the mark of Shiva, the Pope appears to acknowledge the validity of Hinduism as being in harmony with the principles of Roman Catholicism. Traditionally, Christianity considered Hinduism to be a pagan religion because Jesus Christ is not acknowledged as the Son of (their) god.

The Bible is clear that pagan sexual rituals were practised in the ancient Canaanite culture and the Israelites became familiar with their neighbours' religious practices. These ancient sexual/fertility religion was based on concepts similar to those found in the worship of Shiva – one of the trinity gods of the Hindu religion.

Shiva's worship pre-dates 5000 B.C. The religion is based on sexual union of the "divine beings." In Hindu worship, Shiva Ardhanariswara - "the Godhead" is the Divine Sacred Union of opposites. e.g. Male/female; light/dark; creation/destruction; yin/yang. *http://jblstatue.com/pages/shiva_ardanaris.html*

*The Spousal pair Shiva-Shakti (depicted in sexual copulation) is a **tantric consort image** (see below). Shiva-Shakti refers to the same deity but simply in both male and female forms. The godhead is a union of these two aspects of the deity. Likewise, religious adherents may engage in tantra sex with a partner **as a means of participating in worship of Shiva**. Worship participants* apparently endeavour to connect with the divine beings by performing sexual religious rites called ***tantras***.

"...Tantrism envisages the cosmic evolution as a polarization within the Supreme Being, which is God, the Unmanifested Absolute, **in its two fundamental aspects**: static and kinetic."
http://sivasakti.com/glossary/tantra.html
"...Tantra promotes male and female coital (sexual intercourse) energies in achieving emotional, spiritual, and physical harmony.... Ample archaeological remains suggest that when the earth is viewed as sacred by an entire culture, **sexuality figures at the core of religious ritual**..."
http://jblstatue.com/sacredsex.html

tantra: literally meaning "woven together". The central theme of TANTRA is SHAKTI who, under the form of a goddess, is the incarnation of the feminine aspects of every divinity. This feminine energy is also known as the counterpart or wife of SHIVA. SHAKTI often adopts benefic forms helping the adepts attain perfect union with Absolute. Any TANTRA contains five themes : 1. the creation of the world. 2. the destruction or dissolution of the world 3. the ways one can intensely worship GOD in all his feminine and masculine aspects, or, in other words, the ineffable fusion with one of the countless masculine and feminine divinities. 4. the obtaining of the paranormal powers (SIDDHI). 5. various ways and methods to achieve an intimate and ineffable fusion with the Supreme Being, in meditation. (end quote **http://sivasakti.com/glossary/tantra.html)**

The New Age Dictionary defines "tantra" as, "meditative sexual union (the female is active, male passive. In Hindu tantra; the male active, the female passive, in Buddhist tantra)."
http://sivasakti.com/articles/tantra/art30.html

As in the Garden of Eden, Satan, disguised as a beautiful winged serpent, deceived Eve, so he sets the trap for modern day worshippers. Satan told Eve "you shall be as gods, knowing good and evil." Certainly Adam and Eve became aware of good and evil, but their ability (wisdom) to realise the difference, was diminished.

Isaiah 5:20
"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!"

Though pagan religions, Satan again lied, that evil was not really evil at all, but just another necessary facet of one's existence.

> ***"The very things called evil, are things which have been wrongly seen out of their context, and, from their own particular positions as true subjects, they are neither good nor bad."http://sivasakti.com/glossary/tantra.html***

The Bible demonstrates that the Israelites continued to "blend in" with the pagan nations around them. They were not a "separate people" as God had specifically directed.

The inroads of paganism were well established prior the time the Israelites "came out" of Egypt. This is demonstrated in the wilderness experience of the "brazen serpent."

In the Egyptian religion of the fire-serpent god -Khan (Khons), the brazen or golden serpent adorned the head of the Pharaoh. It was called the uraeus. It was seen as a sign of reincarnation. The serpent was a sign of divinity and both death and life.

Alexander Hyslop in the Two Babylons, chapter 7, section 1

> *"Now, if this worship of the sacred serpent of the Sun, the great fire-god, was so universal in Rome, what symbol could more graphically portray the idolatrous power of Pagan Imperial Rome than the "Great Fiery Serpent"? No doubt it was to set forth this very thing that the Imperial standard itself--the standard of the Pagan Emperor of Rome, as Pontifex Maximus,* ***Head of the great system of fire-worship and serpent-worship--was a serpent elevated on a lofty pole, and so coloured, as to exhibit it as a recognised symbol of fire-worship."***

Given the extent of the Bol-Khan (fire-serpent) religion in Egypt, and the Israelites' extended residence in that pagan country, it is hardly surprising that the Israelites considered the brazen serpent to have "magical powers" and to be the source of immortal life.

Adam Clarke's Commentary on the Bible on John 3:14:

> *"Among the Jews, the brazen serpent was considered a type of the resurrection - through it the dying lived; and so, by the voice of God, they that were dead shall be raised to life."*

It is also hardly surprising that, due to the Israelites observance and indoctrination of that pagan system, they frequently returned to participate in its murderous and illicit rites during their idolatrous periods.

2 Kings 18:4

"He (Hezekiah, King of Judah) removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan" (Nehushtan means ***a thing of brass***).

Is it not logical to question which god the Israelites associated with the bronze serpent, which gave life to those who sacrificed to it? Why did King Hezekiah have to destroy the image, if the Israelites were worshipping the One True God? Clearly, the Bible records that the Israelites were burning incense to the Egyptian fire-serpent god Bol-Khan (but whose name in Canaan was Molech and in Rome it was Volcan).

The Trinity - A Pagan Concept

1 Kings 11:33
"Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father."

The trinity of gods mentioned in 1 Kings 11:33 are all the same "deity." The god whom the Moabites called Chemosh, was also worshipped as Baal by the Zidonians and as Moloch/Milcom by the Ammonites. This religion required child sacrifices and involved cannibalism. This religion was practiced in Egypt as the fire-serpent religion (Hyslop, the Two Babylons, ch 7 sec 1).

The Encyclopedia of Ancient Myths and Culture, 2003 p 543-544.

> *"Similar groupings of three existed among many other Egyptian gods. The most notable other triads of gods were worshipped at Thebes (Amun, Mut and Khons) and Memphis (Ptah, Sekhmet and Nefertum) Osiris received general acceptance throughout Egypt and was not only a state god but also a popular god to whom ordinary people could relate...." (p 543) "Osiris had an important quality that made him more popular than the other gods. As a human king, he had experienced death and had triumphed over it and could assure his followers an eternal life. It was believed that every king would become Osiris after he died while his successor was the embodiment of Horus, his son. By the Middle Kingdom 2000BC, all worshippers of Osiris could themselves look forward to becoming an Osiris when they died and would thereby enjoy eternal life. .... He (Osiris) embodied the yearly cycle of the renewal or rebirth of the land of Egypt after the Nile floods."*

Egyptian Mythology (Paul Hamlyn: 1965: 17)

> *"Horus, Osiris and Isis formed a triad worshipped particularly at Philae. The number three seems to have had a mystical significance for the Egyptians, and their principal gods were generally worshipped in a triad, the third member proceeding from the other two. Thus Horus is the child of Osiris and Isis and inferior to them in the triad."*

The Encyclopedia of Ancient Myths and Culture, 2003 p 538.

> *"In Egyptian mythology, this marsh represented the first solid matter, or mound, on which the god Ra appeared and created a pair of deities, Shu and Tefnut, by masturbation or spitting. They in turn produced the sky goddess Nut, and the earth god Geb whose children were the more familiar gods Osisris, Isis, Nephthys and Set. This group of nine gods 'ennead' were worshipped at Heliopolis, and other centres had similar groups of gods. Heliopolis was also the most important centre of the cult of the sun god Ra, who was described in many texts as the creator of everything."*

It is clear that the concept of a “trinity” was existent in Egypt as it had been in Babylon. The idea of a trinity was very important to Satan who aspired to be “like the Most High” (Isaiah 14:14) and to be part of the divine “council of peace” (Zechariah 6:13). Satan was, and is still determined that he will be considered a divine being. The 'ennead' comprised 9 “deities.” This is interesting because nine (9) is a product of three (3) trinities .

Lewis Spence in *The Illustrated Guide to Egyptian Mythology*,(1993:57) states:

> *“There is no doubt, however that to the aristocracy of Egypt at least, Ra stood in the position of creator and father of the gods. Osiris stood in relation to him as a son. In fact, the relations of these two deities may be regarded as that between the Christian God the Father and God the Son, and just as in certain theologies the figure of the son has overshadowed that of the father, so did Osiris overshadow Ra.”*

> *“The god Tem, or Atum was one of the first gods of the Egyptians....He (Tem) appears to possessed many attributes in common with Ra and later on he seems to have been identified with Osiris as well. In the myth of Ra and Isis, Ra says, 'I am Khepra in the morning and Ra at noonday and Tem in the evening,' which shows that to the Egyptians* ***the day was divided into three parts each of which was presided over by a special form of the sun god.*** *Tem was worshipped in one of his forms as* ***a serpent, a fairly common shape for a sun-god,*** *for in many countries the snake or serpent, tail in mouth, symbolizes the disk of the sun.”*

The Encyclopedia of Ancient Myths and Culture, 2003 p 538.

> *“The sun played a central part in religious beliefs throughout Egyptian history. The sun god Ra became important as early as the second dynasty (c2,700BC) ....The king took the title Son of Ra and it was believed that after death he also joined his father Ra in heaven.”*

The sun-serpent religion taught that the multiple gods which comprised the “sacred” trinity/trinities, gave birth to other gods. It also taught that the “begotten” offspring were their divine sons and daughters.

Note the theology in “Ra and the Serpent,” an Egyptian myth of creation Introduction and paraphrase prepared by Angelo Salvo.

> *“I designed every living creature by myself. I was still alone, for I had not exhaled Shu the Wind and I had not spat Tefnut the Rain. I wanted to have a multitude of living creatures - I wanted then to reproduce so they had children and grandchildren. In order to do that, I formed a physical union with my fist. I masturbated with my own hand, and I ejaculated the seed into my own mouth. I exhaled Shu the Wind and spat Tefnut the Rain. Old Man Nun, my father, raised Shu and Tefnut and my Eye, an overseer, looked after them during the times when I was away. Old Man Nun told me:"At first, you Ra the Sun were the only god who existed. Two other gods have emerged from you -so now there are three.”* http://ccat.sas.upenn.edu/%7Ehumm/Resources/StudTxts/raSerpnt.html

Note that in the pagan version of creation:

- The concept of a trinity is recurring and vital to the pagan religion;
- Satan introduced illicit sexual behaviour into the divine realm. By so doing he promoted the concept that illicit sexual activity (orgies) were "sacred" creative acts - which became known as fertility rites.
- The concept that divinity would repeatedly regenerate divine children and grandchildren gave rise to the belief in a multiplicity of gods instead of the One True God who begat a single, divine Son.
- Satan engineered the belief that if the doctrine of multiple gods is rejected, then the Son of God's divine birth (in heaven, prior to Bethlehem) must also be discarded also

Through this Egyptian, pagan creation myth, Satan counterfeited the Biblical truth that:

1. the Father was alone until He brought forth a divine Son in the ages of eternity;
2. the Son is truly divine because He was begotten from the Father in eternity (prior to Bethlehem);
3. the Father is the source of all life, and He created through His Son. The false concept is demonstrated in figurines and paintings of the "serpent with its tail in its mouth" which symbolise the creative power of the sun god Ra – who was part of a trinity of gods responsible for creating all life; and
4. the Father "brought forth" only one Son – the ONLY begotten Son of the Father – not a multiplicity of begotten divine sons and daughters.

Truths and Counterfeits

Some theologians suggest that the doctrine of the Roman Catholic trinity and pagan religion trinities, are a counterfeit doctrine of the real "true" heavenly trinity. While there are heavenly truths which Satan has counterfeited, not all the doctrines that paganism asserts are counterfeited. The following tables demonstrate both – counterfeited doctrines and lies/inventions and contradictions of the truth.

Truths	***Counterfeits***
The Father was initially alone – a single being – righteously jealous of His authority (Ex 20:5).	Nun was the only divine being in existence - a jealous god. (*Egyptian Mythology,* Hamlyn:1965:18).
The Father brought forth a divine Son called Michael. He was the Son of God (the Father) (Prov 8:22-31; Prov 30:4; Heb 1:1-10; John 3:16; Gal 4:4)	Nun brought forth a divine Son (by masturbation, or some texts say by circumcision). Atum was the Son of Nun (*Egyptian Mythology*, Hamlyn:1965:23, 30).
In the beginning of earth's creation, there was chaos over water (Gen 1:2).	In the beginning of earth's creation, there was chaos over water .(*Egyptian Mythology*, Hamlyn:1965:27)
God's Son created all things through the Father's power (John 1:1-3).	Atum created Himself and everything else through his father Nun's power (*Egyptian Mythology* Hamlyn:1965:128).
Lucifer: rebelled against the Son's authority (Isa 14:14, Eze 28:12-19); was instrumental in causing the death of the Son (Gen 3;15); usurped the earthly kingdom (Eph 2:2)	Osiris and Isis had a divine son named Horus. Osiris' brother, Set, hated Osiris and killed him. Set usurped the kingdom. (*Egyptian Mythology,* Hamlyn:1965:128)
Son died and rose again after the Father "called him forth" (Rom 6:4; Gal 1:1). the Son gives humanity life after death (John 6:39)	Osiris died and rose again because Isis resurrected Him (*Egyptian Mythology,* Hamlyn:1965:58).
Satan was defeated and the kingdom handed back to the Father through the Son.	Set was defeated and the kingdom given back to Osiris and Isis (*Egyptian Mythology,* Hamlyn:1965:139-142).

Satan did not counterfeit a "true trinity." It was Satan's desire that there be a heavenly trinity – and that he would become the third being of that divine trinity. Satan's pagan trinities reflect only his desire to be included and worshipped as were both Father and Son – not the heavenly reality. The doctrine of the trinity is not a counterfeit of any truth. It is a lie.

Truth and Lies (Inventions)

Truth	***Lies/Inventions/Contradictions***
Newborn children are dedicated to Christ and the spirit/presence of Christ is able to purify their characters as they develop understanding	Newborn children are given immortality by being purified (burnt) by fire (*Egyptian Mythology*, Hamlyn 1965:58)
The True God is ONLY good (Matt 19:17). Normal worlds obey God's commands which are holy, just and good (Rom 7;12). Good and bad understanding comes from the tree of knowledge of good and evil – sin (Gen 2:9, 17; 3;5)	The world normally operates in balance -gods are both good AND evil (*The Elements of Egyptian Wisdom,* Ozaniec:1994 95).
The entire person dies, body and soul (Eze 18:4, 20)	The spirit (ba) does not die but leaves the body at death (*The Elements of Egyptian Wisdom,* Ozaniec:1994:66; *The Illustrated Guide to Egyptian Mythology,* Spence 1996:24).
Death comes to all men and after that the judgment. There are no second chances, spells or magic which make it possible to win a place in heaven after death occurs (Heb 9:7)	The Book of the Dead contained magic spells which the dead needed to learn in order to pass through the dark land of Duat which contained pits of fire and monsters – the underworld – which had to be travelled prior to becoming immortal (*The Illustrated Guide to Egyptian Mythology,* Spence 1996:24, 25).
There are many who are CALLED gods and lords (1 Cor 8:5) but unto us there is one God, the Father (1 Cor 8:6)	There are many gods and lords and trinities (*The Encyclopedia of Ancient Myths and Culture*, 2003:36-45)

Note:
It is interesting that along with pagan concepts, the doctrines of the orthodox trinity and tritheism are also mixtures of truth and error.

While it is generally accepted that the Son is divine, it is rejected that He is divine ***because*** He was begotten from the Father. The orthodox doctrine of the trinity claims that the Son was NOT completely begotten from the Father, but will always be in the process of being begotten from the Father. The doctrine of tritheism claims that the Son was NOT begotten from the Father; that there was no divine Father/Son relationship prior to Bethlehem. The Bible says that they system that denies the Father and the Son is antichrist (1 John 2:22).

But Satan's counterfeit of the truth goes still deeper. His amalgamation of the attributes of the many gods, gave rise to the concept of “One god with three aspects or parts (orthodox trinity) AND another concept of a 3 god-combination which was assumed to be acting as “one god” (tritheism).

In the following example of the Egyptian god AMEN, definite trinitarian theology along with superstition is demonstrated.

The Egyptians ardently believed that the “sacred names” of the gods, possessed magical power.
The Encyclopedia of Ancient Myths and Culture, 2003 p 582,583.

> *In regard to Egyptian hieroglyphs, “It was more than just a writing system and the Egyptians themselves referred to it as the “writing of the divine words.” Like the representations in their art, the script was endowed with religious or magical significance. The name of a person inscribed in hieroglyphs was believed to embody his unique identity. If the representation lacked a name, it had no means of continued existence in the afterlife. Therefore, many kings' and gods' names were defaced or erased from monuments by later Pharaohs with conflicting ideals. Similarly, existing inscriptions and statues could be taken over and claimed by carving the new royal name on them.”*

The Egyptian god named AMN - (no vowels marked) means: "what is hidden, or "what cannot be seen," "the Invisible God."

> *"Amen became a prominent deity, and by Dynasty XVIII was termed* ***the King of the Gods****. His famous temple, Karnak, is the largest religious structure ever built by man. According to Budge, Amen by Dynasty XIX-XX was thought of as "an invisible creative power which was* ***the source of all life in heaven, and on the earth, and in the great deep,*** *and in the Underworld, and which made itself manifest under the form of Ra." Shawn C. Knight in The Egyptian Pantheon (Last revised 3 June, 1997. Rewritten and reformatted from the original "Frequently Asked Questions and Information about Egyptian Mythology", 8 May 1994 revision, by Shawn C. Knight.* http://www.vibrani.com/gods.htm

Regarding the Egyptian god Amen, Lewis Spence states in ***The Illustrated Guide to Egyptian Mythology*** *(*1996: 62)

> ***"The entire pesedt or company of gods was supposed to be unified in Amen and indeed we may describe his cult as one of the most serious attempts of antiquity to formulate a system of monotheism.”***

The Invisible God, (as in Col 1:15; 1 Tim 1:17) the Source of all life (echoes sentiments from the 4th commandment) "in the heavens, in the earth and under the earth" (echoes sentiments from the 2nd commandment). One god made up out of the attributes of three or many gods – is very much a doctrine of the trinity – many triads of gods combined to form one monotheistic god.

The Elements of Egyptian Wisdom (Naomi Ozaniec:1994:18, 19)

> *"The Metaphyysical Neters (gods) include Amun – the hidden one; Atum – potentiality and Ra- the universal principle. Neith and the cosmic virgin mother is also included here....**The morning sun ws Khepera, the noon sun was Ra, the evening sun was Tem.** Each aspect of the one god was worshipped separately at different cult centres. **A single god was known under many names to reveal the full range of divine functions**..."*

Shawn C. Knight in ***The Egyptian Pantheon***

> *Amen (Amon, Amun, Ammon, Amoun)*
> *Amen's name means "The Hidden One."*
>
> *"During the New Kingdom, Amen's consort was Mut, "Mother," who seems to have been the Egyptian equivalent of the "Great Mother" archetype. The two thus formed a pair reminiscent of the God and Goddess of other traditions such as Wicca. Their child was the moon god Khons."* See also Amen-Ra, Khons, Thoth.
>
> *Amen-Ra (Amon-Re)*
> *"A composite deity, devised by the priests of Amen as an attempt to link New Kingdom (Dyn. XVIII-XXI) worship of Amen with the older solar cult of the god Ra. **In a union of this sort, the deities are said to indwell one another - so we have the power represented by Amen manifesting through the person of Ra (or vice versa)**. This sort of relationship is common among Egyptian gods, particularly among cosmic or national deities. It is an example of how the Egyptian gods are viewed, as Morenz puts it, **of having "personality but not individuality.**"*

The pagan origins of the trinity are simply too obvious to ignore.

Effect on the Jewish Religion

While the Jewish religion did not recognise a "trinity", it is not difficult to see how Satan "set up" the Israelites to become confused over the traits of their expected Messiah.

Based on the ancient pagan religions, Satan planned that the Israelites would not consider their Messiah to be truly the pre-existent, divine Son of God, but simply a human being. The Jewish religion refused multiple gods, but they were also in danger then or rejecting the literal begottenness of the Son of God.

John 10:32, 33
"Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? (33) 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" (divine).

Satan's counterfeit system also taught that, after the Pharaoh (a divine "son of Ra") was resurrected, he was able to give immortal life to all who

identified with him (i.e. offered the correct sacrifices, said the right spells etc), because of Osiris' death and resurrection.

Jesus, the true Son of God said:

John 10:10
“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

Satan confused the Israelites, by merging truth with Egyptian error. Christ ***would*** give immortal life to all who believed that He was the Son of the Living God. He said:

John 5:39, 40
“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (40) And ye will not come to me, that ye might have life.”

But this truth the Jews also denied for they denied the divinity of the Son of God, the Messiah who could give them life more abundantly.

Very strangely, though the doctrines of the trinity and tritheism reject the literal Sonship of Christ as begotten from the Father in the ages of eternity, they hold fast to the principle of multiple gods (i.e. 3 in 1 god or 3 gods).

The Protestant Deformation

Protestant Churches have slowly stopped protesting against the Roman Catholic Church and its doctrines. This is surprising considering that at one time, the Protestant churches unanimously at one time labelled the Pope as "antichrist" and the Roman Catholic Church as the "whore of Revelation 13." Over the past two centuries, Protestantism has surely lost its protest and is intent on unifying again with the Roman Catholic Church. The Protestant reformation has become the Protestant Deformation as the various churches form alliances once more with the Roman Catholic church. Is this progression toward unity, a positive move?

The Protestant movement, beginning with Martin Luther's famous stand asserted that all Protestant doctrine had to be accompanied by a "thus saith the Lord" i.e. from the Bible. Their religious doctrines were built on "the Bible and the Bible alone," which of course was a principle completely at odds with that of the Roman Catholic Church, which emphasises that the traditions of the church and the writings of the "holy fathers" were inspired and necessary for salvation.

The Protestant stance was recognised, but questioned for its inconsistency by the Roman Catholic Church, which challenged the Protestant movement for not keeping with their profession of faith. The following quote is found on: **http://www.biblestudy.org/godsrest/romechal.html**

[The Archbisop of Reggio (Gaspar [Ricciulli] de Fosso) made the following speech at the last opening session of Trent, (17th Session) reconvened under a new pope (Pius IV), on the 18th of January, 1562 after having been suspended in 1552. — J. H. Holtzman, *Canon and Tradition*, published in Ludwigsburg, Germany, in 1859, page 263, and Archbishop of Reggio's address in the 17th session of the Council of Trent, Jan. 18, 1562, in Mansi SC, Vol. 33, cols. 529, 530. Latin.]

"The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written word and follows tradition. Now the Protestants claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. PROOF: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of 'Scripture alone as the standard,' fails; *and the doctrine of 'Scripture* and tradition' *as essential, is fully established, the Protestants themselves being judges."*

Historically, the major Protestant churches through their doctrines, believed and preached that the pope was the antichrist of Revelation 13 and the Roman Catholic Church to be the beast upon which the whore, the antichrist system, sat. This is no longer the case and re-unification with the Roman Catholic Church is taking place through the world-wide ecumenical movement.

True Protestants still adhere to "the Bible and the Bible only" position and accept only God as their Ruler. However, those Protestants who surrender this freedom and begin to accept traditions that are not based on the Word of God, will eventually succumb to human rule and will follow the leadership of man which might not be in harmony with God's Word.

The apostles warned that the antichrist would present "doctrines of devils." If the Roman Catholic Church is truly the antichrist system as the Protestant Churches originally strenuously taught, then it would be logical to expect that the central doctrine of the antichrist system would also be a doctrine of devils.

Handbook for Today's Catholic, p 11

"The mystery of the Trinity is the central doctrine of the Catholic Faith. **Upon it are based all the other teachings of the Church**…

Following the Leader – But Which Leader?

http://www.britannica.com/ebc/article?tocId=9381164&query=Israel&ct=

The on-line Encyclopaedia Britannica defines the doctrine of the trinity as:

"Holy Trinity
*In Christian doctrine, the unity of the Father, Son, and **Holy Spirit** as one God in three persons.*

*The word Trinity does not appear in the Bible. It is a doctrine formulated in the early church to interpret the way God revealed himself, first to Israel, then in **Jesus** as Saviour, and finally as Holy Spirit, preserver of the church. The doctrine of the Trinity developed in the early centuries of the church and was explicitly stated at the Council of **Nicaea** in 325."*

- **The Nicene Creed**

"We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen**. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, **begotten**, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. **Amen."

The Catechism of Trent
http://www.cin.org/users/james/ebooks/master/trent/tcreed01.htm
The Doctrine Of The Trinity

*"**In the one Substance of the Divinity the Father is the First Person, who with His Only begotten Son, and the Holy Ghost, is one God and one Lord, not in the singularity of one Person, but in the trinity of one Substance.** These Three Persons, since it would be impiety to assert that they are unlike or unequal in any thing, are understood to be distinct only in their respective properties. For the Father is unbegotten, the Son begotten of the Father, and the Holy Ghost proceeds from both. Thus we acknowledge the Essence and the Substance of the Three Persons to be the same in such wise that we believe that in confessing the true and eternal God we are piously and religiously to adore distinction in the Persons, unity in the Essence, and equality in the Trinity."*

- **Catechism of the Roman Catholic Church**

http://www.scborromeo.org/ccc/para/234.htm

234 *The mystery **of the Most Holy Trinity** is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith". The whole history of salvation is identical with the history of the way and the means by which the **one true God, Father, Son and Holy Spirit,** reveals himself to men "and reconciles and unites with himself those who turn away from sin".*

237 *The Trinity is a mystery of faith in the strict sense, one of the "mysteries that are hidden in God, which can never be known unless they are revealed by God". To be sure, God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his **inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone** or even to Israel's faith before the Incarnation of God's Son and the sending of the Holy Spirit.*

- **Westminster Confession of Faith- (1646)**

http://www.reformed.org/documents/westminster_conf_of_faith.html#chap2

III. ***In the unity of the Godhead there be three Persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost.** The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.*

- **Evangelical Lutheran Church in America Confessions of Faith**

http://www.elca.org/co/faith.html

*1. This church confesses **the Triune God, Father, Son, and Holy Spirit.***
*4. This church accepts the **Apostles'**, **Nicene**, and **Athanasian** Creeds as true declarations of the faith of this church.*

- **Orthodox confession of Faith of the Faith of the Catholic and Apostolic Eastern Church**

http://esoptron.umd.edu/ugc/ocf1a.html

Q. 8. *How is this to be understood concerning God?*

*R. It must be believed that there is **one God in the Holy Trinity** according to Scripture: "One God and Father of all, who is above all, and through all, and in us all." ….*

Q. 9. If there is one God, does it (not) seem there ought to be one person?

R. *No, for indeed **God is one in his essence, but in persons - three**, as in clear from the teaching of our Savior himself, when he spoke to the Apostles: "Going therefore, teach all nations, baptizing them in the name of the Father, and Son, and Holy Spirit."[18] From such words it is evident that **in one divinity there are three persons, Father, Son and Holy Spirit:** the Father who eternally generates from his essence the Son and sends forth the Holy Spirit; the Son, however, who is generated by the Father before all ages, is co-essential with him; the Holy Spirit, who proceeds from the Father from eternity, is co-essential with the Father and the Son.*

- **The London Baptist Confession of Faith (1689)**

http://www.vor.org/truth/1689/1689bc02.html
http://www.spurgeon.org/~phil/creeds/bcof.htm - part2

3._____ *In this divine and infinite Being there are three subsistences, the Father, the Word or Son, and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided: the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and comfortable dependence on him.*
(1 John 5:7; Matthew 28:19; 2 Corinthians 13:14; Exodus 3:14; John 14:11; 1 Corinthians 8:6; John 1:14,18; John 15:26; Galatians 4:6)

- **Confession of Faith of the Cumberland and Presbyterian Churches – (1814, 1984)**

http://www.cumberland.org/gao/confession/confess.htm - 1883%20Introduction

The Confession of Faith, Cumberland Presbyterian Church 1814

*Section I: There is but **one only living and true God**, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal, most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.*

*Section III: **In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, Son, and Holy Ghost**.(67)*

1984
The Living God
1.01 ***We believe in the only true and living God, Father, Son, and Holy Spirit;*** *who is holy love, eternal, unchangeable in being, wisdom, power, holiness, justice, goodness, and truth.*

1.02 ***The one living God who is Father, Son, and Holy Spirit, the Holy Trinity,*** *speaks through the holy scriptures, the events of nature and history, apostles, prophets, evangelists, pastors, teachers, but uniquely in Jesus Christ, the Word made flesh.*

- **Associate Reformed Presbyterian Church including amendments approved by the General Synods of 1959, 1976, 1984, and 2001. http://www.arpsynod.org/confeson.html**

III. ***In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost***.[o] *The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;*[p] *the Holy Ghost eternally proceeding from the Father and the Son.*[q]

- **The French Confession**
  http://www.creeds.net/reformed/frconf.htm

These Holy Scriptures teach us that in this one sole and simple divine essence, whom we have confessed, there are three Persons: the Father, Son, and the Holy Spirit. The Father, first cause, principle, and origin of all things. The Son, his Word and eternal wisdom. The Holy Spirit, his virtue, power, and efficacy. The Son begotten from eternity by the Father. The Holy Spirit proceeding eternally from them both; the three persons not confused, but distinct, and yet not separate, but of the same essence, equal in eternity and power. And in this we confess that which has been established by the ancient councils, and we detest all sects and heresies which were rejected by the holy doctors, such as St. Hilary, St. Athanasius, St. Ambrose, and St. Cyril. (Taken from Philip Schaff's The Creeds of Christendom, with a history and critical notes; Sixth Edition).

- **Waldenses Confession of 1544**
  http://www.pb.org/articles/walden.html

1. We believe that there is but one God, who is a Spirit - the Creator of all things - the Father of all, who is above all, and through all, and in us all; who is to be worshipped in spirit and in truth - upon whom we are continually dependent, and to whom we ascribe praise for our life, food, raiment, health, sickness, prosperity, and adversity. We love him as the source of all goodness; and reverence him as that sublime being, who searches the reins and trieth the hearts of the children of men.

2. We believe that Jesus Christ is the Son and image of the Father - that in Him all the fullness of the Godhead dwells, and that by Him alone we know the Father. He is our Mediator and advocate; nor is there any other name given under heaven by which we can be saved. In His name alone we call upon the Father, using no other prayers than those contained in the Holy Scriptures, or such as are in substance agreeable thereunto.

3. We believe in the Holy Spirit as the Comforter, proceeding from the Father, and from the Son; by whose inspiration we are taught to pray; being by Him renewed in the spirit of our minds; who creates us anew unto good works, and from whom we receive the knowledge of the truth.

- **Primitive Baptist Creeds of Faith**
  http://www.pb.org/creeds.html

(Various Churches of California)

1. **We believe in only one true and living God, the Father, the Son, and the Holy Ghost, and these three in one.**

- **Presbyterian Church of Wales**

- **http://www.ebcpcw.org.uk/english/church/cyffes-e.htm**

Confession of Faith

"*We believe in God, the Father Almighty, Creator and Ruler of all things.*

We believe in Jesus Christ. His only-begotten Son, our Lord and Saviour. Through His Life, His death on the Cross, and His Resurrection, He overcame sin and death, forgiving our sins and reconciling us to God.

We believe in the Holy Spirit. Through Him Christ dwells in those who believe, sanctifying them in the truth."

(Quite surprisingly, in private correspondence, the representative of this church replied, stating that this church also believed in the trinity).

- **The Ausburg Confession of Faith - 1530**

Which Was Submitted to His Imperial Majesty Charles V at the Diet of Augsburg in the Year 1530 by Philip Melanchthon, 1497-1560

http://www.forerunner.com/chalcedon/X0014__9._Augsburg_Confess.html

Article I: Of God.

Our Churches, with common consent, do teach that the decree of the Council of Nicaea concerning the Unity of the Divine Essence and concerning the Three Persons, is true and to be believed without any doubting; that is to say, there is one Divine Essence which is called and which is God: eternal, without body, without parts, of infinite power, wisdom, and goodness, the Maker and Preserver of all things, visible and invisible; and yet there are three Persons, of the same essence and power, who also are coeternal, the Father the Son, and the Holy Ghost. And the term "person" they use as the Fathers have used it, to signify, not a part or quality in another, but that which subsists of itself.

They condemn all heresies which have sprung up against this article, as the Manichaeans, who assumed two principles, one Good and the other Evil - also the Valentinians, Arians, Eunomians, Mohammedans, and all such. They condemn also the Samosatenes, old and new, who, contending that there is but one Person, sophistically and impiously argue that the Word and the Holy Ghost are not distinct Persons, but that "Word" signifies a spoken word, and "Spirit" signifies motion created in things.

- **The Church of the United Brethren in Christ- USA**

http://www.ub.org/AboutUs/COF.shtml

Confession of Faith

The United Brethren Confession of Faith was adopted in 1815 and has never been changed. It states the fundamental doctrines of the Christian faith, the core beliefs which United Brethren members have clung to since the denomination began.

The Triune God

In the name of God, we declare and confess before men that we believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one--the Father in the Son, the Son in the Father, and the Holy Ghost equal in essence or being with both; that this triune God created the heavens and the earth and all that in them is, visible as well as invisible, and furthermore sustains, governs, protects, and supports the same.

Jesus Christ, the Son

We believe in Jesus Christ; that He is very God and man; that He became incarnate by the power of the Holy Ghost in the Virgin Mary and was born of her; that He is the Savior and Mediator of the whole human race, if they with full faith in Him accept the grace proffered in Jesus; that this Jesus suffered and died on the cross for us, was buried, arose again on the third day, ascended into heaven, and sitteth on the right hand of God to intercede for us; and that He shall come again at the last day to judge the quick and the dead.

The Holy Spirit, Comforter and Guide

We believe in the Holy Ghost; that He is equal in being with the Father and the Son, and that He comforts the faithful, and guides them into all truth.

- **1889 Seventh-day Adventist Church Adventist Church - Principles of Faith**

(non-trinitarian) (officially published in 1889 SDA Yearbook)

1. 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.
2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God 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 and was raised for our justification. He ascended on high to be our only mediator in the sanctuary in Heaven, where with His own blood, He makes atonement for our sins; which atonement so far from being *"Molech or Moloch [mō'lok] , Canaanite god of fire to whom children were offered in sacrifice; he is also known as an Assyrian god. He is attested as early as the 3d millennium B.C., although most known references to him come from the later period represented by the Hebrew Bible, according to which Solomon and later Ahaz introduced the worship of him into Judah. He had a sanctuary at Tophet, in the valley of Hinnom S of Jerusalem. Milcom may be identifiable with Molech....Milcom [mil'kum]* made on the cross, which was by the offering of the sacrifice, is the very last portion of His work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. **Lev.16; Heb. 8:4,5; 9:6,7; etc.**

- **1980 Seventh-day Adventist Church 27 Fundamental Beliefs**

(trinitarian - tritheistic) (published in 1981 SDA Yearbook)

(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.

- **1632 Anabaptist Confession of Faith** http://www.bibleviews.com/Dordrecht.html - I

1. Of God and the Creation of All Things

Since we find it testified that without faith it is impossible to please God, and that he that would come to God must believe that there is a God, and that He is a rewarder of them that seek Him; therefore, we confess with the mouth, and believe with the heart, with all the pious, according to the holy Scriptures**, in one eternal, almighty, and incomprehensible God, the Father, Son, and Holy Ghost**, and in none more, nor in any other; before whom no God was made or existed, nor shall there be any after Him: for of Him, and through Him, and in Him, are all things; to Him be praise and honor forever and ever, Amen. Heb. 11:6; Deut. 6:4; Gen. 17:1; Isa. 46:8; I John 5:7; Rom. 11:36.

- **1963 Mennonite Confession of Faith**

"We believe in one God eternally existing as Father, Son, and Holy Spirit."

This sampling of "Protestant" churches demonstrates through their principles of faith and confessions, a belief in the doctrine of the trinity. However, members of these Protestant churches, might be surprised to find that their church's beliefs are all based upon the central doctrine of the Roman Catholic Church!

Handbook for Today's Catholic, p 11

"The mystery of the Trinity is the central doctrine of the Catholic Faith. **Upon it are based all the other teachings of the Church**…**The Church studied this mystery with great care and, after four centuries of clarification**, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons,—the Father, the Son, and the Holy Spirit…"

The question must be asked, "How can the Protestant churches any more, accuse the Roman Catholic Church of being "the whore of Revelation 13" when the Protestant churches embrace the central doctrine of 'the whore?" Does "the whore" worship the true God? If so, how can it be "the whore?" If "the whore" worships Satan, then how can the Protestant churches sanction worshipping the same god that "the whore" worships?

The argument has been made that the Protestant churches worship "a different trinity" to that worshipped by the Roman Catholic Church. This claim will be examined in a later section in more detail, however as an overview, the following points are important to consider.

Whose Authority do the Churches Recognise?

The One True God of the Bible, the Creator, requests that His followers "remember the Sabbath day to keep it holy." It is given as a sign of the Creator's authority. In the 10 commandments the Creator God specifies which day is the Sabbath of the Lord your God.

Exodus 20:8-11
"Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But **the seventh day is the sabbath of the LORD thy God**: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 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."

The Creator reminds humanity to rest on the Sabbath day, the seventh day, which was introduced to the world in the Garden of Eden, before the entrance of sin.

Genesis 2: 2,3
"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. 3 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."

By resting on the seventh day, according to the commandment, God's followers have always declared their allegiance to Him. The Creator has the authority to set the day on which He chooses to be worshipped by His people.

However the Bible warns that there will be false gods, false christs (messiahs) and false prophets who will draw "men after them" "teaching for doctrines, the commandments of men."

Matthew 24:24
"For there shall arise **false christs, and false prophets**, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Acts 20:30
"Also of your own selves shall men arise, speaking perverse things, to **draw away disciples after them."**

Matthew 15:8, 9
"This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, **teaching for doctrines the commandments of men**."

Daniel (in Daniel 7:25) and John (in Revelation 13) warned that such leaders would create their own blasphemous rules and laws which are contrary to the Creator's law.

Daniel 7:25
"And he shall speak great words against the most High, and shall wear out the saints of the most High, and **think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time."

Revelation 13:5, 6*
"And there was given unto him a mouth speaking great things and **blasphemies;** and power was given unto him to continue forty and two months. 6 And he opened his mouth in **blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven**."

But none need be confused by the false gods and false doctrines. Certainty is found in the Bible.

Isaiah 8:20
"**To the law and to the testimony**: if they speak not according to **this word**, it is because there is no light in them."

* *For a comprehensive and completely Biblical study which identifies the antichrist, and the beasts of Revelation 13 and of Daniel 7, visit www.presenttruth.info and select the March 2003 and then the April 2003 issues. The March article is entitled **Wars and Rumors of Wars: Is it the End?** The April article is called **The Mark of the Beast.*** **Free download, read on line or receive by post - free.**

Sabbath Days – Signs of Authority

Just as the One True God created a holy Sabbath day – on the seventh day of the creation week as a sign of His creatorship – so too the impostor god "created" a "sabbath" day that demonstrates the acceptance of ***his*** authority as a god worthy of worship.

The god of the trinity – the god whose origin comes from the Roman Catholic system (the Council of Nicea AD 325) - demands worship on ***his*** "sabbath" day – on Sunday, the first day of the week. This "sabbath" doctrine was "created" at the Council of Laodicea in A.D. 364 by a council of men.(The Convert's Catechism of Catholic Doctrine, p. 50, 3rd edition).

Doctrinal Catechism quoted in The Advent Review and Sabbath Herald, 22 August, 1854, similar article printed in Advent Review and Sabbath Herald, 24 February, 1859 Vol 13, page 107, par. 11-14)

Q. *Have you any other way of proving that the church has power to institute festivals of precept?*

A. *Had she not such power, she could have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."*

The following quotes were compiled by Nicholas at Presents of God at:
http://www.remnantofgod.org/nl990919.htm

Canon and Tradition, p.263
"*The authority of the church could therefore not be bound to the authority of the Scriptures, because the Church had changed the Sabbath into Sunday, not by command of Christ, but by its own authority."*

James Cardinal Gibbons, The Faith of Our Fathers (1917) p. 72, 73.
"Is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." -

The Convert's Catechism of Catholic Doctrine, p. 50, 3rd edition.
Question - *Which is the Sabbath day*?
Answer - *Saturday is the Sabbath day*.
Question - *Why do we observe Sunday instead of Saturday*?
Answer - *We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 364), transferred the solemnity from Saturday to Sunday.*"

Father Enright, C.S.S.R. of the Redemptoral College, Kansas City, History of the Sabbath, p. 802
"The Bible says, Remember that thou keep holy the Sabbath day. The Catholic church says, No! By my divine power I abolish the Sabbath day,

and command you to keep the first day of the week. ***And lo, the entire civilized world bows down in reverent obedience to the command of the holy Catholic church!"***
American Catholic Quarterly Review, January 1883
"The Sunday...is purely a creation of the Catholic Church."

American Sentinel (Catholic) June 1893
"Sunday...It is the law of the Catholic Church alone..."

Catholic Mirror Sept. 23 1983. (Official organ of Cardinal Gibbons)
"The Catholic church," declared Cardinal Gibbons, "by virtue of her divine mission changed the day from Saturday to Sunday."
(end compilation by Nicholas at Presents of God)
http://www.remnantofgod.org/nl990919.htm

The Catholic Record, Loadon, Onatario, 1 September, 1923
"Sunday is our mark of authority....The church is above the Bible, and this transference of sabbath observance is proof of that fact."

Catholic Press, Sydney, Australia, August 1900
"*Sunday is a Catholic institution and its claim to observance can be defended only on Catholic principles..... From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first."*

Saint Catherine Catholic church Sentinel, Algonac, Michigan 21 May , 1995
"Perhaps the boldest thing, the most revolutionary change the Church ever did, happened in the first century (actually it happened in the fourth century). The holy day, the Sabbath, was changed from Saturday to Sunday. 'The Day of the Lord' 9Dies Domini) was chosen, not from any direction noted in the Scriptures, but from the Church's sense of its own power.... People who think that the Scriptures should be the sole authority , should logically become [Seventh-day] Adventists, and keep Saturday holy."

Which God? Which Holy Sabbath Day?

So the lines are drawn between two religious systems – the worship of the One True God and the worship of the trinity god. Allegiance to either power is ***demonstrated*** by the day one chooses to worship on.

To which God/god does the majority of Christendom worship and give its allegiance? The answer can be determined by observing which Sabbath day that Christendom keeps holy.

Nicholas, at Presents of God; *Truth Provided Newsletter* 9-19-1999
http://www.remnantofgod.org/nl990919.htm

BAPTIST: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday.... It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week.... Where can the record of such a transaction be found? Not in the New Testament absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. "~Dr. Edward T. Hiscox, author of The Baptist Manual, in a paper read before a New York ministers' conference held 13 November, 1893.

CATHOLIC: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we ICatholics] never sanctify. "-James Cardinal Gibbons, The Faith of our Fathers, 16th edition, 1880, p.111.

CHURCH OF CHRIST: "Finally, we have the testimony of Christ on this subject. In Mark 2:27, he says: 'The Sabbath was made for man, and not man for the Sabbath.' From this passage it is evident that the Sabbath was made not merely for the Israelites, as Paley and Hengstenberg would have us believe, but for ..... that is, for the race. Hence we conclude that the Sabbath was sanctified from the beginning, and that it was given to Adam, even in Eden, as one of those primeval institutions that God ordained for the happiness of all men. "-Robert Milligan, Schetne of Redempiten, (St. Louis, The Bethany Press, 1962), p.165.

CONGREGATIONALIST: "The Christian Sabbath [Sunday] is not in the Scriptures, and was not by the primitive church called the Sabbath."-Dwight's Theology, Vol.4, p.401.

EPISCOPAL: "Sunday (Dies Solis, of the Roman calendar, 'day of the sun,' because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."~"Sunday," A Religious Encyclopedia, Vol.3, (New York, Funk and Wagnalls, 1883) p.2259.

LUTHERAN: "The observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church,"-Augsburg Confession of Faith, quoted in Cadzolc Sdbla~ Manual, Part 2, Chapter 1, Section 10.

METHODIST: "Take the matter of Sunday. There are indications in the New Testament as to how the church came to keep the first day of the week as its day of worship, but there is no passage telling Christians to keep that day, or to transfer the Jewish Sabbath to that day."-Harris Franklin Fall, Christian Advocate, July 2,1942.

MOODY BIBLE INSTITUTE: "The Sabbath was binding in Eden, and it has been in force ever since. This fourth commandment begins with the word 'remember,' showing that the Sabbath already existed when God wrote the law on the tables of stone at Sinai. How can men claim that this one commandment has been done away with when they will admit that the other nine are still binding ?"-D. L. Moody, Weighed and Wanting, p.47.

PRESBYTERIAN: "Until, therefore, it can be shown that the whole moral law has been repealed, the Sabbath will stand. ... The teaching of Christ confirms the perpetuity of the Sabbath."-T. C. Blake, D.D., Theology Condensed, pp. 474,475.

PENTECOSTAL: "'Why do we worship on Sunday? Doesn't the Bible teach us that Saturday should be the Lord's Day?'...Apparently we will have to seek the answer from some other source than the New Testament."-D5~~d A. Womack, "Is Sunday the Lord's Day?" The Pentecostal Evangel, Aug. 9,1959, No.2361, p.3.

ENCYCLOPEDIA: "Sunday was a name given by the heathen to the first day of the week, because it was the day on which they worshipped the sun, ... the seventh day was blessed and hallowed by God Himself, and... He requires His creatures to keep it holy to Him. This commandment is of universal and perpetual obligation." -Eudle's Biblical Enc oyclopedia, 1872 ed., p.561.(Above Original List of Quotes Compiled by -Amazing Facts That Affect You- Study Guide #20 P.13). Download from: http://www.remnantofgod.org/nl990919.htm

Contrasting the Changes

Apostolic Belief	***Trinity Doctrine (tritheism) (formulated from 325 AD - 381 AD)***
The Father is the "One True God – the Source from Whom ALL life, even the life of the Son originated.(1 Tim 6:15,16; Jn. 17:3, Eph. 4:6, 1 Cor. 8:6, Deut. 4:6)..	The Trinity is the One God of the Bible, but how one God can be three different individuals is a mystery that can't be explained.
The Son of God is equally as divine as the Father because He inherited divinity (divine nature) from His Father when He was literally begotten (originated) from the Father in heaven.(Heb 1:1-14; Prov 8:22-30; Prov 30:4; Ps 2:7, 12; 2 Cor 4:4))	The 2nd Person of the Trinity is equally as divine as the Father because He was always in existence and had no origin.
The Son was not created. He was begotten from the Supreme Deity, the Father, at some stage before time, angels, or universes were created; (Heb 1:1-14; John 1:1-3; Prov 30:4)	The 2nd Person of the Trinity was not created, but neither was He a literal divine Son in heaven. He never originated from the Father prior to Bethlehem at the incarnation.
The Son of God was the literal Divine Son of the Father BEFORE Bethlehem. (Prov 30:4) Antichrist denies this doctrine. (1John 2:22) and claims that Christ only became a son at Bethlehem.	The Son of God was not the literal Divine Son of the Father before Bethlehem. He is only "called" the Son, because He would later assume the role of a Son in Bethlehem.
The term "Holy Spirit" refers to the divinely inspired thoughts from the mind of both Father and Son. When God ordains, divine thoughts are ministered to human minds via the angels (Zech 4:11-14; Rom 8:9,10; Col 1:27; Rev 1:1;Rev 2:18, 29;). It is in this way that the Father and Son are everywhere present and dwell in humanity.	The Holy Spirit is the 3rd Person of the trinity. The Holy Spirit is a separate and different divine person to the Father and the Son.

Apostolic Belief	***Trinity Doctrine (tritheism) (formulated from 325 AD - 381 AD)***
The Son of God died completely on the cross. His soul died. His immortal life was laid down. (Isa 53:8-10; 1 Pet 1:3; Rev 1:18; Rom 5:10; Acts 2:31)	The Son of God did not completely die on the cross. His divine spirit lived on, and only His human body died.
The divine Son of God accepted the 2nd death penalty which is the wages of sin, so that humanity might receive the Son's eternal, immortal life. (Rom 5:10; 6:23) This required a divine sacrifice/ death.	The 2nd Person of the trinity didn't completely die for the sins of humanity. The divine-spirit part remained alive somewhere. It was not a divine sacrifice.
Christ was resurrected by His Father. (Rom 6:4; Gal 1:1; Acts 2:32)	Christ resurrected Himself. He could do this because He wasn't really completely dead.
The Son of God emptied Himself of His mind and divine form & took on sinful human flesh and was filled with the divine, selfless, sinless mind of His Father. (Phil 2:5-11; Jn 14:10, 11)	The 2nd Person of the trinity took on sinless human flesh and kept His own sinless mind.
Humanity is offered the new divine mind of Christ, which empowers sinners to overcome selfishness (sin).(Phil 2:5; Rom 8:9; 12:2):	Humanity cannot overcome selfish (sinful) tendencies, but will be saved anyway if they accept Christ's sacrifice and "try" hard enough. (works gospel)
It is the Holy Spirit i.e. the omnipresence (divine thoughts) of the Son of God, that dwells in humanity. (Christ in you, Col 1:27; Rom 8:9,10)	The 3rd Person of the trinity - not Christ, dwells in humanity, (It's not the spirit form of the Son of God/Christ, but another being altogether).
It is the Son of God who is humanity's only Advocate, (1 John 2:1) the only Mediator (1 Tim 2:5) only Intercessor (Heb 9:24; Isa 53:12) and only Comforter (Jn 14:18). The "Father of all Comfort," comforts humanity only *through His Son.* (2 Cor 1:2,3). *The Son is the ONLY being* who dwells in humanity and through His intercession, we have fellowship with the Father (1 John 1:3). The Son is filled with the spirit (mind) of the Father (John 14:11,20).	It is the 3rd Person of the trinity who intercedes and comforts humanity, but also the 2nd Person of the trinity intercedes, mediates and is an advocate for humanity. The trinity presumes there is more than one Being who is the Parakletos (Comforter, Advocate) - Christ in heaven and the Holy Spirit on earth. Some religions maintain that the virgin Mary, intercedes with her son Jesus, for Christians also.

Apostolic Belief	***Trinity Doctrine (tritheism) (formulated from 325 AD - 381 AD)***
There were only two divine beings in heaven. (Zech 6:13).The third highest being in authority before the entrance of sin was Lucifer (P&P 35; Isa 14:14)	The third highest being in authority before the entrance of sin was the 3rd Person of the trinity.
The Son of God always was, and always will be, in voluntary subjection to His Father, even after the eradication of sin from the universe (1Cor.15.27, 28) ;	The 2nd Person of the trinity was only subject to the 1st and 3rd Persons of the trinity while He was incarnated on earth.

"Molech or Moloch [mō'lok] , Canaanite god of fire to whom children were offered in sacrifice; he is also known as an Assyrian god. He is attested as early as the 3d millennium B.C., although most known references to him come from the later period represented by the Hebrew Bible, according to which Solomon and later Ahaz introduced the worship of him into Judah. He had a sanctuary at Tophet, in the valley of Hinnom S of Jerusalem. Milcom may be identifiable with Molech....Milcom [mil'kum]

The Doctrine of the Trinity Conceals 3 Signs of Antichrist

1. The trinity doctrine in all its forms (Roman Catholic or Protestant version) denies that Christ was the only begotten Son of God prior to the incarnation.

I 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."

2. The trinity doctrine teaches that Christ Jesus did not come "in the flesh" according to the Scriptures.

1 John 4:1-3
"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 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."
The Bible tells us that Christ was born according to the law of hereditary.
Galatians 4:4
"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law."

Job 25:4
"How then can man be justified with God? or how can he be clean that is born of a woman?"

Job illustrates that all who are "born of a woman" ie. human, inherit spiritual "uncleanness" – the sinful nature.

Hebrews 2:16-18
"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

The Bible tells us that Jesus Christ, on his incarnation, inherited a sinful human nature such as is common to man, yet Christ never sinned in that sinful flesh. The trinity doctrine, with some differences in the various versions of the doctrine, teaches that Christ did not inherit a sinful nature in the sense that all other human beings inherit.

The Orthodox version of the trinity tells us that Mary the mother of Jesus was **herself** born without a human sinful nature, so that she was not able to pass on a sinful nature to her child, the Son of God incarnated. This belief proffers Christ as a divine being masquerading in a human body; immune from human weaknesses of the flesh.

Protestant churches now accept the belief that Christ did not take sinful fallen human flesh. But is this the Bible position? No. Christ did inherit weaknesses in His humanity – He did not inherit sin, but weaknesses to sin. He became sin for us, but of His own self, He did not sin.

The new "Protestant" theology teaches that Christ, in his human flesh, took sinless human nature – a "before the fall" nature and propped it up with his divine attributes which resulted in a supercharged humanity. Or that Christ was only "tempted from without, not from within." Temptations from within are the strongest temptations – they come through the flesh. If Christ did not have to be on guard against the flesh of His human nature, He certainly could not have been tempted in all points as are humankind. The doctrine of the trinity appears to teach that Christ overcame sin by using His divine attributes to escape danger or by being somehow immune to the pull of the fallen human flesh. Humanity does not have access to either of these "outs." In fact, the doctrine of the trinity teaches that the humanity of Christ is so unlike and superior to fallen humanity, that part of Christ could not die. This destroys the Bible truth that Christ came truly "in the flesh."

3. The trinity doctrine denies that Christ completely died on the cross.

Romans 5:8
"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Since the doctrine of the trinity teaches that Christ did not come in real human flesh according to the Scripture, it is logical for trinitarians to believe that part of Christ did not die – that there was some divine part of Christ that remained alive while the body of Christ was in the grave. This destroys the value of the atonement. It was Christ the Son of God who died the 2nd death for us, but the trinity doctrine reduces the value of that sacrifice to just a human sacrifice.

Consider, does it matter how exalted the pre-existent Son was; how divine or glorious, powerful, or eternal the Son of God was, if only His humanity died? If the Divine Spirit of the Son escaped and removed itself from the suffering and death of the humanity of Jesus, then the sacrifice was only human and Christ, the divine Son of God did not die for the sins of the world.

The Trinity - A Pagan Concept

The concept of many gods being “called” one god, the basis of the doctrine of the triune god is found in many pagan (non-Christian) religions.
http://trisagionseraph.tripod.com/pagan.html#Hindu

http://www.factmonster.com/ipd/A0575322.html
pa•gan
—noun
1. one of a people or community **observing a polytheistic religion**, as the ancient Romans and Greeks.
2. a person who is not a Christian, Jew, or Muslim.
3. an irreligious or hedonistic person.

Religion	*First Person*	*Second Person*	*Third Person*
Triad	Father/King	Son/Prince	Mother/Queen/ Spirit (female)
Babylonian Trinity #1	Nimrod	Tammuz	Semiramis (female)
Babylonian Trinity #2	Shamash	Sin	Ishtar (female)
Egyptian Trinity	Osiris	Horus	Isis (female)
Greek Trinity	Zeus	Apollo	Athena (female)
Indian Trinity	Brahma	Vishnu	Shiva (female)
Pagan Roman Trinity	Jupiter	Mars	Venus (female)
Papal Roman Trinity	Father	Son	Mother (female)

Christians commonly believe that the “Christian trinity” is connected by family ties, but this is not accepted by tritheistic doctrine (current SDA doctrine).

In reality, the pagan trinities never did require that there be any familiar relationship between the three “gods.” For example, in the Greek trinity, the 'third person” would be required to be the "Mother or Queen," but the virgin Athena was not a mother. The trinities were formed simply by grouping three gods together – without necessarily being related to each other. This is a common aspect of both ancient pagan religions and the modern trinity of the Christian religions.

Some trinitarian religions claim that their religion of multiple gods, is actually the worship of only one god, who has the attributes of all the other gods contained in his 'person.' Consider the Hindu and ancient Egyptian religions.

Religions of the World – Hinduism (video, produced by Oliver Henry 1992-1995 © Delphi Productions Ltd, Boulder Colorado) states:

> *"The gods of Hinduism number in the millions, reflecting the infinite complexity of life, but this vast pantheon is seen as only the parts that make up the One divine Being known today of Brahman....The earliest deities to appear were Shiva and Vishnu who grew out of earlier Vedic nature deities....The priests of Hinduism, also called Brahamans, achieved and maintained power by performing sacrifices to please the deities.... Slowly public sacrifices began to be replaced by private rituals called fuja." To perform "fuja" is to pray, meditate, make sacrifices of flowers, incense, food and money."*
>
> *"Mahatma Ghandi, a leader of the Independence Movement (in India) stated: 'In theory sincere there is one god, there can only be one religion, but in practice no two persons I have known have had the same identical conception of God. In reality there are as many religions as there are individuals.'"*

In the Canaanite religions, the inhabitants only worshipped not one god, but one MAIN god, who possessed most or all of the attributes of the lesser gods. The Israelites, when in apostasy, worshipped a pantheon of gods, which were said to be, a combination of the attributes of many gods ***in the form of "one god.***"

1 Kings 11:33
"Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father."

Fact Monster Encyclopaedia
http://www.factmonster.com/ce6/society/A0833621.html

"Molech or Moloch [mō'lok] , Canaanite god of fire to whom children were offered in sacrifice; he is also known as an Assyrian god. He is attested as early as the 3d millennium B.C., although most known references to him come from the later period represented by the Hebrew Bible, according to which Solomon and later Ahaz introduced the worship of him into Judah. He had a sanctuary at Tophet, in the valley of Hinnom S of Jerusalem. Milcom may be identifiable with Molech....Milcom [mil'kum]

"Milcom [mil'kum] [Heb.,=their king], in the Bible, god of the Ammonites whose cult Solomon introduced in Jerusalem. In the Book of Judges the name is replaced (probably by mistake) by Chemosh. Milcom may be identifiable with Molech.

Ashtoreth [ăsh'tōreth] - Hebrew form of Astarte.
Astarte , Semitic goddess of fertility and love. She was the most important goddess of the Phoenicians and corresponds to the Babylonian Ishtar and the Greek Aphrodite. She took a dominant place in Middle Eastern religions, and the Jews strictly forbade use of her name. She is referred to in the Bible. http://www.factmonster.com/ce6/society/A0805104.html

Ashtoreth, the moon goddess of the Phoenicians, representing the passive principle in nature, their principal female deity; frequently associated with the name of Baal, the sun-god, their chief male deity (Judg. 10:6; 1 Sam. 7:4; 12:10) These names often occur in the plural (Ashtaroth, Baalim), probably as indicating **either different statues or different modifications of the deities.** This deity is spoken of as Ashtoreth of the Zidonians. She was the Ishtar of the Accadians and the Astarte of the Greeks (Jer. 44:17; 1 Kings 11:5, 33; 2 Kings 23:13). There was a temple of this goddess among the Philistines in the time of Saul (1 Sam. 31:10). Under the name of Ishtar, **she was one of the great deities of the Assyrians.** The Phoenicians called her Astarte. Solomon introduced the worship of this idol (1 Kings 11:33). Jezebel's 400 priests were probably employed in its service (1 Kings 18:19). It was called **the "queen of heaven"** (Jer. 44:25) http://www.christiananswers.net/dictionary/ashtoreth.html
The trinity of gods mentioned in 1 Kings 11:33 are all the same "deity." The god whom the Moabites called Chemosh, was also worshipped as Baal by the Zidonians and as Moloch/Milcom by the Ammonites. This religion required child sacrifices and involved cannibalism. This religion was practiced in Egypt as the fire-serpent religion (Hyslop, the Two Babylons, ch 7 sec 1).

The Encyclopedia of Ancient Myths and Culture, 2003 p 543-544.

> *"Similar groupings of three existed among many other Egyptian gods. The most notable other triads of gods were worshipped at Thebes (Amun, Mut and Khons) and Memphis (Ptah, Sekhmet and Nefertum) Osiris received general acceptance throughout Egypt and was not only a state god but also a popular god to whom ordinary people could relate...." (p 543) "Osiris had an important quality that made him more popular than the other gods. As a human king, he had experienced death and had triumphed over it and could assure his followers an eternal life. It was believed that every king would become Osiris after he died while his successor was the embodiment of Horus, his son. By the Middle Kingdom 2000BC, all worshippers of Osiris could themselves look forward to becoming an Osiris when they died and would thereby enjoy eternal life. .... He (Osiris) embodied the yearly cycle of the renewal or rebirth of the land of Egypt after the Nile floods."*

Egyptian Mythology (Paul Hamlyn: 1965: 17)

> *"Horus, Osiris and Isis formed a triad worshipped particularly at Philae. The number three seems to have had a mystical significance for the Egyptians, and their principal gods were generally worshipped in a triad, the third member proceeding from the other two. Thus Horus is the child of Osiris and Isis and inferior to them in the triad."*

The Encyclopedia of Ancient Myths and Culture, 2003 p 538.

> *"In Egyptian mythology, this marsh represented the first solid matter, or mound, on which the god Ra appeared and created a pair of deities, Shu and Tefnut, by masturbation or spitting. They in turn produced the sky goddess Nut, and the earth god Geb whose children were the more familiar gods Osisris, Isis, Nephthys and Set. This group of nine gods 'ennead' were worshipped at Heliopolis, and other centres had similar*

groups of gods. Heliopolis was also the most important centre of the cult of the sun god Ra, who was described in many texts as the creator of everything."

It is clear that the concept of a "trinity" was existent in Egypt as it had been in Babylon. The idea of a trinity was very important to Satan who aspired to be "like the Most High" (Isaiah 14:14) and to be part of the divine "council of peace" (Zechariah 6:13). Satan was, and is still determined that he will be considered a divine being. The 'ennead' comprised 9 "deities." This is interesting because nine (9) is a product of three (3) trinities .

Lewis Spence in *The Illustrated Guide to Egyptian Mythology*,(1993:57) states:

"There is no doubt, however that to the aristocracy of Egypt at least, Ra stood in the position of creator and father of the gods. Osiris stood in relation to him as a son. In fact, the relations of these two deities may be regarded as that between the Christian God the Father and God the Son, and just as in certain theologies the figure of the son has overshadowed that of the father, so did Osiris overshadow Ra."

"The god Tem, or Atum was one of the first gods of the Egyptians....He (Tem) appears to possessed many attributes in common with Ra and later on he seems to have been identified with Osiris as well. In the myth of Ra and Isis, Ra says, 'I am Khepra in the morning and Ra at noonday and Tem in the evening,' which shows that to the Egyptians ***the day was divided into three parts each of which was presided over by a special form of the sun god.*** *Tem was worshipped in one of his forms as* ***a serpent, a fairly common shape for a sun-god,*** *for in many countries the snake or serpent, tail in mouth, symbolizes the disk of the sun."*

The Encyclopedia of Ancient Myths and Culture, 2003 p 538.

"The sun played a central part in religious beliefs throughout Egyptian history. The sun god Ra became important as early as the second dynasty (c2,700BC) ....The king took the title Son of Ra and it was believed that after death he also joined his father Ra in heaven."

The sun-serpent religion taught that the multiple gods which comprised the "sacred" trinity/trinities, gave birth to other gods. It also taught that the "begotten" offspring were their divine sons and daughters.

Note the theology in "Ra and the Serpent," an Egyptian myth of creation Introduction and paraphrase prepared by Angelo Salvo.

"I designed every living creature by myself. I was still alone, for I had not exhaled Shu the Wind and I had not spat Tefnut the Rain. I wanted to have a multitude of living creatures - I wanted then to reproduce so they had children and grandchildren. In order to do that, I formed a physical union with my fist. I masturbated with my own hand, and I ejaculated the seed into my own mouth. I exhaled Shu the Wind and spat Tefnut the Rain. Old Man Nun, my father,

raised Shu and Tefnut and my Eye, an overseer, looked after them during the times when I was away. Old Man Nun told me:"At first, you Ra the Sun were the only god who existed. Two other gods have emerged from you-so now there are three."
http://ccat.sas.upenn.edu/%7Ehumm/Resources/StudTxts/raSerpnt.html

Note that in the pagan version of creation:

- The concept of a trinity is recurring and vital to the pagan religion;
- Satan introduced illicit sexual behaviour into the divine realm. By so doing he promoted the concept that illicit sexual activity (orgies) were "sacred" creative acts - which became known as fertility rites.
- The concept that divinity would repeatedly regenerate divine children and grandchildren gave rise to the belief in a multiplicity of gods instead of the One True God who begat a single, divine Son.
- Satan engineered the belief that if the doctrine of multiple gods is rejected, then the Son of God's divine birth (in heaven, prior to Bethlehem) must also be discarded also.

Through this Egyptian, pagan creation myth, Satan counterfeited the Biblical truth that:

1. the Father was alone until He brought forth a divine Son in the ages of eternity;
2. the Son is truly divine because He was begotten from the Father in eternity (prior to Bethlehem);
3. the Father is the source of all life, and He created through His Son. The false concept is demonstrated in figurines and paintings of the "serpent with its tail in its mouth" which symbolise the creative power of the sun god Ra – who was part of a trinity of gods responsible for creating all life; and
4. the Father "brought forth" only one Son – the ONLY begotten Son of the Father – not a multiplicity of begotten divine sons and daughters.

Truths and Counterfeits in Egypt

Some theologians suggest that the doctrine of the Roman Catholic trinity and pagan religion trinities, are a counterfeit doctrine of the real "true" heavenly trinity. While there are heavenly truths which Satan has counterfeited, not all the doctrines that paganism asserts are counterfeited. The following tables demonstrate both – counterfeited doctrines and lies/inventions and contradictions of the truth.

Truths	***Counterfeits***
The Father was initially alone – a single being – righteously jealous of His authority (Ex 20:5).	Nun was the only divine being in existence - a jealous god. (*Egyptian Mythology,* Hamlyn:1965:18).
The Father brought forth a divine Son called Michael. He was the Son of God (the Father) (Prov 8:22-31; Prov 30:4; Heb 1:1-10; John 3:16; Gal 4:4)	Nun brought forth a divine Son (by masturbation, or some texts say by circumcision). Atum was the Son of Nun (*Egyptian Mythology*, Hamlyn:1965:23, 30).
In the beginning of earth's creation, there was chaos over water (Gen 1:2).	In the beginning of earth's creation, there was chaos over water .(*Egyptian Mythology*, Hamlyn:1965:27)
God's Son created all things through the Father's power (John 1:1-3).	Atum created Himself and everything else through his father Nun's power (*Egyptian Mythology* Hamlyn:1965:128).
Lucifer: rebelled against the Son's authority (Isa 14:14, Eze 28:12-19); was instrumental in causing the death of the Son (Gen 3;15); usurped the earthly kingdom (Eph 2:2)	Osiris and Isis had a divine son named Horus. Osiris' brother, Set, hated Osiris and killed him. Set usurped the kingdom. (*Egyptian Mythology,* Hamlyn:1965:128)
Son died and rose again after the Father "called him forth" (Rom 6:4; Gal 1:1). the Son gives humanity life after death (John 6:39)	Osiris died and rose again because Isis resurrected Him (*Egyptian Mythology,* Hamlyn:1965:58).
Satan was defeated and the kingdom handed back to the Father through the Son (1 Cor 15:27, 28)	Set was defeated and the kingdom given back to Osiris and Isis (*Egyptian Mythology,* Hamlyn:1965:139-142).

Satan did not counterfeit a "true trinity." It was Satan's desire that there be a heavenly trinity – and that he would become the third being of that divine trinity. Satan's pagan trinities reflect only his desire to be included and worshipped as were both Father and Son – not the heavenly reality. The doctrine of the trinity is not a counterfeit of any truth. It is a lie.

Truth and Lies (Inventions)

Truth	***Lies/Inventions/Contradictions***
Newborn children are dedicated to Christ and the spirit/presence of Christ is able to purify their characters as they develop understanding	Newborn children are given immortality by being purified (burnt) by fire (*Egyptian Mythology*, Hamlyn 1965:58)
The True God is ONLY good (Matt 19:17). Normal worlds obey God's commands which are holy, just and good (Rom 7;12). Good and bad understanding comes from the tree of knowledge of good and evil – sin (Gen 2:9, 17; 3;5)	The world normally operates in balance -gods are both good AND evil (*The Elements of Egyptian Wisdom,* Ozaniec:1994 95).
The entire person dies, body and soul (Eze 18:4, 20)	The spirit (ba) does not die but leaves the body at death (*The Elements of Egyptian Wisdom,* Ozaniec:1994:66; *The Illustrated Guide to Egyptian Mythology,* Spence 1996:24).
Death comes to all men and after that the judgment. There are no second chances, spells or magic which make it possible to win a place in heaven after death occurs (Heb 9:7)	The Book of the Dead contained magic spells which the dead needed to learn in order to pass through the dark land of Duat which contained pits of fire and monsters – the underworld – which had to be travelled prior to becoming immortal (*The Illustrated Guide to Egyptian Mythology,* Spence 1996:24, 25).
There are many who are CALLED gods and lords (1 Cor 8:5) but unto us there is one God, the Father (1 Cor 8:6)	There are many gods and lords and trinities (*The Encyclopedia of Ancient Myths and Culture*, 2003:36-45)

Note:
It is interesting that along with pagan concepts, the doctrines of the orthodox trinity and tritheism are also mixtures of truth and error.

While it is generally accepted that the Son is divine, it is rejected that He is divine ***because*** He was begotten from the Father. The orthodox doctrine of the trinity claims that the Son was NOT completely begotten from the Father, but will always be in the process of being begotten from the Father. The doctrine of tritheism claims that the Son was NOT begotten from the Father; that there was no divine Father/Son relationship prior to Bethlehem. The Bible says that they system that denies the Father and the Son is antichrist (1 John 2:22).

But Satan's counterfeit of the truth goes still deeper. His amalgamation of the attributes of the many gods, gave rise to the concept of “One god with three aspects or parts (orthodox trinity) AND another concept of a 3 god-combination which was assumed to be acting as “one god” (tritheism).

In the following example of the Egyptian god AMEN, definite trinitarian theology along with superstition is demonstrated.

The Egyptians ardently believed that the “sacred names” of the gods, possessed magical power.
The Encyclopedia of Ancient Myths and Culture, 2003 p 582,583.

> *In regard to Egyptian hieroglyphs, “It was more than just a writing system and the Egyptians themselves referred to it as the “writing of the divine words.” Like the representations in their art, the script was endowed with religious or magical significance. The name of a person inscribed in hieroglyphs was believed to embody his unique identity. If the representation lacked a name, it had no means of continued existence in the afterlife. Therefore, many kings' and gods' names were defaced or erased from monuments by later Pharaohs with conflicting ideals. Similarly, existing inscriptions and statues could be taken over and claimed by carving the new royal name on them.”*

The Egyptian god named AMN - (no vowels marked) means: "what is hidden, or "what cannot be seen," "the Invisible God."

> *"Amen became a prominent deity, and by Dynasty XVIII was termed **the King of the Gods**. His famous temple, Karnak, is the largest religious structure ever built by man. According to Budge, Amen by Dynasty XIX-XX was thought of as "an invisible creative power which was **the source of all life in heaven, and on the earth, and in the great deep,** and in the Underworld, and which made itself manifest under the form of Ra." Shawn C. Knight in The Egyptian Pantheon (Last revised 3 June, 1997. Rewritten and reformatted from the original "Frequently Asked Questions and Information about Egyptian Mythology", 8 May 1994 revision, by Shawn C. Knight. http://www.vibrani.com/gods.htm*

Regarding the Egyptian god Amen, Lewis Spence states in ***The Illustrated Guide to Egyptian Mythology*** *(*1996: 62)

> ***"The entire pesedt or company of gods was supposed to be unified in Amen and indeed we may describe his cult as one of the most serious attempts of antiquity to formulate a system of monotheism.”***

The Invisible God, (as in Col 1:15; 1 Tim 1:17) the Source of all life (echoes sentiments from the 4th commandment) "in the heavens, in the earth and under the earth" (echoes sentiments from the 2nd commandment). One god made up out of the attributes of three or many gods – is very much a doctrine of the trinity – many triads of gods combined to form one monotheistic god.

The Elements of Egyptian Wisdom (Naomi Ozaniec:1994:18, 19)

> *"The Metaphyysical Neters (gods) include Amun – the hidden one; Atum – potentiality and Ra- the universal principle. Neith and the cosmic virgin mother is also included here....**The morning sun ws Khepera, the noon sun was Ra, the evening sun was Tem.** Each aspect of the one god was worshipped separately at different cult centres. **A single god was known under many names to reveal the full range of divine functions**..."*

Shawn C. Knight in ***The Egyptian Pantheon***

Amen (Amon, Amun, Ammon, Amoun)
Amen's name means "The Hidden One."

"During the New Kingdom, Amen's consort was Mut, "Mother," who seems to have been the Egyptian equivalent of the "Great Mother" archetype. The two thus formed a pair reminiscent of the God and Goddess of other traditions such as Wicca. Their child was the moon god Khons." See also Amen-Ra, Khons, Thoth.

Amen-Ra (Amon-Re)
*"A composite deity, devised by the priests of Amen as an attempt to link New Kingdom (Dyn. XVIII-XXI) worship of Amen with the older solar cult of the god Ra. **In a union of this sort, the deities are said to indwell one another - so we have the power represented by Amen manifesting through the person of Ra (or vice versa)**. This sort of relationship is common among Egyptian gods, particularly among cosmic or national deities. It is an example of how the Egyptian gods are viewed, as Morenz puts it, **of having "personality but not individuality."***

The pagan origins of the trinity are simply too obvious to ignore.

Effect on the Jewish Religion

While the Jewish religion did not recognise a "trinity", it is not difficult to see how Satan "set up" the Israelites to become confused over the traits of their expected Messiah.

Based on the ancient pagan religions, Satan planned that the Israelites would not consider their Messiah to be truly the pre-existent, divine Son of God, but simply a human being. The Jewish religion refused multiple gods, but they were also in danger then or rejecting the literal begottenness of the Son of God.

John 10:32, 33
"Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? (33) 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" (divine).

Satan's counterfeit system also taught that, after the Pharaoh (a divine "son of Ra") was resurrected, he was able to give immortal life to all who identified with him (i.e. offered the correct sacrifices, said the right spells etc), because of Osiris' death and resurrection.

Jesus, the true Son of God said:

John 10:10
“The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

Satan confused the Israelites, by merging truth with Egyptian error. Christ ***would*** give immortal life to all who believed that He was the Son of the Living God. He said:

John 5:39, 40
“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (40) And ye will not come to me, that ye might have life.”

But this truth the Jews also denied for they denied the divinity of the Son of God, the Messiah who could give them life more abundantly.

Very strangely, though the doctrines of the trinity and tritheism reject the literal Sonship of Christ as begotten from the Father in the ages of eternity, it holds fast to the principle of multiple gods (i.e. 3 in 1 god or 3 gods).

What About the Church "Fathers?" (pre-325 AD)

The trinity doctrine does not have its origins in the Bible. The authors of the Old Testament Bible were Jewish people and the OT Bible was written in the Hebrew language. Even today, the Jewish religion rejects the idea that their Sacred Writings reveal a trinity of any kind.

Did the early church 'fathers' worship a trinity prior to the Council of Nicea in AD 325?

Some theologians claim the formulation of the trinity preceded the Council of Nicea (325 AD), suggesting that Ignatius (who lived about 110 AD) – also called Theophilus of Antioch – refered to trinitarian concepts in his writings.

Catholic Encyclopedia
"In Scripture there is as yet no single term by which the Three Divine Persons are denoted together. The word *trias* (of which the Latin *trinitas* is a translation) is first found in Theophilus of Antioch about A. D. 180. He speaks of "the Trinity of God [the Father], His Word and His Wisdom ("Ad. Autol.", II, 15).

Closer investigation reveals that Ignatius (Theophilus) did not use the word trinity to describe **three separate beings** who were thought to comprise God.

Ignatius of Antioch (AD 110)
Ignatius allegedly wrote 15 letters. These letters or epistles provide the pattern for the hierarchical organisational system of the Roman Catholic Church, however respected scholars challenge the authenticity of the Ignatius letters.

1. **"The whole story of Ignatius is more legendary than real, and his writings are subject to grave suspicion of fraudulent interpolation."** (History of the Christian Church, Philip Shaff, Vol 2, ch 4);

2. "Ignatius, however, appears to have been an exception to his age, in the degree of emphasis which he put upon the episcopal dignity. He stands so nearly alone in this respect, that **some have been disposed to question the genuineness of the epistles attributed to him. Baur declares it impossible that any writer of so early an age could have uttered such high episcopal notions as appear in the so-called Ignatian Epistles**." (Henry C. Sheldon, History of the Christian Church, Vol 1, p 147)

3. "**It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious.** They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived. Neither Eusebius nor Jerome makes the least reference to them; and they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes, put forth under the name of the celebrated Bishop of Antioch." (Philip Schaff: Ante-Nicene Fathers, Vol. I, **Introductory Note To The Epistle Of Ignatius To The Ephesians.)**

4. "Some account of the discovery of the Syriac version of the Ignatian Epistles has been already given. We have simply to add here a brief description of the mss. from which the Syriac text has been printed. That which is named a by Cureton, contains only the Epistle to Polycarp, and exhibits the text of that Epistle which, after him, we have followed." Ignatius' quote continued) "**He fixes its age somewhere in the first half of the sixth century, or before the year 550.** The second ms., which Cureton refers to as b, is assigned by him to the seventh or eighth century. It contains the three Epistles of Ignatius, and furnishes the text here followed in the Epistles to the Ephesians and Romans. The third ms., which Cureton quotes as g, has no date, but, as he tells us, "belonged to the collection acquired by Moses of Nisibis in a.d. 931, and was written apparently about three or four centuries earlier." It contains the three Epistles to Polycarp, the Ephesians, and the Romans. **The text of all these mss. is in several passages manifestly corrupt, and the translators appear at times to have mistaken the meaning of the Greek original.** (Philip Schaff: Ante-Nicene Fathers, Vol. I, Introductory Note to the Syriac Version of the Ignatian Epistles)

Even if the Ignatian Epistles ***are*** genuine, the letters do not present a trinity, but they certainly do emphasise the Scriptural truth of the full deity of Jesus Christ.

Excerpts from the Apostolic Fathers
(Lightfoot & Harmer [1891] translation)

Epistle to the Ephesians
*"Ignatius, who is also Theophorus, unto her which hath been blessed in greatness through the plenitude of **God the Father;** which hath been foreordained before the ages to be for ever unto abiding and unchangeable glory, united and elect in a true passion, by the will of the Father and of **Jesus Christ our God;** even unto the church which is in Ephesus [of Asia], worthy of all felicitation: abundant greeting in Christ Jesus and in blameless joy (Ephesians 1).*

*My spirit is made an offscouring for the Cross, which is a stumbling-block to them that are unbelievers, but to us salvation and life eternal. Where is the wise? Where is the disputer? Where is the boasting of them that are called prudent? For **our God, Jesus the Christ,** was conceived in the womb by Mary according to a dispensation, of the seed of David but also of the Holy Ghost; and He was born and was baptized that by His person He might cleanse water (Ephesians 18).*

From that time forward every sorcery and every spell was dissolved, the ignorance of wickedness vanished away, the ancient kingdom was pulled down, ***when God appeared in the likeness of man*** *unto newness of everlasting life; and that which had been perfected in the counsels of God began to take effect (Ephesians 19).*

Ignatius, who is also Theophorus, unto her that hath found mercy in the bountifulness of ***the Father Most High and of Jesus Christ His only Son****; to the church that is beloved and enlightened through the will of Him who willed all things that are, by faith and love towards* ***Jesus Christ our God****; even unto her that hath the presidency in the country of the region of the Romans...(Rom 1).*

Epistle to the Romans

Only pray that I may have power within and without, so that I may not only say it but also desire it; that I may not only be called a Christian, but also be found one. For if I shall be found so, then can I also be called one, and be faithful then, when I am no more visible to the world. Nothing visible is good. ***For our God Jesus Christ, being in the Father, is the more plainly visible****. The Work is not of persuasiveness, but Christianity is a thing of might, whensoever it is hated by the world (Romans 3).*

Epistle to the Smyrneans

I give glory ***to Jesus Christ the God who bestowed such wisdom upon you;*** *for I have perceived that ye are established in faith immovable, being as it were nailed to the cross of the Lord Jesus Christ, in flesh and in spirit, and firmly grounded in love in the blood of Christ, fully persuaded as touching* ***our Lord that He is truly of the race of David according to the flesh, but Son of God by the Divine will and power,*** *truly born of a virgin and baptized by John that all righteousness might be fulfilled by Him, truly nailed up in the flesh for our sakes under Pontius Pilate and Herod the tetrarch (of which fruit are we--that is, of His most blessed passion); that He might set up an ensign unto all the ages through His resurrection, for His saints and faithful people, whether among Jews or among Gentiles, in one Body of His Church (Smyrneans 1). Let no man be deceived.* ***Even the heavenly beings and the glory of the angels and the rulers visible and invisible, if they believe not in the blood of Christ [who is God], judgment awaiteth them also*** (Smyrneans 6).

*For He suffered all these things for our sakes [that we might be saved]; and He suffered truly, *as also He raised Himself truly*; not as certain unbelievers say, that He suffered in semblance, being themselves mere semblance.*

In his **Epistle to the Trallians** (9) Ignatius confesses his belief that the Father raised Christ from the dead as well.

Epistle to Polycarp

Await Him that is above every season, the Eternal, the Invisible, who became visible for our sake, the Impalpable, the Impassible, who suffered for our sake, who endured in all ways for our sake (Polycarp 3).

Epistle to the Ephesians
There is only one physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Mary and Son of God, first passible and then impassable, Jesus Christ our Lord (Ephesians 7).

The excerpts from the so-called Ignatian epistles, far from revealing a trinity, simply reveal that the author believed that Christ had a dual nature – divine and human - which was referred to as 'God in man.'

The historian Socrates, about 440 AD, wrote a story about Ignatius. The story was written 115 years after the Council of Nicea and 59 years after the Council of Constantinople. Socrates related in the story how Ignatius 'saw a vision of angels, praising the Holy Trinity.' This story became a traditional, but there is no evidence that Ignatius actually had such a vision. In contrast, Ignatius was reported to have invited others to 'sing a chorus to the Father, through Jesus Christ.'
For more information on the Ignatian Epistles, refer to:
http://www.earlychristianwritings.com/srawley/martyr.html

From Wikipedia, the Free Encyclopedia:
http://en.wikipedia.org/wiki/Trinity
*"The word, **Trinity,** literally means, "a unity of three". This word does not appear in the **Bible,** and indeed, it apparently did not exist until **Tertullian** coined the term in the early **third century**….The church fathers used a number of analogies to express this thought.*

St. Irenaeus of Lyons *was the final major theologian of the second century. He writes 'the Father is God, and the Son is God, for whatever is begotten of God is God'.*

Justin Martyr *says 'just as we see also happening in the case of a fire, which is not lessened when it has kindled another, but remains the same; and that which has been kindled by it likewise appears to exist by itself, not diminishing that from which it was kindled. The Word of Wisdom, who is Himself this God begotten of the Father of all things.'*

Tertullian *says 'We have been taught that He proceeds forth from God, and in that procession He is generated; so that He is the Son of God, and is called God from unity of substance with God. For God, too, is a Spirit. Even when the ray is shot from the sun, it is still part of the parent mass; the sun will still be in the ray, because it is a ray of the sun-there is no division of substance, but merely an extension. Thus Christ is Spirit of Spirit, and God of God, as light of light is kindled.'***"** (end quote Wikipedia free encyclopedia)

Tertullian, Against Praxeas, section 2
"...in this way also, that they are all of the one, namely by unity of substance, while nonetheless is guarded the mystery of that economy which disposes the unity into trinity, setting forth Father and Son and Spirit as three, three however not in quality but in sequence, not (three) in substance but in aspect, not in power but in its manifestation, yet of one substance and one quality and one power..."

Tertullian, Against Praxeas 9, in ANF 3:603-604
"For the Father is the entire substance, but the Son is a derivation and portion of the whole, as He Himself acknowledges: "My Father is greater than I." [T]he Paraclete [is] distinct from Himself, even as we say that the Son is also distinct from the Father; so that He showed a third degree in the Paraclete, as we believe the second degree is in the Son, by reason of the order observed in the Economy."

[Tertullian, Against Praxeas 7, in ANF 3:602.]
"Whatever, therefore, was the substance of the Word that I designate a Person, I claim for it the name of Son; and while I recognize the Son, I assert His distinction as second to the Father."

Kenneth Sublett http://www.piney.com/HsTertTrinity.html
"Tertullian formulated the Godhead in Latin as ***tres personae***, ***una*** *substantia.* The Greek *prospon* which meant "face" and later "representative" or "type." Pope Damasus (c. 304-384) approved the use of ***persona*** and *substantia* as equivalent to *hypostasis* and *ousia* respectively. This meant that there was only one substance in God even though He "wore the mask" of even more than three personified beings."

Tertullian, Apology, Chapter 17
"The object of our worship is the **One** God, He who by His commanding **word**, His arranging **wisdom**, His mighty **power."**

Tertullian describes the Father's:

- Word;
- Wisdom; and
- Power.

The Bible declares that Christ is the Word, the Wisdom and the Power of God.

Revelation 19:13
"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

John 1:1
"In the beginning was the Word, and the Word was with God, and the Word was God."

1 Corinthians1:24
"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Tertullian (AD 198 Mosheim: Kaye AD 204)
"That which has come forth out of God **is at once God and the Son of God**, and the two are one. In this way also, as He is Spirit of Spirit and God of God, He is made a **second** in manner of existence-in position, **not in nature.**

Tertullian's quote reveals that, as God (the Father) is a spirit by nature, so too are both Father and Son.

Tertullian, rather than revealing that he believed in a trinity of 3 co-eternal, co-equal divine beings, strongly portrays a concept of subordination. He clearly states that the Father is the indivisible Divine Substance, the Son is a derivation coming out of the Divine Substance of the Father, becoming a portion of that Substance, and the Paraclete was also a portion of the Divine Substance in subordination.

Regardless of what the “church fathers” were purported to have written, the true Protestant position will be that illustrated by Dr. Adam Clarke who bears the following decisive testimony (cited in History of the Sabbath and First Day of the Week, by JN Andrews p 200). "But of these we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church, that may not challenge them as its abettors. In points of doctrine, their authority is, with me, nothing. The word of God alone contains my creed. On a number of points I can go to the Greek and Latin fathers of the church to know what they believed; and what the people of their respective communions believed; but after all this, I must return to God's word to know what he would have me to believe." Further, JN Andrews from the same source, p 200 - 201, quotes Ephraim Pagitt who testified, "The church of Rome having been conscious of their errors and corruptions, both in faith and manners, have in sundry times pretended reformations; yet their great pride and infinite profit, arising from purgatory, pardons, and such like, hath hindered all such reformations.

Therefore, to maintain their greatness, errors, and new articles of faith, 1. They have corrupted many of the ancient fathers, and reprinting them, make them speak as they would have them. . . . 2. They have written many books in the names of these ancient writers, and forged many decrees, canons, and councils, to bear false witness to them."

The Fathers of Protestantism

Quoting from http://online.sksm.edu/ouh/chapter/06_VI.html

"*When, however, Protestants had once thrown off the authority of the Catholic Church in other matters, there was every likelihood that they would soon begin to examine into the truth of the doctrines they had received from it; and that all the more,* ***since they were coming gradually to regard the Bible, instead of the Church, as the supreme authority in all matters of religion. In fact, as soon as they began to compare the doctrines of the Creeds with the teachings of the Bible, most of the leading reformers at first showed signs of a wavering belief in the Catholic doctrines of the Trinity*** *and the Deity of Christ (sic). The foundations for such distrust had been laid even before the Reformation by* ***Erasmus of Rotterdam****, the most famous biblical scholar of his age, a man who, though he gave strong impulse to the Reformation, yet himself never left the Catholic Church. In his edition of the Greek New Testament, published in 1516, he omitted as an interpolation the text which had long been appealed to as the strongest scriptural proof of the doctrine of the Trinity,[1] and by this and his notes on the New Testament went far to undermine belief in that doctrine for those who took the Bible for their sole authority. For this he was long appealed to by Antitrinitarians, reproached by orthodox Protestants, and considered an Arian[2] or an Antitrinitarian by Catholics.*

Luther ***himself heartily disliked the word Trinity and other terms used in the Creeds in speaking of that doctrine, because they were not found in the Scriptures, but were only human inventions.*** *He accordingly left them out of his Catechisms, and omitted the invocation of the Trinity from his litany, and declared that he much preferred to say God rather than Trinity, which had a frigid sound. Catholic writers therefore did not hesitate to call him an Arian.*

Melanchthon*,* ***too, in the first work which he published on the doctrines of the reformers, instead of treating the doctrine of the Trinity as the very center of the Christian faith, passed it by with scarcely a comment,*** *as a mystery which it was not necessary for a Christian to understand; and he also was charged with Arianism.*

*Even **Calvin**, who later on, as leader of the Reformation in Geneva, was to cause Servetus to be burned at the stake for denying the doctrine of the Trinity, declared earlier in his career that the Nicene Creed was better suited to be sung as a song than to be used as an expression of faith; while he also expressed disapproval of the Athanasian Creed and dislike of the commonly used prayer to the Holy Trinity, and in his Catechism touched upon the doctrine very lightly. He had in his turn to defend himself against the charge of Arianism and Sabellianism.[3] Much the same might be said with regard to the views of other leaders of the Reformation: Zwingli at Zürich, Farel at Geneva, and Oecolampadius at Basel.*

*Now all this does not in the least mean that the chief leaders of Protestantism were at first more than half Unitarian in belief, or that they deserved the charge of heresy which their opponents flung at them, and which they with one accord denied; but it does mean that **they were at least doubtful whether these doctrines of the Catholic faith could be found in the Bible, and whether they should be accepted as an essential part of Protestant belief**. It is therefore quite possible that if nothing had occurred to disturb the quiet development of their thought, these doctrines might within a generation or two have come to be quietly ignored as not important to Christian faith, **and might at length have been discarded outright as mere inventions of men**."*

End quote **http://online.sksm.edu/ouh/chapter/06_VI.html**

Summary

These statements from the 'church fathers' do not support the supposition that the doctrine of the trinity was in existence prior to the Council of Nicea and Constantinople. In fact, the statements reveal that the church 'fathers' regarded the person of God as the Father; that the Son was acknowledged as truly as divine as His Father, having been begotten at some point from the Father. However, regardless of what doctrines or traditions others believed, our positions should be that of "What says the Bible?"

The Evolution of the Doctrine of the Trinity (325AD - 381AD)

*The following article, **Roman Catholicism – Christian or Pagan?**" (from Biblical Discernment Ministries), while not addressing the doctrine of the trinity, summarises the religious climate from which that doctrine originated. http://www.rapidnet.com/~jbeard/bdm/Cults/Catholicism/catholic.htm*

> *"The Roman Catholic Church, in its pagan form, unofficially came into being in 312 A.D., at the time of the so-called "miraculous conversion" to Christianity of the Roman Emperor Constantine. Although Christianity was not made the official religion of the Roman Empire until the edicts of Theodosius I in 380 and 381 A.D., Constantine, from 312 A.D. until his death in 337, was engaged in the process of simultaneously building pagan temples and Christian churches, and was slowly turning over the reigns of his pagan priesthood to the Bishop of Rome. However, the family of Constantine did not give up the last vestige of his priesthood until after the disintegration of the Roman Empire -- that being the title the emperors bore as heads of the pagan priesthood -- Pontifex Maximus -- a title which the popes would inherit. (The popes also inherited Constantine's titles as the self-appointed civil head of the church -- Vicar of Christ and Bishop of Bishops.)*
>
> *Prior to the time of Constantine's "conversion," Christians were persecuted not so much for their profession of faith in Christ, but because they would not include pagan deities in their faith as well. Then, with Constantine's emphasis on making his new-found Christianity palatable to the heathen in the Empire, the "Christianization" of these pagan deities was facilitated. For example, pagan rituals and idols gradually took on Christian meanings and names and were incorporated into "Christian" worship (e.g., "saints" replaced the cult of pagan gods in both worship and as patrons of cities; mother/son statues were renamed Mary and Jesus; etc.), and pagan holidays were reclassified as Christian holy days (e.g., the Roman Lupercalia and the feast of purification of Isis became the Feast of the Nativity; the Saturnalia celebrations were replaced by Christmas celebrations; an ancient festival of the dead was replaced by All Souls Day, rededicated to Christian heroes [now Hallowe'en]; etc.). A transition had occurred -- instead of being persecuted for failure to worship pagan deities, Christians who did not agree with the particular orthodoxy backed by the Emperor were now persecuted in the name of Christ! "Christianized" Rome had become the legitimate successor of pagan Rome! This is the sad origin of the Roman Catholic Church."* (Roman Catholicism – Christian or Pagan?" Biblical Discernment Ministries - Revised 8/97 – used with permission)
> http://www.rapidnet.com/~jbeard/bdm/Cults/Catholicism/catholic.htm

http://www.columbia.edu/cu/augustine/arch/sbrandt/nicea.htm
"When Constantine defeated Emperor Licinius in 323 AD he ended the persecutions against the Christian church. Shortly afterwards Christians faced a trouble from within: the Arian controversy began and threatened to divide the church. The problem began in Alexandria - it started as a debate between the bishop Alexander and the presbyter (pastor, or priest) Arius. Arius proposed that if the Father begat the Son, the latter must have had a beginning, that there was a time when he was not, and that his substance was from nothing like the rest of creation. The Council of Nicea, a gathering similar to the one described in **Acts 15:4-22,** condemned the beliefs of Arius and wrote the first version of the now famous creed proclaiming that the Son was 'one in being with the Father' by use of the Greek word 'homoousius.' (Orthodox Trinitarian belief)… the second major concern of the Council of Nicea was to address the hotly debated question of what the proper day was to celebrate the resurrection**…. It must be concluded, then, that the controversy was between a great majority who held the belief that the doctrine expressed by the Nicene Creed was ancient and Apostolic, and a minority who believed that Arius' new interpretation of the faith was correct**."

However, according to Philip Schaff (1819-1893) this conclusion omits the beliefs of the majority of the bishops (90%) that attended the council of Nicea.

"The council (318 bishops) was divided into three opposing parties:

- the Orthodox party - which was ironically in the minority - believed that Christ was the same age as His Father without having an origin (less than 20 bishops);
- the Arian party believed that the Son of God was begotten or created from nothing (about 20 bishops);
- Eusebius of Caesarea's group (later called the semi-Arian group) believed that the Son of God was literally begotten and that He was the only begotten Son of God (279 bishops).

Eusebius' group - the semi-Arian view - was in the vast majority and reflected the most commonly held view of the general populace at that time. This view was the commonly accepted view held by the majority of Christians since the days of Christ and the disciples. It is confusing though, since it is erroneously often mistaken that the semi-Arian view arose from and after, the Arian concept of God." (Philip Schaff, History of the Christian Church, Vol 3 p 627, 628).

In keeping with the beliefs of the early church fathers, Eusebius of Caesarea testified at the council of Nicea, that the semi-Arian views (i.e. that Christ was the first and only off-spring of God) were those that he had learned in childhood, from the bishop of Caesarea and the doctrine which he accepted at his baptism and which he had taught through his whole career, both as a presbyter and as a bishop (cited in AT Jones, The Two Republics, p 348). It would appear that at the council of Nicea, 90% of the bishops actually believed the Biblical truth about the Father having a literal, only begotten pre-incarnate Son.

According to William R. Harwood in *Mythology's Last Gods*, the following councils debated the issue of the deity of Christ:
Council of Tyre, Council of Jerusalem, Council at Constantinople, Council at Alexandria, Council at Antioch (341 AD), Council at Sardica (347 AD), Council at Sirmium (351 AD), Council of Rimini (359 AD) and the Council of Constantinople (380 AD) http://www.iidb.org/vbb/archive/index.php/t-72895

The Council of Rimini (359 AD) actually reversed the orthodox view of Christ as being consubstantial with the Father as decreed by the Council of Nicea (325 AD); ie. It restored the view that the pre-incarnate Son was begotten at some point from the Father.

At the 2nd council of Nicea, (787 AD) when the Orthodox group was in the majority, it was decreed by the Roman Catholic Church, "We detest and anathematise Arius and all the sharers of his absurd opinion." The Decree of the Holy, Great, Ecumenical Synod, the Second of Nicea - Medieval Sourcebook: Decree of Second Council of Nicea, 787 AD (Found in Labbe and Cossart, Concilia. Tom. VII., col. 552).

At the Council of Constantinople (381AD) the Nicean Council's view was once again decreed to be orthodox and at this council was also added the notion that a 3rd separate being, called the Holy Spirit, was also divine.

Doctrine of the Trinity - Based on Scripture or Tradition?

http://www.angeltowns.com/members/rockofpeter/FBR.htm
"Thus, in the Catholic Church, one traditionally accepts as true all the teachings of the Church and limits his human brain to the task of exploring these truths and trying to come to a better understanding of the doctrines. This contrasts with the Protestant approach, whereby one relies on human reasoning to do a personal interpretation of Scripture and then, having determined what he thinks the doctrines ought to be, puts his faith in them. So, for a Catholic, faith precedes reason; for a Protestant, reason precedes faith.

To see how this difference might work in practice, take, for example, the doctrine of the Trinity. The word "Trinity" does not appear in Scripture but this is one of the doctrines that has now long since been declared as dogma by the Church. It states that there are three distinct persons (Father, Son and Holy Spirit) united in one Godhead. This doctrine goes to the very essence of God. But certainly no human being can contemplate who God is in His essence. **It must be accepted with faith and humility**. A Catholic says: "Lord, this doctrine deals with things beyond the understanding of your poor creature's intellect. But because your Church, founded on the rock of Peter, teaches it, I accept it. Please grant me the grace to understand it better." He then reads Scripture in this light. **The Protestant says: "I'll accept it only after a personal interpretation of Scripture. If I don't find it supported, I'll consider myself free to reject it."**

But now suppose someone argues to the Catholic and Protestant as follows: "The statement of Jesus that the 'Father is greater than I' (Jn 14:28, RSV) proves that the Father and Son are not co-equal and that the doctrine of the Trinity is therefore not supported by Scripture**."** **The Protestant, placing reason ahead of faith, will weigh this scriptural argument and, if it appeals to him, will reject the doctrine of the Trinity.** Indeed, there are millions of Protestants who have accepted a Unitarian theology and don't believe in the Trinity. **The Catholic, placing faith in the Church ahead of reason,** knows that the argument *must* contain a flaw, even if he cannot immediately articulate the error in reasoning.

http://www.bringyou.to/apologetics/num20.htm
"Charles Chauncy, pastor of Boston's First Church for sixty years (1727-1787), is the most prominent example of an exclusive appeal to Biblical authority in order to unravel theological orthodoxy. Chauncy was persuaded to emphasize Bible study by reading the works of English divines, such as **Samuel Clarke**'s The Scripture-Doctrine of the Trinity (London, 1712) and **John Taylor**'s The Scripture-Doctrine of Original Sin (London, 1740**). Both authors used a "free, impartial and diligent" method of examining Scripture to JETTISON, respectively, the doctrines of the Trinity** and of Original Sin **(capitalisation in original)…. Noah Worcester assumed that mysteries such as the Trinity would be discarded by a disbelieving public once people learned to explore the Bible for themselves**."

Example:
Catholic admission that the doctrine of the Trinity is not Scriptural.

Doctrinal Catechism quoted in The Advent Review and Sabbath Herald, 22 August, 1854, similar article printed in Advent Review and Sabbath Herald, 24 February, 1859 Vol 13, page 107, par. 11-14)

Q. Have you any other way of proving that the church has power to institute festivals of precept?
A. Had she not such power, she could have done that in which all modern religionists agree with her; - she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."
Q. Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?"
A. **" The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture,** in the Protestant sense of private interpretation."

Example:
Protestant admission that the doctrine of the Trinity is not Scriptural.

Adventist Review, Vol 158, No. 31 p. 4
"While no single scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times.... Only by faith can we accept the existence of the Trinity."

The preceding articles are examples of both Catholic and Protestant admissions that the trinity is a traditional doctrine - i.e. it is not founded upon or taught in the Bible.

Is the Doctrine of the Trinity Logical?

The Catholic Encyclopaedia states:
“The Vatican Council has explained the meaning to be attributed to the term *mystery* in theology. It lays down that a mystery is a truth which we are not merely incapable of discovering apart from Divine Revelation, but which, even when revealed, remains "hidden by the veil of faith and enveloped, so to speak, by a kind of darkness" (Const., "De fide. cath.", iv).....The Vatican Council further defined that the **Christian Faith** contains mysteries strictly so called (can. 4). **All theologians admit that the doctrine of the Trinity is of the number of these. Indeed, of all revealed truths this is the most impenetrable to reason.** Hence, to declare this to be no mystery would be a virtual denial of the canon in question.”
http://www.newadvent.org/cathen/15047a.htm#IV

The Doctrine of the Trinity - an Ecumenical Necessity

The World Council of Churches – Trinity Worshippers Only
In order to be eligible to become a member of the World Council of Churches, a church *must* express agreement with the following:

"The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures, and therefore ***seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.*** It is a community of churches ***on the way to visible unity*** in one ***faith and one eucharistic fellowship,*** expressed in worship and in common life in Christ. It seeks to advance towards this unity, as Jesus prayed for his followers, "so that the world may believe" (John 17:21)
http://www.wcc-coe.org/wcc/who/index-e.html

There is a worldwide movement for unity. The Protestant churches are uniting with the pagan religions by following their common religious leader - the Roman Catholic Church.

Common Faith – One God

Recently, it appears that the major world religions are also in agreement as over one important, common principle – they all agree that they worship "one god."

Iran's president Mahmoud Ahmadinejad wrote an 18 page letter to USA president George W Bush which emphasised the "one god" principle as being the possible commonality on which to establish discussions for world peace. The Sydney Morning Herald reported that Ahmadinejad said:

> *'My basic question is this: Is there no better way to interact with the rest of the world? Today there are hundreds of millions of Christians, hundreds of millions of Muslims, and millions of people who follow the teachings of Moses. All divine religions share and respect one word, and that is monotheism, or belief in a single God and no other in the world.' While it offered no specific proposal, the letter did seek to identify a common ground for starting discussions based on the principles of monotheism. 'It would be a big mistake if the United States dismissed it or if they only consider it as a philosophical, religious, historical letter," Nasser Hadian, a political science professor at Tehran University, said. "It would be a good idea if President Bush responds to it. It can open up some space.'"* http://www.smh.com.au/news/world/ahmadinejad-gives-bush-lecture-on-christian-values/2006/05/10/1146940617555.html

Roman Catholic and the new Protestantism theology also are grounded on monotheism – the 'one god' theology – the trinity. It appears that all 'one god' religions are recognised as valid forms of worship ***of the same god*** according to the former Pope John Paul 2nd.

Texe Marrs states:

> *"After many centuries of historic Catholic tradition, with the popes and the Vatican proclaiming 'There is no salvation outside the Catholic Church,' dramatic changes are now taking place. Pope John Paul 2nd has taken the mark of the Hindu god Shiva, in his forehead. He has allowed the Dalai Lama of Tibet to place a statue of Buddha on the altar of a Catholic basilica. The Pope has also accepted Allah, the false god of the Muslims, as one and the same with the Christian God and embraced the Jews as 'Elder Brothers.' Bewildered and confused, many traditional Catholics are now asking, 'Is the Pope Catholic?'" (Texe Marrs, video, "Is the Pope Catholic?"*-from Better Life Productions, PO Box W322, West Kempsey NSW 2440; phone [02] 65678118).

On the video, Pope, John Paul 2nd, was seen to publicly bless the religions of Hindu, Shinto, Muslim, Judaism and even Voodooism. All these religions deny that Christ, the Messiah, is the Son of (their) 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."

The pope's expressed world-religion unifying but 'uncatholic' sentiments in his book, *Crossing the Threshold of Hope*, p 77:

> *"All religions on the face of the earth are all seeds of the word of God."*

Statement by Texe Marrs:

> *"Do Moslems, Christians, and others worship the same God? American Christian leaders either hedged or else expressed mild dismay recently when President George W. Bush, visiting England, told reporters at a televised news conference that Moslems and Christians worship the same God. "I believe we worship the same God," the London-Telegraph newspaper, (Nov. 24, 2003) quoted Bush as saying."* http://www.texemarrs.com/012004/same_god.htm)

Formerly, the Christian world generally labelled religions that don't honour the God of the Bible as "pagan" religions, and considered that these religions honoured false gods - however, the vast majority of the world's Christian religions today appear to be adopting the worship of the same false god through their belief in one of the "valid" forms of the trinity doctrine. The trinity also denies the literal Father/Son relationship prior to the son's incarnation in Bethlehem.

Can the world expect, in the light of Bible prophecy, that all religious organisations (whether Christian or pagan) which are now united in worship of 'the one god,' join together in "fellowship of the eucharist?"

- The Roman Catholic Catechism declares that the RC Church is founded on the doctrine of the trinity;
- The conglomerate organisation of the World Council of Churches confesses to worship the god of the trinity - the god of the eucharist;
- Pope John Paul 2nd asserts that the world's religions are all seeds of the word of god (the trinity god), including pagan religions.

Which "god" are Christians, the supposed "non-pagans" worshipping? If it is not the One True God of the Bible, then Christians ignorantly commit idolatry and unknowingly break the "great" commandment, by offering their worship to a "foreign" god.

Matthew 22:37, 38
"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." (Jesus was quoting Duet 6:5).

The Bible established that our fellowship is with the Father and with His Son, through the indwelling of Christ Jesus, but the Catholic religion and the new "Protestant" religions teach that it is not Christ in you, but the trinity that dwells within Christians.

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."**

Colossians 1: 27
"**Christ in you**, the hope of glory."

(Roman Catholic Position) Sunday Herald, Sun 25 July, 1999
"John Paul 2 told pilgrims outside the Vatican**, heaven was a "living and personal relationship with the Holy Trinity"** and a "blessed community of those who remained faithful to Jesus Christ in their life-time, and are now at one with His glory."

Roman Catholic Catechism, paragraph # **260 "The ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity… O my God, Trinity whom I adore, … O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest."**

It is difficult to find Biblical support for the acceptance of the doctrine of the trinity by Protestant churches; however, it unfortunately appears to be, that motivation to alter the Biblical position, have been motivated chiefly by ecumenical peer pressure.

Is truth flexible?

Can the truth as taught by Jesus and the apostles, become error in our day – even if that error has been taught, adopted and believed for centuries?

Is peer pressure a credible reason to alter the identity of the Supreme Deity? From the early Protestants, we would hear a resounding "**No.**"

Identifying "the Unknown God" - from the Bible
The Bible truth exposes the traditions of men.

1. Who is the One True God - the Source of All Life?

The Bible reveals that there exists One **Supreme** Divine Being known to us as the Father. **Both the Father and the Son are divine Beings**, but the Father always has been and always will be highest in authority. It is the Father Who is the ultimate Source of all life.

Deuteronomy 6:4
"Hear, O Israel: The LORD our God is one LORD."

John 17: 3
(Jesus prayed to His Father) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

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

2 Thessalonians 2:16
"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace."

1 Corinthians 8: 5-6
"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 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
"But to us there is but one God, the Father, of whom are all things, and we in him...."

Psalm 139:7
"Whither shall I go from thy spirit? or whither shall I flee from thy presence?"

Psalm 104:30
"Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

Ephesians 3:9
"God, who created all things by Jesus Christ:"

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

Hebrews 1:5, 6
"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? **And again**, **when** he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Judging by the names chosen for their children, the Israelites in the Old Testament knew that the Father was God.

Hebrew Name	***Meaning***	***Reference***
Abiel	God is Father	Genesis 10;28, 29
Abiezer	the Father is help	Joshua 17:1, 2; Numbers 26:30
Abigail	the Father is joyful	1 Samuel 25:3; 1 Chronicles 2:16, 17
Abihail	the Father is might	Numbers 3:35; 1 Chronicles 2:29
Abihud	the Father is majesty	1 Chronicles 8:3
Abijah, Abia, Abiah	Yahweh is Father	1 Kings 14:1-18
Abijam	Yahweh is Father	1 Kings 15:1-7
Abimael,	God is Father	Genesis 10:28, 29
Abimelech	The Father is King	1 Chronicles 18:16
Abinadad	the Father is generous	1 Samuel 7:1, 2; 16:8:17:13; 31:1-8
Abinoam	the Father is pleasantness	Judges 4:6
Abiram	The Father is exalted	Numbers 16:1-50; 1 Kings 16:34
Abishai	the Father of a gift	2 Samuel 2:18; 1 Chronicles 2:16
Abishalom, Absalom	the Father of Peace	1 Kings 15:2,10
Abishua	the Father is salvation	1 Chronicles 8:3, 4
Abishur	The Father is a wall	1 Chronicles 2:28, 29
Abital	The Father is dew	2 Samuel 3:2, 4
Abitub	The Father is goodness	1 Chronicles 8:8-11
Abner	the Father is a lamp	1 Samuel 14:50, 51

Does the Bible uphold the teachings of Jesus and the apostles or does it expose them as error? The danger of the trinitarian mind-set is that it prevents the truth being recognised. In a study of the trinity, the serious Bible student needs to put aside the traditions of men and all preconceived opinions and consult the Bible and permit God to reveal the truth on the following critical subjects:

3. the attributes of divinity;
4. the nature of the pre-incarnate Son of God;
5. the nature of sin;
6. the attributes of unfallen and fallen humanity;
7. the nature of the incarnate Son of God; and
8. the concept of “spirit”

The Attributes of Divine Beings

Personal Being Possessing a real bodily form
Spiritual Being Possessing a divine mind
Omnipresence: Possessing the ability to be in active communication with every being in the universe at all times;
Omnipotence: Possessing all power
Omniscience: Possessing all knowledge
Inherent Life: Possessing creative, life-giving power

God is a Personal Being

God is a personal being (Heb 1:3), and yet He is a spirit (John 4:24) . i.e. The Father has a glorious physical form, but He also has a divine mind (spirit). The doctrine of the trinity, claims that God "is without body or parts," but is pure spirit. i.e. like a ghost. Such a belief ignores the Bible evidence that demonstrates that God certainly has a glorious, but physical bodily form.

The following information is found on David Sim's webpage: ***The Personality and the Presence of God in Early Adventism***; http://www.bibletruth.or.kr/englishindex.html)

> ***Catholic Catechism Abridged*** *by the Rt. Rev. John Dubois, Bishop of New York. Page 5. Ques. 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. Has God any body? A. No; God has no body, he is a pure Spirit. 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.*
> ***The first article of the Methodist Religion,*** *p. 8. 'There is but one living and true God, everlasting, without body or parts.'* " (cited in ***The Personality and the Presence of God in Early Adventism*** by Mr David Sims; http://www.bibletruth.or.kr/englishindex.html)

God is a Physical Being — Possessing a physical bodily form

Christ was in the "form of God", the express image of His Father's person (Phil 2:6; Heb 1:3).

Philippians 2:5, 6
"Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God...."

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

1 Peter 3:12
"For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

Proverbs 15:3
“The **eyes** of the Lord are in every place, beholding the evil and the good.”

The Father has eyes that can see everywhere. This does not mean that the Father has millions of physical or ghost-like eyes that are dispersed all through the earth. It means that by virtue of His omniscience - His complete knowledge – He sees what is occurring throughout all the universe at all times.

Habakkuk 1:13
“Thou art of purer **eyes** than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy **tongue** when the wicked devoureth the man that is more righteous than he?”

Exodus 33:23
“And I will take away mine **hand**, and thou shalt see my **back parts**: but my **face** shall not be seen.”

Isaiah 37:17
“Incline thine **ear**, O LORD, and hear; open thine **eyes,** O LORD, and see: and hear....”

John 5:37
“And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his **voice** at any time, nor seen his shape.”

Daniel 7:9
“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the **hair of his head** like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.”

Revelation 2:18
“And unto the angel of the church in Thyatira 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.”

Jeremiah 32:41
“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with **my whole heart and with my whole soul**.”

Genesis 1:2
“And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit (#7307 breath, wind) of God moved upon the face of the waters” (possibly, God blew on the waters or He spoke over the waters).

Acts 22:6-8 (Jesus appeared to Saul in a glorified physical form)
"Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

Saul heard the voice of Jesus Himself and was blinded by beholding Christ's glorified body which was veiled in a bright light.

Acts 1:9

“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.”
Christ went to heaven in a physical bodily form.

Since humanity was made in the image of God, it is not surprising to find that the Father and Son have glorified but recognisable bodies with **a face, head, hair, tongue, feet, hands, voice, back parts and a soul.**.

God is a Spiritual Being Possessing a divine, intelligent mind

John 4:24
“God is a spirit: and they that worship him must worship him in spirit and in truth.”

Psalms 139:7
“Whither shall I go from thy spirit? or whither shall I flee from thy presence? “

Roman 8:9
“But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.”

2 Corinthians 3:17
“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.“

Jeremiah 32:41
“Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with **my whole heart and with my whole soul**.”

Acts 22:6-8 (Jesus felt persecuted)
"Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."

Both Father and son have feelings (emotional heart) , thoughts (spirit) and principles (liberty).

John 14:18
“**I** (Jesus, in a physical, bodily form) will not leave you comfortless: **I** (in spirit/mind form) will come to you.”

Jesus came to His disciples spiritually - by sending His divine thoughts and power through the angels on the day of Pentecost when “tongues as of fire” fell on the disciples.

Acts 2:2-4 (Pentecost)
“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues **like as of fire**, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Psalm 104:4
“Who maketh his angels spirits; his ministers a flaming fire.”

Matthew 18:20 (Jesus said)
"For where two or three are gathered together in my name, **there am I in the midst of them."**

How does Christ, who is a Being with a distinct body, appear in the midst of His disciples world-wide? Through His spirit/mind. Christ does not disintegrate His physical form into millions of particles to be "in the midst of" his believers. He doesn't multiply Himself to appear as millions of "Christ-clones" among His believers either. Instead, the Bible teaches that Christ sends ***His mind*** – His thoughts, power and peace to His believers through the agency of His ministering spirits – His angels.

Hebrews 1:13
"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

1 Corinthians 15: 45, 47
"And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit…. The first man is of the earth, earthy: the second man is the Lord from heaven."**

Jesus has a spirit in the sense that He has a rational thinking mind, which is of course, a divine mind. He is a quickening spirit – a life-giving, rational thinking, creative, divine Being. In a similar way, the angels, although not divine beings, are ministering spirits. Angels have rational minds and they participate in bringing Christ's spirit/mind/thoughts to His people.

God Has a Home

God has a physical dwelling place, but by His spirit (mind) He dwells in the believer.

God dwells in heaven - physically

Psalms 11:4
"The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men."

Isaiah 66:1
"Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"

Psalm 102:19
"For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth."

Habakkuk 2:20
"But the LORD is in his holy temple: let all the earth keep silence before him."

Psalm 99:1
“The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.”

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.

1 Kings 8:27
“But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain (restrain) thee; how much less this house that I have builded?”

God dwells in the believer - by His spirit (mind, thoughts).

Roman 8:9-11
“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God **dwell in you**. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 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**.”

Philippians 2:5
“Let this mind be in you, which was also in Christ Jesus.”

1 Peter 4:1
“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind...”

1 Corinthians 2:16
“For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

Colossians 1:27
“Christ in you, the hope of glory.”

2 Timothy 1:7
“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Omnipresence - Possessing the ability to be in active communication with every being in the universe at all times;

The expression "omnipresence" is not to be confused with the pantheistic theology that states that a deity is made up of particles – like a gas – that is diffused all throughout nature, in both animate and inanimate creatures and creation. The One True God and His Son are not omnipresent in this pagan understanding, but They are considered to be everywhere present in the following two ways:

- ***by Their omniscience – i.e. all knowing abilities; and***
- ***by Their spirit -i.e. mind and thoughts.***

As previously demonstrated, the Father and the Son (Divine Beings) both possess a physical body/form, however, it is through Their divine minds that Father and Son are considered to be omnipresent. Both Father and Son have complete and unlimited knowledge (omniscience) of all things at all times and in every place. Both Father and Son can communicate with every being in the universe at all times through the ministry of the holy angels. (e.g. Gabriel came to Daniel – Dan 8:16; Christ came to see if what angels told Him about Sodom was true Gen 18) In this way They are everywhere present as represented by Their spirit/mind/thoughts conveyed by angels or sometimes, conveyed by Jesus Christ Himself in his personal bodily presence (e.g. Saul -Acts 9:4.5)

Omniscience

The Father

Proverbs 2:6
"For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding."

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

Romans 11:33
"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

The Son of God

1 Corinthans 1:24
"… Christ the power of God, and the wisdom of God."

Luke 11:49
"Therefore also said the **wisdom of God**, I will send them prophets and apostles, and some of them they shall slay and persecute:"

The "wisdom of God" is the pre-incarnate Son of God who speaks of His "coming forth" in Proverbs 8:22-30.

Ezekiel 11:5
"And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them."

Omnipotence

The Father

Psalm 66:3
"Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. "

The Son of God
Matt 28:18
"And Jesus came and spake unto them, saying, **All power is given** unto me in heaven and in earth."

1 Corinthians 1:24
"… Christ **the power** of God, and the wisdom of God."

Note these sources do not state that the Supreme Deity is the only Divine Being. But how many divine beings were there prior to the entrance of sin?

Only One Other Divine Being, the Divine Son of God

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and **the counsel of peace shall be between them both."**

If the counsel of peace was between them both, why was the 3rd separate divine being (the Holy Spirit of the trinity) not included in the counsel?

Inherent Life- Inherent Immortality

The Father (the Source and originator of ALL life).

1 Timothy 6:16
"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."

The Father is the ONLY Divine Being Who has original, unborowed, underived; unconferred immortality (Inherent Life). The Father cannot die.

Ephesians 3:9
"God, who created all things by Jesus Christ:."

The Son of God
John 5:26
"For as the Father hath life in himself; so hath he given to the Son to have life in himself."

Christ was given life by virtue of His "coming forth from" His Father and *then* the Son possessed also life in Himself, that was the exact life of the Father's – original - with inherent immortality. His life was THEN, independent of His Father's life.

Pantheism

The **Stanford Encyclopedia of Philosophy** defines pantheism as follows:

> *"Pantheism is a metaphysical and religious position. Broadly defined it is the view that (1) "God is everything and everything is God ... the world is either identical with God or in some way a self-expression of his nature" (Owen 1971: 74). Similarly, it is the view that (2) everything that exists constitutes a "unity" and this all-inclusive unity is in some sense divine (MacIntyre 1967: 34). A slightly more specific definition is given by Owen (1971: 65) who says (3) "'Pantheism' ... signifies the belief that every existing entity is, only one Being; and that all other forms of reality are either modes (or appearances) of it or identical with it."* ***Michael Levine*** 2002 *mlevine@arts.uwa.edu.au (emphaisis not in original quote)*

Paul Harrison in ***The Elements of Pantheism***,(1999:50-51) explains that the pantheistic religion honours a god "(an impersonal being, the existing universe) which is the opposite of the "good AND evil" god of most religions. Instead the pantheistic concept of "god" is NEITHER good nor evil as it is qualified in human terms.

> *The pantheist God is quite different from the God of Judaism, Christianity or Islam. Indeed, many pantheists prefer to avoid using the word God at all, because it brings up in most listeners' minds ideas of the particular God they have read about in the Bible or Koran or were taught about as children....**The pantheist divinity is the existing universe**. **It is not a personal god.** **It is not a loving father, conscious of and caring for each one of us**. It is simply the Reality of Being, just as it is. **It is beyond personality, in any human sense**. It cannot really love us, but it cannot hate us either. As Spinoza wrote in his Ethics:'God is without passions, neither is he affected by any emotion of pleasure or pain... Strictly speaking, God does not love anyone.... He who loves God cannot endeavour that God should love him in return.' To some people this may seem like a cold, unwelcoming sort of God, a hard God to love.... **The pantheist divinity is not a good God**. **It is neither good nor evil. The human categories of good and evil do not apply. (51) It simply is**. **Again, this conception is easier to square with reality than the idea of an omnipotent and perfectly good God, who allows or even causes events that in human terms would be seen as evil, such as devastating hurricanes, floods or epidemics, claiming millions of lives. The question why God would allow pain and evil to exist is one of the most difficult of all for theists to answer. Pantheists do not have to answer it; the universe is what it is.** The pantheist divinity is not a judging God. It will not assess each one of us at the end of our lives, and assign each of us to everlasting bliss or agony. It is not listening to our every breath and thought, marking them down in our account to be held for or against us after our death. For many*

pantheists, conscientious pantheists, who strive to do good in their lives, the freedom from a judging God inside your brain is a liberating experience. There is no need to be self-conscious all the time, aware of how your every thought might be assessed by a vigilant listener who has the power to punish you for all eternity."[1]

From the definition, it can be seen that the doctrine of pantheism has very similar sentiments as those expressed by the doctrine of the trinitarian/triune theology. The same principles appear to be employed in the trinitarian view of God's omnipresence as are employed in the pantheistic view.

We know that the Bible teaches that a human body is composed of both body and spirit. That is a physical body and a mind. A human being without a human mind is dead - a dead person, which ceases to exist in any sphere. In a similar way, a human mind without a physical body also cannot exist in any sphere. If a doctrine suggests that a human mind (spirit) exists without a physical body, then it is apparently referring to a pagan concept - a ghost. To say that entity – a supposed spirit (mind) without a body is able to be present everywhere, is called the doctrine of the immortality of the soul – spiritualism.

Humanity was made in the image of God. The Bible teaches that God is one Being – a divine Person. He has a physical form/body and He is also a spiritual being (i.e. He possesses a mind). Theology that suggests that God is simply a spirit (a mind) ONLY, without a body, promotes doctrines that originate from pantheistic theology.

The theology that teaches that God can be present everywhere, as a ghost – i.e. a "spirit" (mind) only; is pantheistic.

Pantheism teaches that God is present everywhere in spirit form only - eg. He (god) is only spirit and inhabits rocks, trees etc. Should Christians also believe that God is spiritually present everywhere and that His mind (separate from His body) inhabits Christian's bodies? It is a similar theology and shares a similar pantheistic principle – a bodiless being is everywhere present and dwells in multiple objects.

The doctrine of the orthodox trinity expresses the belief that God has no physical body. The trinity god is one being that is composed of three parts or hypostases – not real persons, but parts of one person. There is no physical body to any of the "parts" but only "spirit."

The doctrine of the triune god supports the view that the triune god has 3 separate bodies which together are "called" god.

1
Many persons, identifying with different religious denominations, would disagree with the pantheist who labels suffering, pain and death as being of a neutral quality. May would consider indeed, that there is a two-tone quality to "mother nature" - a good and creative side - and an evil, destructive side (for more on this subject visit): http://www.themeofthebible.com/articles/S.%20Turner/Character%20of%20God%20ST.pdf

Some variations of the triune doctrine claim that the Father and Son have physical bodies, but no spirit, while the Holy Spirit has no body, but is all spirit.- (One can only wonder, if such variations in the triune theology, originate from the desire to harmonise Bible teachings with the doctrine of the triune god).

Just as the pantheist believes that God is present in inanimate objects and in everything, so Christians imbibe in pantheistic theology when they maintain that God is spiritually everywhere present, dwelling in believers. They believe, as does the pantheist, that God somehow physically dwells in beings, without his physical form!

In contrast to both Trinitarian and triune doctrines, as previously noted, the Bible does ***not*** reveal that God's is a disembodied mind (spirit) as being everywhere present in all places at all times.

The Bible teaches that God has both body and spirit (mind). He is present everywhere in the sense that He is omniscient - all knowing. As He knows what is occurring in all parts of the world at all times, He responds and directs His messengers - His angels, to assist, instruct and empower humanity as they require divine assistance. God sends the angels with His thoughts, His will, and angels give the messages to humanity. There are many instances of this is occurring in the Bible.

The word omnipresence NEVER appears in the Bible. God's physical body is NEVER described as being present in de-materialised “gaseous or particles” scattered over the earth. God's presence everywhere is NEVER used to refer to millions of “Christ clones” as being physically and bodily present all through the universe. It is through God's divine **ability to know all things**, **at all times**, and His **ability to communicate His thoughts with all** creatures in the universe at all times, which qualifies Him to be spoken of as “being everywhere present by His representative the Holy Spirit” (His all-knowing mind) . Divine knowledge is complete knowledge, spanning time and space. No being in the universe can hide from God for God is everywhere present – knowing all things, at all times and able to communicate with all beings at all times (Proverbs 15:3, Psalm 139:7).

An interesting article appears on this subject in the article:
The Personality and Presence of God in Early Adventism by Mr David Sims at:
http://www.bibletruth.or.kr/englishindex.html

There are instances in the Bible that demonstrate that when the Son of God chooses, He can appear to humanity at any time, but not in an "out of body" experience. i.e. His mind does not appear without His body being present! e.g. Jesus appeared to Saul on the road to Damascus in His glorified, shining bodily form; to the disciples on the road to Emmaus; to the frightened disciples who had locked themselves in a room. after His resurrection.

The Bible teaches that Christ dwells in Christians through their minds, not through their bodies. Bodies become dedicated as a “temple of the Holy Spirit (the pure thoughts of God), when God's will is accepted in the Christian's mind. The body is not where Christ dwells, but the mind. The body is offered to Christ in submissive obedience so that the flesh will not

reign, but Christ's spirit (His mind, thoughts) dwells in the human mind when it submits to the divine will.

Some may suppose that the Holy Spirit is *a person*. The Bible teaches that the spirit of God is truly God, in that God does not stop being a person when His mind is referred to as the holy spirit of God. However this concept is very different to endeavouring to teach that a third *separate* divine person is identified in the Bible. There is however, another separate entity identified as being the Holy Spirit of the trinity, which has its origins in the early Roman Catholic Council of Constantinople (381AD) and in the early pagan religions.

A person is composed of both mind and body. If the Holy Spirit is a person then “he” must possess both a body and mind. But the Hebrew and Greek language never indicates that "spirit" (#3703; #4151) means a disembodied being. It means “mind, character, breath (intelligent exhalation or expression).” It does not indicate a physical body. How can the Holy Spirit be a real person if it doesn't have a body? If it doesn't have a body, it must be a disembodied spirit? Yet the Hebrew and Greek language prevents that interpretation.

The holy spirit of God is simply the holy or pure mind of a that divine Person. The same holy or pure mind is given to Christians when they accept Jesus as their Saviour. They receive His holy spirit or pure mind. They do not become the dwelling place of a third divine person - a stranger who possesses no body and is just a mind. To believe such a doctrine, is to imbibe in pantheistic theology.

A spirit (mind) without a body is not a real person.

The Pantheistic view of “god” is not descriptive of a real divine person. God is said to be a disembodied spirit, but has no physical body at all.

The Trinitarian view is not descriptive of a real divine person. God is said to be only a disembodied spirit, but has no physical body at all.

The Triune view is not descriptive of a real person. It is descriptive of three bodied “persons,” but the one god who they are said to comprise when grouped together, is a NOT real person – with ***ONE*** body and ONE mind. One version claims that two beings (Father and Son) have bodies only while the third person (Holy Spirit) is a spirit only. Either way, when three beings are required to constitute one god, a so real divine person is not possible.

The Biblical God is a single being who has ***ONE*** body and ONE mind.

Summary

God the Father is a personal divine Being. He has a physical bodily form, which no man has ever seen, but He is also is a divine spirit (a Being with an intelligent Divine Mind). It is by His representative spirit (mind, knowledge, thoughts) that He is known to be everywhere present. The Father possesses a divine intelligent mind (or spirit) just as human beings who were made in the image of God, are personal beings with a human mind or spirit.

The Son of God also shares these attributes with His Father. Christ was in the "form of God"; the "express image" of his Father's "person" and a life-giving spirit.

The Father and Son both dwell in heaven in Their bodily form, but neither is restricted to remaining in any one place.

Holy angels minister the spirit/mind/thoughts of the Father and Son to the rest of the universe. They give humanity the divine thoughts that represent the actual presence of Father and Son.

The Biblical concept of God differs from Pantheism, Trinitarianism and Triune doctrines.

Were There Any Other Divine Beings?

The Bible does not state that the Supreme Deity is the only Divine Being. But we should be aware of how many divine beings were in existence prior to the entrance of sin.

From the Bible evidence, it can be seen that there is *only one other* Divine Being (apart from the Father), in existence in the entire universe and that is the Divine Son of God.

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and **the counsel of peace shall be between them both."**

The evidence from the Bible has revealed that Divine Beings (Father and Son) both possess a physical body and an intelligent mind. Apart from the Father and the Son, the Bible certainly doesn't seem to mention any other being who possessed both a physical body and an intelligent, divine mind. However, there was another being mentioned – a powerfully created being, who possessed a perfect, physical body and a perfect angelic mind.

Ezekiel 28:12-15
"Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God;...Thou art the anointed cherub that covereth; ... 15 **Thou wast perfect in thy ways from the day that thou wast created,** till iniquity was found in thee."

Satan has purposed to usurp the Father's government and the Son' authority

Isaiah 14:14
"I will ascend above the heights of the clouds; I will be like the most High. "

We must not discount that Satan is still endeavouring to receive worship. His strategy to receive worship in the last days, was prophesied by Christ as so cunning that even the very elect will be in danger of being deceived (Matthew 24:24). Surely the groundwork is already in place.

2. When and Where Did Christ Become the Son of God?

The Bible describes the Son of God prior to His incarnation in great detail. His origin is described, His divine characteristics, His physical characteristics, His divine nature, his character and His position and His anointing and appointing to special offices of Prophet, Priest and King. For more information on when the Son was anointed, appointed and set up as the Messiah, see section entitled, **Filled with the Father's Spirit – the Anointing.**

If the Old Testament did not portray the Messiah as being the Son of God, why then, did the Jews anticipate the coming of the Messiah, the chosen One, as the Son of God?

Peter, a Jew realised the connection between the Messiah and the Son of God.

Matthew 16:16
"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Review the trial of Jesus where Caiaphas questioned Christ explicitly - *Are you the Son of God?*

Mark.14.60, 61
"And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? (61) 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?"

Luke 22: 66-71
"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, (67) Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: (68) And if I also ask you, ye will not answer me, nor let me go. (69) Hereafter shall the Son of man sit on the right hand of the power of God. (70)
Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. (71) And they said, What need we any further witness? for we ourselves have heard of his own mouth."

Luke understood the connection between the Messiah and the Son of God and he reported that even the devils knew that the term ***Messiah*** was synonomous with ***the Son of God.***

Luke 4:41
"And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ."

It might be well to consider some Old Testament verses which identify that the Messiah was expected to be the divine Son of God.

The Nature of the Pre-Incarnate Son of God - Michael

The doctrine of the trinity, does not accept that Michael was the pre-incarnate, only begotten Son of God.

The Bible teaches that the Supreme Deity brought forth a divine Son, (Proverbs 8:22-30, P&P p 63). We know this Son's name to be Michael.

The Hebrew word Michael means "Who is Like the Most High," not "Who IS the Most High."

In Joshua 5:13-15 the **Captain of the hosts** told Joshua to loose his shoe for the place he was standing on was holy ground.

Joshua 5:13
"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as **captain** of the host of the LORD am I now come. And Joshua fell on his face to the earth, **and did worship,** and said unto him, What saith my lord unto his servant? And the **captain** of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy."

Joshua is not rebuked for worshipping which he would have been, if the captain of the hosts was a created angel.

"Take off your shoes" is similar to the command given to Moses. The "I AM" told him to take off his shoes also. To my knowledge, there is no Biblical record of created beings, eg. angels, telling humans to take off their shoes. It is a divine being that makes the place holy.

"**Captain**" of the hosts, used in that text in Joshua, is the same word translated as "**prince**" in Daniel 10:21. "But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but **Michael your prince**." A prince is the son of a king.

Jude 9 calls **Michael the archangel** (the chief messenger of God the Father).

1 Thessalonians 4:16
"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:"

The voice of **the archangel will raise the dead**.

John 5:25-29
"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 to the Son to have life in himself;** And **hath given him authority** to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the **graves shall hear his voice, And shall come forth;** they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

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**."

Revelation 3:14
"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."
"beginning" #746 Strong's concordance ARXH arche *ar-khay'*
from <756>; ; n f AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

1) beginning, origin; 2) the person or thing that commences, the first person or thing in a series, the leader; 3) **that by which anything begins to be, the origin, the active cause** ; 4) the extremity of a thing; 4a) of the corners of a sail; 5) the first place, principality, rule, magistracy; 5a) of angels and demons

In revision, the pre-incarnate Son of God was named Michael. Michael means, "Who is like God" and the Son, by virtue of His "coming forth" from the Father is a divine Being. The Father highly exalted His Son, giving Him life "in Himself," power, authority second only to the Father's own authority. The Son also received "anointing" with the spirit of His Father, the divine mind. The Son was the medium through Whom the Father created all things (Heb 1:2; John 1:1-3; 1John 1-3). On earth Satan repeated His challenge concerning the position and authority of Michael, God's Son (Matt 4:3,6; Luke 4:3, 9), however, the Father again emphasised what He announced previously - that His Son held those exalted positions by virtue of His divine birth (Heb 1:1-14; Psa 2:7). Satan never accepted Michael's authority as the Son of God in heaven, and again on earth, he refused to acknowledge His divine Sonship and authority.

The essential doctrine that **establishes Christ's authority** to redeem the human race, is the point especially controverted by the devil. It was Christ's **authority** that the devil challenged. It was to Christ's authority that he refused to submit. It was the Son's divine authority **in heaven** that the devil challenged. But even demons recognised that Christ was a divine Being.

Matthew 8:29
"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?"

Jude 1:9
"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

During the wilderness temptations, the devil repeatedly questioned Christ, ***"If thou art the Son of God…."*** The devil did not debate that Christ ***had been born in Bethlehem,*** but he, continued to contest Christ's heavenly position and authority as God's own Son. It was Christ's exalted ***inherited*** position and authority, established in heaven during His spiritual anointing, that Satan contested.

Before sin entered our world, the Father and His Son entered into an agreement together to save fallen man (Rev 13:8; Eph 1:1; 1 Peter 1:20). No other being was present in the counsel of peace (Zech 6:13) – no third other divine being or glorious cherubim were party to the private discussion between Father and Son. Because of his aspirations to "be like the Most High," - to be regarded as a divine being himself (Isa 14:14); it may have appeared to Lucifer that the counsels between the Father and Son were a form of ostracism to him.

Michael, the Divine Son of God, did not become a divine Son by being born of a woman in Bethlehem. Michael, the divine Son, took on humanity at Bethlehem. Jesus was a Being with blended natures – the divine and human. By His birth in Bethlehem, Michael the Divine Son became Jesus – the Son of Man. Hence the special name given to Christ was Emmanuel –"Divinity with us"– in our humanity (Matt 1:23).

Evidence in Proverbs 8:22

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 8:22
Strong's Concordance - **possessed** #7069 qanah kaw-naw'
"gotten, birthed, originated." It is used also in Gen 4:1 when Eve said, "I have gotten a man from the Lord." Proverbs 8:23

Strong's Concordance - **set up** #5258 nacak naw-sak'
"to pour out, especially a libation ie the pouring out of wine or other liquid in honour of a god, or to cast (metal); by analogy, **to anoint a king**:--cover, melt, offer, (cause to) pour (out), set (up)." (Also Isaiah 61:1 and Hebrews 1:2, 9).

Proverbs 8:24, 25
Strong's Concordance - **brought forth** #2342 chuwl khool or chiyl kheel; a primitive root; properly, to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance, to writhe in pain (especially of parturition) or fear; figuratively, to wait, to pervert:--bear, (make to) **bring forth**, (make to) **calve**, dance, drive away, fall grievously (with pain), fear, form, great, grieve, (be) grievous, hope, look, make, be in pain, be much (sore) pained, rest, shake, **shapen,** (be) sorrow(-ful), stay, tarry, travail (with pain), tremble, trust, wait carefully (patiently), be wounded.

John Wesley's Notes on the Bible
Proverbs 8:22:
Possessed me - As his son by eternal generation, before the beginning. Of old - His works of creation.

Scofield Reference Notes, 1917 edition
"That wisdom is more than the personification of an attribute of God, or of the will of God as best for man, but is a distinct adumbration of Christ, is sure to the devout mind. Proverbs 8:22-36; John 1:1-3; Colossians 1:17 can refer to nothing less than the Eternal Son of God. "

Proverbs 8:30
"Then I was by him, as **one brought up** with him: and I was daily his delight, rejoicing always before him."

brought up #525 'amown aw-mone' from 539, **probably in the sense of training**; skilled, i.e. an architect (like 542):--one brought up

Proverbs 8:22-30 explains that the Son of God was birthed in eternity; that the Father anointed Him to be King; that the Son received training as He matured.

Some question whether Proverbs 8 can be referenced to the origin of the Son of God from the Father, since the previous chapters in Proverbs declare that wisdom as a female, "crieth without, uttereth her voice in the streets" Pro 1:20) and Proverbs 7:4 "Say unto wisdom, Thou art my sister; and call understanding thy kinswoman." This does not appear to refer to the Son of God!

However, the Bible provides other instances of where the speaker changes reference to a certain person midway through a chapter without indication.

Consider two passages that also refer to Satan.

Isaiah 14:4-26. The passage begins with direct reference to the King of Babylon, skips then to refer to Lucifer, then returns the reference to the King of Babylon (the Assyrian).

Ezekiel 28:12-19
"Son of man, take up a lamentation **upon the king of Tyrus**, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay

thee before kings, that they may behold thee. 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. 19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

The uninformed changed of reference also occurs in Isaiah 48:16.

Isaiah 48:16
"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: **and now the Lord GOD, and his Spirit, hath sent me."**

In this verse, the underlined portion refers to the words of the Lord God. ***The bolded words are Isaiah's words referring to him own ministry's authority.*** **In those bolded words, Isaiah once again reminded the Jewish people, that his message of rebuke was authorised, not by Isaiah, but by the Lord God - One higher in authority than himself**.

Recall that this divine authority was mentioned it at the beginning of Isaiah's call to the ministry.

Isaiah 6:8
"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

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?"**

Psalms 2: 6, 7
"Yet have I set (#05258 - anointed) my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

The Strong's Hebrew Concordance defines ***"set" (***#05258 nacak naw-sak') as a primitive root; to pour out, especially a libation, or to cast (metal); by analogy, to anoint a king:--cover, melt, offer, (cause to) pour (out), set (up). anointed)

Psalm 80: 14-17 (Green's Literal Version)
"[14]O God of hosts, we beg You, return! Look down from Heaven and see and visit this vine, [15]and the vineyard which Your right hand has planted, and **on the Son** You made strong for Yourself. [16] *It is* burned with fire, cut down; they perish at the rebuke of Your face. [17]Let Your hand be on the **Man of Your right hand**; on the **Son of man** *whom* You have made strong for Yourself."

Jeremiah 33:15
"In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land."

Zechariah 3:8
“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH.”

Zechariah 6:12
“And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD.”

Hebrews 1: 2-6
“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; Who being the brightness of his glory, and the express image of his person,** and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? ***And again, when*** **he bringeth in the firstbegotten [fig., the Pre-existent One] into the world,** he saith, And let all the angels of God worship him.[**Analytical Literal Translation]**

(KJV marginal reading “And when he bringeth **again** the first begotten into the world).

Hebrews 5:5
“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.”

Matthew 22:42-45
“Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?”Matthew 16:16 -18
“And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
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. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

Hebrews 1:1
“God (the Father) created the world through His Son” (obviously before the incarnation).

Colossians 1:15
“Who is **the image of the invisible God**, the firstborn (chief) of every creature:”

Strong's concordance "firstborn" # 4416 PRWTOTOKOJ prototokos

from <**4413**> and the alternate of <**5088**>; ; adj

AV-firstborn 7, first begotten 2; 9

1) the firstborn
1a) of man or beast
1b) of Christ, the first born of all creation

from
4413 PRWTOJ protos *pro'-tos*
1) first in time or place
1a) in any succession of things or persons
2) **first in rank**
2a) influence, honour
2b) **chief**
2c) **principal**
3) first, at the first
and from
5088 TIKTW tikto *tik'-to*

a strengthened form of a primary teko TEKW *tek'-o* (which is used only as alternate in certain tenses); ; v

AV-bring forth 9, be delivered 5, be born 3, be in travail 1, bear 1; 19

1) to bring forth, bear, produce (fruit from the seed)
1a) of a woman giving birth
1b) of the earth bringing forth its fruits
1c) metaph. to bear, bring forth

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."

Matthew 26:63 -64
"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:"

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
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."**

God says He Gave His Only Begotten Son.

John 3:16, 17
"For God …gave **his only begotten Son….For God sent not his Son into** the world to condemn the world"; but that the world through him might be saved."

Luke 20:13
"Then said the lord of the vineyard, What shall I do? I will send **my beloved son:** it may be they will reverence him when they see him."

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?"**

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

1 John 4:9,10
"In this was manifested the love of God toward us, because that **God sent his only begotten Son into the world,** that we might live through him. Herein is love, not that we loved God, but that he loved us, and **sent his Son** to be the propitiation for our sins."

Clearly, the Father had already a Son in heaven prior to sending Him to this earth. He did not give a Being that only BECAME a son AFTER He was given.

"For God so loved the world that He gave His only begotten Son."

What does "only begotten," mean?

The Greek word *monogenes* means: *"only born, i.e. sole - only (begotten child)"* This word comes from two Greek words, *monos* and *genos.*

Monos means: *sole, or single; alone, only.*

Genos means: *kin, offspring, stock, generation*
(yhwhbible@yahoo.com)

"Monogenes" – Only Begotten or Unique?

John 3:16
"For God so loved the world that He gave His only begotten (**#03439**-***mongenes***) Son."

What does "***monogenes***" mean?

Journalist and Bible translator, Philip C Ward, adds special insight into the meaning of the Greek word ***monogenes*** which has been discovered during his translation of the Bible (unpublished at the time of this book's printing). Phil's translation work has revealed that both the Old *and the New Testament* are written in the poetic genre. His translation reveals that there are **many** "double meanings" which have been purposely written into the Scriptures and this information will be soon available in his new translation, "***The Bible as Poetry***" (or fondly known as "***the 3D Bible***").
Phillip Ward explains that Jesus spoke in Aramaic, a language which uses picture words like English uses metaphors. The Greek adjective translated ***only begotten*** (#3439 monogenes) has an equivalent word in Hebrew (#3173 yachid). According to Phillip Ward's study guide, the Bible uses the Hebrew word ***yachid*** at least 12 times and the Greek word ***monogenes*** appears 9 times. ***The Bible as Poetry*** translates ***monogenes*** in John 3:16 as "only begotten," but the translation also supplies 13 alternate meanings. Those alternatives are given in a footnote which, with Phil's kind permission, is here reproduced.

*John 3:16 footnotes: (**monogenes**) **only begotten**: an/or unique; unparalleled; incomparable; singular; only; only offspring; beloved (i.e. as parents may especially love an only child); intimate (i.e. A an only child may have a closer relationship by having more of a parent's time); lonely (i.e. As an only child can be lonely); special (as an only child may be special to a parent); favourite (i.e. as an only child is a parent's favourite); unattested possible meaning 'heir' (as an only son inherits all the parents' possessions); offspring of the Only One* (end quote Philip C Ward, in **The Bible as Poetry**).

Knowledge of alternative and perhaps previously unrecognised meanings will permit a deeper study of the interchangeable words (Greek) monogenes #3439 and (Hebrew) yachid #3173.

Examples of monogenes / yachid (or yachiyd) – King James Version.

- John 3: 16 - only begotten son;
- Matthew 3:17 - beloved son;
- Psalm 22:20 – my darling;
- Psalm 25:16 - lonely, and
- Psalm 68:6 - solitary

It appears that all the references fall within the framework of a parent-child relationship. The parent-child relationship between Abraham and Isaac on Mount Moriah might well hold an important lesson for God's people.

Phillip Ward's material demonstrates a significant fact - that John and Matthew both translated the description of Isaac in Genesis 22:2 and applied it to Jesus.

Genesis 22:2 (God is speaking)
“And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

John, translating from Hebrew text, relates Isaac's sacrifice as the only-begotten son of Abraham, to Christ's sacrifice as the only the only-begotten Son of God (John 3:16) John does this by quoting from Genesis 22:2.

Matthew, relying on the Greek text, also relates the two sacrifices, but portrays Christ's sacrifice as the “beloved son” of God (Matthew 3;17; 17:5). Matthew does this by using the same quotation - Genesis 22:2.

(Paul also quotes some of God's speech, recorded in Genesis 21:12*)*

Hebrews 11: 17-19
“By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up ***his only begotten son*** (***monogenes***). 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

Paul's translation reads ***his only-begotten son*** however, the argument is made that Isaac was NOT biologically Abraham’s ONLY begotten son. Ishmael was born and had been banished from the patriarch's home at the time of the sacrifice.

How can it be then, that Paul, writing under inspiration, proclaims that Isaac WAS Abraham’s ONLY begotten son?

The argument is made that Isaac was NOT Abraham’s ONLY begotten son, however Paul, writing under inspiration proclaims that Isaac WAS Abraham’s ONLY begotten son, **according to the parable** (the parallel between the Father sacrificing His Divine Son and Abraham sacrificing his son). Isaac was the “son of promise,” through whom would be born the true Son of Promise (Jesus) by Whom all nations of the earth would be blessed. Abraham’s experience in a small way, typified the experience of God the Father. Isaac, the submissive sacrifice, typified the Son of God, the true Divine Son of Promise.

Hebrews 11: 17-19
“By faith, being tested, Abraham offered up Isaac; and he receiving the promises was offering up **the only begotten**, (***monogenes)*** [18]as to whom it was said, "In Isaac your Seed shall be called;" (*Gen. 21:12)* [19]reckoning that God *was* able to raise even from *the* dead; from where indeed he obtained him in **a parable**. (Strong's Greek Concordance #3850 parabole - a similitude – parallel; derived from #3846 paraballo - comparison.)

Could it be that Isaac was indeed the only-begotten son, **according to the parable** - the parallel between the Father sacrificing His Divine Son and Abraham sacrificing his Son?

It appears that this might be credible, since, God Himself declared that Isaac **was** Abraham's only begotten son.

Genesis 22:2 (God is speaking)
“And he said, Take now thy son, thine only son Isaac, whom thou lovest...”

Isaac was in type, the “son of promise,” through whom would be born the true Son of Promise by Whom all nations of the earth would be blessed. Abraham’s experience in a small way, typified the experience of God the Father. Isaac, the submissive sacrifice, typified the Son of God, the true Divine Son of Promise.

Reflect upon the implications of Abraham's experience. At Isaac's miraculous birth, Abraham already considered his beloved son had been raised “from the dead.” Abraham and Sarah were elderly people when Issac was conceived and their bodies were “reproductively dead.” Abraham concluded that since God raised up Issac from his reproductively dead body, He could also raise Isaac from the dead after his son was sacrificed on Mount Moriah. Abraham had faith to carry out the sacrifice, because God had promised him that “in Isaac your Seed shall be called.”

Recalling the broad meanings and definitions that were given for the Hebrew word ***yachid*** and the interchangeable Greek word “***monogenes,”*** permits the parallel between Abraham's sacrifice and the Father's sacrifice to become clearer.

Genesis 21:12
“And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called**.”

Genesis 22:12 (God is speaking)
“And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, **thine only son** (#3173 yachid) from me.”

It is well known that Abraham had previously produced another son, and God recognised this fact.

Genesis 21:13 (God speaking to Abraham)
“And also of the son of the bondwoman will I make a nation, because he is thy seed.”

Abraham's firstborn son Ishmael was born as a result of Abraham's lack of faith in God's promises. Ishmael was not the son of promise. He was sent away from the patriarch's home. However in Genesis 22:12 God insists that Isaac is Abraham's only son. It is true that when Ishmael was banished from the camp, Isaac was left in the position of an “only son” in a geographical sense. However Paul appears to skip over that the geographical fact and declares that Isaac was the only son on another level – Isaac was the only son according to the promise.

Paul considered Isaac to be Abraham's "beloved son," "the darling," "the only begotten son according to the promise," in the same way as Christ was the beloved and only begotten son, the darling, according to the promise of His Father. While Isaac life was spared, Christ's life was laid down. While Isaac had been raised up from the dead (his parent's old age), so Christ was raised and begotten from the dead.

Acts 13:33 (quoting Psalm 2:7)
"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Other Biblical Examples of Yachid and Monogenes
Using alternative meanings for ***yachid*** and ***monogenes***, as given by Philip C Ward's Bible translation "The Bible in Poetry," consider the possibilities arising from Psalm 25.

Psalm 25:16 is often given as an example where the ***monogenes*** equivalent in the Hebrew ***yachid*** is used to signify "lonely" and not "only begotten."

Psalm 25:16
16Turn <06437> (8798) thee unto me, and have mercy <02603> (8798) upon me; for I *am* **desolate <03173>** and afflicted <06041>.

However, when taken in context with verse 22, the context indicates that the writer is speaking of Israel as the afflicted "one."

Psalm 25:22
"Redeem **Israel**, O God, out of all his troubles."

Christ claims fathership of Israel.

Exodus 4:22, 23
"And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: **Israel** <03478> *is* my son <01121>, *even* my firstborn <01060>: And I say unto thee, **Let my son go**, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn."

Hosea 11:1
"When Israel was a child, then I loved him, and **called my son out of Egypt**."

It appears that Psalm 25:16 could have been carried the only begotten son inference: e.g. "Turn thee unto me and have mercy upon me for I, (Israel - your only begotten son), am afflicted."

Traditional Definitions of Monogenes

For thousands of years, ***monogenes*** and ***yachid*** were the cause of fierce religious disputes. The recognised and traditional definitions are presented for comparative purposes .

According to the **Hebrew to Greek Dictionary of Septuagint Words**, the Hebrew equivalent of ***monogenes*** can be one of the three meanings of the word which Strong's Concordance lists as # 03173 ykhyd ***yachiyd*** *yaw-kheed'*

Hebrew	-	**Greek**
yachid	25	agapao
yachid	27	agapetos
yachid	**3439**	**monogenes**

Strong's Concordance (Hebrew) # 03173:

3173 yachiyd yaw-kheed' from 3161;
properly, united, i.e. sole; by implication, beloved; also lonely; (feminine) the life (as not to be replaced):--darling, desolate, only (child, son), solitary. see HEBREW for 03161
AV-only 6, darling 2, only child 1, only son 1, desolate 1, solitary 1; 12
adj 1) only, only one, solitary, one;1a) only, unique, one; 1b) solitary;1c) (TWOT) only begotten son; **subst** 2) one

Following are articles from several authors (with varying credentials) which discuss the meanings of the word ***monogenes.***

M. J. Penton,

Christology in the Early Church: A Brief Examination of the Christian Fathers
(http://www.abc-coggc.org/COGGC/gcpublications/jrad/JRAD%206-1-2.htm)

"In John 1:18, the most weighty textual evidence indicates that the Word is called .....,[9] an expression which may be translated "the only begotten god." Some translators, in trying to deal with the problem of an "only begotten god" from a Nicene sense, have translated ..... as "God, the only" or "God the unique who is in the bosom position of God." This will not do, however, for even from a Trinitarian standpoint such translations make no sense. They make the Word the "only God" or the "unique God" and thus deny Godhood to God the Father or the Holy Spirit. Such renderings lead logically to Modalism. Professor John Dahms has surveyed the ancient literature on this matter and has come to the definite conclusion that the most accurate translation of *monogenes* is "only begotten."[10] (end quote M. J. Penton –blank spaces appear in original on website)

Scott Jones
Definition Of "Monogenes"

http://www.lamblion.net/Articles/ScottJones/monogenes.htm

It is well-known among native Greeks that modern Greek morphology is virtually identical to Koine/Biblical morphology. That means the language has been relatively stable for the past two thousand years and thus the definitions have undergone virtually no change as well.

Native Greeks have not been reading the scriptures in Swahili for the past two thousand years. Native Greeks have been reading the scriptures in **GREEK** - their own mother tongue - for the past two thousand years. They understand their own language better than Anglo-bible scholars and modern version translators who can't speak Greek, even though these Anglo-bible scholars and modern version translators who can't speak Greek continue to darken counsel by words without knowledge in their perennial boasts of understanding a language they can't even speak.

Following their own vain imaginations down the corrupt path of their own inner delusions in their never-ending and systematic attempt to devalue the Eternal Son of God, even the Lord Jesus Christ, the modern Anglo-Sanhedrin states that *monogenes* (μονογενης) means *unique*. Of course, only a non-Greek speaker or someone with a *huge* theological bent would make such an uninformed statement, as the Greek language has had a different word for *unique* for more than two thousand years.

That word is *monadikos* (μοναδικος) and it antedates Christianity, having been employed by Aristotle, Philo, and others. The Greek word *monadikos* means *unique* or *one of a kind* and nothing else, as native Greeks know. Its morphology hasn't changed in over two thousand years. *Monadikos* is the word that Greek speakers have been using for *unique* for more than two thousand years, and it is the word native Greeks still use today when they want to say *unique* or *one of a kind*.

Neither has the morphology of *monogenes* changed in over two thousand years, and *monogenes* has always meant *only begotten* or its equivalent.

Just as *only begotten* is not equivalent to *unique*, so *monogenes* is not equivalent to *monadikos*. The Greek word *monogenes* does *not* mean *unique*, nor has it ever. The Greek word *monadikos* means *unique*. It has *always* meant *unique*.

Had the writers of the New Testament wanted to say *unique*, they would have used the Greek word which means *unique* – *monadikos*.

The reason the writers of the New Testament didn't employ *monadikos* when they penned the New Testament is simple – because the writers of the New Testament didn't mean *unique*. The writers of the New

Testament meant *only begotten* or its equivalent. That's why they used the word *monogenes* instead of *monadikos*.

According to both history and native Greeks themselves, the Greek word *monogenes* means *only begotten* or its equivalent, and it has always been so, notwithstanding the delusions of Anglo-bible scholars and modern version translators who can't speak Greek.

Any bible version which translates *monogenes* as "*unique*" or "*one and only*" or "*one of a kind*" - in short, any bible version which forces generational descent out of the semantic domain of *monogenes* - has grossly blundered, especially in those passages relating to the eternally begotten Son of God, even the Lord Jesus Christ, since the eternal generation of the Son – that is, the "*only-begottenness*" of the Son, ergo, the eternal *begetting* of the Son - the very *action of begetting*, and begetting *eternally* - thus establishing consubstantial identity - a *begetting*, as the Scripture so plainly reveals to the truly born again, which happens to be *the* cardinal revelation undergirding the Trinity, thereby fixing the Godhead of Jesus Christ immutably, a fixing which only *begetting* can achieve - which begetting *alone* can achieve, this *begetting* thereby *defining* the Trinity and giving it form - that is, this *begetting* revealing the *doctrine* of the Trinity itself, a doctrine that would be forever hidden and withheld from men and angels alike were it not revealed by the Holy Ghost that the Eternal Son of God was *begotten,* and begotten *eternally* from the *same substance* as the Father and the Holy Ghost. But alas, the Trinity is nevertheless a doctrine that modern bibles and modern theologians habitually assail with unrelenting malice - one example being their iniquitous attempt to redefine *monogenes,* as shown here (but only one example of *many*) - even though these same theologians and scholars protest and claim otherwise - some of them even claiming to believe in the Trinity - yet never realizing that their own syntax and verbiage betrays them (blind leaders of the blind) and warns the truly born again that these false teachers are themselves unregenerate.

But that exposition is for another time.

For now, hear the *true* and *accurate* translation of 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."
Θεον ουδεις εωρακε πωποτε· Ο μονογενης υιος, ο ων εις τον κολπον του πατ ρος εκεινος εξηγησατο. (end quote Mr Scott Jones)

William Edwy Vine

Vine's Expository Dictionary of Old and New Testament Words,
(1997, p 813)
"In 1 John 4:9 the statement "God has sent his only begotten son into the world" does not mean that God sent out into the world one who at His birth in Bethlehem had become His Son. Compare the parallel statement, "God sent forth the Spirit of his Son," Galatians 4:6 RSV, which could not mean that God sent forth one who became His Spirit when He sent Him."

Dr Thomas Holland

In an extract from his book, ***Crowned With Glory***, ©2000, **Dr Holland states**:
"...However, there is another problem that has to do with the Greek word monogenes. Both the King James and the New American Standard correctly translate it as only begotten. There is a growing movement to understand this word as unique, one of a kind, or simply only. We will deal with this difference first. Many of the current handbooks on Greek syntax state that monogenes should ***not*** *be translated as only begotten.* *[1]* *Instead, they take the word to mean only or unique. If this were true, the translation of the KJV would not be alone in its "error" for this is the translation of the New American Standard Version, the New King James Version, and several other translations of the twentieth century.*

The problem here is a misunderstanding of the Greek language (both Koine and Modern). The word monogenes does means one or unique in the sense that an only child is the only one of his parents. It does not mean unique, as in special, such as in the phrase, "his work is very unique." Here the Greek would be monadikos, not monogenes. As we examine the New Testament we find the word monogenes used eight times (not counting its usage here in John 1:18). In every case it is used to describe a relationship between a parent and child (Luke 7:12; 8:42; 9:38; John 1:14; 3:16, 18; Hebrews 11:17; 1 John 4:9). Since this is how the Holy Spirit uses the word in the New Testament, we must accept this definition when reading John 1:18.
[2]
The evidence establishes that Jesus Christ, although God (John 1:1), is also the only begotten Son of God. None other can claim hold to this title. Those who accept Christ as their personal Savior are spiritually born of God and are called His sons (John 1:12). But no human can lay claim to the title of only begotten Son.

Footnote: It has further been established that the word monogenes has as its root word genos. Again, some have suggested that this root word means kind or type. This is true, but again in the sense that those who are born of a given parentage are a certain type or kind. The Greek word genos appears twenty-one times in the New Testament. It is translated as kind, nation, stock (of Abraham), nation, offspring, kindred, generation, and country in the KJV, demonstrating the word has to do with descendants. The New International Version translates it as born in Mark 7:26, and the New American Standard Version translates it as birth in Acts 4:36. (end quote – Dr Thomas Holland; used with the kind permission of Dr Thomas Holland 17 July 2004)

The Devil Says God Didn't Have a Son to Give

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

Matthew 4:3,6 (Satan)
"And when the tempter came to him, he said, **If thou be the Son of God**, command that these stones be made bread…. And saith unto him, **If thou be the Son of God**, cast thyself down:"

John 10:36 (the apostate Jews)
"*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?**"*

John 10:33 (the apostate Jews)
"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 (a divine being)."

For<4012> a good<2570> work<2041> we stone<3034>(5719) thee<4571> not<3756>; but<235> for<4012> blasphemy<988>; and<2532> because<3754> that thou<4771>, being<5607>(5752) a man<444>, makest<4160>(5719) thyself<4572> **God<2316>**.

Strong's Concordance translated "man"
444 ANQRWPOJ anthropos *anth'-ro-pos*
from <435> and ops (the countenance, from <3700>); man-faced, i.e. a human being; ; n m see GREEK for 435 see GREEK for 3700

Thayer's Greek Lexicon adds the following:
1) **a human being, whether male or female**
1a) **generically, to include all human individuals**
1b) **to distinguish man from beings of a different order**
1b1) of animals and plants
1b2) of from God and Christ
1b3) of the angels
1c) **with the added notion of weakness, by which man is led into a mistake or prompted to sin**
1d) with the adjunct notion of contempt or disdainful pity
1e) with reference to two fold nature of man, body and soul
1f) with reference to the two fold nature of man, the corrupt and the truly Christian man, conformed to the nature of God
1g) with reference to sex, a male
2) indefinitely, someone, a man, one
3) in the plural, people
4) joined with other words, merchantman

Strong's Concordance translated "God"
2316 theos theh'-os of uncertain affinity; **a deity,** especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:--X exceeding, God, god(-ly, -ward). see GREEK for 3588

The Jewish leaders were anticipating a Divine Deliverer – the Son of God, however they claimed that Christ was simply a human being and not a divine being. They rejected the Divinity of the Son of God, despite having prophetic and miraculous evidence to the contrary.

Matthew 26:63 (the dishonest High Priest, Caiaphas)
"*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."***

In an excellent article titled "Who Says God Has No Son?" Margaretha Tierny demonstrates that Satan has convinced and deceived the religions of Spiritualism, Islam, Judasim, Roman Catholicism and apostate Protestantism into believing that the Son of God is not truly a divine son, begotten from his Father prior to the incarnation. "His target is now the remnant – the seed of the woman – those who keep the commandments of God and have the faith of Jesus." **http://www.trinity-controversy.com/Full%20Index.htm**

The Masonic faith also asserts that Jesus Christ is not the Son of God.

Jim Shaw (a 33rd degree Mason who left the Lodge), states in The Deadly Deception:

> *"Masonry teaches that 'Jesus was just a man. He was one of the exemplars,' one of the great men of the past, but not divine and certainly not the only means of redemption of lost mankind. He was on a level with other great men of the past like Aristotle, Plato, Pythagoras and Mohammed. His life and legend were no different from that of Krishna, the Hindu god. He is the son of Joseph, not the Son of God.' " (The Deadly Deception, Lafayette, La: Huntington House, Inc., 1988: 126-27).* http://www.bilderberg.org/masons.htm

Is God a Liar?

Did the Father have a Son to send to this world or did He just pretend to have a son, as part of a role-play as the doctrine of the trinity assures us? If it was just a role-playing exercise, where are the Bible texts to support the role-playing doctrine.

Are we expected to believe that John 3:16 is trying to convey that God (3 unrelated, co-equal, co-eternal beings) suggested to one of their peers (an equal cannot be forced) that he become a son at Bethlehem?

Are we expected to believe that three beings so loved the world that They gave Their only begotten Son (who was not really a son, but really one of them – who were really all unrelated persons)?

Are we expected to believe that the Father did not have an only begotten Son prior to Bethlehem?

According to the doctrine of the trinity and tritheism– yes!

Lucifer Wanted to Be an Equal in Authority with the Divine Son of God

Isaiah 14:12-14
"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

It is well known that some prophecies have a duel application and the pioneers considered this to be the case in regard to Ezekiel 28.

Uriah Smith, in Modern Spiritualism, (1896) ch 4, p 67, 68 (published by the Review and Herald Publishing Company) applies the entire 28th chapter of Ezekiel to Lucifer.

Ezekiel 28: 1
"The word of the LORD came again unto me, saying,
Eze.28.2
Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:
Eze.28.3
Behold, thou art wiser than Daniel; there is no secret that they can hide from thee:
Eze.28.4
With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:
Eze.28.5
By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:
Eze.28.6
Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God;
Eze.28.7
Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.
Eze.28.8
They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.
Eze.28.9
Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.
Eze.28.10
Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD.
Eze.28.11
Moreover the word of the LORD came unto me, saying,

Eze.28.12
Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty
Eze.28.13
Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
Eze.28.14
Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
Eze.28.15
Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
Eze.28.16
By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
Eze.28.17
Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
Eze.28.18
Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
Eze.28.19
All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.

Uriah Smith, Modern Spiritualism, (1896) ch 4, p 67, 68
“In Isaiah (14:12-14) this being is addressed as Lucifer, or the day-star; and the prophet exclaims, How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" The following verses indicate that the nature of his transgression was self-exaltation and pride of heart: "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Paul, in 1Tim.3: 6, intimates that it was his pride that caused the ruin of this once holy being. Of an elder he says that he must not be a novice, "lest being lifted up with pride he fall into the condemnation of the Devil," or that sin for which the Devil was condemned. In Ezekiel 28, Satan is again spoken of under the pseudonym of "the prince of Tyrus." Verse 2 shows his pride: "Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God," etc. Verses 12-15 describe his beauty, wisdom, and apparel, and his exalted office as a high cherub, before his sin and fall. Verse 15 reads: "Thou wast perfect in thy ways from the day thou was created, till iniquity was found in thee."

God Doesn't Role Play or Pretend – Satan is the Role-Player and Deceiver

The deceiver, the impostor, the false Christ, has been identified, parading as a divine being, pretending to be God, sitting in the temple of God; ROLE-PLAYING as God.

Here we find, in keeping with the character of the antichrist, Satan himself, is guilty of very crime that he charges against Christ.

The doctrine of the trinity teaches that Christ assumed a role of the 2nd person of the trinity, but in reality it is Satan himself who is the real role-player. He is pretending to be a divine being, the 3rd person of the trinity.

Who Accuses God of Lying? Satan does, through the doctrine of the trinity.

3. Was the Son of God's Life Derived from the Father?

If we abandon the wisdom of the theologians and trust only in the "wisdom of God" (1 Cor 1:24) we find that the true Supreme God, originated a Divine Son and that a literal Father/Son relationship existed prior to Bethlehem.

John 5:26 "For as **the Father hath life** in himself; **so hath he given** to the Son to
have life in himself. John 6:57 "As the living Father hath sent me, and **I live by the Father:** so he that eateth me, even he shall live by me."

John 10:17-*18 "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father*." The word "power" is actually the Greek word "authority." The Son had authority to lay down His life and He had authority to take it again. That command (authority) was given *by His Father.*

From studying the material presented by Bible translator Phillip C Ward, Dr Thomas Holland, Scott Jones and Dr MJ Penton, in regard to "***monogenes***," it appears that the doctrine that the Son of God "came forth" from the Father at some point prior to the existence of any other being, has credibility.

The study of "***monogenes***" does not present any evidence to suggest that the Son of God is a lesser god or less powerful than His Father. It does not suggest that the Son of God was created or that the Son is dependent upon His Father for immortal life. While the Father Himself is the ultimate source of all life, even the life of the only begotten Son of God's life, the Son of God is not dependent NOW on the Father for life. The Son of God is truly a divine being – having immortal life in Himself, quite independent from His Father. At His coming forth from the Father, the divine Son of God, through inheritance, received "life in Himself" which was then, independent from the Father's life.

4. Does the Son of God have a Separate Mind, Will, and Consciousness from God the Father?

The Bible teaches that the Father and the Son are independent divine Beings, not hypostases or part of the one Being. Both Father and Son are distinct divine Beings with their own "persons" or physical forms, for Christ was "the express image of His Father's person." The Orthodox version of the doctrine of the Trinity opposes this view, teaching that God is "**ONE BEING"** made up of 3 hypostases or parts."

Hebrews 1:1-3 (referring to the Son of God's coming forth experience)
"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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; Who being the brightness of his glory, and the **express image of his person,** and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (**The Son is a different Being from the Father).**

5. Does the Son of God Worship God?

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:

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. Thou hast loved righteousness, and hated iniquity; therefore **God, even thy God,** hath anointed thee with the oil of gladness above thy fellows."

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.'"**

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."

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."

The Son of God worships a God. It is His Father, not the trinity.

6. To Whom was the Pre-Incarnate Son of God Subject?

Since the Father originated the Son, we can understand why the Bible teaches that the Son will always be in voluntary submission to His Father. This is another truth denied by the doctrine of the trinity.

Hebrews 1:5
"For unto which of the angels said he at any time, **Thou art my Son, this day have I begotten thee?** And again, I will be to him a Father, and he shall be to me a Son?"

There is no doubt the Son "Honoured His Father" according to the divine law.

Hebrews 1:9
"Thou hast loved righteousness, and hated iniquity; therefore **God, even thy God,** hath anointed thee with the oil of gladness above thy fellows."

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.**"

While both Father and Son are omnipotent, omniscient, They are "one" in purpose, mind and character for They are both completely unselfish in spirit/character. Therefore they have the same spirit (mind, character) of love. The thoughts of the Father and Son are ministered to human minds by angels, which is said then to be the omnipresent spirit of God dwelling in humanity.

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

1 Corinthians 6:17
"But he that is joined unto the Lord is one spirit."

1 Corinthians 12:13
"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Ephesians 2:18
"For through him we both have access by one Spirit unto the Father."

Ephesians 4:4
"There is one body, and one Spirit, even as ye are called in one hope of your calling."

As Michael, the pre-incarnate Son of God was submissive to the will of His Father. The Father was in authority over His Son and the Son submitted to His Father's authority, despite being equally as powerful (omnipotent), for the Son's thoughts and character (His spirit) was united with His Father's thoughts and character (His spirit).

Psalm 2:7,8
'I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (**The Father is in authority – He is promising to give the Son an inheritance**).

Luke 22:42
'Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (**independent, but submissive human will)**

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." (**independent, but submissive, glorified divine will)**

An understanding of the nature of God is vital to understanding the character of God. The character of God is the sole criteria of our response to Him. From a basis of how we perceive and evaluate God's character, we decide if we consider God to be worthy of our worship. God's love draws us, but Satan would have us assign his unholy and selfish spirit to the holy and unselfish spirit (character, mind) of God.

The Character of God

God is Ultimate Unselfishness. God is Love. God's loving character attracts His followers who serve Him in loving response to His love. The government of God is built on unselfish giving to others at expense to Himself.

1 John 4:8, 9-10, 16
"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And we have known and believed the love that God hath to us…. God is love; and he that dwelleth in love dwelleth in God, and God in him."

1 Corinthians 13:4-8
"Love suffers long and is kind. Love does not envy, love does not parade itself; is not puffed up, does not behave rudely, seeketh not her own, is not easily provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; Bears all things, believes all things, hopes all things, endures all things.
Love never fails."

Luke 6:35
"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

Matthew 5:44-46
"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Satan's Character

In total contrast to God's loving character, Satan is totally selfish and hateful. His organisation is based on selfish taking for his own benefit, from others at their expense. He uses force and deception in his attempts to receive illicit worship.

Isaiah 14:12-14
"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

John 8:44
“Ye are of your father the devil, and the lusts of your father ye will do. He was a **murderer** from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a **liar,** and the father of it.”

Revelation 12:9
“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which **deceiveth** the whole world: he was cast out into the earth, and his angels were cast out with him.”

Righteousness comes to us through the mind or spirit of Christ in God, just as sin comes to us through the mind or spirit of Satan.

Through the doctrine of the trinity, Satan attempts to implant his blasphemous thoughts into our minds and to thus lead us to deny the truth that God sent His only begotten Son to redeem humanity. The Bible truth that God gave His only begotten Divine Son reveals the infinite love of God for us. Satan plans to destroy our understanding of God’s loving character and through the doctrine of the trinity and tritheism he has managed to blind multitudes from seeing the truth of how much God loves them. It is the love of God that draws us to repentance.

2 Corinthians 5:14
“For the love of Christ constraineth us;” (draws us)

If Satan can convince us that God is an uncaring being, He will prevent our desire to approach God for salvation.

1 John 2:11
“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

1 John 4:8
“He that loveth not knoweth not God; for God is love.”

It is no surprise that Satan’s chief “Christian” doctrine (the trinity) attacks the truth about the fundamental principle of God’s government – the doctrine that reveals the deepest love that Heaven can bestow on the human race.

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.”

By attacking the truth that reveals God’s supreme demonstration of love, Satan reveals his own extreme self-centredness and hatefulness. The self-serving mind of Satan, with its selfish thoughts is what humanity experiences now as the “natural” mind. But this mind was not the true “natural” mind of humanity. The original mind in humanity was the mind of God – the Divine Mind with the thoughts and inclinations toward unselfish serving. The battle between Christ and Satan for the human race, takes place in our minds.

The Nature of Unfallen Humanity

To understand the nature of humanity, we need to study what components comprise a human being.

Genesis 1:26
"And God said, Let us make man in our image, after our likeness."

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."

Note the formula: **Dust + God's Breath = a Living Soul**

God's "breath" (His Holy Spirit/Mind) gave the human race, through Adam, the divine, unselfish mind/spirit. The gift of the perfect mind was accompanied by freedom to make moral decisions about whom they would obey.

Genesis 1:31
"And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

But even though perfect, man was still created "a little lower than the angels."

Psalm 8:4, 5
"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

But how can we be sure that the spirit is not a separate entity that inhabits the body and leaves it on the point of death?

7. Does Man have an Immortal Spirit?

The Catholic religion teaches that man has a spirit and defines that spirit as being a separate entity to the human body – the doctrine of the "immortality of the soul.". Most Protestant churches agree with the Roman Catholic theology, but what does the Bible reveal?

Zechariah 12:1
"…*saith the LORD, which formeth the spirit of man within him?"*

Job 32:8
"*But there is a spirit in man..."*

Job 34:14,15
"If he set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust."

The Concept of the Spirit

Careful Bible study reveals the truth about “the spirit.”

Proverbs 20:27
“The spirit (#**05397** - i**ntellect**) of man is the candle **(# 05216** niyr neer – **light**) of the LORD, searching all the inward parts of the belly (# **990**: btn beten - **the seat of mental faculties**).”

In the Hebrew, the word translated as “spirit” is “ruwach” or it is also “nshamah.”

The Strong’s Concordance defines “ruwach” #7307 as “ wind; by resemblance breath; i.e. a sensible (or even violent) exhalation; life, anger,..; by resemblance ***spirit, but only of a rational being, including its expressions and functions;”*** air, anger, blast, breath, courage, mind, quarter, side, spiritual, tempest, whirlwind, windy.”

The Brown-Driver-Briggs Hebrew Lexicon also adds that “ruwach” #7307: is wind, breath, mind, spirit; as seat or organ of mental acts; as seat especially of moral character; as energy of life; **as manifest in the Shekinah glory**; never referred to as a depersonalised force.

The Strong’s Concordance defines “nshamah” #05397 as a puff, i.e. wind, angry or vital breath, **divine inspiration, intellect.** or (concretely) an animal:--blast, (that) breath(-eth), inspiration, **soul, spirit.** see HEBREW for 05395

In the New Testament, the Greek word translated “spirit” and sometimes, “ghost” in the King James Version, is “pneuma.”

The Strong’s Concordance defines “pneuma” #4151 as “ a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit i.e. (human) the rational soul, (by implication) **vital principle, mental disposition,** or (superhuman) an angel, demon or (divine) God, Christ’s spirit, the Holy Spirit: - ghost, life, **spirit, mind.**

The translators of the KJV chose to apply different English words in various places as they translated the Hebrew word “ruwach” “nshamah” and the Greek word “pneuma.”

Note that in both Hebrew and Greek definitions, "spirit” is interchangeable with “a sensible exhalation” (words) and “mind” and “intellect.”

In reference to the definitions (translated spirit) given in the Strong's Concordance, the Thayer's Greek Lexicon and the Brown-Driver-Biggs Hebrew Lexicon, following are shown some examples of "ruwach" (#7307 - Hebrew), "nshamah" (#5397) and "pneuma" (#4151 - Greek) meaning:

- **Glorified presence of Divinity (the Shekinah glory)**

Genesis 1:2
"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit (#7307) of God moved upon the face of the waters."

- **Angels**

1 Kings 22:19, 21
"And he said, Hear thou therefore the word of the LORD: **I saw** the LORD sitting on his throne, and all **the host of heaven standing** by him on his right hand and on his left….And there came forth **a spirit** (#7307), **and stood** before the LORD, and said, I will persuade him."

Judges 9:23
"Then God sent an evil spirit (#7307) between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:"

Luke 24:39 (Jesus said)
"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit (#4151) hath not flesh and bones, as ye see me have."

Hebrews 1:7
"And of the angels he saith, Who maketh his angels spirits (#4151), and his ministers a flame of fire."

- **A blast (**of air – literally or figuratively)

Isaiah 4:4
"When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit (#7307) of judgment, and by the spirit (#7307) of burning." (American Standard Version, margin – blast of judgment, blast of burning).

- **Verbal expressions**

1 Kings 10:5
"And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit (#7307 - questions) in her."

1 Kings 22: 22, 23
"And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit (#7307) in the mouth of all his prophets. And he said, Thou shalt persuade (Hebrew: deceive) him, and prevail also: go forth, and do so. Now therefore, behold, the LORD hath put a lying spirit (#7307) in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee."

- **Attitude, thoughts**

Genesis 41:8
"And it came to pass in the morning that his spirit (#7307) was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh."

Genesis 45:27
"And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit (#7307) of Jacob their father revived."

Numbers 5:14
"And the spirit (#7307) of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit (#7307) of jealousy come upon him, and he be jealous of his wife, and she be not defiled:"

1 Kings 21:5
"But Jezebel his wife came to him, and said unto him, Why is thy spirit (#7307) so sad, that thou eatest no bread?"

Proverbs 20:27
"The spirit (#5397) of man is the candle of the LORD, searching all the inward parts of the belly."
John 4:23
"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit (#4151) and in truth: for the Father seeketh such to worship him."

- **Character, mind, intellect**

Genesis 41:38
"And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit (#7307) of God is?"

Exodus 31:3 (Yahweh [Jehovah] speaking)
"And I have filled him with the spirit (#7307) of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship."

Exodus 35:21
"And they came, every one whose heart stirred him up, and every one whom his spirit (#7307) made willing…"

Psalm 32:2
"Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit (#7307) there is no guile."

Ecclesiastes 3:21
"*Who knoweth the spirit* (#7307) *of man that goeth upward, and the spirit* (#7307) *of the beast that goeth downward to the earth?"*

Ecclesiastes 12:7
"Then shall the dust return to the earth as it was: and the spirit (#7307) shall return unto God who gave it."

Acts 7:59
"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit (#4151)." (Stephen's "spirit" is used here to indicate his righteous mind or character – the only thing Christians are able to take with them to heaven.)

Luke 23: 46
"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit (#4151): and having said thus, he *gave up the* ***ghost.***"

"Ghost" is a mistranslation #1606 – "ekpneo" (to breathe out, breathe out one's life, breathe one's last, expire) which is a combination of #1537 "ek" (out, from, completion) and #4151 "pneuma." (spirit).

1 Corinthians 2:11
"For what man knoweth the things of a man, save the spirit (# 4151) of man which is in him? even so the things of God knoweth no man, but the spirit of God."

There are many Biblical definitions for the word "spirit" and study of the context is necessary to understand the intended meaning of many Biblical passages, however it is clear that "man" possesses a spirit - a mind that make moral choices. The power of making moral choices distinguishes the mind/spirit of man from the instinctive spirit of animals.

Understanding this foundational truth prepares the Bible student for comprehension of the reality of becoming filled with the Holy Spirit. This subject will be discussed in the section entitled "The Spirit of the Lord." which also answers the question, "Who is the Holy Spirit?"

Summary

Unfallen Humanity:

At their creation, humanity through Adam and Eve, were given the "spirit" or the mind of their Creator. They thought the same unselfish thoughts that He thought. Created with sinless flesh and filled with the Unselfish Divine Mind (the holy spirit of God), man became a living soul. However, 'perfect humanity" was a human being, not a divine being. Man is created – he is not the Creator. Man's life is dependent on divinity to sustain it. Even perfect human beings were not created with any of the attributes of divinity, though Adam and Eve were created in the image of God, both physically and spiritual. The spirit of God indwelt both. Their thoughts were sinless and reflected the thoughts of their Creator. Human beings at their creation in Eden, were given conditional immortality. They did not possess the ability to create, but they were able to procreate their own species. Humanity was not created omnipotent, omniscient nor was the human spirit (mind) omnipresent. Whilst the divine Beings can appear in other forms (Gen 18), human beings are restricted to remaining in their physical human form.

Thou Shalt Surely Die

What happened to the righteous spirit (the pure, unselfish mind) of man, when “in Adam” the whole human race sinned?

Genesis 2:16
“And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

The Bible states that all humanity (in Adam) died spiritually.

1 Corinthians 15:22
“For as in Adam all die…”

Sin results in spiritual and physical death. Adam and Eve (and the whole human race) died spiritually as soon as they disobeyed God.

The Nature of Sin

Sin is the opposite of God’s character. It is self-serving and is a violation of God’s government whether corporately, individually knowingly or individually ignorantly committed.

Corporate Sin

Romans 5:12, 19
“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: In Adam, all sinned. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.” God created the world through Christ and therefore, God was the rightful owner of the world. At creation, God honoured Adam and gave him dominion over the earth, representing the ownership of the Creator. In this capacity, Adam represented the entire human race. When Adam sinned, Satan claimed dominion of the earth and humanity. Adam’s sin was therefore representative of all humanity.

The race - corporately, had rebelled against the government of God and joined the traitorous, satanic opposition. Its first representative, Adam, and the entire human race “in his loins” would have perished immediately except for the intervention of Christ. “In his loins” demonstrates the Jewish corporate mentality as demonstrated also in the Paul’s epistle to the Hebrews.

Hebrews 7:9, 10
“And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.
For he was yet in the loins of his father, when Melchisedec met him.”

Because Adam represented the entire human race, all his descendants have been "born into" **corporate** sin. e.g. The king of Country 'A' declares war on Country 'B.' By this declaration of war, the king legally "makes" all the citizens of Country 'B' "enemies" and at war against the citizens of Country 'A', regardless of the personal wishes of the citizens of Country 'B.' In such a manner, the human race became the enemies of God's kingdom.

So, in Adam (corporately), the entire human race was condemned. Though all the individuals of the human race did not ***personally*** take part in the commission of Adam's sin, all humanity "lost" the holy spirit of God – the Divine Mind of God and inherited instead the mind of Satan. The human race became slaves to Satan. And as a result of this sinful inheritance, every child of Adam, would through no private **individual** decision, be born enemies of God.

Until Christ intervened, all humanity was powerless to serve God. The Father and Son recognised that condemnation (in Adam, corporately) was not fair to the individuals (who, at this stage were still in the loins of Adam). Therefore, the pre-arranged plan of salvation was instantly put into effect and Christ's life was substituted for that of the condemned human race. Christ became the Lamb slain from the foundation of the world.

Revelation 13:8
"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Corporate sin should not to confused with the Roman Catholic doctrine of original sin. The Roman Catholic doctrine claims that all humanity by birth becomes personally guilty and punishable for Adam's sin, whereas the punishment for corporate sin, Christ has already taken upon Himself).

Individual Sin
Individually, human beings become sinners through their own choices, however without the protection of the indwelling Divine Mind human beings are powerless to withstand Satan's temptations.

Romans 6:16
"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

Personal Sin in Ignorance
In cases of ignorance of what constitutes "right and wrong," provision is made for repentance and forgiveness as soon as knowledge is gained.

Leviticus 4:22, 23
"When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty; Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:"

Acts 17:30
"And the times of this ignorance God winked at; but now commandeth all men every where to repent:"

Personal Sin with Knowledge

Personal sin (with knowledge) can be either a defiant choice to put self first without regard for the consequences to God and others; or a momentary lapse in submission to the will of God. Personal sin is punishable when, after receiving knowledge of what constitutes "right and wrong," a choice to serve self is made - regardless of how it affects others or God.

When Adam sinned, his righteous mind (of God's unselfishness) was replaced with the selfish mind (spirit) of Satan. This self-serving mind became the inheritance of every descendent born into the human race. The selfish mind makes it inevitable that every human being will at some stage, make personal, **individual** selfish choices and so will become guilty for sins they have personally committed.

The Sinful Nature - Inherited at Birth

Psalm 51:5 (Green's Literal Translation)
"Behold, I was brought forth in iniquity (# 5771 from #5753 – twisted, crooked), and in sin my mother conceived me."

Personal, punishable sin is not committed by being born into a rebellious race.

Taking Oneself "Out of Christ" by the Omission of Known Duties

Personal, punishable sin is committed by not permitting Christ to do what should be done in you.

James 4:17
"Therefore to him that knoweth to do good, and doeth it not, to him it is sin."
(sin committed - a choice to put self first without regard for the consequences to God and to others)

Taking Oneself "Out of Christ" by the Transgression of the Law

Personal, punishable sin is committed by not permitting Christ to keep you from doing what you shouldn't do.

1 John 3:4
"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Proverbs 24:16
"For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

So, in the Garden of Eden, when Adam and Eve first sinned by choosing to obey Satan rather than God, they lost the pure, unselfish mind (spirit) of God and instead received the evil, selfish mind (spirit) of Satan. However, as the gospel explains, Christ intervened to offer humankind another opportunity to choose to submit to the will of God and human beings are now able to have restored in them the mind/spirit of Christ despite the pull of the fallen flesh. The pull of the flesh remains until the restoration at the 2nd coming of Christ. For more studies on this subject send an email from website **www.themeofthebible.com** (select "contact me").

8. What Happens to the Spirit at Death?

The Bible is clear that when Adam and Eve chose to disobey God, they died spiritually. The Bible also describes the effect that physical death has on the spirit (mind, character) of man.

Jesus said that the first death was a sleep.

John 11:11-13
"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep."

Psalm 13:3
"Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death."

Matthew 9:24
"He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn."
1 Thessalonians 4:14-16
"For if we believe that Jesus died and rose again, even so them also which **sleep in Jesus** **will God bring with him**. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them **which are asleep**. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: **and the dead in Christ** shall rise first:"

The righteous dead are simply "asleep in Jesus." And God will bring with him, the unconscious spirits (identities, characters) of those righteous dead with Him from heaven when He comes to earth the second time.

The penalty of sin is the 2nd death. Both the righteous and the wicked "sleep" the 1st death, but only the wicked die the 2nd death, which occurs after the 1000 years of desolation on earth. (For an in-depth study of the Biblical position and the Bible texts that confirm this position, see appendix "**The Concept of Everlasting Hell-Fire**" - JN Andrew's article, "**The Wicked Dead: Are They Now Being Punished?**)

Satan has made the counterfeit closely resemble the truth and he employs the dangerous and false doctrine of the immortality of the soul. Instead of being a partaker of the divine nature (by character), Satan would have us go a step further and become "divine" in body (substance). "Ye shall be as gods" Satan lies to the unwary, (Genesis 3:5) but human beings can only ever "be as God" in character - never in substance; never can a human being become a divine being/person.

The mixture of truth with error is intended to deceive. The truth is that the indwelling Christ **does** transform the ungodly **character** on submission to Christ, to reflect the divine character of God. This is the glory of God. There is never a transformation of the human being into the substance of God ie. a human being never ever will become the Creator God, the Being or Person of God.

This is where the New Age religion offers the counterfeit. The New Age and Spiritualists religions teach that **instead of God dwelling in them** (the glory of God's character manifest in their mind) that 'believers' actually **become** gods **in substance.**

To enable a human death to occur, the divine decision is made to remove the gift of life. When the Christian dies the first death, the indwelling presence, the spirit of God, is removed. The human spirit – character/mind, "returns to God who gave it" to be "judged according as his works shall be."

The wages of sin is death.

Romans 6:23
"For the wages of sin is death…"

Ezekiel 18:4
"Behold, all souls are mine; …**the soul that sinneth, it shall die."**

Articles on the Spirit
The following articles, which concisely states the Biblical position on death as being an unconscious state of sleep, are reproduced with the kind permission of Lynnford Beachy at **www.present-truth.net**

*"The Bible says, 'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish**.' (Psalms 146:3, 4)*

*When a person dies, their thoughts perish. Solomon wrote, "For the living know that they shall die: but **the dead know not any thing**." (Ecclesiastes 9:5)*

*From these verses it is clear that at the point of death man goes to an unconscious state. The Bible says, "Then shall the dust return to the earth as it was: and **the spirit shall return unto God** who gave it." (Ecclesiastes 12:7)*

*We also read, "Who knoweth **the spirit of man that goeth upward**, and the spirit of the beast that goeth downward to the earth?" (Ecclesiastes 3:21)*

Here we are given a distinction between where the spirit of man and the spirit of a beast goes at death. The spirit of the beast goes down to the earth because a beast will never experience a resurrection, and therefore there is no need for their spirit to be retained. However, regarding man, the Bible says, "there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15)

In order for man to be resurrected and still retain their peculiar character traits, God preserves their spirit in an unconscious state until the resurrection, when they shall live again. Isaiah wrote, "Thy dead men shall live, together with my dead body shall they arise." (Isaiah 26:19)

God has informed us that our spirit returns to Him at death, that we will be resurrected, and that in the interim we will be unconscious. I have heard people use the analogy of a cassette tape and a tape recorder as a means

to illustrate this point. While a cassette tape is in a tape recorder you can record information on it and play back what is written. A faithful copy of what has been recorded is retained on that cassette. Yet, when the cassette is removed from the recorder it is unusable. Information cannot be played nor recorded. You can take the cassette and put it in another tape recorder and again utilize the information stored on the cassette. This is a crude illustration, but I believe it helps to understand how God can retain a man's spirit in an unconscious state until the resurrection where he will be given a new body, but retain the same spirit.

Exactly how God retains man's spirit in an unconscious state is not given for us to know. There is no mention in the Bible of a warehouse, nor a need for such a warehouse. I am content to leave this portion of the question with God. "The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.'" (Deuteronomy 29:29) Lynnford Beachy, ***April 2002 issue of Present Truth*** ***at www.present-truth.net***

This study also leads to the question, **'What Happens to a Christian at Death'?**

"The Bible says, 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.' (1 Thessalonians 4:13) The Bible says that after we die, we are asleep.
Where do we sleep after we die? 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' (Daniel 12:2) "All go unto one place; all are of the dust, and all turn to dust again." (Ecclesiastes 3:20) "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Genesis 3:19) When we die we turn into dust again, and sleep until the Lord awakens us.
'Then shall the dust return to the earth as it was: and the spirit [Hebrew: Ruwach] shall return unto God who gave it.' (Ecclesiastes 12:7) When a man dies, there will be a time when he lives again, whether he is raised in the resurrection of the just, or of the unjust. His mind, which contains his life history, will be given to him again at his resurrection. He will come forth from the grave with the same character and manner of thinking that he had before death.
When the dead are raised God will give them back their spirit (mind, or breath), which was in them before. During their sleep in the grave they were not alive anywhere. 'For as the body without the spirit is dead, so faith without works is dead also.' (James 2:26)
When God formed man out of the dust of the earth, He breathed into his nostrils the breath (spirit of man) of life. 'All the while my breath is in me, and the ***spirit*** *[Ruwach] of [or from] God is in my nostrils.' (Job 27:3) The breath of life is that spirit that goes back to God who gave it. Even the wicked—when they die their spirit goes back to God who gave it. 'Who knoweth the* ***spirit*** *[Ruwach] of man that goeth upward, and the* ***spirit*** *[Ruwach] of the beast that goeth downward to the earth?' (Ecclesiastes 3:21)*
The spirit of man goes upward to God who gave it. Whether the man was the vilest of criminals, or whether he was the most righteous saint, his spirit goes back to God who gave it. Man will live again, hence it is necessary for

God to keep the record of what that man was like. A beast, on the other hand, will not live again, so his spirit goes down to the earth, never to be revived.

Are dead people conscious right now? The Bible says 'the living know that they shall die: but the dead know not any thing.' (Ecclesiastes 9:5)

'But,' some may say, 'don't the righteous go straight to heaven when they die?' 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. … For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand.' (Acts 2:34) David will be in heaven, but he has not yet ascended to heaven. Peter's argument was 'We know that David is not in heaven, because his sepulchre is still with us.' Peter knew that David's bones were still in the grave.

Christ is risen from the dead. Are His bones still in the tomb where He was buried? No! Anyone who still has bones on this earth could not possibly be in heaven. This is the argument that was made on the day of Pentecost in Acts chapter two. When Christ was raised from the dead, the Bible tells us, many were raised at that time. Are their bones still in the grave? Certainly not!

'And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.' (Matthew 27:52, 53) All those who are in heaven now do not have bones that remain on this earth.

'So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.' (Deuteronomy 34:5, 6) Moses died, and was buried, but no man could find his sepulchre because the Lord raised him from the dead.'

'Yet Michael the archangel, when contending with the devil he disputed about ***the body of Moses****, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.' (Jude 9) The fact that Moses was raised from the dead is evident by his appearing with Elijah at the mount of transfiguration. Elijah was taken to heaven on a fiery chariot without seeing death. "And, behold, there talked with Him [Jesus] two men, which were Moses and Elias.' (Luke 9:30)*

David, who has not yet ascended to heaven, said, 'As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.' (Psalm 17:15) David will be satisfied when he awakes from death, not during the time that he is dead.

'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.' (Isaiah 26:19) The first thing we notice about this verse is that the dead men shall, at some time in the future, live again. These people are not living now, but they shall live at some time in the future. Right now they are those who dwell in the dust. We have already seen that when we die we return to dust, there to remain in unconscious sleep until the Lord raises us from the dead. This article appears under "questions and answers" by Lynnford Beachy and was printed in the ***April 2000 issue of Present Truth*****. www.present-truth.net**

The Character (Spirit) is Preserved (Unconscious) till the Judgment

The character (identity, spirit) of all beings - whether human, angelic or the divine Son's - is kept on record in heaven and their character, their individual record, is the basis on which all beings are judged.

Acts 7:59
'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."

Stephen's "spirit" is used here to indicate his character – the only thing Christians are able to take with them to heaven.

At his death on the cross, Jesus' character was evaluated and accepted by the Father. His recorded - His perfect character is the standard upon which all human beings are being judged.

The evil angels' characters have been rejected, found wanting. They will receive the wages of their sins, in the lake of fire.

Matthew 25:41
"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The question now remains as to whether each human being's character will be accepted as fit to inhabit heaven and worlds unpolluted by sin, or whether they will share in the lake of fire prepared for the devil and his angels.
Death is death - whether of a divine being, an angelic being or a human being. Nothing remains alive to live independently elsewhere. The spirit/character however, is reserved, written in the books in heaven, unto the Day of Judgment.

For a more in-depth, Scriptural study on the concept of an 'ever-burning' hell, gehenna, sheol, the grave, the state of the dead, the place and punishment of the wicked and of the righteous dead, see the article by JN Andrews and other material by Lynnford Beachy which appears in the appendix of this book, under the title "**The Concept of Everlasting Hell-Fire."**

The Nature of Fallen Humanity

In this section large passages are quoted from Bible commentators. Some commentators have great knowledge in various fields. AT Jones is a religious historian, religious libertarian and minister. His material is presented because it expands so well on the "difficult" passages of Romans chapter 5 which deals with the nature of fallen human nature. Another minister and evangelist, EJ Waggoner is presented because it relates Scripture to Scripture, casting light on the same passages. Well known Bible commentators Adam Clarke, Cyrus I Scofield and John Wesley's material are also presented.

When Adam sinned, the whole of humanity, though not yet born, was effected.

Exodus 20:5
"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation** of them that hate me."

This verse, found within in the 10 commandments, reveals that, by the law of heredity, something sinful passes to human children during their conception.

Paul confirms the inheritance of imperfection.

Romans 5:19 (Analytical Literal Translation)
"For even as through the disobedience of the one man, the many were constituted [or, caused to be] sinners, so also through the obedience of the one [Man], the many will be constituted righteous."

1 Corinthians 15:22
"For as in Adam all die, even so in Christ shall all be made alive."

God provided a solution to the problem that all afflicted all humanity.

Genesis 3:15
"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The next section involves the consequences of Adam's sinful choice and its effect on the human race.

The Battle for the Mind (or spirit)

The Divine mind is completely unselfish. When sin entered the world, the previously perfect, sinless, unselfish mind of Adam, the spirit of the inner man, became corrupt and would have been under the complete control of Satan, except that the loving Saviour stepped in to prevent that domination. Since Adam's sin, all human beings have inherited through birth, a mind opposed to the spirit of God/Divine Mind.

Adam Clarke expands this concept.

Adam Clarke's Commentary on the Bible - Romans 5

Romans 5:9

"***Sin entered into the world"***

There was neither sin nor death before the offence of Adam; after that there were both. Adam's transgression was therefore the cause of both.

*"**And death by sin"***

Natural evil is evidently the effect of moral evil; if man had never sinned, he had never suffered. Dust thou art, and unto dust shalt thou return, was never spoken till after Adam had eaten the forbidden fruit.

"Death passed upon all men"

Hence we see that all human beings partook in the consequences of Adam's sin. He propagated his like; and, with the rudiments of his own nature, propagated those of his moral likeness.

"For that all have sinned"

All are born with a sinful nature; and the seeds of this evil soon vegetate, and bring forth corresponding fruits. There has never been one instance of an immaculate human soul since the fall of Adam. Every man sins, and sins too after the similitude of Adam's transgression. Adam endeavoured to be independent of God; all his offspring act in the same way: hence prayer is little used, because prayer is the language of dependence; and this is inconsistent with every emotion of original sin. When these degenerate children of degenerate parents are detected in their sins, they act just as their parents did; each excuses himself, and lays the blame on another. What hast thou done?-The woman whom THOU gavest me, to be with me; SHE gave me, and I did eat. What hast THOU done? -The SERPENT beguiled me, and I did eat. Thus, it is extremely difficult to find a person who ingenuously acknowledges his own transgressions."

John Wesley

John Wesley's Notes on the Bible

Romans 5:12:

"Therefore - This refers to all the preceding discourse; from which the apostle infers what follows. He does not therefore properly make a digression, but returns to speak again of sin and of righteousness. As by one man - Adam; who is mentioned, and not Eve, as being the representative of mankind. Sin entered into the world - Actual sin, and its consequence, a sinful nature. And death - With all its attendants. It entered into the world when it entered into being; for till then it did not exist. By sin - Therefore it could not enter before sin. Even so - Namely, by one man. In that - So the word is used also, 2Cor 5:4. All sinned - In Adam. These words assign the reason why death came upon all men; infants themselves not excepted, in that all sinned."

Cyrus Ingerson Scofield
Scofield Reference Notes, 1917 edition
Romans 5:12:
"The "wherefore" relates back to Romans 3:19-23 and may be regarded as a continuation of the discussion of the universality of sin, interrupted ; Romans 3:24-5:11; by the passage on justification and its results.
"have sinned"
The first sin wrought the moral ruin of the race. The demonstration is simple.
(1) Death is universal (Romans 4:12,14), all die: sinless infants, moral people, religious people, equally with the depraved. For a universal effect there must be a universal cause; that cause is a state of universal sin (Romans 5:12).

(2) But this universal state must have had a cause. It did. The consequence of Adam's sin was that "the many were made sinners" (Romans 5:19)--"By the offence of one judgment came upon all men unto condemnation" (Romans 5:18).

(3) ***Personal sins are not meant here****....personal guilt was not imputed (Romans 5:13). ....****since physical death from Adam to Moses was not due to the sinful acts of those who die (Romans 5:13), it follows that it was due to a universal sinful state, or nature, and that state is declared to be our inheritance from Adam.*
(4) the moral state of fallen man is described in Scripture Genesis 6:5; 1 Kings 8:46; Psalms 14:1-3; 39:5; Jeremiah 17:9; Matthew 18:11; Mark 7:20,23; Romans 1:21; 2:1-29; 3:9-19 ; 7:24; 8:7; John 3:6; 1 Corinthians 2:14; 2 Corinthians 3:14; 4:4; Galatians 5:19-21; Ephesians 2:1-3,11,12; 4:18-22; Colossians 1:21; Hebrews 3:13; James 4:14; 1 Corinthians 15:22."

Alzono T. Jones General Conference Bulletin 1898 # 17 p 327, 328, pp3, 7
"*Adam had the mind of Jesus Christ in the garden; he had the divine mind--the divine and the human were united, sinlessly. Satan came in and offered his inducements through the appetite, through the flesh. Adam and Eve forsook the mind of Jesus Christ, the mind of God that was in them, and accepted the suggestions and the leadings of this other mind. Thus they were enslaved to that and so are we all. Now Jesus Christ comes into the world, taking our flesh, and in His sufferings and temptations in the wilderness He fights the battle upon the point of appetite…. This man at the first had the mind of God; he forsook it and took the mind of Satan. In Jesus Christ the mind of God is brought back once more to the sons of men, and Satan is conquered. Therefore, it is gloriously true, as the word reads in Dr. Young's translation and in the German, as it does in the Greek: 'We know that the Son of God is come and has given us a mind.' Read the last words of 1 Cor. 2:16: "We have the mind of Christ." Put the two transactions together. The German and the Danish and also the Greek are alike. Put the two together: 'We know that the Son of God is come and has given us a mind' and 'We have the mind of Christ.' Thank the Lord!"*

AT Jones, 1893 General Conference Sermons, # 12 p 1,3.
"Let this mind be in you which was also in Christ Jesus." Phil 2:5. Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells."

Alonzo T Jones
1895 General Conference Sermons, #11 p 20, 21
"Now that" (*fallen mind of Satan*) "mind was accepted by Adam and Eve. And being accepted by them, it took in the whole world, because they, in that acceptance, surrendered this world to Satan and thus he became the god of this world. Accordingly that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind as mankind is in and of this world and is in itself 'enmity against God, for it is not subject to the law of God, neither indeed can be.' Now that is why Adam and Eve could not answer that straight question straight. Men could answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion and there was no other power to control them. His control was absolute and there at that moment was "total depravity." But God did not leave him there. He did not leave the race in that condition. He turns next and says to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus there are two enmities in this world: one is from Satan and is enmity against God; the other is from God and is enmity against Satan. And through these two enmities come the two mysteries--the mystery of God and the mystery of iniquity."

E. J Waggoner
Articles on Romans, chapter 5, p 34
"Death Passed upon All Men._Note the justice here. Death passed upon all men, 'for that all have sinned.' 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Eze. 18:20. And this is also a necessary consequence of the fact that sin contains death in it, and that death can not come in any other way than by sin."

EJ Waggoner, General Conference Sermons, 1891 #9 p 10, 11, 15-19
"In regard to the reign of death, I am persuaded that we lose much of the good and the encouragement that there is in this fifth chapter simply by the misapplying of these words—'death reigned,' and also the expression 'death passed upon all men, for that all had sinned.' Why did death pass upon all men? Because that all had sinned! By one man sin came into the world.

"There are many who will stop at this point and philosophize and question as to how this could be and try to figure out for themselves the justice of it. They will query why it is that we are here in this sinful condition without having had any choice or say in the matter ourselves. Now we know that there was one man in the beginning, and he fell. We are his children, and it is impossible for us to be born in any higher condition than he was. Some will shut themselves out of eternal life because they cannot figure that thing out to a nicety and see the justice of it. The finite mind of man cannot do this, so it is better for him to leave it alone and devote himself to seeking for the proffered salvation. That is the important point for all to consider. We know that we are in a sinful condition, and that this sinful condition is a lost condition. Seeing then that we are in a lost condition, is it not best for us to devote our energies to seeking to attain to that state whereby we may be in a saved condition….When Adam was placed in the garden of Eden, the Lord told him, "in the day that thou eatest thereof thou shalt surely die."

EJ Waggoner (continued) That does not mean "dying thou shalt die," as the marginal reading has it. That expression is neither Hebrew nor English. It means just what it says, that in the day that Adam ate of the fruit of the true of knowledge of good and evil, in that day he died. In the very day that Adam ate of the fruit, he fell, and the death sentence was passed upon him, and he was a dead man. Sentence was not executed at that moment, and for that matter we know that Adam was a good man and that the sentence never was executed upon him. Christ died for him. But he was in the same condition, after he had eaten of the fruit of the tree that Pharaoh was in after the first-born of all the Egyptians had been killed, when he arose by night and said, 'We be all dead men.'

"When sentence has been passed upon a murderer, he is to all intents and purposes a dead man. But it was more than that in the case of Adam. He was dead, and the Son of God was to make him alive. It was only a matter of time till he should be blotted out of existence. But Christ comes in to give man a probation and to lift him up. All that Christ has to give to man is summed up in that one word--life. Everything is comprised in that. This fact shows that without Him men have no life. Said Christ to the unbelieving Jews, 'Ye will not come to me that ye might have life.' Probably they replied, 'we do not need to come, because we have life already.'

"In Ezekiel 13:22 we read, 'Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.' **There is no life to the wicked. They have no life. They are dead. Said Christ, 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' Christ came to give life to the dead. He gives life only to those who conscientiously lay hold of that life, who bring His life into their lives, so that it takes the place of their forfeited lives. He that hath the Son hath life, and he that hath not the Son hath not life. He is dead.**

"So Adam died, and because of that, every man born into the world is a sinner, and the sentence of death is passed upon him. Judgment has passed upon all men to condemnation, and there is not a man in this world but has been under the condemnation of death. "

"The only way that he can get free from that condemnation and that death is through Christ, who died for him and who, in His own body, bore our sins upon the cross. He bore the penalty of the law, and suffered the condemnation of the law for us, not for Himself, for He was sinless. 'As by one man sin entered into the world and death by sin . . . even so by the righteousness of one the free gift came upon all men unto justification of life.' What is the free gift? It is the free gift by grace and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man's single offense plunged many into many offenses, but the one man's obedience gathers the many offenses of many men and brings them out from beneath the condemnation of those offenses.'" (end quote EJ Waggoner)

EJ Waggoner, General Conference Sermons, 1891 #9 p 28
“There never was a time in the life of any man when of himself he had power to resist temptation. We cannot do it. That proves that we must have a life different from our natural life in order to resist sin at all. That must be a life that sin has never touched and can never touch. Repeat the glorious words over and over again, ‘His life is mine, I cannot be touched by sin. His strength is my strength; His obedience is my obedience, and His life is my life. That was a sinless life, and by faith I have it, I hold to it, because it is mine, and sin cannot touch it.’ That is the only way to resist them, and that will be successful every time.”

A. T. Jones , General Conference Sermons, 1893, #12 p1-5,7, 9. 24 -26, 35
“Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is.

“When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way.

“Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells. Therefore as we have a mind to start with and must have another than that, while that other empties of self the one in whom it is, does it not follow inevitably that the mind which we have to start with, is a mind only of self?

“God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam and that wisdom was of God that was reflected in the life of Adam--his mind, his thoughts, his whole make-up reflecting the Maker. When God said, "Let us make man in our image," it meant a great deal more than the shape; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of somebody back of them, far back of them and far superior to them. Who is that? God. “But they did not stay as God made them. Satan came into the garden. God had said to them certain words, his words, the expression of his mind, his thought concerning them. If they had received those words, had retained those words and the thoughts of God in those words, whose mind would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts and the product of his mind and they accepted that and yielded to that, then whose thoughts did they receive and whose mind did they receive? [Congregation: "Satan's"] Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that?

(Jones continued)

"The mind of self, because it is the mind of Satan who is self, and the same ambition was set before them that he set before himself that made himself what he is himself. 'Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise.' To be desired to do what? To make one wise. Wise as what? Like God. 'Ye shall be like God,' knowing more than you know now. Knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: 'Self.'] The natural mind is the mind of Satan. That is self always….(9) But when God put that hatred of evil there, it also begets the desire for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: 'Jesus Christ.'] Because Jesus Christ and His presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of His person, and when we receive Jesus Christ in His fulness the image of God is returned to the place where it belongs. Therefore His putting that enmity sets the will--the choice--free, so that man can choose this other mind…. (24-26) Now Romans 8:6,7: 'For to be carnally minded is death.' What is the condition of that man who has only the natural mind? [Congregation: 'Dead.'] 'But to be spiritually minded is life and peace. Because the carnal mind [the natural mind] is' AT enmity with God [Congregation: 'No. IS enmity against God.'] No, it is not at enmity with God, but it itself is enmity. It 'is enmity against God: for it is not subject to the law of God,' until the man is converted? [Congregation: 'Neither indeed can be.'] Can't be? Cannot God make that mind subject to His law? [Congregation: 'No.'] Now, can't the Lord make that mind that is in you and me--the natural mind--can't He make that subject to His law? [Congregation: 'No.'] what is that mind? It is enmity against God. Cannot the Lord make that which is enmity against Him--can't He make it love for Him? [Congregation: 'No.']

"There is the point: If it were AT enmity, then it might be reconciled, because the thing that would make it at enmity would be the source of the trouble. And therefore take away the source of the trouble, then the thing that is at enmity would be reconciled. WE are AT enmity, but when He takes the enmity away, WE are RECONCILED to God. In this matter of the carnal mind though, there is nothing between; it is the thing itself. That is the root. Then it cannot be subject to the law of God. The only thing that can be done with it, is to destroy it, uproot it, banish it, annihilate it. Whose mind is it? [Congregation: 'Satan's.'] It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? What can be done in him, even, in the way of righteousness, until that other mind is there? [Congregation: 'Nothing.'] Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness in the matter of justification…. (35) What is that but the mind of Satan? Self-existing, like God. Equal with God. What is that then but the action in man of that very mind which in Lucifer in heaven, aspired to be equal with God**?**

(A.T. Jones continues)

“The mind that would exalt self to equality with God. That is the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan. And that is the working of this natural mind in open, bold heathenism.

“Then does not every such one need another mind--even the mind of Jesus Christ, that thought it not a thing to be seized upon to be equal with God, but emptied Himself? Wherefore God hath highly exalted Him.” (end quote AT Jones)

Romans 5:18, 19

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

AT Jones, (again) General Conference Sermons, 1893, #13 p 12, 13

“God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: "No, sir."] Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons the wonderful wisdom that was in Adam and that wisdom was of God that was reflected in the life of Adam--his mind, his thoughts, his whole make-up reflecting the Maker. When God said, "Let us make man in our image," it meant a great deal more than the shape; it meant that if you and I could have seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of somebody back of them, far back of them and far superior to them. Who is that? God.

“But they did not stay as God made them. Satan came into the garden. God had said to them certain words, his words, the expression of his mind, his thought concerning them. If they had received those words, had retained those words and the thoughts of God in those words, whose mind would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts and the product of his mind and they accepted that and yielded to that, then whose thoughts did they receive and whose mind did they receive? [Congregation: ‘Satan's’]

“We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that? [Congregation: "Pride."] But self was the root of the pride; self is the root of everything; pride is the fruit of self only. Satan looked at himself before he got proud of himself. If he had looked into the face of Him who sits upon the throne he never would have become proud. He would have reflected the image of Him who sits upon the throne, as that image is manifested in Jesus Christ. But when he turned His look from the face of Him who sits upon the throne and turned it upon himself, then it was that he became proud of himself. Then it was that he considered how beautiful he himself was, and his heart was lifted up because of his beauty, and he began to give himself credit for what he was. What he was came from God. But Lucifer gave himself credit for all that he was and for what he was. Did he not in that count himself as self-existent--in fact put himself in the place of God? But it all came from self, and that is the thought of it all. He said, "I will be like God. I will be like the Most High." He would be in the place of Christ, and anyone who puts himself in the place of Christ puts himself in the place of God, because God is in Christ.

(Jones continues)

"Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self, and the same ambition was set before them that he set before himself that made himself what he is himself. 'Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise.' To be desired to do what? To make one wise. Wise as what? Like God. 'Ye shall be like God,' knowing more than you know now. Knowing such and such things.

"O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: 'Self.'] **The natural mind is the mind of Satan. That is self always.** Now the Lord did not leave it there alone. The Lord did not stop right there. If He had stopped there, there never could have been in any man's mind in this world any impulse other than that of Satan himself, because the whole natural mind is of self and Satan only. But God said, I will break that up. "I will put enmity between thee and the woman and between thy seed and her seed." God put the enmity there, the hatred against Satan's power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind that ever comes into any man's mind in this world.

"But when God put that hatred of evil there, it also begets the desire for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: 'Jesus Christ.'] **Because Jesus Christ and His presence, God's mind, comes back to the place whence it has been taken away. God's image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of His person, and when we receive Jesus Christ in His fulness the image of God is returned to the place where it belongs. Therefore His putting that enmity sets the will--the choice--free, so that man can choose this other mind.** This is that Light that lighteth every man that cometh into the world. If a man will follow that light he will find Jesus Christ, as Abraham did, as Cornelius did, as everyone does who will follow that ray of light. So He is the Desire of all nations. Haggai 2:7. Christ is that.

"If your mind or my mind, if your disposition or my disposition or yourself or myself is not in that surrendered condition--that position of surrender unto God--that whenever He speaks in the word there or by His prophets and there is anything in that mind or in that heart that raises up any objection or dissent, then whose mind have we? [Congregation: 'The carnal mind.'] That is the mind that started out to object in the first place. The time has come to get rid of that thing. But I say that a man can have just that kind of a mind whenever and whatever the word of God speaks there is instant response. There is nothing in that mind or about it in the world that can rise up in objection against it. That mind is not natural to a man, but a man can have it, and can know that he has it and that is the mind that we are to have. That is the mind to which the Lord can reveal His righteousness according to righteousness; because it is the mind that receives from God just what God has to give in God's own way and not in any way that I would fix up or modify or discount it." (end quote AT Jones)

AT Jones, 1895, General Conference Sermons #14 p 36-44

"The first Adam touched all of us; what he did included all of us. If he had remained true to God, that would have included all of us. And when he fell away from God, that included us and took us also. Whatever he should have done embraced us, and what he did made us what we are.

"Now here is another Adam. Does He touch as many as the first Adam did? That is the question. That is what we are studying now. Does the second Adam touch as many as did the first Adam?

"And the answer is that it is certainly true that what the second Adam did embraces all that were embraced in what the first Adam did. What he should have done, what he could have done, would embrace all.

"Suppose Christ had yielded to temptation and had sinned. Would that have meant anything to us? It would have meant everything to us. The first Adam's sin meant all this to us; sin on the part of the second Adam would have meant all this to us. The first Adam's righteousness would have meant all to us and the second Adam's righteousness means all to as many as believe. That is correct in a certain sense, but not in the sense in which we are studying it now. We are now studying from the side of the Adams. We will look at it from our side presently.

"The question is, Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. **Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam--what that first man, did meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death, and that touches every one of us and involves every one of us.**

"Jesus Christ, the second man, took our sinful nature. He touched us 'in all points.' He became we and died the death. And so in Him and by that every man that has ever lived upon the earth and was involved in the first Adam, is involved in this and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam from the death that came by the first Adam.

"'Well,' says one, 'we are involved in other sins besides that one.' Not without our choice. When God said, 'I will put enmity between thee and the woman and between thy seed and her seed,' He set every man free to choose which master he would serve, and since that, every man that has sinned in this world has done it because he chose to. 'If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not.'--not them who had no chance to believe; the god of this world blinds no man until he has shut his eyes of faith. When he shuts his eyes of faith, then Satan will see that they are kept shut as long as possible. I read the text again: 'If our gospel,'--the everlasting gospel, the gospel of Jesus Christ which is Christ in you the hope of glory, from the days of the first Adam's sin until now—'if our gospel be hid, it is hid to them that are lost.' It is hid to them 'in whom the god of this world hath blinded the minds.' And why did he blind the minds? Because they 'believe not.' "Abraham, a heathen, born a heathen, as all the rest of us are, and raised a heathen, grew up in a family of heathens, worshiping idols and the heavenly hosts. He turned from it all unto God and opened his eyes of faith and used them, and Satan never had a chance to blind his eyes."

(Jones continued)
“And Abraham, a heathen, thus turning from among heathens unto God and finding God in Jesus Christ in the fullness of hope--that is one reason why God has set him before all the world. He is an example of what every heathen on this earth may find. He is a God-set-forth example of how every heathen is without excuse if he does not find God in Jesus Christ, by the everlasting gospel. Abraham is set before all nations in witness of the fact that every heathen is responsible in his own way if he does not find what Abraham found.

“Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man.

“The first Adam brought man under the condemnation of sin, even unto death; the second Adam's righteousness undoes that and makes every man live again. As soon as Adam sinned, God gave him a second chance and set him free to choose which master he would have. Since that time every man is free to choose which way he will go; therefore he is responsible for his own individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man, and every man can have it for the choosing.

“The Lord will not compel any one to take it. He compels no one to sin and He compels no one to be righteous. Everyone sins upon his own choice. The Scriptures demonstrate it. And every one can be made perfectly righteous at his choice. And the Scriptures demonstrate this. No man will die the second death who has not chosen sin rather than righteousness, death rather than life. In Jesus Christ there is furnished in completeness all that man needs or ever can have in righteousness, and all there is for any man to do is to choose Christ and then it is his.” (end quote AT Jones)

Summary

Fallen Humanity

Born with sinful flesh, born with the mind of Satan that is drawn to self-pleasing and self-exultation. Unable to resist temptation, humanity needs a new mind – the mind of Christ.

Christ to the Rescue

The Father and His Son took pity on the fallen, sinful race and the plan of salvation was put into immediate effect. Christ was given the responsibility of winning back from Satan dominion of the earth. The plan of salvation on earth was 2 pronged in its thrust.

Christ was to:

1. Redeem man by living a perfect human life in sinful flesh -developing a perfect human character and dying for all of humanity's sins; and
2. Represent the Father's character to the world – bringing mercy, forgiveness and healing to humanity.

The plan of salvation required that the Sacrifice be equal to the value of God's law. The law was a representation of the Father's character; therefore to be of sufficient value to redeem man from the penalty of the broken law, the Sacrifice had to be equal in value to God Himself. It was God's character, through His law, that Lucifer had challenged in heaven.

For Christ to fulfil this mission, He had to be incarnated as a human being, while still remaining the Divine Son of God. While there is much that humanity does not know, nor needs to know about the incarnation, some vital points are revealed in the Bible and these need to be understood clearly especially in the light of the formulation of the doctrine of the trinity.

He Emptied Himself

Philippians 2:7 states in reference to His divine mind that Christ, "made void, made of none effect, rendered useless, deprived Himself of force" (Strong's Concordance #2758 - kenow). The French version translates the word for emptied as "annihilated."

AT Jones, 1893 General Conference Sermons, 3rd Angel's Message, #12 p 1,2
"Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is. When that mind that was in Christ emptied himself, then what came? God filled Him. When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way."

AT Jones, General Conference Sermons, 1895 #18 p 14
"Christ came in that sinful flesh but did not do anything of Himself against the temptation and the power of sin in the flesh. He emptied Himself and the Father worked in human flesh against the power of sin and kept Him from sinning."

AT Jones, General Conference Sermons, 1895 #15 p 2, 58
"If He had come into the world as He was in heaven, being God, manifesting Himself as He was there and God being with Him, His name would not have been 'God with us,' for He would not then have been ourselves. But He emptied Himself…. How full a surrender did He make? He surrendered all Himself. Christ gave up Himself, emptied Himself. The French translation is, "He annihilated Himself." He undid Himself and sank Himself in us in order that God, instead of ourselves and His righteousness, instead of our sinfulness, might be manifested in us in our sinful flesh..."

AT Jones, General Conference Sermons, 1895 #17 p 28 –30, 33, 36
"This mind of the flesh is the minding of self. It is enmity against God and is controlled through the flesh. Jesus Christ came into this flesh Himself--the glorious One--He who made the worlds, the Word of God--was made flesh Himself and He was our flesh. And He, that divine One who was in heaven was in our sinful flesh. Yet that divine One, when in sinful flesh never manifested a particle of His divine self in resisting the temptations that were in that flesh but emptied Himself…. 'Let this mind be in you which was also in Christ Jesus,' who emptied Himself. That mind must be in us in order for us to be emptied, for we cannot of ourselves empty ourselves. Nothing but divinity can do that. That is an infinite thing. Can the mind of Satan empty itself of self? No. Can the mind that is in us, that minding of self, empty itself of self? No. Self cannot do it. Jesus Christ, the divine One, the infinite One, came in His divine person in this same flesh of ours and **never allowed His divine power, His personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh**. What was it, then, that conquered sin there and kept Him from sinning? It was the power of God the Father that kept Him. Now where does that touch us? Here. We cannot empty ourselves, but His divine mind comes into us and by that divine power we can empty ourselves of our wicked selves and then by that divine power the mind of Jesus Christ, of God the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying His divine self, His righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how He abolished in His flesh the enmity and made it possible for the enmity to be destroyed in you and me…. Christ depended in the Father all the time. Christ Himself, who made the worlds, was all the time in that sinful flesh of mine and yours which He took. He who made the worlds was there in His divine presence all the time, but never did He allow Himself to appear at all or to do anything at all that was done. That was kept back, and when these temptations come upon Him, He could have annihilated them all with the assertion--in righteousness of His divine self. But if He had done so, it would have ruined us. To have asserted Himself, to have allowed Himself to appear, even in righteousness, would have ruined us, because we who are only wicked never would have had anything before us then but the manifestation of self. Set before men who are only wicked, manifestation of self, even in divine righteousness, as an example to be followed and you simply make men that much more confirmed in selfishness and the wickedness of selfishness. Therefore, in order that we in our wicked selves might be delivered from our wicked selves, the divine One, the holy One, kept under, surrendered, emptied all the manifestation of His righteous self. And that does accomplish it. He accomplished it by keeping Himself back all the time and leaving everything entirely to the Father to hold Him against these temptations.

(Jones continued)
“He was Conqueror through the grace and power of the Father, which came to Him upon His trust and upon His emptying Himself of self….(re: His appearance before Herod) Was there any suggestion to him, suppose you, to drive back that riotous crowd? to let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it--only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." That is the faith of Jesus. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the faith of Jesus." We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus.”

Matthew 8:17
"Himself took our infirmities and bore our sicknesses."

John 5:30
(Jesus said) “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 14:10
“…the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

Jesus said He could do and say nothing except it as it was according to the will of His Father. To act outside His Father’s will, would have been to commit sin. Christ emptied Himself of His own mind and was filled with the mind of His Father.

Psalm 8: 4, 5
“What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast **made him a little lower than the angels**, and hast crowned him with glory and honour.”

Hebrews 2:9
“But we see Jesus, who was **made a little lower than the angels** for the suffering of death..”

Christ, though Divine, was made “a little lower than the angels” as was humanity, but humanity in Adam, fell still lower, and so the Saviour came lower still to meet us at the depth to which humanity had fallen.

AT Jones, The Consecrated Way to Christian Perfection, p 29
“…for he was ‘made under the law;’ He was made ‘guilty;’ He was made condemned by the law; He was ‘made’ as guilty as any man is guilty who is under the law. He was ‘made’ under condemnation as fully as any man is under condemnation because of his violation of the law.

(Jones continued)
"He was 'made' under the curse as completely as any man in the world has ever been or ever can be under the curse. For it is written: 'He that is hanged ['on a tree'] is accursed of God.' Deut. 21:23.

"The Hebrew makes this stronger still, for the literal translation is: 'He that hangeth on a tree is the curse of God.' And this is exactly the strength of the fact respecting Christ, for it is written that He was 'made a curse.' Thus, when He was made under the law, He was made all that it means to be under the law. He was made guilty; He was made condemned; He was made a curse.

"But bear in mind forever that all this He 'was made.' He was none of this of Himself, of native fault, but all of it he 'was made.' Still, whatever was intended by it and whatever is accomplished by it, there must always be borne in mind by every soul the FACT that, in His condescension, in His emptying Himself and being 'made in the likeness of men' and 'made flesh,' He was made under the law, guilty, --under condemnation, under the curse,--as really and as entirely as is any soul that shall ever be redeemed." (end quote AT Jones)

Clothing the Divine in the Human

During His test as a human being, Christ emptied Himself of His divine righteous self and the Father's mind filled Him. Though Christ became human and lived His life completely submitted to the will of His Father (as does the born-again Christian), Christ never ceased to be a divine being. Consider the divine attributes of the Son of God In His humanity::

- **Divine Authority and Divine Identity**

It was in His divine capacity, with authority as the Divine Son of God, that Christ forgave sins. This act confirms that the Son of God retained His divine authority whilst on earth, for only divinity is able to forgive sins.

> Mark 2:7
> "Why doth this man thus speak blasphemies? who can forgive sins but God only?"
>
> Matthew 16:16,17
> "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 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."
>
> Matthew 8:29
> "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 1:27
> "And they were all amazed, insomuch that they questioned among themselves, saying, 'What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him.'"

Whilst Christ "veiled," "clothed," or "laid aside" His divinity, the Bible reveals that His divine nature was not removed from Him. Christ had consented to become a divine-human being and to ***restrict Himself*** to the realm of humanity when enduring temptation and trial as a man.

> 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."
>
> Colossians 2:9
> "For in him dwelleth all the fullness of the Godhead bodily."

The Two-Fold Mission

Christ's mission on earth was two-fold:

- To demonstrate the character of the Father; and
- To rescue fallen humanity in the plan of salvation.

- **Inherent immortal life**

> John 5:26
> "For as the Father hath life in Himself, so He hath given to the Son to have life in Himself."
>
> Luke 8:45, 46
> "And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."
>
> Colossians 2:9
> "For in him dwelleth all the fullness of the Godhead bodily."
>
> 1 John 1:2
> (For the life was manifested, and we have seen it, and bear witness, and show unto you that **eternal life**, which was with the Father, and was manifested unto us;)
>
> Hebrews 9:14
> "How much more shall the blood of Christ, who through the **eternal Spirit** offered himself without spot to God, purge your conscience from dead works to serve the living God?"
>
> Christ offered Himself - **the Eternal Spirit – His immortal life**, to the Father as a sacrifice sufficient to redeem humanity. Christ paid with His immortal life, the wages of sin which is the 2nd death.
>
> If Christ, as a divine-human being, was not immortal, He would not have been able to make the claim:

John 10:17, 18
"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (authority) to lay it down, and I have power (authority) to take it again. This commandment have I received of my Father."

- **Omnipotence**

The Son of God agreed to forgo this divine attribute – unlimited, infinite power, and to battle as a human being to overcome sin and temptation. Christ could have taken up his divine power at any time, but He chose to **exercise** no power "in Himself" that humanity is unable to access. The divine power to do miracles to help the sick and suffering was supplied by the Father and this source of power is available also to humanity.

John 19:11
"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above."

Although Christ could have used His divine power to free himself from danger, He voluntarily remained within the confines of human limitations. He trusted in His Father's care and would submit to human power if it were the Father's will).

John 11:41-43
"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth."

(The divine, live-giving power involved in this resurrection appears to have come from the Father, who answered the prayer of Jesus, however, did Jesus ask the Father for permission to raise Lazarus, or did the Father raise Lazarus Himself?)

Mark 5:30
"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?"
(The divine power involved in this healing miracle appears to have come from Jesus Himself.)

Matthew 28:18 (after His resurrection)
"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

Contemplate:

- **If, during the incarnation, Christ had no possible means of using His divine power, He would not have been able to "call off the test" and return to heaven under His own divine power. If Christ had no means of accessing His divine creative power, then Satan's temptations in the wilderness to "command that these stones become bread" would have been pointless.**
- **If Christ was unable to access His divine omnipotence, Satan would have to hope that the Son of God would ask His Father to perform the creative miracle. What would have resulted? The Son would have ventured outside the expressed will of the Father, which would have been sinful. The Father would not have consented to perform a miracle that would assist Satan to triumph over His Son. This avenue would not have been attractive to the Son of God.**
- **If Christ could do the creative miracle Himself, by stepping outside of the expressed will of His Father, then Satan would have scored a victory over the Son of God and over all humanity. It is considered that the action of "taking matters into His own hands" would have been the most powerful temptation to Christ.**
- **If Christ had decided to "opt out" of the test prior to His death, what was to stop Him abandoning the human race and returning, sinless, to heaven? Which Being could force Him to remain powerless? Christ's divinity was omnipotent – equal with the Father's power. Furthermore, even if it *were* possible for the Father to force the Son to remain powerless (which it would not have been), it is certainly not in keeping with the Father's character to use force against His sinless, beloved Son. And only the Father would have had the power to challenge the Son.**

- **Omniscience**

  Ezekiel 11:5
  "And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them."

  Prior to His incarnation, Christ possessed the divine attribute of being "all-knowing." i.e. Christ was able, by His spirit (thoughts) to be "everywhere present" He knew what was happening in all places and at all times – in the universe and in the minds of His created beings.

  During His incarnation, the Son of God could have employed His omniscient knowledge at any time to avoid temptation or to assist Him in His human trials, however Christ elected not to place Himself out of the realm of knowledge available to all humanity in their trials and temptations. However, Christ did employ divine knowledge, sent from His Father through angels, to assist sinners to come to repentance. Likewise, Christ's followers, through their connection with the Son of God, might also receive the gifts of prophecy and teaching etc. as the spirit of God deems necessary in their situation.

Matthew 21:11
"And the multitude said, 'This is Jesus the prophet of Nazareth of Galilee.'"

Mark 6:3, 4
"'Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?' And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. "

Luke 24:19; 4:32
"And he said unto them, 'What things?' And they said unto him, 'Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." "And they were astonished at his doctrine: for his word was with power."

Mark 1:22
"And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes."

The Son did not have access to divine knowledge when He insisted, prior to His sacrifice, that He did not know not the day or the hour of His own 2nd coming.

Mark 13:32
"But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Question: Why wouldn't the 3rd Person of the trinity know the time of Christ's return if He , a divine being, was also omniscient?

- **Omnipresence**

Prior to the incarnation, Christ was able to know all things at all times and to communicate His thoughts (via angels – the messengers) to all beings at all times . By His spirit i.e. His divine thoughts and words, Christ was able to be "everywhere present" (Ezekiel 11:5) and His thoughts were ministered to humanity through the holy angels (Psa 104:4; Heb 1:4,7).

After His incarnation on earth, the Son of God could not be prevented from resuming the omniscient attribute of divinity, but Christ voluntarily laid that ability aside in order to live as a human being. Christ never availed Himself of this divine attribute to overcome sin or to escape temptation. To do so, would have been to act outside of the realm of His trial and testing as a human being. So instead of trusting in His own divine powers to remove Himself physically from danger, Christ completely relied on His Father for protection, accepting His will in every situation. This is the same position that every converted human being must take to overcome sin. Christ chose to develop and practice that saving faith necessary for humanity to exercise. Christ lived a life, fully submitted to the Father's will just as does the truly, converted Christian.

In Christ's life, ***the spirit of His Father***, through the angels, ministered to the Son of God. Christ's faith was firmly fixed in the Father's love.

John 8:59
"Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

John 10:39
"Therefore they sought again to take him: but he escaped out of their hand."

Matthew 21:21
"Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

Matthew 18:19
"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

While Christ veiled His divinity, it in order to rescue fallen humanity, He could not have been devoid of his divinity. As the Son of God, Christ retained the prerogative of exercising His divine abilities at any time, but to do so would have meant the He had to withdraw from the plan of salvation (which required that He meet temptation as a human being).

Did Christ Access His Divine Powers in the Incarnation?

The question has been asked, "Did Christ use or have access to His divine attributes when He lived on earth as a human being?" The question can only be answered when it is realised why the plan of salvation was necessary and what that plan involved.

Satan brought certain charges against God's character, the law of unselfish love, claiming that the sinful human race could not keep God's law, (the concept of which is demonstrated by the 10 commandments and in Jesus' summary in the two great commandments: "Love to God and love your neighbour as yourself"). This accusation was only partly true – a sinful, human being, in their own weakness, cannot keep the law of God, but in the divine power supplied by God, they can keep God's law of unselfish love.

For these reasons, Christ's life during the incarnation transpired in two spheres; one sphere involved Christ's identity, authority and work as the Son of God; while the other concerned His identity, authority and work as the Son of Man.

These two spheres were both vital to the plan of salvation.

Christ's Divine Identity and Authority

At some point in the infinity of time, Christ came forth from the Father - the literal, only begotten, divine Son of God. As God's Son, Christ was invested with **authority** by His Father. The Father's authorisation has never been revoked (Hebrews 1:1-11; Phil 2:4-11; 1 Cor 15:27, 28; John 5:26; Matt 28:18).

Christ's Human Identity and Authority

Christ's Identity
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.**"

Philippians 2:5-7
"Let this **mind** be in you, which was also in Christ Jesus: (6) Who, being in the form of God, thought it not robbery to be equal with God: (7) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"

Hebrews 2:16-18
"For verily he took not on him the nature of angels; but he **took on him the seed of Abraham**. (17) Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. (18) For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

In order to refute the charges which Satan laid against the character (law) of God, (and his accusation that sinful humanity could not keep that law), that it was required that Christ combine the two natures of divinity and humanity – "**to make in himself of twain one new man"** (Ephesians 2:15).

Christ's participation in the plan of salvation required that He would:

- **as the Son of God – represent His Father's government by revealing to the world the true character of His Father, and;**
- **as the Son of Man – reproduce through faith in the Father's character, a sinless character *in sinful human flesh*.**

Christ was **authorised** by His Father, to participate in the plan of salvation, **retaining His identity** as the divine Son of God while He was also the human Son of Man.

That the Father authorised His Son is revealed in the Bible.

John 14:31
"But that the world may know that I love the Father; and as the Father **gave** me commandment, even so I do."

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 8:29
“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.”

Whilst on earth as a human being, Christ always **chose** to do those things that pleased His Father, so it is clear that everything Christ did was sinless and within the parameters of the plan of salvation.

Christ's Authority

As the Son of God, Christ ***could*** have chosen to employ His divine ***authority*** – **and He did**. However, on the occasions where Christ did use His divine authority, it was pleasing to the Father for the Father had authorised His Son to represent His heavenly government (i.e. “in His name”).

Exodus 23:21
“Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”

Two examples of Christ utilising His divine ***authority*** during His incarnation are:

- He forgave sins;
- He received worship and such worship was not rebuked; and
- He performed miracles

However, Christ's divine identity was not revealed by use of His own divine power, but by the Father's power.

Christ's divinity – His identity and authority – were revealed to humanity through ***prophecy*****,** through His ***Father's declarations*** and ***in His pure character***.

Divinity Flashed Through Humanity

At times when the human body of Christ was super-naturally illuminated, it was then that ***the Father*** was revealed in the character of Jesus Christ, the divine Son of God. By this means, **the Father witnessed that He had given and sanctioned Christ's authority as divine Son of God.**

When Christ took on humanity, He became mortal because He was born into a sinful race. However, through His divinity, He was immortal. Christ could however, have 'borrowed' life from His divinity, but that this power He laid aside. When did Christ lay aside that power? Prior to the incarnation. When was that power restored? After His resurrection and initial ascension to the Father.

So, Christ retained His divine authority when He became mortal, because He retained His identity as the Son of God. He was the same Divine Being, but clothed in a sinful, human body.

However, the question remains: ***Did Christ utilise His divine authority to combat temptation in such a way that all of humanity cannot employ?***

No.

At the times when the Father especially glorified the Son, ***Christ's human body became illuminated and then the character of the Father was revealed in Jesus Christ. eg. On the Mount of Transfiguration and at Christ's baptism.***

In the wilderness temptations, Christ had resisted the devil and the devil had to flee from Him. Was it the flashing of gloried light

James 4:7
"Submit yourselves therefore to God. Resist the devil and he will flee from you."

Jesus upheld the principle of true worship, written in the law of God and resisted the devil's temptation. The devil therefore was forced to flee.

Why? Did Christ use His own divine powers to conquer Satan?

No.

John 14:30
(Jesus said) "... for the prince of this world cometh, and hath nothing in me."

Satan could not find any sinful thought that Christ would agreed to cherish.

There occurred instances where Christ's human form was illuminated, but Christ did not perform this miracle. It was the Father's action. Three times, the Father confirmed that "this is my beloved Son" by flashing His (the Father's) divinity through Christ's humanity. [2]

Christ did not 'flash' or visually demonstrate his own divine 'brightness' to convince others of His divinity. Christ's character demonstrated His divinity.

In certain circumstances, the Father 'flashed' or visually demonstrated to eyewitnesses that Christ was indeed His only begotten, divine Son; in fact the Father even stated that humanity should "Hear ye Him." Such an awesome declaration from the Father clearly reveals that Christ was entrusted with His Father's authority.

2 On the mount of transfiguration, Peter recalls that the Father was the source of Christ's brilliantly bright appearance. 2 Peter 1:17, 18 *"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. (18) And this voice which came from heaven we heard, when we were with him in the holy mount."*

Attributes of Divinity

The attributes of divinity are said to be omnipotence, omnisience, omnipresence and inherent immortality.

During the incarnation when Christ lived on earth as a man, He certainly could have resumed use of (taken up again) His divine attributes – (those attributes that sinful human beings do not possess) – IF He chose to permanently abandon the plan of salvation.

Christ could not represent the human race and meet Satan's accusations (that the law could not be kept by those with sinful natures), IF He stepped outside of the human realm to resist temptation. If Christ was to be the New Adam, and represent all humanity (Romans 5:12-21) then all divine intervention in Christ's life in regard to resisting temptation and overcoming the sinful nature, were necessary to be freely and equally available to all humanity.

Consider, if Christ had possessed a special power, over and beyond that which is available to all humanity, Satan's claims that sinful, fallen humanity could not keep the law, would have some merit. If Christ did not completely represent humanity, then the test in His humanity would have proved nothing and been ineffective. Just as Christ was obedient to His Father's law – in fallen, a human body, so humanity is required and empowered to render the same obedience to God's law. However, it is a fact that sinful human beings cannot overcome Satan's temptations except as divine power is given to them through the renewing of their minds. Just as the mind of Christ enabled Him to form a holy human character, so too the mind of Christ will empower humanity to aso form pure characters.

Christ said, "'Without me ye can do nothing.'" (John 15:5) but with divinity, *"all things are possible to them that believe*" (Mark 9:23).

It is only as humanity reaches outside itself through faith, 'to grasp the hand of Omnipotence' that victory over sin is possible. Christ, as the New Head of the human race, left humanity His perfect example which demonstrates that the only way possible that sinful flesh can form perfect characters, is through faith in the loving character and divine power of the Father, which is made available to humanity through Jesus Christ.

It is certain then, that in order to fulfil the two requirements of the plan of salvation mentioned previously, Christ was required to lay aside His divine attributes (which only divine beings possess) prior to His incarnation. The challenge of Satan had been that humanity, hampered by it's sinful, fallen flesh, could not keep the unselfish law of God. Christ, as the New Head of the human race, was required to prove that Satan's accusation was false and that humanity, in fallen, sinful flesh, could in fact, keep God's law – if and only if - the sinless, unselfish mind/(also called the holy spirit) of God was restored in that sinful flesh.

Thus it was vital that Christ be born into the human family and that He receive sinful, human flesh AND the holy spirit of God – the perfect mind. In this way, Christ would meet Satan– not alone in sinful human flesh, but united with the divine power of God. It would not have answered the challenge of Satan (that sinful humanity could not keep the law of God), if Christ was equipped with His divine, omnipotent attributes, or if He possessed sinless human flesh.

An examination of some Bible commentators' literature, proves to be supportive of this position.

AT Jones, General Conference Sermons, 1895 #15 p 2, 58
"If He had come into the world as He was in heaven, being God, manifesting Himself as He was there and God being with Him, His name would not have been 'God with us,' for He would not then have been ourselves. But He emptied Himself…. How full a surrender did He make? He surrendered all Himself. Christ gave up Himself, emptied Himself. The French translation is, "He annihilated Himself." He undid Himself and sank Himself in us in order that God, instead of ourselves and His righteousness, instead of our sinfulness, might be manifested in us in our sinful flesh..."

EJ Waggoner concludes that Christ's humanity was that of a converted Christian.

The Everlasting Covenant, (chapter : The Sanctuary of God), p 367
"Jesus Christ was the perfect temple of God; but if He were to be the only one in whom such fulness is revealed, then the too common idea that Jesus was an unique specimen, not made in all things like unto His brethren, and that it is impossible for anybody else to be in all things like Him, would be warranted; and ***Satan would not fail to charge God with incapacity and failure, saying that He is not able to take a man born in sin, and bring him to perfection. Day after day he is making this charge through men who, either despondently, or in self-justification, say that "Christ was different from us, for He was begotten by the Holy Ghost, and being born sinless had the advantage of us." The Lord wants all to understand that the new birth puts men in the same position that Christ occupied on this earth,*** *and He will demonstrate this before the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity. There is danger in delaying to yield to this working of the Lord by His Spirit...."*

EJ Waggoner describes the humanity of Christ. He clearly demonstrates that Christ inherited a sinful body like all of humanity inherits, but His mind was that of the divine, sinless mind.

As already quoted, Jones states that Christ's flesh and blood was inherited through Mary, and that flesh was sinful. The inheritance from His Father was His divine, pure mind. The same inheritance has been secured for the world, but sadly, many reject the gift that Christ has already purchased for them.

Regarding Christ's position as the Son of God, it would be foolish to endeavour to make Christ's human nature be exactly like that of fallen humanity in the sense that one would credit Christ as having desires to

commit evil. Such a humanity which requires a sinful MIND, is not supported by any Biblical evidence. Christ possessed humanity that all converted Christians might possess – a sinful human body, but a renewed and holy mind.

So, how was Christ different from ourselves?

Christ did not develop sinful propensities for His mind refused to consent to sin – just as every converted Christian can resist sin through faith in God's character for God has pledged to grant His omnipotent power to save His people from the power of sin.

EJ Waggoner and AT Jones both maintain harmonious positions that while Christ inherited a sinful, human body through Mary, He did not take the sinful human mind. Instead, God's mind filled His Son. They also promote the concept that same process occurs for sinners at conversion or the 'new birth' experience.

Christ was the Son of God incarnate - in human flesh, but His mind never consented to sin and therefore He never formed evil propensities as has every human being who ever lived. Christ's mind was pure, as He was from birth connected to the divine mind of His Father. In this way, Christ was 'separate from sinners' but in His humanity, Christ was our 'brother.'

Certainly Christ was truly divine and truly human, but concerning His experience as the Son of Man and overcoming temptation, it is also clear that Christ's divine attributes were voluntarily 'off-limits' to Him during the incarnation.

It is clear that if Christ decided to resume His divine attributes 'at any time', He would have, by the same decision, also have had to resign as the representative of the human race. He would not be able to continue with the plan of salvation for He would no longer fulfil the necessary criteria to prove Satan's claims (that God is unloving and that His law is faulty) to be false.

It was only following the Son's successful mission on earth, the Father resurrected His Son and willingly authorised Christ to resume all the attributes which He had previously, voluntarily laid aside.

Hebrews 2:9
“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”

Soon after His resurrection, Christ clearly instructed His disciples that “ all power is given to me, in heaven and on earth” (Matthew 28:18). Christ had received back His divine attributes at that time.

As already noted, when Christ took on humanity, He became mortal, an attribute which permitted the divine Son of God to die.

Hebrews 10:5
“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:“

This evidence again confirms that there were two phases of Christ's ministry – mortality of the sinful human flesh combined with immortality of divinity. Through His divinity, Christ was immortal, and thus Christ could have 'borrowed' life from His divinity, (but which would have destroyed the plan of salvation). However, in order to carry out the plan of salvation, Christ had to lay aside this attribute of divinity. When did Christ lay aside that power? Prior to the incarnation. When was that power restored? After His resurrection and initial ascension to the Father (Heb 1).

Bible commentator, Ellen White suggests that Christ's strongest temptations occurred when He was tempted to use His divine omnipotence (power) to escape danger.

Ellen White, Review and Herald, 4 January,1875 p3
"Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, **to use his power** to deliver himself from peril, and triumph over the power of the prince of darkness."

IF Christ decided to employ His divine powers, it would have been necessary for Him to abandon His 'true' humanity and the plan of salvation.

Christ would have had to retire from the plan of salvation; resign from the test, withdraw from His role as the representative of the human family. He would have also had to assume His powers again without the prior consent of His Father, which would reveal not submission to His Father's will, but independence of that will.

To have a Saviour who was never was truly mortal, never really powerless (without His Father's divine intervention); to have a 'Representative' who did not know what it was like to be tempted in sinful flesh - is not to have a High Priest who is anything like His brethren or sisters.

Hebrews 4:14, 15
"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. (5) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Human beings don't have the option to use our own 'divine' powers to escape danger. However, Jesus did possess that opportunity – but not because He had 'super' humanity, but because He was the Son of God and He retained His authority as the Son of God. The angels recognised His authority. [3]

Therefore as God's Son and retaining His divine authority, Christ could have commanded angels to come to His aid and to save Him from dangerous situations.

Humanity cannot command angels. But authority to command angels was Christ's right as the Son of God. Christ never stopped being the Son of

3 Hebrews 1:6 *"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."*

God, though He was also the Son of Man, but His humanity limited (or encumbered) His behaviour as a Divine Being.[4]

Apart from retaining His divine authority through His divine identity as the Son of God, it does not appear that Christ retained or utilised any other divine attributes. In deed the plan of salvation required that those powers were laid aside until the test was completed.

The divine authority which Christ laid down to become a human being, could have taken up at any time - but the plan of salvation would have been abandoned and its benefits nullified.

If Christ had have decided to utilise His divine powers and perform outside the human sphere (by commanding angels to deliver Him from danger) – such actions would have **'broken' the rules of the plan of salvation because Christ would no longer be living with the limitations of a human being.**

The Bible does not indicate that at any time Christ, the Commander of all heaven's angels, instructed the holy angels to do any task, while He was a human being on earth.

Could the incarnated Christ insist and command or force angels to come to His aid? No, not if He was going to remain a human being within the framework of the plan of salvation. Even Satan recognised this limitation which the Saviour imposed upon Himself. When Satan endeavoured to snare Christ with his wilderness temptations, he suggested that Christ cast Himself down from the temple "for He (the Father) shall give His angels charge over thee." Satan didn't suggest that Christ command holy angels to save Him. Was it obvious to Satan, that as a human being, Christ had laid aside that power?

It appears so, for again in the Garden of Gethsemane, Jesus rebuked Peter for using violence as a means of protection. Christ asked Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matthew 26:53). If Christ had not laid aside the omnipotent power by which He command (force?) angels to come to His rescue, wouldn't He have told Peter that He, the Messiah could save Himself by commanding angels to rescue Him?

However, Christ did perform miracles in commanding demons to leave those who were demon-possessed and afflicted.

In whose power did Christ perform those miracles? The Bible reveals that Christ performed those miracles with the Father's power, for Christ said, "I can of mine own self do nothing...(John 5:30).

However, recognising His divine ability to step outside the human sphere and to resume His divine powers which He had previously laid aside, posed a powerful temptation to the Son of God, as it would to anyone who possessed a 'way of escape' but was not permitted to utilise it for one reason or another.

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4 Ellen White, MSR# 1084 – 7; MS 5a, (**1895**) "Cumbered with humanity, ***Christ could not be in every place personally*** ..."

Christ's love for sinners and for His Father, prevented Him from abandoning His humanity and the whole human race. Love prevented Him saving Himself.

Some students suggest that Jesus retained His omniscience. Jesus did state that He 'saw Nathiel' and that was the reason why Nathiel accepted Christ as the Messiah.

John 1:48
“Nathanael saith unto him, 'Whence knowest thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' ”

Ellen White's rendition of this event in the Desire of Ages clearly reveals that Nathaniel would never have accepted Christ if he had not been looking for the Messiah and studying the prophecies of Moses. These actions and Nathanael's prayer of faith, was what Christ praised.

Some Bible students suggest that Nathanael believed that Jesus was the Messiah, because of a miracle – i.e. Jesus revealed that He saw Nathaniel praying under the fig tree. But Jesus did not praise His followers for trusting in miracles. Instead He gave encouragement to acts of faith, based on the Messianic prophecies.

Consider Christ's words in the instance when Thomas doubted that Christ had been resurrected. When finally confronted with the resurrected Saviour, Thomas exclaimed, "My Lord and my God." Jesus did not praise Thomas for this exclamation, but rebuked him for not believing what the prophets had foretold. Again, on the road to Emmaeus, Jesus revealed to the two disciples that it is faith, grounded on the Messianic prophecies, which is be commended.

Another rebuke came upon the two disciples travelling to Emmaeus, whom Jesus said were "slow to believe all that the prophets have spoken" (Luke 24;25).

In the last days, God's people are warned not to put their trust in miracles for even Satan will masquerade as an 'angel of light.'

2 Corinthians 11:14
“And no marvel; for Satan himself is transformed into an angel of light.”

Instead of trusting in miracles and wonders, God's people can trust in the prophecies that have been given as a 'sure word.'

2 Peter 1:19
“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”

It was Nathanael's faith, which was based on the Messianic prophecies, that revealed to him that Jesus was indeed the Messiah, and not the fact that Christ stated that He saw Nathanael under the fig-tree.

It is clear that Christ wasn't endeavouring to impress Nathanael by performing a miracle with His divine omniscience which some suppose occurred. Christ always praised His followers for placing faith in the Messianic prophecies, and even rebuked or warned the disciples for placing their faith in miracles.

Consider Christ's rebuke to Thomas, who only believed that Christ was resurrected, after He saw the miracle of Christ standing before Him with pierced hands and feet and side.

John 20:28, 29
And Thomas answered and said unto him, My Lord and my God. (29) Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Consider Christ's rebuke to the disciples who were travelling to Emmaeus after Christ was crucified. Not believing that Christ had risen from the dead, the disciples were mouring and despondent. Christ joined them, but they were not aware that their human-appearing companion was their resurrected Master. Jesus spoke to them:

Luke 24:25-27
"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: (26) Ought not Christ to have suffered these things, and to enter into his glory? (27) And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

It appears harmonious to conclude that Nathanael, having read the Messianic prophecies, prayed in faith, asking God to reveal the Messiah to him and it was Nathanael's faith in the prophecies which Jesus commended. In answer to the prayer of faith, the Father directed His angels to convey the scene (of Nathanael praying under the fig-tree) to Christ. Christ saw Nathanael by virtue of His Father's omnisience.

In prophetic times, similar statements were made by the prophets who 'saw' divinely revealed things as God illuminated their understanding of events around them. [5]

Jesus said without any contradiction, in reference to His miracles, "Greater things will ye do than these." [6]

5 1 Kings 14: 1-18 The prophet Ahijah, though blind, was shown Jeroboam's wife coming to his house in disguise prior to the event.

6 The Bible commentator Ellen G White interprets Christ's statement as follows:
"'Verily, verily, I say unto you,' Christ continued, 'he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.' By this Christ did not mean that the disciples would make any more exalted exertion than he had made. He meant that their work would have greater magnitude. He did not refer merely to miracle-working, but to all that would take place under the working of the Holy Spirit. Christ's work was largely confined to Judea. But though his personal ministry did not extend to other lands, people from all nations listened to his teaching, and carried the message to all parts of the world." Review and Herald, 26 October, 1897

John 14:12
“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”

Jesus is credited with raising the dead, healing the sick, casting out demons and multiplying food, calming storms etc. all before He was resurrected. These miracles were done on His own authority as the only begotten Son of God.

Acts 2:22
“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.”

Recall that in order for Christ to perfectly represent humanity, ALL the miracles of Christ were required to be performed with His Father's power, not His own.

Did Christ perform any miracles that weren't to benefit others? Did He perform any miracles for selfish reasons? No. Therefore all the miracles that Christ performed must have been performed NOT by His own omnipotence (divine power) - for humanity, without divine power, cannot perform those miraculous acts which were done by Christ. The power that Christ was given to perform miracles is the same as is available to every person who puts their trust in Him.

However, this does not mean to suggest that Christ was powerless to resume His divine omnipotent powers at any time, if He chose to abandon humanity and exit the plan of salvation. This is the point precisely where Christ's strongest temptations were felt.

Christ performed miracles as the representative of His Father's government – the Highest Power of all. He spoke with the Father's authority.[7] Christ had also received the Father's authority to be worshipped as the Son fo God, while still in heaven, well prior to the incarnation.[8]

God has never and will never withdraw the divine authority and position which He vested in His Son. Several verses confirm Christ's authority during various stages of the universe's history.

Hebrews 1:1-13
“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets (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...(4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? (6) And again, when he bringeth in the firstbegotten into the world, he saith,

7 John. 7.45, 46 “*Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? (Jesus) (46) The officers answered, Never man spake like this man.”*

8 Hebrews 1:1-11 “Let all the angels of God worship Him.”

And let all the angels of God worship him.... (8) But unto the Son he saith, Thy throne, O God, is for ever and ever: .....(9) ..... therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows....(13) But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Christ did not need to ask for power (authority) to be given Him 'in the name of the Father' or in the name of any other being, but could command miracles, on the basis of His own authority as the Son of God, which Paul just demonstrated in Hebrews chapter 1, was vested in Him lawfully by His Father prior to the earth's creation.

John demonstrates the same concept when he recorded Christ's words during His life on earth as a human being. Christ possessed the Father's divine authority – in Himself – while as a human being on earth.

John 10:17,18
"Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father."

The words translated "might take it" and "received" are the same.

John 10:17,18
"Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father."

The words translated "might take it" and "received" are the same. Christ demonstrated that His divine authority was not affected by His earthly mission to save humanity.

John 5:25-27
"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. (26) For as the Father hath life in himself; so hath he given to the Son to have life in himself; (27) And hath given him authority to execute judgment also, because he is the Son of man."

In the future, after sin is destroyed forever, Christ will still possess divine authority in Himself.

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. (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."

The example of Satan's first temptation to Christ in the wilderness, confirms that the Saviour of course had access to His divine powers - but that access could only be realised if Christ chose to reverse His divine decision to become a human being.

Christ could have decided to take back his own miraculous power, but this could only occur **if He was to resume the power which He had laid aside to participate in the plan of salvation** (Phil 2).

The plan of salvation involved the Son of God laying aside His divine attributes and power to become a human being. The plan of salvation required that Christ overcome sin whilst in **human** sinful flesh, by the power of the divine mind - by faith in the Father's character. The tempation (to turn bread into stones), was set up by Satan to cause Christ to distrust His Father's love. If Satan achieved in causing Christ to doubt that His Father would care for His needs, then the Son could be urged to take matters into His own **DIVINE** hands - in other words to reverse His decision to become part of the human family, which would have then caused the universe to doubt the Father's loving character which is the basis of His government. However, if Christ had have made the decision to resume employment of His powers, which He had laid down in heaven, He could have resumed possession of all His divine attributes. Then He could perform miracles just as He had done when He created the world - unhampered by His humanity. If Christ had chosen to make this decision, He would also have had to abandon the plan of salvation as a HUMAN BEING.

If Christ had have taken up His divine powers prior to His death as a human being, He could not have accurately represented the human race. Christ could have renounced His humanity at any time, but He would not have been able to save humanity unless He remained within the confines of human nature.

Some claim that Christ was **omnipresent** in His humanity. The omnipresence of God is a doctrine held by pantheists, and is also a belief of spiritualism. Of course it also exists in the Roman Catholic religion and in general Protestant religions.

One exception was the early Seventh-day Adventist Church which believed as explained by one of its founders, James White. He writes as follows:

James White, The Sabbath God (Review and Herald, 7 March, 1854)
"Does not God say he fills immensity of space? We answer, 'No.' Ps.139:7,8. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, &c. God by his Spirit may fill heaven and earth, &c. Some confound God with his Spirit, which makes confusion." Cited in The Personality and Presence of God in Early Adventism by Mr David Sims at:
http://www.bibletruth.or.kr/englishindex.html

In conclusion, it is harmonious with Scripture and logical to assume that in His experience as a human being, Christ, while during the incarnation, did not take up again any powers which He had previously laid down until His ascension to His Father after His resurrection, after the completion of the plan of salvation. The successful operation of the plan of salvation required that Christ did not have any special powers that it is not the privilege of a converted humanity to also possess through faith in the Father and Son.

As a divine being, Christ was different from humanity. He was 'not altogether like us' for He retained in His possession, as His identity, the divine authority of the Son of God, and the divine mind; but in all other points, Christ was "in all things ...made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people " (Hebrews 2:17).

Contemplate:

1. **Christ was never de-authorised as the Son of God. He was always a divine being. His divinity was never revoked, and therefore, neither was His divine authority;**
2. **If, during the incarnation, Christ had no authority over nature and angels, He would have been powerless to "call off the test" and return to heaven in His own power or to 'work a miracle in His own right;'**
3. **If Christ was de-authorised during the incarnation, the Father's intervention would have been required in order for Christ to resume His position. This was not the case, however as Christ retained His authority, but voluntarily submitted that power of divinity, to the Father's will at all times. After the Son's resurrection, the Father 'highly exalted' Him again ie. He authorised that Christ resume possession of the divine attiributes which He had laid aside before He took on sinful, human flesh. Those attributes were omnipresence, omniscience and omnipotence and immortality (Phil 2:4-11);**
4. **If the Saviour had access to His own omnipotent power, while the rest of humanity does not have such a resource available to them – in their own humanity - how could Christ represent fallen, sinful humanity as the "Second Adam" or the New Adam of Romans 5?**
5. **If Christ had no means of accessing His divine creative power, and utilising that power through His authority as the Son of God, then Satan's temptations in the wilderness to "command that these stones become bread" would have been pointless. Christ could have resumed His divine power and performed the miracle, but that decision would have caused the Son of God to abandon His position as the new representative of the human family. As a human being, Christ was still divine and retained His divine authority, but all other divine powers He had laid aside to become human;**
6. **If Christ was unable to resume His abilities of divine omnipotence, Satan would not have had reason to present Christ with the provocative temptation. However, IF Christ could not resume His divine creative attributes while on earth, where would be the strength of the temptation? Would Satan hope that the Son of God might petition His Father to perform the creative miracle on His behalf? What would have resulted? Christ would have had to doubt**

God's loving character and then venture outside His Father's expressed will. Would the Father have consented to perform a miracle (creating bread out of stones) that would assist Satan to triumph over His Son? Thus, the temptation would have been weak and ineffective if Christ had not retained His divine authority as the Son of God and through that authority, been able to resume His power which had been laid aside;

7. In the temptations in the wilderness, Satan tempted Christ to resume use of His divine attributes which He had laid aside in order to become a human being. It was integral that Christ laid aside His divine attributes to become human and thus that condition was vital to the operation of the plan of salvation. Satan realised this and all his temptations to Christ were aimed to break up the plan of slavation which required divinity to remain in humanity. In the tempation which Satan presented to Christ, tempting Him to perform the creative miracle of turning the stones to bread for His own benefit, Christ was tempted through the weakness of His humanity. The tempation however, concealed a 'hook.' If Christ consented to perform the creative act and prove that He was indeed the divine Son of God and to satisfy His human need for food in that manner, then He would have had to abandon the plan of salvation in the same instant. Divinity must remain in the bounds of humanity or the plan of salvation would have been made void. This was the thrust and strength of all Satan's tempations in the wilderness. If he could persuade Christ to voluntarily 'take matters into His own hands" which necessiated not trusting the Father, then Satan would have scored a victory over the Son of God and over all humanity. The temptation to "take matters into His own hands" to save Himself from danger must have been a most powerful temptation to Christ; and
8. If Christ had decided to "opt out" of the test prior to His death, what was to stop Him abandoning the human race and returning, sinless, to heaven? Which Being could force Him to remain powerless? Christ's divinity was omnipotent – equal with the Father's power. Furthermore, even if it ***were*** possible for the Father to force the Son to remain powerless (which it would not have been), it is certainly not in keeping with the Father's character to use force against His sinless, beloved Son. And only the Father would have had the power to challenge the Son.

Summary:

Christ – the divine Son of God emptied Himself of His divine Mind, was filled with the Mind of His Father and was then incarnated. He was "MADE" to inherit just what fallen humanity inherits, condemnation, guilt because as man was, so Christ was made under the law; however the divine spirit of the Father filled Christ's humanity and Christ submitted to the expressed will of His Father. Thus, in keeping with the sentiments expressed by EJ Waggoner, Christ, as the human 'Son of Man' was placed in the same position as a "born again" Christian, but as a divine Being, He forever retained His divine authority as the 'Son of God' and His ability to abandon the plan of salvation by resuming His omnipotence and omniscience and immortality.

The Nature of Christ's Humanity

Hebrews 2:14-18

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

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."

The "law" in Galatians 4:4 is the law of heredity mentioned in the previous section, which is contained in the second of the Ten Commandments.

Exodus 20:5, 6

"Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, **visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me**; And showing mercy unto thousands of them that love me, and keep my commandments."

AT Jones, The Consecrated Way to Christian Perfection, *Made Under the Law* p 28-31

"…But, thanks be to God, 'God sent forth His son, ...made under the law, to redeem them that were under the law.' Gal. 4:4,5. By His coming He brought redemption to every soul who is under the law. But in order perfectly to bring that redemption to men under the law, He Himself must come to men, just where they are and as they are, under the law.

"And this 'was made.' He did, for he was 'made under the law;' He was made 'guilty;' He was made condemned by the law; He was 'made' as guilty as any man is guilty who is under the law. He was 'made' under condemnation as fully as any man is under condemnation because of his violation of the law. He was 'made' under the curse as completely as any man in the world has ever been or ever can be under the curse. For it is written: 'He that is hanged ['on a tree'] is accursed of God.' Deut. 21:23.

"The Hebrew makes this stronger still, for the literal translation is: "He that hangeth on a tree is the curse of God." And this is exactly the strength of the fact respecting Christ, for it is written that He was "made a curse." Thus, when He was made under the law, He was made all that it means to be under the law. He was made guilty; He was made condemned; He was made a curse.

"But bear in mind forever that all this He "was made." He was none of this of Himself, of native fault, but all of it he "was made."

"And He was made it all for us: for us who are under the law; for us who are under condemnation because of transgression of the law; for us who are under the curse because of swearing and lying and killing and stealing and committing adultery and all the other infractions of the roll of God's law that goeth with us and that remaineth in our house.

"He was made under the law to redeem them that are under the law.

He was made a curse to redeem them that are under the curse because of being under the law.

"But for whomsoever it was done, and whatsoever is accomplished by the doing of it, there must never be forgotten the fact that, in order to the doing of that which was done He had to be "made" that which those already were for whom the thing was done.

"Any man, therefore, in all the world, who knows guilt, by that very thing knows also what Jesus felt for him and by this knows how close Jesus has come to him. Whosoever knows what is condemnation in that knows exactly what Jesus felt for him and so knows how thoroughly Jesus is able to sympathize with him and to redeem him. Whosoever knows the curse of sin, 'the plague of his own heart,' in that can know exactly what Jesus experienced for him and how entirely Jesus identified Himself, in very experience, with him.

"Bearing guilt, being under condemnation and so under the weight of the curse, Jesus, a whole lifetime in this world of guilt, condemnation, and the curse, lived the perfect life of the righteousness of God, without ever sinning at all. And whenever any man knowing guilt, condemnation, and the curse of sin, and knowing that Jesus actually felt in His experience all this just as man feels it; then, in addition, that man by believing in Jesus can know in his experience the blessedness of the perfect life of the righteousness of God in his life to redeem him from guilt, from condemnation, and from the curse; and to be manifested in his whole lifetime to keep him from ever sinning at all.

"Christ was made under the law, to redeem them that were under the law. And that blessed work is accomplished for every soul who accepts of that redemption.

"'Christ hath redeemed us from the curse of the law, being made a curse for us.' His being made a curse is not in vain: it accomplishes all that was intended by it in behalf of every man who will receive it. For it was all done 'that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.' Gal. 3:14.

"Still, whatever was intended by it and whatever is accomplished by it, there must always be borne in mind by every soul the FACT that, **in His condescension, in His emptying Himself and being 'made in the likeness of men' and 'made flesh' He was made under the law, guilty,--under condemnation, under the curse,--as really and as entirely as is any soul that shall ever be redeemed.** And having passed through it all, He is the author of eternal salvation and is able to save to the uttermost from deepest loss all who come unto God by Him." (end quote ATJones)

In 1901, the General Conference in Session discussed the Holy Flesh Movement of Indiana. EJ Waggoner answered the following questions:

'*Was the Holy Thing born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does?'*

Waggoner enthusiastically answered as follows:

'Do you not see that the idea that the flesh of Jesus was not like ours (because we know that ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary?… God in Christ, 4000 years this side of creation, lived a perfect spotless life in sinful flesh.' (General conference Bulletin, 1901 p 403.

EJ Waggoner, ***Christ and His Righteousness*****,** chapter 6 p 10 -
"We first quote 2 Cor. 5:21: 'For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.' This is much stronger than the statement that He was made 'in the likeness of sinful flesh.' He was made to be sin. Here is the same mystery as that the son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner but actually ***taking upon Himself sinful nature. He was made to be sin*** *in order that we might be made righteousness."*

Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus."

A T Jones, 1895 General Conference Sermons, #17, p 1
"Now as to Christ's not having "like passions" with us: In the Scriptures all the way through He is like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. ***He was made in the likeness of sinful flesh, not in the likeness of sinful mind.*** *Do not drag His mind into it. His flesh was our flesh, but the mind was "the mind of Christ Jesus." Therefore it is written: "Let this mind be in you which was also in Christ Jesus." If He had taken our mind, how, then, could we ever have been exhorted to "let this mind be in you which was also in Christ Jesus?" It would have been so already."*

EJ Waggoner
General Conference Bulletin, Extra #17, 22 April, 1901 p 404, 405, 406
"He 'suffered being tempted.' Where did he suffer? We read in 1 Peter 4:1. 'Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same' - what flesh? Arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. ***He was tempted in the flesh, he suffered in the flesh, but he had a mind which never consented to sin,*** *'Let [therefore] this mind be in you, which was also in Christ Jesus.' Arm yourself with the same mind, the mind of God, and let that mind have control over the body, and you will experience in your own selves that mystery, the power that Jesus Christ has over all flesh, --the power that God himself has to demonstrate his own perfect righteousness under the very worst possible conditions that the devil could devise; and thus he shows his power over the devil…. For what purpose was this body prepared for Christ, the Son of God, who was in the beginning with God, and who was God, by whom all things were made and in whom all things had origin, "the beginning of the creation of God." "Whose goings forth have been from the days of eternity," when he was in the form of God, but who took the form of man? For what purpose was this body prepared for him? We see by the necessary conclusion from the text that it was for sacrifice. "*

"Then again he states that it was in order that he might do the will of God, in it. Two things, then, we have as a reason why the body was prepared for Jesus Christ: or, in other words, why he came in the likeness of man, taking upon him the form of a servant, made in all things like unto his brethren. First, that he might make a full and acceptable sacrifice to God. Second, which is also included in the first, than in that body he might do the will of God. (continued)

(EJ Waggoner continued)

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first."
"The first what?--The first will. "That he may establish the second." "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." That is very clear, as concerns Christ. He came to do the will of God, and he did the will of God. "Not my will, but thine, be done," was his prayer. He established the will of God in the flesh, and established the fact that God's will may be done in any human, sinful flesh. "He did all those things that pleased the Father. He established in his own flesh the perfect will of God. Now, if we should leave the matter here we should never get any personal good from the text at all. But we go over it once more and go over it deeper, or higher, whichever way it may be. "Then said I, Lo, I come to do thy will, O God." "A body hast thou prepared me." For what purpose is the body prepared him? That in it he may do the will of God. What was the body that was prepared for him in which to do the will of God? Every body, your body, and my body, is prepared by God that Christ may do the will of God in it. For what purpose are we allowed to come into this world? Why are we here?--That we might do the will of God." (end quote Waggoner)

Summary:
Christ – the divine Son of God was "MADE" to inherit just what fallen humanity inherits, condemnation, guilt because as man was, so Christ was made under the law; however the divine spirit of the Father filled Christ's humanity and Christ submitted to the expressed will of His Father. Thus Christ was placed in the same position as a "born again" Christian to be the Ultimate Example to His followers. So, what is the position of a born-again Christian?

Nature of Converted Humanity

God announced that He would put enmity between Satan and humanity. God promised another probationary opportunity to resist the temptations of the devil. He restored the power of choice to man.

The mind of man however, if not dwelt in by the spirit of God, still finds it easy to follow Satan's selfish suggestions, however, Christ's perfect life, sacrifice and intercession have made it possible for fallen human beings to once again possess a divinely connected mind or as the Psalmists says, "a right spirit."

Psalm 51:10
"Create in me a clean heart, O God; and renew a right spirit within me."

Romans 12:2
"And be not conformed to this world: but be ye transformed by **the renewing of your mind**, that ye may prove what is that good, and acceptable, and perfect, will of God."

Ephesians 3:16
"That he would grant you, according to the riches of his glory, to be strengthened with might **by his Spirit in the inner man.**"

Colossians 1:27
"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:**"

EJ Waggoner
Articles on Romans, chapter 8, p 17
"The Flesh and the Spirit"
'For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Note that this depends on the preceding statement, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The things of the Spirit are the commandments of God, because the law is spiritual. The flesh serves the law of sin (see the preceding chapter, and Galatians 5:19-21, where the works of the flesh are described). **But Christ came in the same flesh, to show the power of the Spirit over the flesh**. "They that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you.'"

Conversion

If sinners repent and accept Christ's sacrifice on their behalf, they are then able to receive divine assistance. In the Bible, this assistance is referred to as:

- The Holy Spirit
- The new birth;
- The new mind;
- The holy spirit of God;
- "Christ in you"
- The spirit of Christ
- Renewing of the mind
- Living according to the spirit
- The Word in your Heart

Christ gives the victory. How can human beings access that victory?

Psalm 119:11
"Thy word have I hid in mine heart, that I might not sin against thee."

Hebrews 8:10
"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

John 1:1
"In the beginning was the Word (Logos – spoken word # 3056) and the Word (Logos #3056) was with God and the Word was God."
Strong's Greek Concordance #3056:
3056 logos log'-os from 3004; something said (including the thought);

Christ is the "Logos," # 3056 the Spoken Word and Thoughts of His Father.

The Father dwelt in Christ. Christ obeyed His Father. He made manifest His Father's character. He spoke the words of His Father. He kept His Father's law. He set an example for us to follow in His footsteps. Christ did it all - and now all we need is Christ – in us.

Colossians 1:27
"Christ in you, the hope of glory."

Romans 7:24, 25
"O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

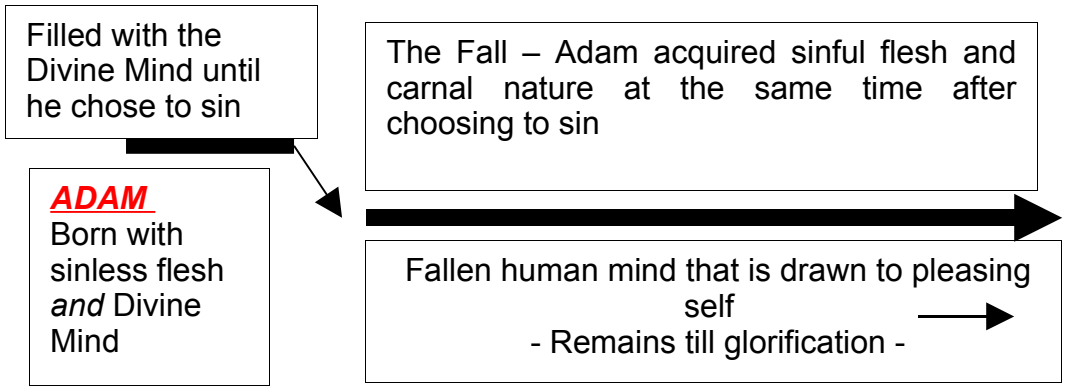
Summary:
Nature of Converted Humanity – Col 1:27 "Christ in you, the hope of glory."

The following tables are useful to compare the differences and similarities between:

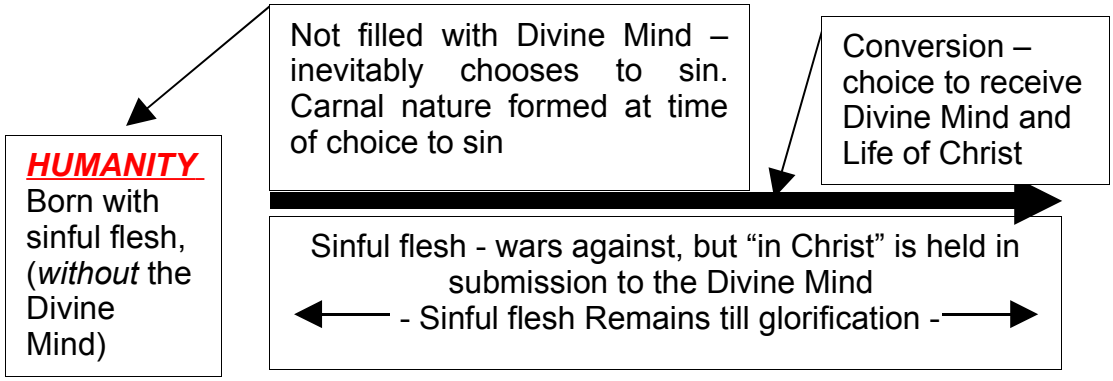
- Unconverted Humanity;
- Converted Humanity; and
- Christ's Humanity.

HUMANITY BEFORE SIN AND AT THE FALL

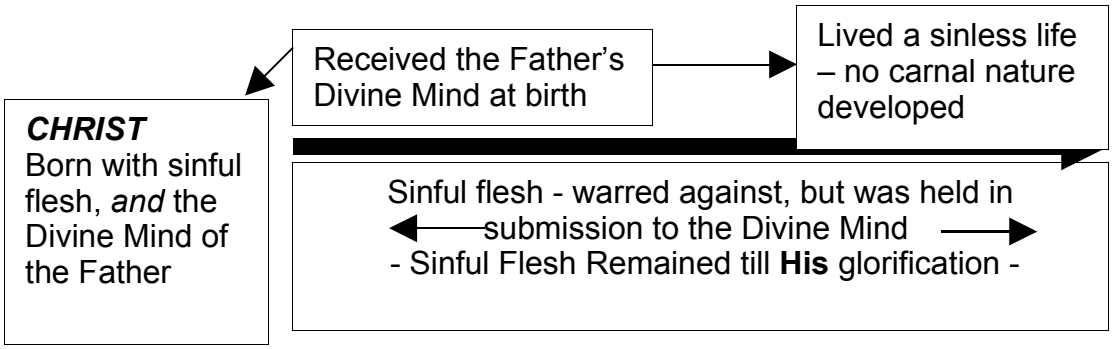
ADAM – the head of the human race



HUMANITY AFTER SIN (and after Christ put enmity)



CHRIST – THE SECOND ADAM



Quality	**Definition**	**Unconverted Humanity**	**Converted Humanity**	**Christ**
Enmity	Resistance to, hostility, hatred against something – Biblically refers to resistance to either God and truth or resistance to Satan and evil	Romans 8:7 Yes, the carnal mind is enmity against God: for it is not subject to the law of God	Gen 3:15 Yes, converted humanity receives enmity to evil when connected with divinity	Luke 1:35 Eph 2:15, 16 1 John 3:9 The divine nature is enmity against sin
Sinful Flesh	Inherited from birth liability to sin, not having committed personal sin, but condemned since the human race sinned "in Adam."	Born with sinful flesh	Born with sinful flesh	Exodus 20:5 Gal 4:4 Born with sinful flesh
Carnal Mind	Mind inherited from birth, which at some point **consents** to accept selfishness in some way	Yes, natural mind dictates the actions and sinful choices result in the development of a carnal mind.	No, carnal mind is taken away and Christ's Divine mind given to the converted humanity	No, although Christ felt the pull of the flesh, He never consented to sin.
Mind	Character and thoughts	Yes, inherit evil tendencies that soon sins and receives the mind of Satan – the carnal mind	Yes, inherits liabilities to sin, and develops a carnal mind, but at conversion receives the mind of Christ	Yes, inherited liabilities to sin, but was filled from birth with His Father's divine mind
Spirit/spirit	Thoughts and character	Mind of Satan Rom 8:6 "to be carnally minded is death"	Mind of Christ 1 Cor 2:16 "We have the mind of Christ"	Mind of God Phil 2:5 "Let this mind be in you which was also in Christ Jesus"
Conscience	Christ in you, Holy Spirit, Mind of Christ; divine awareness of right/wrong	1 Tim 4:2 "conscience seared with a hot iron" Titus 1:5 "conscience is defiled"	1 Tim 1: 5 "pure heart and good conscience" Heb 10:2 "no more conscience of sins"	1 Peter 2:22 "did not sin, neither was guile found in his mouth"

1 John 2:15, 16
“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

Quality	**Definition**	**Unconverted Humanity**	**Converted Humanity**	**Christ**
Lust of the Flesh	Selfish thoughts arising from the desires of the body that are **cherished** in the mind	Rom 8:5 “walk after the flesh”	Rom 8:4 “walk not after the flesh but after the spirit”	1 Peter 1:19 “without spot or blemish”
Lust of the Eyes	Selfish thoughts arising external to the body that are cherished in the mind	2 Pet.2.14 “Having eyes full of adultery, and that cannot cease from sin;”	Luke 11:34 “when thine eye is single, thy whole body also is full of light”	1 Peter 1:19 “without spot or blemish”
Pride of Life	Selfish sufficiency which is idolatry	1Tim 3:6 “being lifted up with pride… fall into the condemnation of the devil.”	2 Chr 7:14 ”If my people, shall humble themselves… then will I hear from heaven, and will forgive their sin...”	Phil 2:6,7 “Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant”

9. To Whom was the Incarnate Son of God Subject?

The Bible teaches that Christ's humanity was a true humanity. His flesh was not different from humanity's fallen flesh. During this period of His life, how did the Son of God conduct Himself? The Saviour's life was marked by humility and His life is to be our example.

Apart from obeying His earthly parents as was required by the 10-commandment law, Jesus also remained subject to the will of His Father in heaven.

Luke 2:51
"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart."

John 5:26, 27
"For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man."

John 3:35
The Father loveth the Son, and hath given all things into his hand.

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

John 17:2
"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

The Son was given life, authority and power from His Father, therefore the "Father is greater" **in authority** than the Son.

John 4:28
"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for **my Father is greater** (#3187) **than I."**

"greater" #3187 MEIZWN meizon *mide'-zone*
irregular comparative of <3173>; ; adj comparative

AV-greater 34, greatest 9, elder 1, more 1; 45
2) **greater, larger, elder, stronger**

10. To Whom is the Glorified Son of God Subject?

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. 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."

Philippians 2:5, 6, 9-11
"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:…. Wherefore **God also hath highly exalted him**, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that **Jesus Christ is Lord, to the glory of God the Father**.

At the conclusion of the **Pre-incarnate Son of God Shared His Father's Glory**
John.17.5
And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, God the Father exalts the Son back to His former position which He held prior to the incarnation - equality with the Father in power, glory and honour, however Christ never becomes absolutely equal with the Father in authority since the Father is never subject to the Son.

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, **it is manifest that he is excepted, which did put all things under him.** 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."**

The voluntary subjection of the Son still continues after the sin problem has been resolved. (See also Hebrews 1).

11. What did Jesus say Would be the "Rock" upon which His Church was Built?

Matthew 16:16-18
"And Simon Peter answered and said, **Thou art the Christ, the Son of the living God.** 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. And I say also unto thee, That thou art Peter, and **upon this rock I will build my church**; and the gates of hell shall not prevail against it."

Which doctrine would we logically expect the antichrist system to attack above every other doctrine of God's truth? - The very doctrine that is the foundation of Christ's church – the doctrine that Christ (the Messiah, the anointed One) is the only begotten pre-incarnate literal Son of the Living 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."

12. What Doctrine did John say Antichrist would Deny?

The Bible warns about and identifies the antichrist power. The major Protestant religions historically believed that prophecies (Daniel 7, Rev 13) identified the antichrist power as the Roman Catholic Church system.

However as discussed briefly earlier there is another characteristic identifying antichrist that is not readily seen.

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.

The Roman Catholic system does not appear to deny that the Father begat a Son. How then could it be claimed that this system is "antichrist?"

Despite usage of the terms "Father" and "Son," the Roman Catholic system denies the real Father/Son relationship through its teaching of the "eternal generation of the Son." This theology is intrinsic to the orthodox Trinity doctrine. The correct understanding of "generation" here is most important. The theologians define it as the origin of a living being from a living principle of the same nature. …. Consider, for example, what we profess in the Creed at Sunday Mass: "We believe in one Lord, Jesus Christ, the only Son of God, eternally *begotten* of the Father"; and "We believe in the Holy Spirit...who *proceeds* from the Father and the Son." What does this mean? It means that from all eternity the Father generates the Son, and the Father along with the Son "breathes forth" the Holy Spirit. Thus there are two internal divine processions which give rise to three divine Persons" (International Catholic University, Lesson 6, http://icu.catholicity.com.icu.htm)

The doctrine claims that "God the Son" was and is still is and always will be in the process of being eternally, continually generated from the trinity (Jung S. Rhee, **http://jsrhee.hihome.com/thesis1.htm**). Such theology logically insists that if Christ has never, neither will ever be completely generated, but will eternally remain a "projection" from the trinity, then, despite the claim to the contrary, He cannot truly be a literal Son of the Father. "**The Catholic invention of the eternal generation of the Son is merely an attempt to harmonize the Bible truth that Christ is the only *begotten* Son of God with the false theory that He is co-eternal with (the same age as) His Father. It is neither Biblical, nor consistent with reason."** (L. Beachy, *God's Love On Trial*)

Despite employing comforting terms, the Orthodox Trinity doctrine in reality denies the existence of a literal pre-incarnate Father and the Son. Thus, by embracing the trinity doctrine, the church meets the criteria for being antichrist - it rejects and refuses to acknowledge the Father and His Son. It refuses to accept the **"completed-ness"** of the divine Father/Son relationship and (through 'eternal generation' theology) insists that the Father/Son relationship is not yet complete and that it will never be completed. This is the sign of antichrist spoken of by John and it exposes the main doctrine of the Roman Catholic Church.

This doctrine denies the foundational Christian truth upon which Christ would build His church – that Jesus Christ is the Son of the Living God. And the central doctrine of the antichrist system is the doctrine that denies the foundational truth that Christ is the Son of God.

Remember as stated earlier,

The Roman Catholic Church states: ***"The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church."*** (*Handbook for Today's Catholic, p. 11).*

And in the Roman Catholic Doctrinal Catechism a question is asked,
"Q. ***Do you observe other necessary truths as taught by the Church, not clearly laid down in Scripture?***

A. ***The doctrine of the Trinity, a doctrine the knowledge of which is certainly necessary to salvation, is not explicitly and evidently laid down in Scripture, in the Protestant sense of private interpretation."*** Quoted in Advent Review and Sabbath Herald, 22 August, 1854.

From the Council of Nicea in A.D. 325 to the time of the Council of Constantinople in A.D. 381, Satan worked to have true Christians misinterpret two things; "another comforter" and "another day." The "other day" which was adopted, was Sunday, in place of the Bible Sabbath. The "other Comforter" was the adoption of the Holy Spirit being a different person making God into a mysterious trinity, stating the Holy Spirit was a separate person, distinct from the Father and the Son. The church that existed at the time of the Council of Nicea is represented by Pergamos in Rev 2:12-17. This was a time of apostasy in God's professed church. The Dark Ages followed. Both these errors have been adopted by firstly, the Roman Catholic Church and were also adopted by the "Protestant" churches.

The Catholic Church introduced the doctrine of the Trinity employing the same reasoning it used to "change" of the Sabbath from the 7th day to the 1st day of the week. According to the Catholic Church's own publications, there is no scriptural support for either doctrine –Sunday sacredness or the doctrine of the Holy Trinity.

All other churches and individuals embracing the doctrine of the trinity and tritheism, likewise deny the Father and His Son. The denial of the literal pre-incarnate Sonship of Christ to His Father, destroys the truth about the character of God, the nature of Christ and victory over sin "in Christ."

13. Can the Supreme God be Tempted with Sin?

James 1:13
"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Colossians 1:19; 2:9
"For in him (Christ) dwelleth all the fullness of the Godhead bodily." "For it pleased the Father that in him (Christ) should all fullness dwell."

Consider the doctrine of the trinity. How was it possible that the 2nd Person of the trinity Godhead could be tempted if the trinity god (or any divine member which makes up the "triune god") could not be tempted?

Divinity cannot be tempted to sin. There is no weakness toward sin in divinity. The Father and the Son are both divine Beings, so, as Divine Beings, They in their divine nature, are not able to be tempted. However the Divine Son, Who remained the Divine Son of God after His incarnation, was able to be tempted ***through His human nature***.

14. Could the Divine Son of God have Sinned During His Incarnation?

Hebrews 4:15
"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Hebrews 2:18
"For in that he himself hath **suffered being tempted**, he is able to succour them that are tempted."

Hebrews 10:4
"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, **but a body hast thou prepared me**:"

The human body was prepared so that Christ ***could be*** tempted . It was the devil's plan that through the weaknesses of the humanity of Christ, that the plan of salvation would be overthrown. Satan aspired to overthrow the New Human Race's Representative - Christ. The temptation that Jesus faced in the wilderness was directed toward His divine authority, but it came through His suffering humanity.

Matthew 4:3
"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

If Christ was tempted through His divinity, which isn't able to be tempted and which cannot sin, then the whole plan of redemption was a farce and pretence. It would make a mockery of the human life of Christ, downplay the power that the evil one used against Christ, and offer no encouragement to the soul who is striving to overcome evil habits. It would completely destroy the plan of salvation that frees humanity from the power of sin, making victory over sin unobtainable. Furthermore it is unscriptural.

Christ suffered during the temptations. If there is no power in the temptations, there is no suffering to endure. An opportunity or invitation to eat pork chops has no power over a person who abhors the eating of animal flesh. The temptation must be something that strikes a desire in our hearts. For Christ to want to save Himself from torture and death is not sinful and Satan used that desire to strongly tempt the Saviour to take Himself out of the Father's hands. Christ suffered while He was being tempted, but praise God, the Son of God prayed "Not my will but Thine be done." He resisted all temptations by submitting Himself to His Father's will.

AT Jones
General Conference Bulletin, Sermon #17 “The 3rd Angel’s Message” p 331 (Concerning Christ’s trail on the night before His crucifixion)
“And in His human nature He bore all that, because His divine self was kept back. Was there any suggestion to him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenceless as the Lamb of God. There was no assertion of His divine self, no sign of it – only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: ‘Thou couldst have no power at all against me, except it were given thee from above.’ That is the faith of Jesus. And that is what the prophecy means when it says, ‘Here are they that keep the commandments of God and the faith of Jesus.’ We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus…. But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning. **And by that means He brings to us that same divine mind, that same divine power which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God.** Then the Father will keep us now in Him, as He kept us then in Him.”

Filled with the Father's Spirit – the Anointing

Christ voluntarily "emptied Himself." His Divine Mind was put aside and Christ received the Divine Mind of his Father - the anointing with the spirit of God - at His human incarnation. Every true follower of Christ must experience the same process of receiving the anointing with the spirit of God – the new birth experience - for without the imparting of the divine mind - which is Christ in you the hope of glory – there can be no victory over sin.

Just as every child of God needs to be filled with the Spirit of God in order to partake of the divine nature, so also did Christ in His humanity.

The Pre-incarnate Son of God tells us that He was anointed from everlasting with the Holy Spirit of His Father.

Proverbs 8:23
"I was set up from everlasting;"

set up (#5258) nacak naw-sak' to pour out, especially a libation ie the pouring out of wine or other liquid in honour of a god, or to cast (metal); by analogy, **to anoint a king**:--cover, melt, offer, (cause to) pour (out), set (up).

David employs the same word "nacak" to describe the appointing of a king – The Son of God as the Christ, the Messiah.

Psalm 2:6,7
"Yet have I **set** (#5258 -nacak – **installed, anointed**) my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

Isaiah 61:1
"The spirit of the Lord GOD is upon me; because the LORD hath **anointed** (**#04886 –** mashach, **consecrated, anointed**) me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;"

Hebrews 1:2, 9
"Hath in these last days spoken unto us by *his* Son, whom he hath **appointed** (**# 05087 -** establish, ordain) heir of all things, by whom also he made the worlds…. Thou hast loved righteousness, and hated iniquity; therefore God, **even thy God**, hath **anointed** (**#5548** chiro – anoint, consecrate) thee with the oil of gladness above thy fellows. (Psalm 45:7)"

Adam Clarke's Commentary on the Bible
Therefore *God*, even *thy God*] The original, diatoutoechrisese
otheosotheossou, may be thus translated: *Therefore, O God, thy God hath anointed thee*. The form of speech is nearly the same with that in the preceding verse? but the sense is sufficiently clear if we read, *Therefore God, thy God, hath anointed thee." (continued)*

(Adam Clarke's Commentary continued)
"With the oil of gladness] We have often had occasion to remark that, anciently, *kings, priests*, and *prophets* were consecrated to their several offices by anointing? and that this signified the gifts and influences of the Divine Spirit.

Christ, ochristos, signifies *The Anointed One*, the same as the Hebrew Messias? and he is here said to be *anointed with the oil of gladness above his fellows*. None was ever constituted *prophet, priest*, and *king*, but himself? some were kings only, prophets only, and priests only? others were kings and priests, or priests and prophets, or kings and prophets? but none had ever the *three offices* in his own person but Jesus Christ, and none but himself can be a King over the universe, a Prophet to all intelligent beings, and a Priest to the whole human race. Thus he is infinitely exalted *beyond his fellows*-all that had ever borne the regal, prophetic, or sacerdotal offices."

Luke 4:18
"The Spirit of the Lord is upon me, because **he hath anointed me** (#**05548)** to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Strong's Greek Concordance #5548 chrio khree'-o probably akin to 5530 through the idea of contact; to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service:--anoint. see GREEK for 5530

Adam Clarke's Commentary on the Bible, Luke 4:18
"[He hath anointed me] I have been designed and set apart for this very purpose; my sole business among men is *to proclaim glad tidings to the poor*..."

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

Christ was also anointed with the spirit of God in His mission as the Lamb slain from the foundation of the world. (Revelation 13:8)

The true holy spirit of God is simply the Divine Mind; (Divine thinking), which when communicated to humanity, represents the actual presence of divinity. Christ was filled with His Father's divine thinking, because He permitted it to be so. His own human mind was submitted to the Father's mind.

John 14:10, 11, 20
(Jesus said) "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. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake….At that day ye shall know that I am in my Father, and ye in me, and I in you."

Philippians 2:5-7 (Green's Literal Version)
"Let this mind be in you, which was also in Christ Jesus: who subsisting in the form of God thought *it* not robbery to be equal with God, but emptied Himself taking *the* form of a slave, having become in *the* likeness of men."

Other theologians agree with this interpretation of the Scriptures.

AT Jones
1893 *General Conference Sermons*, 3rd Angel's Message, #12 p 1-9
"Last night we came to this: that in order to have the righteousness of God--which is the latter rain, which is the preparation for the loud cry--we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: "Let this mind be in you which was also in Christ Jesus." Phil. 2:5,6. What is the thing that that text shows that the mind of Christ does? What did it do in Him? It "emptied himself." When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought that that text gives is that the mind of Christ empties of himself the one in whom it is. When that mind that was in Christ emptied himself, then what came? God filled Him. "When that mind that was in Him is in us and does in us what it did in Him--empties us of self--what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us. But that takes self out of the way."

EJ Waggoner
Manifestation of the Life of Jesus: The Sanctuary of God in *The Everlasting Covenant* (1900) p 367
"Jesus Christ was the perfect temple of God; but if He were to be the only one in whom such fulness is revealed, then the too common idea that Jesus was an unique specimen, not made in all things like unto His brethren, and that it is impossible for anybody else to be in all things like Him, would be warranted; and Satan would not fail to charge God with incapacity and failure, saying that He is not able to take a man born in sin, and bring him to perfection."

"Day after day he is making this charge through men who, either despondently, or in self-justification, say that "Christ was different from us, for He was begotten by the Holy Ghost, and being born sinless had the advantage of us**."** **The Lord wants all to understand that the new birth puts men in the same position that Christ occupied on this earth,** and He will demonstrate this before the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity."

WW Prescott
R&H 14 April 1896 p 232
"As Christ was twice born, once in eternity, only begotten of the Father **and again here in the flesh**, thus uniting the divine and the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the spirit, in order that our experience may be the same, the human and the divine being joined in a life union."

Christ indeed formed a perfect human character. His flesh was fallen, sinful, but His mind was the mind of a born-again Christian – filled with the thoughts of His Father. That Divine Mind filled the emptied self of Christ and Christ lived a perfect human life, by submitting His flesh to the expressed, unselfish will of the Father. This process is one that all human beings can choose to undergo also and thereby, through Christ's sacrifice and perfect life, come into close communion with God.

The Doctrine of the Nature of Christ is Effected by the Trinity

Since the doctrine of the trinity is acclaimed as the central, foundational doctrine upon which all other (Roman Catholic) church doctrines are based, it is not surprising that the Protestant doctrine of the nature of Christ is greatly affected by their acceptance of the doctrine of the trinity. The antichrist system teaches that Christ did not come "in the flesh," and the professed Protestant religions now also agree with the antichrist system on that doctrine.

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: 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."

On page 11 of the book, *Handbook for Today's Catholic*, we read,
"The mystery of the Trinity is the central doctrine of the Catholic Faith. ***Upon it are based all the other teachings of the Church."***

The trinity doctrine, in either the Catholic Orthodox version or the Apostate Protestant version teaches that Christ came as a human being with different flesh – not the sinful flesh the Bible describes that contains weaknesses and tendencies to sin. Such flesh, every child of Adam inherits and according to the Bible-based, apostolic beliefs, so did our Lord Jesus Christ. Some 19th century Bible commentators emphasise the humanity that Christ "took on" Himself.

AT Jones *The Consecrated Way to Christian Perfection* p 38
"Thus it is given in the words of Cardinal Gibbons:-- 'We affirm that the Second Person of the Blessed Trinity, the Word of god, who in His divine nature is, from all eternity, begotten of the Father, consubstantial with Him, was in the fullness of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb a human nature of the same substance with hers. As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly His mother.' – *Faith of Our* Fathers, p 198, 199."

AT Jones *The Consecrated Way to Christian Perfection* p 38 (continued)
"Now put these things together. First, we have the nature of Mary defined as being not only 'very different from the rest of mankind,' but 'more sublime and glorious than all natures:' thus putting her infinitely beyond any real likeness or relationship to mankind as we really are. Next, we have Jesus described as taking from her a human nature of the same substance as hers. Thus From this theory it therefore follows as certainly as that two and two make four, that in His human nature the Lord Jesus is 'very different' from the rest of mankind; indeed, His nature is not human nature at all. Such is the Roman Catholic doctrine concerning the human nature of Christ. **The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine; 'more sublime and glorious than all natures.' It is that in His human nature Christ was so far separated from mankind as to be utterly unlike that of**

mankind, that His was a nature in which He could have no sort of fellow-feeling with mankind. But such is not the faith of Jesus."
The Roman Catholic version of the trinity teaches that Mary, the mother of Jesus, was born with sinless flesh and so she was unable to pass on any "sinful" flesh to her Son. The Apostate Protestant version of the trinity doctrine teaches that Jesus took upon Himself the "sinless nature of Adam, before the fall." This creates a "Saviour" who was not "able to be touched with the feelings of our infirmities," was not "in all points tempted like as we are" and who was not able to even die completely as a man.

Certainly Christ did not possess evil propensities (the carnal mind that has already committed a sinful act). Nor did Christ develop or cultivate sinful passions through participating in sinful acts or thoughts. However, Christ certainly inherited self-serving *tendencies and inclinations* in His human flesh.

Hebrews 2:16-18
"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Christ never did commit sin because in spite of being born with sinful flesh, He was filled with the Divine Mind of His Father to which He submitted from birth. Christ was born into fallen humanity and we too are born with a fallen nature into this rebellious human race. We are born with the tendencies to sin, a tendency to be self-pleasing - planted in our minds leaving us defenceless against the devil's control. But Christ's mind was filled from birth with the thoughts of His Divine Father and because of Christ's constant submission to the Father, His life was the epitome of unselfishness. Christ's humanity was connected with the divine unselfish Mind of the Father, which was placed in His fallen, sinful body of human flesh. This experience is available to all humanity.

The disguised suggestion questions whether Christ can supply the power to resist temptation, when the real battle is over the willingness of the human to submit his/her will to Christ's will. The new theology, based on the doctrine of the trinity, denies complete victory over sin is possible – covertly claiming that Christ does not have power to enable repentant humanity to overcome sinful tendencies. Instead, the real focus should be on the reluctance of the human being to completely submit to the Divine Will.

The doctrine of the trinity affirms that Christ has been made "different to us" in very important ways and therefore, because we are "sinful" – sold under sin –(while Christ is completely free of sinful flesh) we are not able to overcome sin and will be "sinning till Jesus comes" and yet still be saved. This is of course totally unbiblical and a fatal error. It is the wine of Babylon.

Romans 7:14
"For we know that the law is spiritual: but I am carnal, sold under sin."

Romans 8:7
“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Romans 3:23
“For all have sinned, and come short of the glory of God.”

Romans 5:19 (Green’s Literal Version)
“For as through the one man's disobedience the many were constituted sinners, so also through the obedience of the One the many shall be constituted righteous.”

When Christ took on His divinity, human nature, it was impossible that He fail to inherit the race’s sinful flesh.

Galatians 4:4
“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law,”

The law referred to is the law of heredity contained in the 2nd commandment. That law specifically explains that the sinful tendencies and inclinations are transferred from generation to generation.

AT Jones
1895 General Conference Bulletin, The Third Angel’s Message #14 p 266-267
“Now every man is tempted, you know ‘when he is drawn away of His own lust and enticed.’ James 1:14….Thus in the flesh of Jesus Christ –not in Himself, but in His flesh – our flesh which he took in the human nature --- there were just the same tendencies to sin that are in you and me. And when He was tempted, it was the ‘drawing away of these desires that were in the flesh.’”
“These tendencies to sin that were in His flesh drew upon Him and sought to entice him, to consent to the wrong. But by the love of God and by His trust in God, He received the power and the strength and the grace to say, “No,” to all of it and put it all under foot. And thus being in the likeness of sinful flesh He condemned sin in the flesh.” (end quote AT Jones)

Differences Between Christ's Humanity and Ours

There was a difference between the Divine/Human Son of God and every other human being that is born into this world.

Adam and Eve were created filled with the sinless, unselfish Divine Mind (the Holy Spirit), but they lost this blessing when they yielded to Satan's temptations in the Garden of Eden. In the place of that Divine Mind, the human race was then filled with the mind and thoughts, the spirit of disobedience and supreme selfishness of Satan. This way of thinking is identified as:

- "sinful flesh,"
- the carnal mind,"
- "tendencies to sin"

As a "birthright" all humanity receives selfish flesh. When a human body was prepared for Christ in the womb of Mary, that body came complete with "sinful flesh," tendencies to self-pleasing in his body - weaknesses, which Christ inherited through his mother's humanity (Hebrews 2:16; Exodus 20:5; Galatians 4:4). Christ was to stand as the new representative of the human race – the second Adam, but a mind that was naturally inclined to selfishness could never stand the trial, so Christ was filled from birth, with the His Father's divine mind – the Holy Spirit. Christ placed the divine mind, the holy spirit/mind of God, back into the human race – in His own sinful flesh. This Divine Mind He offers again to the human race through the plan of salvation. When this Divine Mind is accepted by the Christian, sin's power is broken.

John 8:34
"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

1 John 3:8, 9
"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. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Romans 6:14
"For sin shall not have dominion over you: for ye are not under the law, but under grace."

Romans 7:25
"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

The Trinity Denies Christ Was Tempted Through His Flesh

It is important to notice the similarity between the doctrine of the trinity and the "new theology" on the human nature of Christ. The Catholic Church has stated that its version of the human nature of Christ (the immaculate conception) is based upon its doctrine of the trinity. And likewise, so is the "sinless human nature of Christ" theology, based on the trinity version of Apostate Protestants. Both Catholic and now Protestant religions hold the teaching that Jesus' flesh had to be sinless. It is claimed that Jesus was tempted only from outside or external to His body and that He did not suffer the temptations arising from within his flesh as is common to man. The doctrine of the sinless human nature of Christ has been especially designed to suggest that Christ had an advantage over other human beings and it was because of this "holy" advantage (which is inaccessible to humanity) that Christ did not sin.

Did the Son of God Have an Advantage?

In reality, Christ came with a distinct **disadvantage** rather than an advantage over the rest of humanity. Christ, the Divine Son of God was tempted by Satan to use His divine power while He was incarnated – these temptations are not "common to man."

Matthew 4:3
"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."

If Christ had employed His divine powers to escape from danger or to prove His divine status, He would have stepped outside of the boundaries of the plan of salvation ie. that Christ would live a perfect *human* life and develop an unfailing faith in His Father, trusting in His Father to protect Him from danger as He saw fit, as all human beings must learn to do.

It is interpreted by some, that Christ had an "advantage" over the rest of humanity in that Christ was born filled with the spirit of God i.e. already connected to Divinity, whereas other human beings only receive that Divine Mind at conversion, after they have already established evil habits and sinful practices. Because of practiced sin, the carnal nature is strengthened. Christ never developed the carnal mind because He never consented to begin to sin. Because of His resolute stand against sin, the devil tried the Saviour's character more severely than any human being will be permitted to be tempted. These tests were severe disadvantages that Christ bore.
Christ's mission was completely selfless and voluntary. Not only did He consent to leave behind the perfect happiness and worship He received in Heaven, but He also consented to take on the form of one of His creatures – sinful humanity. Still further, Christ consented to die to offer pardon to His rebellious creation, sinners who hated Him. Is this an advantage over the rest of humanity? Not by any stretch of the imagination!

Comparison of Christ's Humanity with Our Humanity

The Mind of Christ
Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus."

The Carnal Mind of Humanity
Romans 8:7
"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

The Converted Mind
Ephesians 3:16, 17
"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love."

Ephesians 4:23, 24; 5:18
"And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Romans 8:4 - 6
"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."

1 John 4:13, 15
"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit…. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Christ Performed Miracles with Divine Power
John 2:11
"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

Acts 2:22
"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:"

Divine Power is Given to the Followers of Christ.
John 14:12, 14
"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. If ye shall ask any thing in my name, I will do it."

Matthew 17:20
"And Jesus said unto them…for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to

yonder place; and it shall remove; and nothing shall be impossible unto you."

Christ Had Authority to Command Demons and Disease

Mark 5: 8, 13
"For he (Jesus) said unto him, Come out of the man, thou unclean spirit… ..And the unclean spirits went out."

Matthew 4:24
"And his (Jesus) fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

Matthew 8:16
"When the even was come, they brought unto him many that were possessed with devils: and he (Jesus) cast out the spirits with his word, and healed all that were sick:"

Authority Over Demons and Disease is Given to the Followers of Christ.

James 4:7
"Submit yourselves therefore to God. Resist the devil, and he will flee from you.'

Matthew 10:1
"And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Mark 3:5
"And to have power to heal sicknesses, and to cast out devils:"

Acts 4:30 (Peter prays for divine power on the Day of Pentecost)
"By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

Summary:

Christ's humanity was the same humanity as experienced by a born-again Christian, except for the fact that Christ had never committed any personal sin, but He bore the guilt of sin when He became "sin for us."

The Doctrine of the Trinity Distorts the Sanctuary Doctrine

The doctrine of the trinity has a devastating effect on the parallels seen between the Jewish sacrificial services and Christ as the Lamb of God. It must be remembered that Christ Himself explains that He was represented by the entire sanctuary – both the ceremonies and the furniture and the building itself.

In the Sanctuary	***Christ***
Psalm 77:13 "Thy way, O God, is in the sanctuary."	John 14:6 Christ states "I am the Way, the Truth and the Life."
Exo 25:8 "And let them make me a sanctuary; that I may dwell among them. "	Heb 10:5 "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:" Christ, the divine Son of God came in human flesh and dwelt among humanity.
Veil of the sanctuary (Exo 26:31)	Christ was the veil (Eph 2:5);
Showbread (Exo 25:30)	Christ is the Bread of Life (John 6:48)
Candlestick (Exo 25:31)	Christ is the true Light of the world (John 1:9);
Sacrificial lamb (Exo 29:39)	Christ is the Lamb of God (John 1:29, 36; Rev 13:8)
Fire on altar (Exo 29:18, Duet 4:24)	Christ is a consuming fire to sin (Heb 12:29)
Gate to the sanctuary (Exo 27:14)	Christ is the door (John 10:9)
Priest interceded with Incense (Exo 30:1)	Christ is the Priest whose intercession makes a Sweet Savour (2 Cor 2:15
Glory of the Lord over the Ten Commandments in Ark of Covenant (Exo 25:22; 29:43)	Christ is glorified (Matt 17:2; 2 Cor 3:18, John 17:1).
Consecrated high priest (Lev 21:10)	Christ is our sinless High Priest (Heb 4:15)
Laver with cleansing water (Exo 30:18)	Christ washes away our sin (Eph 5:26)Christ is the Living Water (John 4:14)
Ark of the Covenant (Exo 25:21)	Christ is the Truth which sits in the Tabernacle (John 14:6; Isa 16:5)
Day of Atonement – Judgment (Lev 23:27)	Christ is the Judge (John 5:27)
First born (Exo 22:29)	Christ is the Firstborn from the Dead (Rev 1:5)

There are other parallels that could be made, but this table demonstrates the point that Christ is the foundation, the centre and the entirety of the sanctuary.

- **The doctrine of the trinity teaches that the divine Lamb didn't really die**. ie. the trinity teaches that the divine spirit (part) of Christ did not die, but carried on its existence while the human body only died. But the penalty for sin was death - not eternal existence in another sphere.

- **The doctrine of the trinity denies the sanctuary truth of the nature of Christ**. It claims that Christ did not come as a 'real' human being. It claims Christ was tempted from without but not from within. Well, if Christ came like that, then He wasn't a real human being – one of us. But Christ was like us – not in every way, because He never consented to sin as all humanity has, but like us in that He had human sinful flesh - but not the sinful mind. He had the divine mind of His Father and that placed Christ in the same position as converted human beings. Converted humanity constantly submits their natural (carnal) fleshly desires to control of the divine Mind. This is how Christ overcame also. This truth is confirmed by the sanctuary doctrine which goes into detail after detail in the construction of the tabernacle to prove that Christ was human AND divine - "making of twain, one new man." (Ephesians 2:15) He combined humanity with divinity - never to be divided - not even at death. The doctrine of the trinity denies this fact. It claims that at death, the divine part of Christ, separated from the human being. (see section – Humanity died – Divinity did not die). It is interesting that antichrist also denies that Christ came in the "flesh" (1 John 2:22)- sinful flesh - the same flesh as is possessed by sinful humanity. Even the Catholic church, which was, by historic SDA's, acknolwedged as “Babylon,” and “the antichrist system,” accepts that Christ came as a human being outwardly, but not with a sinful fleshly nature. They hold that Christ did not come "in the flesh" - sinful, like ours. - tempted from without, but not from within by the fleshly desires.

- **The doctrine of the trinity denies the judgment message of the day of atonement**, which is the equivalent of the 1st, 2nd & 3rd angels' messages. The day of atonement demonstrated to the Israelites that a judgment was coming. The day of atonement revealed that putting off sin was not only possible but necessary. The blowing of the trumpets warned the Israelites that they needed to prepare for the judgment. Anyone who continued sinning during the day of atonement and who hadn't already prepared their hearts and made restitution for their sins, were cut off from the Israelite people. Likewise the Bible teaches that the 144,000 redeemed from the earth, will have perfected characters (through the indwelling Christ), but the doctrine of the trinity denies perfection of character is achieveable, even with the power of the supposed 3rd person of the trinity.
- **The doctrine of the trinity denies the sanctifying aspect of the ministry of Christ**. The trinity doctrine teaches that it is another person altogether – not Christ - who is the priestly intercessor between humanity and God. The doctrine of the trinity states that the 3rd person of the trinity intercedes “with groanings unutterable” on earth, but the sanctuary doctrine is definite that it is Christ, Our High Priest. who makes complete intercession for humanity - both in heaven and on earth. The sanctuary services identify that it is Christ who dwells in His people,- as the Holy Spirit (both before and after the death of the Lamb of God). The Holy Spirit is the divine mind/thoughts/spirit of Christ ministered by angels to the mind of humanity.

Before the Death of Christ

Leviticus 26:12
"And **I will walk among you**, and will be your God, and ye shall be my people."

Zechariah 2:10,11
"Sing and rejoice, O daughter of Zion: for, lo, I come, and **I will dwell in the midst of thee**, saith the LORD."

Ezekiel 43:7,9
"And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell**<07931>** in the midst of the children of Israel for ever... 9Now let them put away their whoredom and the carcases of their kings, far from me, and I will dwell**<07931>** in the midst of them for ever."

Exodus 29:45
"And I will dwell **<07931>** among the children of Israel, and will be their God."

Strong's Hebrew Concordance

- # 7931 - shakan *shaw-kan'* (to reside or permanently stay (literally or figuratively):--abide, continue, (cause to, make to) dwell(-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

After the Death of Christ

2 Corinthians 6:16;
"*I will dwell in them, and walk in them."*

Remarking on 2 Corinthians 6:16, Adam Clarke states in hi's Commentary on the Bible: "The words are very emphatic: ενοικησωεναυτοις. "*I will inhabit in them*."

John 6:48 (see John 6:47-58)
"I am that bread of life."

Christ makes it very clear to the Pharisees that He is the Bread of Life which was symbolised by the bread on the table of the showbread (literally "table in the presence of") in the sanctuary. Christ strongly asserts that He is the One Being who must be "taken into" the body as the bread and the wine as were consumed by the priests in the sanctuary services. Christ dwells today in His followers by His Spirit (His divine mind/thoughts abide in humanity when ministered by angels), just as surely as He dwelt in glorious form - the Shekinah glory revealing His divine presence - in the first Jewish temple.

In heaven, Christ ministers the benefits of his sacrifice - His payment of the penalty of sin (His blood). This equates with justification. On earth He ministers to us the benefits of His victorious life – power over sin (His divinity in fallen humanity). This equates with sanctification.

Christ Himself was represented by the entire sanctuary – both the ceremonies and the furniture and the building itself. He wanted to dwell in His people, the Israelites (2 Corinthians 6:16; John 6:47-58; Leviticus 26:12; Zechariah 2:10,11; Ezekiel 43:7,9; Exodus 29:45).

To the Israelites, Christ's presence was indicated by the Shekinah glory in the Most Holy Place. (Exodus 40:34) But shortly before His death, Christ promised that He would be with His people and in them. The spirit (mind) of Christ was to be the Comforter that would come from the Father. Christ says, “I will come to you.” (John 14:11-18). And “I will never leave you, nor forsake you, even unto the end of the world” (Matthew 28:20) . He says "there I am in the midst of them" (Matthew 18:20). How is Christ going to be present – ***in the midst of them*** - while He is physically in the heavenly sanctuary? Christ's non-bodily presence would be represented by His holy spirit. Christ's divine mind, His pure thoughts would be ministered by angels to human minds. This was the promise of the Comforter/Advocate (same Greek word – *parakletos* # 3875 Strong's Greek Concordance).

Just as the entire sanctuary services pointed to Christ in every detail, so Christ is the complete Saviour and our complete Priest. Christ is our only Comforter (John 14:18); our only Mediator (1 Tim 2:5); our only Intercessor (Heb 9:24; Isa 53:12); and our only Advocate (1 John 2:1).

The Trinity Affects the Doctrine of Character Perfection

The Bible teaches that Christ formed a perfect human character whilst plagued with sinful human flesh. Every human being has the opportunity and ability to form a righteous character in the same manner as our Saviour did – through the indwelling of the Divine Mind/ the holy spirit of God.

However, based on the doctrine of the Trinity, the Roman Catholic Church teaches that man is incapable of forming a righteous character, even with the assistance of the "powerful" trinity. The rituals of penance, repeating "Hail Mary's" or "Our Father's" as punishments to receive forgiveness illustrate the concept that sins need only to be forgiven, but are not able to be overcome. Paying money for a relative to be "prayed by the priest" out of purgatory is another ritual that illustrates that the Roman Catholic Church believes that victory over sin is not a requirement to enter into Heaven.

2 Timothy 3:5
"Having a form of godliness, but denying the power thereof: from such turn away."

Following the leader, the "new theology" of Apostate Protestantism also claims that the formation of a righteous character is impossible and that the saved "will be sinning until Jesus comes." This is a fatal, satanic deception. The Bible clearly teaches that the entry requirement to Heaven is a righteous character – Christ's righteous character as it is reflected and relived in His believers' lives.

Revelation 22:11, 12, 14,15
"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Ezekiel 18:4
"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

Ezekiel 33:14, 15
"Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."

Revelation 3:21
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Christ Overcame in Sinful Flesh – *by being filled with His Father's Mind*

Christ overcame by being "filled with the spirit of God."

Luke 2:40
"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

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

Hebrews 4:15
"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Revelation 3:21
"… I (Jesus) also overcame, and am set down with my Father in his throne."

Christ indeed formed a perfect human character. His flesh was fallen, sinful, but His mind was the mind of a born-again Christian – filled with the thoughts of His Father. Christ lived a perfect human life, by submitting His flesh to the expressed, unselfish will of the Father. This process is one that all human beings can choose to undergo also and thereby, through Christ's sacrifice and perfect life, come into close communion with God.

Humans Can Overcome in Sinful Flesh – *When filled with the Divine Mind*

When human beings totally submit to Christ they receive His divine mind - the spirit of the Lord. Then, through faith in the love of the Father and His Son, those human beings are empowered by "Christ in them" to overcome sin - to resist giving in to Satan's temptations.

1 John 3:9
"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Philippians 4:7
"And the peace of God, which passeth all understanding, shall **keep your hearts and minds through Christ Jesus."**

Philippians 4:13
"I can do all things through Christ which strengtheneth me."

Ephesians 6:16
"Above all, taking the shield of faith, wherewith **ye shall be able to quench all the fiery darts** of the wicked."

Philippians 1:6
"Being confident of this very thing, that he which hath begun a good work in **you will perform it until the day of Jesus Christ:"**

Jude 1:24
"Now unto him that **is able to keep you from falling**, and to present you faultless before the presence of his glory with exceeding joy"

1 Peter 1:16
"Because it is written, Be ye holy; for I am holy."

Matthew 5:48
"Be ye therefore **perfect, (#5046)** even as your Father which is in heaven is perfect (#5046). "

Strong's Concordance "perfect" # 5046 TELEIOJ teleios *tel'-i-os*

from <5056>; ; adj

AV-perfect 17, man 1, of full age 1; 19

1) brought to its end, finished
2) **wanting nothing necessary to completeness**
3) perfect
4) that which is perfect
4a) consummate human integrity and virtue
4b) of men
4b1) full grown, adult, of full age, mature

Philippians 3:15
"Let us therefore, as many as be perfect, **be thus minded:** and if in any thing ye be otherwise minded, God shall reveal even this unto you."

1 John 5:4, 5
"For whatsoever is born of God **overcometh** the world: and this is the victory that **overcometh** the world, even our faith. Who is he that **overcometh** the world, but he that believeth that Jesus is the Son of God?"

Revelation 2:7
"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to eat of the tree of life, which is in the midst of the paradise of God."

Revelation 2:17
"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that **overcometh** will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Revelation 2:26
"And he that **overcometh**, and keepeth my works unto the end, to him will I give power over the nations."

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.

Revelation 3:21
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Revelation 12:11
"And they **overcame** him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

Revelation 21:7
"He that **overcometh** shall inherit all things; and I will be his God, and he shall be my son."

Matthew 1:21
"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people **from** (#575) their sins."

"From" Strong's Concordance # 575 - apo - several meanings, one of which is:
"**any kind of separation of one thing from another by which the union or fellowship of the two is destroyed."**

The "how-to" of character perfection is being "in Christ,"- the message of which is brilliantly described by AT Jones and EJ Waggoner.

AT Jones 1895 General Conference Bulletin #17 p 66-69
"If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succour him when tempted. Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him. The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. While it is impossible for finite minds fully to grasp this great truth or fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation**. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.** You see, we are on firm ground all the way, so that when it is said that he took our flesh but still was not a partaker of our passions, it is all straight; it is all correct, because **His divine mind never consented to sin. And that mind is brought to us by the Holy Spirit that is freely given unto us.** "We know that the Son of God has come, and hath given us a mind" and "we have the mind of Christ." "Let this mind be in you, which was also in Christ Jesus." (end quote AT Jones)

EJ Waggoner, *Christ and His Righteousness*, chapter 6 paragraph 14 - 16
“But someone will say, "I don't see any comfort in this for me. To be sure, I have an example, but I can't follow it, for I haven't the power that Christ had. He was God even while here on earth; I am but a man." Yes, but you may have the same power that He had if you want it. He was "compassed with infirmity," yet He "did no sin," because of the Divine power constantly dwelling within Him. Now listen to the inspired words of the apostle Paul and learn what it is our privilege to have: ‘For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.’ Ephesians 3:14-19. Who could ask for more? Christ, in whom dwelleth all the fullness of the Godhead bodily, may dwell in our hearts so that we may be filled with all the fullness of God. What a wonderful promise! He is "touched with the feeling of our infirmity." That is, having suffered all that sinful flesh is heir to, He knows all about it and so closely does He identify Himself with His children that whatever presses upon them makes a like impression upon Him and He knows how much Divine power is necessary to resist it, and if we but sincerely desire to deny "ungodliness and worldly lusts," He is able and anxious to give to us strength "exceeding abundantly, above all that we ask or think**." All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us**.”

AT Jones, Advent Review and Sabbath Herald, 3 August 21, 1900 Galatians 5:
“And there is the way to Christian perfection. It is the way of crucifixion, unto destruction of the body of sin, unto freedom from sinning, unto the service of righteousness, unto holiness, unto perfection in Jesus Christ by the Holy Ghost, unto everlasting life.

Let us look again at the statement that the gifts are for the perfecting of the saints, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." There is the pattern. The way that Christ went in this world of sin and in sinful flesh--your flesh and mine, burdened with the sins of the world, the way He went in perfection and to perfection, is the way set before us.

He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God's first-born, to the earth, and was born again. But all in Christ's work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again. If Jesus Christ had never been born again, could you and I have ever been born again? No. But He was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again and was made partaker of the human nature that we might be born again and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness and unto God.”

(EJ Waggoner continued)
“Brother Covert says that makes us as brethren. It does certainly make us as brethren. And He is not ashamed to call us His brethren, either. “

“Then He was born again, by the Holy Ghost, for it is written and was spoken to Mary, ‘The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God.’

“Jesus, born of the Holy Ghost, born again, grew ‘in wisdom and stature,’ unto the fullness of life and character in the world, to where He could say to God, ‘I have glorified thee on the earth: I have finished the work thou gavest me to do.’ God's plan and mind in Him had attained to perfection.

“Jesus, born again, born of the Holy Ghost, born of flesh and blood, as we were, the Captain of our salvation, was made ‘perfect through sufferings.’ For ‘though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.’ Heb. 2:10; 5:8,9. Jesus thus went to perfection in human flesh, through suffering; because it is in a world of suffering that we in human flesh must attain perfection.” (end quote AT Jones)

Summary:

Christ was humanity’s example. He demonstrated that humanity could choose to be filled with the holy spirit of God (through Christ and thus overcome, in His power, all hereditary weaknesses to sin.

15. Can the Supreme God Die?

1 Timothy 6:16
"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."

Abraham, Moses, Enoch and other mortal men saw the Son of God. The Son of God also died. By virtue of these facts, this text must specifically refer to the Supreme Deity, the Father. It is He Whom man has never seen. It is He who cannot die or lay aside His immortality. The Father is the source of the Son's immortal life. This does not deny that the Son has the Father's immortal "life in Himself" (John 5:26) - both the Father and the Son are Divine Beings and both have life in Themselves, but it is in this sense of being the ultimate source of all life, that Paul speaks of the Father's immortality in 1 Timothy 6:16.

16. Could the Son of God Die?

This concept is extremely important to the Christian's salvation. It is no surprise then that, this doctrine that the Son of God died completely on Calvary, is also denied by the doctrine of the trinity.

The plan of salvation required that the Sacrificed Life be equal in value to God's law/character. The law was a representation of the Father's character; therefore to be of sufficient value to redeem man from the penalty of the broken law, the Sacrifice had to be equal in value to the character of God Himself. It was God's character, through His law, that Lucifer had challenged in heaven.

The Son of God purposed to form a perfect human character in sinful flesh and to live a perfect human life – until death - in order to redeem the condemned human race. Keep in mind the legal requirements and their demands on the Son of God as He became "sin for us."

In the section of this book titled, "The Concept of the Spirit", according to the study of the Hebrew and Greek words translated as spirit "ruwach," "nshamah" and "pneuma," it was seen that the original languages convey often a meaning synonymous with "mind, character" or "intellect." It can be seen from the Scriptures, that the spirit **of man** does not survive death as a separate, conscious entity. In fact, in addition to that truth, no evidence exists in the original language to suggest the survival of **any kind** of "spirit" entity, whether that being is human, angelic, ***or*** divine. A word study for "spirit" also reveals that the mind and character (the spirit) comprise the identity of a being. This awareness assists us to understand how the Son of God is called, "the Word of God" and "the thoughts of God made audible."

Just as living, human beings have minds; so also, do the Divine Beings, the Father and the Son. But there cannot be in existence, a rational, **conscious** mind separate and apart from "a being," whether divine or human. The unbiblical doctrine of the immortality of the soul, teaches a separation of the physical body and the "spirit" (the mind, the consciousness).

John 11:11 - 13
“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.”

Psalm 13:3
“Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death.”

Matthew 9:24
“He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.”

1 Thessalonians 4:14-16
“For if we believe that Jesus died and rose again, even so them also which **sleep in Jesus** **will God bring with him**. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them **which are asleep**. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: **and the dead in Christ** shall rise first:”

The righteous dead are simply “asleep in Jesus.” And God will bring with him, the unconscious spirits (identities, characters) of those righteous dead with Him from heaven when He comes to earth the second time.

Satan has made the counterfeit closely resemble the truth and he employs the dangerous and false doctrine of the immortality of the soul. Instead of being a partaker of the divine nature (by character), Satan would have us go a step further and become "divine" in body (substance). "Ye shall be as gods” Satan lies (Genesis 3:5), but human beings can only “be as God” in character - not in substance. **A human** being cannot ever become a **divine** being/person.

The mixture of truth with error is intended to deceive. Truly Christ **does** transform the ungodly **character** when permitted to do so, so it will reflect the divine character of God. This divine character is the glory of God; but there is never a transformation of the human being into the substance of God ie. a human being will never become the Creator God, the Being or Person of God.

This is where the New Age religion (actually paganism) offers the counterfeit.. The New Age and Spiritualists religions teach that **instead of God dwelling in them** (the glory of God's character manifest in their mind) that ‘believers’ actually **become** gods **in substance.** The wages of sin is ***death*** – not ***life*** in another sphere.

Romans 6:23
“For the wages of sin is death…”

Ezekiel 18:4
“Behold, all souls are mine; …**the soul that sinneth, it shall die.**”

The doctrine of the trinity applies the spiritualistic doctrine of the immortality of the soul to the incarnated Son of God.

17. Did the Son of God Die Completely on Calvary?

It was Biblically demonstrated earlier that a soul is composed of two components – body and breath (spirit/mind).

Isaiah 53:12
"The Saviour "hath **poured out his soul (body and mind/spirit) unto death**…"

Acts 2:31
"He seeing this before spake of the resurrection of Christ, **that his soul (body and mind/spirit) was not left in hell**, neither his flesh did see corruption."

Note that Christ's soul, not just his body, was in hell i.e. the grave.

Romans 5:6, 8
"For when we were yet without strength, in due time Christ died for the ungodly….But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Matthew 26:38
"Then saith he unto them, My **soul** (body and spirit/mind) is exceeding sorrowful, even unto death…"

Isaiah 53:8
"He was cut off out of the land of the living."

1 Peter 3:18
"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being **put to death in the flesh**, but quickened by the Spirit:"

The plan of salvation revealed that the Son of God's divine existence was at stake. But Christ did not fail the test. He did not sin, so His divinity was not lost at His death. The Divine Being, the Son of God completely died – His divinity becoming unconscious in sleep - the priceless Sacrifice that was required for humanity's redemption.

When Christ's humanity died – His body and His brain died. The human brain housed the Divine Mind, but a mind without/outside a brain cannot function. However a record of the mind's thoughts - the character is stored in Heaven and the Son commended His spirit (identity, character) to His Father's keeping. If Christ had have committed any sin, the law of God would have demanded His eternal death also. This would have been possible for **the life, which the Father had "invested" in His Son, the life which the Father gave His Son the authority to lay down; that life would have been removed from the Son eternally as a consequence of His choice to sin.**

The Death of Christ

The Bible speaks of two “deaths,” but then it distinguishes and defines those deaths. Which death did Christ die?

Bible commentator MJ Stephenson wrote an article which is available from from http://www.adventistarchives.org/docs/RH/RH1854-V06-02/index.djvu

Stephenson's article is titled, **Atonement and Reconciliation Differ** and was published in the magazine ***Review and Herald,*** 22 August 1854. Stephenson states:

> *Having briefly investigated the nature of the atonement, I will now consider:-*
>
> *II. The difficulties in the way of man's salvation, which renders an atonement necessary. They are:-*
>
> *1. The penalty of God's law for Adamic, or original transgression.*
>
> *2. The penalty for individual, or personal transgression.*
>
> *To have clear views of the relation these penalties sustain to the atonement, it is of great importance that we understand, first, the relation they sustain to each other. They are denominated by some writers, a first and second death. But the terms first and second, are relative terms, pointing out the order in which the events specified occur. They are in all cases dependent on the supposed or actual existence of each other. A second supposes a first, and a first supposes a second. Death, being the negative of life, must be preceded by life, hence a first and second death must be preceded by a first and second life. It would, therefore, be just as proper to call the rewards of the gospel a first and second life, as to call the penalties of the law a first and second death. The same that would make these a first and second would those also. There must be two lives and two deaths, to make either a first or a second, But had not the scheme of redemption been devised, man would never have lived a second life, consequently, could never have died a second death. What, in such case, would the penalty have been for the sin of our first Parents? Would it have been a first death? Nay, verily; because no second would ever succeed it; hence it could not be a first. But, from the fact that man is actually exposed to two deaths, we call the one that occurs first, a first death, and the one that occurs second, a second death, just as we speak of a first and second life, a first and second birth, and a first and second Adam, simply to denote their order, and not their nature.*
>
> *The penalty of God's law for original sin is death, (not a first death.) Mark the import of the language in which the first penalty is clothed! "For in the day that thou eatest thereof thou shalt surely die." "As in Adam all die," &c. The penalty for personal sin is equally explicit. "The wages of sin is death." (Not a second death, but simply death.) "Sin when finished bringeth forth death." To illustrate: The penalty in the State of Illinois for murder is death. Now, suppose a man to be executed according to their law, then to*

be raised from the dead, and executed a second time, for another offense, would the fact of the same man being put to death a second time, make the penalty in that State, for murder, a first death? Certainly not. But, in case the same man should die a second time, it would be, in reference to its order, a first death.

Christ not having died a previous death, and not being exposed to a subsequent death, could die neither a first nor a second death, but, as the Scriptures plainly teach, "He died the death of the cross." "For if when we were sinners, we were reconciled to God by the death of his Son," &c. Not a first, or a second death, but "the death." This brings us to consider the difficulties in the way of man's salvation:-

1. The penalty of the law of God for the sin of our first parents, or the death threatened Adam in the Garden of Eden. The investigation of the nature of this penalty properly belongs to another part of this subject. The actual existence of such a penalty, or the fact of man's being exposed to death for Adam's transgression, is all I propose investigating under this head.

God having created man, appointed to govern him by a just, wise, and holy law, the reward of which was eternal life, the penalty of which was death. This reward and penalty was represented by two trees, i.e., the "tree of life," and the "tree of knowledge of good and evil." Man's will was left free to choose the one and to refuse the other. Eating the fruit of these trees involved the great principles of obedience or disobedience; hence by eating of the fruit of the tree of life, Adam would have received the promised reward for obedience, which was eternal life; but, by eating of the tree of the knowledge of good and evil, he must suffer the penalty which was death. Gen.ii,16,17. 'And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.' By this passage, we learn that the penalty of the law of God threatened Adam for disobedience was death. But did Adam disobey? He did. Chap. iii,1-14. Did he suffer the penalty? He did. Chap. v,5. "And all the days that Adam lived were nine hundred and thirty years; and he died." Some may object to this view, because Adam did not die a literal death in the day he ate of the forbidden tree; he must, therefore, have died a spiritual death. This objection will be noticed in connection with the nature of the penalty threatened Adam.

But what relation do Adam's posterity sustain to this penalty? Are they exposed to the same death? Ans. They are. To this, the whole Scriptures bear testimony. The decree has never been repealed, that "dust thou art and unto dust shalt thou return." Mark the doom of Adam's immediate posterity. They shared their father's fate. The record reads thus: "And all the days of Seth were nine hundred and twelve years; and he died." "And all the days of Enos were nine hundred and five years; and he died." "And all the days of Cainan were nine hundred and ten years; and he died." "And all the days of Mahalaleel were eight hundred ninety and five years; and he died." "And all the days of Jared were nine hundred

sixty and two years; and he died." "And all the days of Methuselah were nine hundred sixty and nine years; and he died." "And all the days of Lamech were seven hundred seventy and seven years; and he died." Gen.v,8-31. Noah died; [Chap. ix,29;] Abraham, Isaac and Jacob died; [Chaps. xxv,8; xxxv,29; xlix,33; Heb.xi,13;] David, a man after God's own heart, must also die; 1Kings ii,10; Acts ii,29. Time would fail to speak of Joshua, Samuel, and all the Prophets, who died in the hope of a "better resurrection." Heb.xi,35. Job declares the grave to be the final destination of all living. "For I know that thou wilt bring me to death, and to the house appointed for all living." Job xxx,23.

The apostle Paul places the question beyond the possibility of a doubt: he plainly teaches that Adam's sin involved his whole posterity in death. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom.v,12. Not that all have sinned "after the similitude of Adam's transgression;" [verse 14;] but by, or through Adam, as our representative, all have sinned. Adam sinned personally, whereas, his posterity sinned by proxy, or by their representative. Adam, being the representative of the entire human race, as a natural consequence, entails his own nature and destiny upon all his posterity. Having, therefore, incurred a mortal, corruptible, dying nature, he entails the same nature upon the generations proceeding from him. Of course he could give his children no better nature than that which he himself possessed. Again, the same Apostle says, "For as in Adam all die;" [1Cor.xv,22;] thereby teaching that all mankind suffer the penalty threatened Adam in the garden of Eden.

a. Enoch and Elijah are excepted; and the righteous living at the Advent of our blessed Redeemer, will be exceptions to this statement, unless those did, and these will, undergo a change equivalent to death. Who dare say they did not, and these will not?

b. The first penalty, or the death it inflicts, is unconditional. There were no conditions, or provisoes attached to the penalty. The language in which it is expressed, excludes the possibility of pardon, without setting the law and its penalty aside. "For in the day that thou eatest thereof thou shalt surely die." "For dust thou art, and unto dust shalt thou return." It is inflexible; it must have the life of its victim.

c. It being unconditional, the righteous suffer it as well as the wicked; hence all die, (infants not excepted,) irrespective of moral character. "In Adam all die."

d. This death being entailed upon the human family by their first parents, or by an act over which they had no control, they are not personally responsible. This brings me to notice:-

The penalty of the law of God for personal sins. It is death. Both Testaments represent man as being exposed to death for personal sins. But, inasmuch as all die for original sin, none can die for personal sin, without a resurrection to a second life; hence the

Bible teaches that there will be a resurrection of the dead, "both of the just and the unjust." To be preceded by a second life, it must, in the nature of things, be a second death; hence while the penalty for personal sin is only one death, yet in reference to its relation to the penalty for original sin, it will be a second death. When I speak of this death as a second death, I wish to be distinctly understood as having no reference whatever to the nature of the penalty for personal sin, but only its relation to a previous death. This must be the only sense in which the Bible speaks of it as a second death.

That man is exposed to die a second time is evident from many very explicit texts of Scripture. Moses makes the most solemn and touching appeal to the children of Israel, saying, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." This was a life which might be obtained by obedience; and a death that would be incurred by disobedience; hence it cannot refer to the first life or first death; for these are not conditional. Prov.xix,16. "He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die." All die the first death whether they "despise his ways" or not. Eze.xviii,4. "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Verse 20. All die the first death, whether they sin or not; it must therefore refer to a second, or another death. Chap. xxxiii,11. "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel."

The death threatened Adam cannot be averted by turning to God, consequently, this text must refer to another death. Jer.xxi,8. "And unto this people thou shalt say, Thus saith the Lord, behold I set before you the way of life, and the way of death." Jesus Christ says, "For if ye believe not that I am he, ye shall die in your sins." John viii,24. This was a death that might be averted by faith; hence it must refer to another death, besides the one all men die, whether they believe or not.

Paul addresses personal agents who are responsible for their own actions, and tells them that the wages of sin is death. Rom.vi,23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Man cannot have eternal life in the present life, it must therefore refer to a future life; the death here threatened refers to the same state; hence both must be in the world to come, when man receives his reward for obedience or disobedience. See John v.28,29; Mark x,28-31; Rom.ii,7; Tit.i,2. Life and death are also contrasted in Chap. viii,13. Sin when finished bringeth forth death. James i,15. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Personal sins will not finish their work until man is raised to a second life, to die again. But they that shall be accounted worthy to attain to that resurrection ("the resurrection of the just," Luke xiv,14,) and the world to come (Mark x,30,) will not die again, but be as the angels. Luke xx,35,36. "But they which

shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more."

This is the peculiar privilege of none but the righteous: "They which shall be accounted worthy," &c. The unworthy will have part in the second resurrection [Rev.xx,4,5,6,] and the second death.

2. "Neither can they die any more." This cannot mean more and most death; but, that they cannot die again. We are plainly told that all who do not overcome (are not worthy) shall die again, i.e., a second time. Rev.ii,11. "He that hath an ear, let him hear what the Spirit saith unto the Churches; He that overcometh, shall not be hurt of the second death." The converse is, he that does not overcome shall be hurt of the second death. See also Chap. xx,6. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," &c; the opposite of which is, cursed and unholy is he that hath part in the second resurrection: on such the second death shall have power.

The lake of fire produces the second death. Rev.xxi,8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." The Bible nowhere teaches a resurrection from this death.

a. This is a second death, not to denote the penalty for personal sins, (that is death,) but to denote its relation to a previous death, which the same characters will have died.
b. The penalty for personal sins is inexorable. There are no conditions, or provisos, attached to it, whereby it may be enforced, or set aside as the judge may choose. It must be inflicted, if justice be maintained. The penalty is inflicted, if a substitute be accepted, the same as though the guilty suffer it. It must be suffered, either by the guilty, or by a substitute. And the only difference between the penalty threatened Adam, and that threatened his posterity, is, the Judge would accept no substitute in that case; (Adam and his posterity must die,) whereas, in this, he freely offers to accept the death of his Son in our stead.
c. Those who die in infancy, not being personal sinners, the law will have no claims on them for personal transgressions; hence not being subject to die again, when made alive by the second Adam, they will live forever. Now, until these difficulties be removed, there can be no permanent salvation for fallen man. Any salvation wrought out for him in the present life, can avail but little while death remains back to captivate its victim. Any salvation in the future life, will be of little value, while another death remains still back, to drag its hapless victim down to irretrievable ruin."

In the light of MJ Stephenson's comments, the two deaths are briefly contrasted with Biblical references.

The First Death

The first death is a consequence for Adam's sin which was transferred to the entire human race. As in Adam, all die (Romans 5). It happens in a sinful, selfish world. The innocent suffer from the evil that was brought into the world by humanity's choice to sin. The first death has nothing to do with the leagal wages for sin. The first death is a consequence of living in a sinful world and is simply referred to as a "sleep."

John 11:11-13
“These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.”

1 Corinthians 15:51, 52
Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

The Second Death

Revelation 2:11
“He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.”

Revelation 20:14; 21:8
“And death and hell were cast into the lake of fire. This is the second death (21:8) “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.“

Tthe wages of unrepentant sin is the second death – an eternal death.

Romans 6:23
“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.“

Revelation 20:5, 6
“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on **such the second death hath no power,** but they shall be priests of God and of Christ, and shall reign with him a thousand years.“

At Christ's second coming, the righteous are raised from their first death "sleep" to eternal life (1 Cor 15: 51, 52; Rev 20:4), while the wicked are raised (1000 years later - Rev 20:5) to suffer eternal death - their second or final death.

Christ Swapped with Humanity

Christ, though innocent of any sin, accepted to live a perfect human life until death in order to pay in full, the penalty for the sins of the human race.

Isaiah 53 tells us that Christ received our punishment so we could receive what He deserved.

Isaiah 53:5
"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Because of His righteous, sinless life, Christ deserved eternal life. Because of humanity's sin and rebellion against God, the human race deserved – earned- eternal death - complete death.

The Power of Death?

Revelation 20:6
"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,"

If the 2nd death has no power on the blessed and holy, upon whom ***has*** the 2nd death power?

Unrepentant sinners.

Ezekiel 18:4, 20
"The soul that sinneth, it shall die."

Christ was MADE to become sin for us. The complete death that Christ died had no power over Him Whose life was sinless. He suffered the death of all sinners – complete death.

2 Corinthians 5:21
"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Christ became sin for us, but He Himself did not become a sinner, so death could have no power (authority, claim or victory) over Him. He paid the full penalty for our sins – complete death -but Christ Himself never came under the penalty of death of His own doing, for He never sinned.

Legally, though He laid down His holy, eternal life as a payment for our sins, He Himself never "owed" a debt for sin. His righteous life never "earned" Him "the wages of sin." Christ MADE Himself subject to complete death ***on our account***, but He could not be held by death because He did no sin of Himself.

The penalty of lawbreaking is incurred immediately that the law is broken.

The wages of sin is never described in the Bible as a ***partial*** death or a bodily, physical death only, (with some additional spiritual suffering added on to it) This would not be death. It would be life – life in suffering torment.

Revelation 20:6 informs us that there is no resurrection from the 2nd death. This term “second death” refers to the chronological order of the two death scenes, spoken of in the Bible. But there is also another important difference in the two deaths.

Comparison

Jesus called the first death “a sleep,” (Matt 9:24; John 11:11-14) from which all would be raised to life again to face “the judgment” (Heb 9:2; John 11:24)7) of their character (words and actions Matt 12:37). The “first death” -takes place when all the unrepentant, wicked people - of the entire world - die during the second coming of Christ. The world's unrepentant wicked will die when they are exposed to the unveiled glory of the Father, Son and holy angels (Mark 8:38). This is called the first death. Although in the first death, all conscious life is extinguished (Eccl 9:5; 19:10; Psa 6:5), a record of the character 'returns to God' and is recorded in heaven (Eccl 12:7).

The second death refers to the complete death which takes place when Christ returns to execute judgement on the wicked (John 5:27; Jude 14,15; Rev 20:12, 13; 22:11,12). This executive judgment – the fiery execution of the wicked - takes place after the 1000 years are expired, during which time the earth has been desolate (Eze 28:16-18; Rev 20:5, 9. In this complete death, the record of sinners' lives and characters is destroyed. The spirit (character) which was recorded in heaven, is finally extinguished. At this time, unrepentant sinners cease to exist (Rev 21:4; Nah 1:9; Psa 104:35).

In the judgment when all the world is evaluated on their character, (demonstrated by their thoughts, words and actions), unrepentant sinners will come under the condemnation of complete death. Christ did not come under personal condemnation of death because He had no sin in Himself. He lived a righteous life. Death had no power over Him. He laid down His life, but no one could take it from Him.

John 10:17,18

“Therefore doth my Father love me, because I lay down my life, that I might take it (#2983) again. No man taketh it from me, but I lay it down of myself. I have power **(authority #1849)** to lay it down, and I have power **(authority #1849)** to take it again. This commandment have I received (#2983) of my Father.”

The words translated “might take it” and “received” are the same
Strong’s Concordance # 2983. LAMBANW lambano
1d) to take
1d1) to admit, receive
1d2) to receive what is offered
In other words Christ stated that His Father gave Him divine authority to surrender His life and also to activate His life again.

If Christ sinned, He would have become subject to the 2nd death, as would any other sinner, evil angels included. Death would have gained power over Christ as the wages of His personal sin.

1 Corinthians 15:55
“O death, where is thy sting? O grave, where is thy victory?”

Death could only have power (victory, authority) over Christ if He became a sinner – if He personally consented to sin (Rom 6:23).

Unrepentant sinners die twice. The first time they die it is called a sleep – i.e. there is a resurrection for them. However the second time unrepentant sinners die is when they receive their wages for their unforgiven sins in the fires of eternal destruction – the second death.

Christ did not become a SINNER. He did not commit sin. Instead He took our penalty into His own body and He laid down His holy life. He was not compelled to die – for He was not a sinner. e.g. **I might pay out a debt owed by my children, but in paying the debt, I do not then become a debtor for doing that act of kindness. In this way, Christ paid humanity's debt for sin, but did not become a sinner by paying the debt.**

1 Peter 3:18
"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, **being put to death in the flesh, but quickened by the Spirit:."**

If a human being dies, all that makes that individual human dies.

The divinity that Christ possessed as a human being was in his blended divine/human existence. Two natures blended to become one nature – the divine with the human. At His death, Christ's human brain died, His mind ceased to function. However, the character/spirit that was developed by the once-functioning mind of Christ was recorded in heaven. At the point of death, Christ had called, "Father into Thy hands I commend my spirit." The record of Christ's righteous character was protected and attested to by universal witnesses. Just as the spirits (character, identities) of humanity are "reserved" in a state of unconsciousness – a sleep - unto the day of judgment, so too was the spirit of Christ, unconscious during His time in the tomb.

Christ paid the full penalty for humanity's sin. He lived the perfect human life, until His human body could no longer sustain life. Although He died completely, Christ was not able to be held in the grave, for He was sinless. The penalty for sin had no authority over Him for His life's record was perfect. Therefore the Father had legal right to raise Him and give Him permission to take up His life again.

Christ died the full penalty for sin. He felt the fatal separation from His Father as the consequence of the sin that was laid on Him. This suffering is not payment for sin – it is a consequence of sin.

There is a Roman Catholic doctrine which teaches that suffering is a form of payment for the forgiveness of sin. It is called- penance. The Bible says that sins certainly can be forgiven, but not by any works (penance) which any human being can do.

Death - not suffering - is the wages of sin. Jesus paid the **full** penalty of the wages of sin. He lived a loving, righteous and holy life up to the point of his death. Christ certainly suffered while He lived that perfect life and formed a perfect human character, but His suffering was not the penalty of death. Christ endured sever suffering, but in spite of the intense, constant suffering, He lived the perfect human life up to His last breath. That was the victory over sin and death which Christ won for humanity.

The realisation that the Father and His Son agreed for the Son risk His eternal, immortal existence for the salvation of humanity, demonstrates the incredible risk accepted and the amazing sacrifice given by the Father and Son to redeem the world.

Robbing the Gospel

What suffering did the death of a human body cause the trinity? If the divine spirit-part of the 2nd Person of the Trinity was immediately reunited with the other two members of the Trinity, there was not even a minute separation to endure. Where was the agonising separation of one divine being from another that caused Jesus the Son of God to ooze drops of blood in the Garden of Gethsemane and on the cross to cry out to His Father “Abba (Daddy) “My God! My God! Why hast thou forsaken me?”

The doctrine of the trinity, which embraces the spiritualistic doctrine of the immortality of the soul, robs the gospel of a demonstration of the utmost love between God the Father and His only begotten Son.

Mark 1:11 (Jesus' baptism)
“And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. “

2 Peter.1:17 (Mount of Transfiguration)
“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.”

John 10:17
“Therefore doth my Father love me, because I lay down my life, that I might take it again. “

John 14:31
“But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.“

John 15:9, 10
“As the Father hath loved me, so have I loved you: continue ye in my love.
10
If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.”

The doctrine of the trinity also robs the gospel of the ultimate demonstration of divine love for our hostile, rebellious, human race.

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.”

Who would want to deny that the Father sent the Messiah - His only begotten Son - from His immediate presence in heaven, down into this world? Who would want to deny that the Son of God loved us so much, that He elected to lay down His own immortal life on our behalf - to die for the creatures that both Father and Son loved? Who would want to deny such love exists?

The Bible tells us.

1John 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.”

Since the doctrine of the trinity teaches that Christ did not come in real human flesh according to the Scripture – it is logical for trinitarians to believe that part of Christ did not die – that there was some divine part of Christ that remained alive while the human body of Christ was in the grave.

The doctrine of the trinity insists that Christ’s divinity did not die on the cross, for the 2nd Person of the Godhead was immortal and so His divine spirit could not die.

Trinity Teaches The 2nd Person of the Trinity Did Not Truly Die

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Pope John Paul 2nd
The Trinity and Christ's Passion, General Audience, 3 May 2000

"As the *Catechism of the Catholic Church* teaches: "Jesus did not experience reprobation as if he himself had sinned. But in the redeeming love that always united him to the Father, he assumed us in the state of our waywardness of sin" (n. 603)."It is a confirmation that this was a real, and not merely an apparent, death. His soul, separated from the body, was glorified in God, but his body lay in the tomb as a *corpse.* **http://www.cin.org/jp2/jp000503.html**

Pope John Paul 2nd,
He Descended into Hell, General Audience 11 January, 1989
During the three (incomplete) days between the moment when he "expired" (cf. Mk 15:37) and the resurrection, **Jesus experienced the a state of death", that is, the *separation of body and soul*, as in the case of all people.** .... By *dying* on the cross, Jesus had delivered his spirit into the Father's hands.... If death implies the separation of the soul from the body, it follows that in Christ's case also there was, on the one hand, the body in the state of a corpse, and on the other, the *heavenly glorification of his soul from the very moment of his death.....* It is Christ-laid in the tomb as regards the body, but glorified in his soul admitted *to the fullness of the beatific vision of God*-..... As dead- and at the same time as alive "forevermore" - Christ has a the keys of death and Hades." **http://www.catholicculture.org/docs/doc_view.cfm?recnum=5549**

The ultimate result of this doctrine is that Christ's sacrifice was only a perfect human sacrifice, not the divine sacrifice that was required as the ransom to redeem this sinful world.

The Bible says the Son of God completely died - His soul died, but the trinity doctrine says He did not completely die. This doctrine claims that only His physical, human body died, but that "something" – did not die. This is the doctrine of the immortality of the soul – which is spiritualism.

Tritheists reason thus: the Bible states that God is immortal and cannot die (1Timothy 6:16). Since Jesus is the Supreme God (as part of the "Trinity") then Jesus could not completely die – the divine immortal part of Jesus must have remained alive since the three divine beings in the trinity are considered immortal. Furthermore, the doctrine of the trinity also teaches that Christ did not come in real human flesh according to the Scripture – this

This belief is not new theology. It is called Gnosticism and Dr Thomas Holland describes the same doctrine in reference to Christ's nature and His death, in an excerpt from his book, ***Crowned With Glory***. ©2000, used with permission.

"The Gnostics taught that Jesus and Christ were two separate entities. Jesus, they said, was born of Joseph and Mary and was physical. At his baptism the Christ, who was spiritual, was said to have entered into him. At this point, according to the Gnostics, Jesus became Jesus Christ. At his crucifixion, the Gnostics claimed that the Christ left, leaving only Jesus to die. At the resurrection, the disciples saw the spirit Christ, but the mortal Jesus remained dead." (end quote, Dr Thomas Holland, section title, The Preeminence of Christ)
http://av1611.com/kjbp/articles/holland-preeminence.html

The Gnostic belief and the doctrine of the trinity both endeavour to separate the true person of Christ. Christ became both spirit and physical – human and divine. All of Christ had to die or the penalty of sin was not completely paid.

Both doctrines of the trinity and Gnosticism destroy the value of the atonement. It was Christ the Son of God who died the 2nd death for us, but the trinity doctrine reduces the value of that supreme divine, Sacrifice to only a human sacrifice.

JH Waggoner
The Atonement in the Light of Nature and Revelation 1884, p 166
"No matter how exalted the pre-existent son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human…. the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis."

The Son of God truly died just as every other being dies as a result of sin. Christ died completely, but not for any sin of His own. He did not sin, but He died a complete death to redeem sinners.

Prior to His incarnation, it would not have been possible for the Son of God to die. For the purpose of dying and suffering, a human body was required to house the Divine Son of God. A body was needed also for the Son of God to fulfil His mission of connecting divinity with humanity.

Hebrews 10:5
"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me."

Hebrews 2:9
"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

Even during His incarnation, Christ still retained his infinite value since He remained the divine Son of God.

Charles S. Longacre, 1947 #17, The Deity of Christ, p 12
"Thus and only thus, can it be true that the sacrifice which Christ made for all the sins of the world was "an infinite sacrifice" and not a mere human or finite sacrifice. Christ both human and divine. His Deity did not die, for Deity we are told in the Spirit of Prophecy "cannot die." An immortal being cannot die. But immortality after it is bestowed can be withdrawn. He who imparts immortality to a being that God brought into existence can withdraw that gift. What God gives He can take back. Lucifer was created an immortal being. Though he sinned, he has not yet died because of his sin, nor have the angels died who sinned, but finally God will destroy Satan and his angels in the lake of fire and their immortality will be taken from them and returned to God who gave it to them. The righteous saints in the resurrection shall put on immortality and be made equal to the angels who have never sinned. God does not bring a free moral agent into being and make it impossible for Him to get rid of him if he is disobedient and rebellious. All life which God imparts, be it mortal or immortal, may be withdrawn and return to Him who gave it in the beginning."

"While the Deity of Christ did not die, He laid it down and was willing to surrender it for all eternity and so He made an "infinite sacrifice' for the sins of the world. No angel could make an atonement for sin. All the angels combined could not make an atonement for sins of the world. They were all finite beings and the total number of finite beings added together can never measure up to infinity. We are told it required an "infinite sacrifice' to atone for the sins of the world, and the divine Son of God, who was infinite because He had life in Himself – the same life the Father had in Himself, was the only One who could ransom the lost human race. He did it by laying down both His Deity and His corporeal body as an "infinite sacrifice," surrendered if God so required for all eternity. The transgression of God's law demanded the life of every sinner and in order to save all the sinners of the world, it was necessary that an "infinite sacrifice" be made to satisfy infinite justice and save God's law and the sinner both."

A Small Step in the Path of Tradition leads far from Biblical Truth
As demonstrated by the Hebrew and Greek word studies, the spirit **of man** is not a separate entity. It is not "alive" and so cannot survive death as a separate, living entity. This is supported by many passages in the Bible. (see appendix articles by Lynnford Beachy). However, in addition to that truth, no evidence exists in the original language to suggest the survival of **any kind** of "spirit" entity, whether that being is human, angelic, or divine.

Just as living, human beings have minds; so also, do the Divine Beings, the Father and the Son. But there cannot be in existence, a rational, **conscious** mind separate and apart from "a being," whether divine or human. The unbiblical doctrine of the immortality of the soul teaches that such a separation of the physical body and the "spirit" (the mind, the consciousness). The doctrine of the trinity applies the doctrine of the immortality of the soul to the incarnated Son of God.

1 Peter 3:18
"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, **being put to death in the flesh, but quickened by the Spirit:"**

Divinity and Humanity – Two Natures Blended Forever

The Biblical evidence declares that Christ's divine and human natures were blended at the incarnation and these two natures become joined forever. Unlike the tradition that stems from the doctrine of the trinity and the immortality of the soul, Christ's divine and human natures did not mysteriously separate when Jesus died.

Ephesians 2:15
"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for **to make in himself of twain one new man**, so making peace. "

The terms "Divinity" and "humanity" refer to the nature of the beings. If a human being dies, all that makes that individual human, dies.

The divinity that Christ possessed as a human being was in his blended divine/human existence. At His death, Christ's human brain died, His mind ceased to function. However, the character/spirit that was developed by the once-functioning mind of Christ was recorded in heaven. At the point of death, Christ had called, "Father into Thy hands I commend my spirit." The record of His righteous character was protected and attested to by universal witnesses. As the spirits (character, identities) of humanity are "reserved" in a state of unconsciousness – a sleep - unto the day of judgment, so too was the spirit of Christ, unconscious during His time in the tomb.

To enable a human death to occur, the divine decision is made to remove the gift of life. When the Christian dies the first death, the indwelling presence, the spirit of God, is removed. The human spirit – character/mind, "returns to God who gave it" to be "judged according as his works shall be."

The wages of sin is complete death.

Romans 6:23
"For the wages of sin is death…"

Ezekiel 18:4
"Behold, all souls are mine; …**the soul that sinneth, it shall die."**

Christ was "made to be sin" for us. He suffered the death of all sinners – the 2nd death.

2 Corinthians 5:21
"For **he hath made him to be sin for us**, who knew no sin; that we might be made the righteousness of God in him."

Just as would be our condition if Christ were not raised (a victor over sin) , so if Christ had not completely, truly died, we would be still "in our sins."

The Spirit of the Lord

The spirit of humanity has been demonstrated to be the mind and character of a rational being.

Humanity is not capable of being present in non-bodily form, although people often say, “I’m with you in spirit” while they simply mean their “thoughts are with them” or they are thinking about the person despite being separated from them physically.

Angels are able to be invisible or visible to human sight, and also able to take on different physical forms. Angels have wings, faces - Exo 25:18,20; Ezekiel 41:18) and hands (Ezekiel 10:7) However, unlike sinful humanity, angels are able to move in ways in which humanity are unable (fly - Rev 14:6). They are also able to appear in varied physical forms (e.g. Satan appeared as a serpent to Eve - Gen 3:1; holy angels appeared as men to Abraham – Gen 18:22; as a shining being to Zacharias – Luke 1:18) both visible and invisible to human sight (Baalam - Numbers 22:23, 25,27,31). Angels however, don't have flesh and bones as does humanity.

The Divine Father and Son have unlimited knowledge, and can personally observe all that is occurring in the entire universe all the time. They know the thoughts of every person and They communicate Their thoughts to the minds of humanity through the angels. Divinity is not restricted to appearing in any single physical form (Rev 10:1; Joshua 5:13,14, Dan 7:9) and can appear directly to humanity if They choose to do so (Ex 20; Acts 9:3-6; Gen 18) although if sinful beings are exposed to the Father's unveiled divine glory, they will “cease to exist” (2 Thessalonians 2:8).

Divinity is represented as being present, when divine thoughts are sent via ministering angels and placed in the minds of believers. This process does not create another divine being called “the Holy Spirit.” The Personhood of the divine Being – either Father or Son, is still valid. Divinity does not become a different ‘physical being.’ The physical presence of Christ is representative of His ***thoughts, mind and character.*** **These divine *spiritual qualities,* are representative of Christ's actual *physical* presence.**

As shown by the word study “spirit” has many Biblical meanings. Definitions of the words “ruwach,” “nshamah” and “pneuma,” the word “spirit” convey that very often its meaning is synonymous with “mind, character” or “intellect.” Also it reveals that the mind and character (the spirit) comprise the identity of a being. This awareness assists us to understand how the Son of God is, “the Word of God” and “the thoughts of God made audible.”

The Word of God – the Father’s Audible Thoughts

John 1:1
“In the beginning was the Word, and the Word was with God, and the Word was God.”

Colossians 3:16
“Let the word of Christ dwell in you richly in all wisdom.”

The Divine Mind of the Father was Given to His Son

The Father's spirit – His divine mind, His character, His inherent life, was given unto His Son, not by measure, but completely.

John 3:34, 35
"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand."

18. Who is the Holy Spirit?

Finding the identity of the Holy Spirit (at first glance), appears to be very confusing. There are many traits in the Bible that refer to the Holy Spirit as both an impersonal force and others that are most definitely personal traits.

In the following Bible study, it might be well to keep in mind the Biblical understanding of the spirit of Christ, and that the Holy Spirit was simply Christ's divine thoughts and words relayed through angels to human minds.

The following section contains extracts from *"Is Your Foundation Right About God*?" by Mark Smith; 2004 (email: danusha@iprimus.com.au)

Impersonal Traits of the Holy Spirit

The Holy Spirit:

- is a gift - Acts 10: 45, 1 Timothy 4:14
- can be quenched – 1 Thessalonians 5:19
- can be put into humanity by God – Isaiah 63:11
- can be poured out and supplied (#4130) – Acts 2:17, 33; Acts 2:4
- can baptise humanity – Matthew 3:11
- can be breathed on humanity – John 20:22
- believers can drink it – John 7:37-39
- believers can partake of it – Hebrews 6:4
- believers can be filled with it – Acts 2:4; Ephesians 5:18
- believers can love others through it – Romans 15:30
- renews humanity – Titus 3:5
- must be stirred up within believers – 2 Timothy 1:6
- is called "the Holy Spirit of promise," "the guarantee of our inheritance" and "the spirit of wisdom and revelation" – Ephesians 1:13,14

The above traits do not appear to be characteristics of a person in the sense in which we commonly understand the Father and the Son to exist. The Bible clearly explains that the Father and the Son both have personal forms, for humanity was made in the divine image. We know also that neither the Son nor the Father, in Their personal forms would be "poured out" "stirred up" "breathed on." However, the Bible presents other, more personal traits.

Personal Traits of the Holy Spirit

The Holy Spirit:

- has a mind – Romans 8:27
- searches - 1 Corinthians 2:10
- works – 1 Corinthians 12:11
- omniscience (all knowing) – John 16:13
- speaks – Acts 1:16; 8:29; 10:19; Revelation 2:7
- grieved and seals– Ephesians 4:30
- moves – Genesis 1:2
- directs – Acts 8:29; 11:12; 16: 6,7; 10:20; 20:28
- refers to Himself as “me” and “I” – Acts 13: 2,4
- vexed – Isaiah 63:10
- is able to be insulted – Hebrews 10:29
- gives clearness of speech, gift of tongues – Acts 2:4
- transports humans to other places – Acts 8:39
- is able to be blasphemed – Mark 3:29
- groans and intercedes for humanity – Romans 8:26
- can be ‘shed abroad’ in the heart – Romans 5:5; and
- 'poured out upon all flesh' - Joel 2:28.

In contrast to the Father and Jesus Christ, who are consistently compared to human beings in Their form and shape, the holy spirit is consistently represented by various symbols and manifestations in a completely different manner.

The Holy Spirit is referred to as:

- wind – Acts 2:2
- fire – Acts 2:3
- water – John 4:14; 7:37-39
- oil – Psalm 45:6; Acts 10:38; Matthew 25:1-10
- dove – Matthew 3:16
- down-payment (earnest) on eternal life – 2 Corinthians 1:22; 5:5 Ephesians 1:13-14
- words – John 6:63
- life – Romans 8:10

More confusing again is the fact that in His incarnation, Jesus was conceived by the Holy Spirit, but Christ always referred to the Father as His Father (Matthew 10:32, 22; 11: 25-27; 12:50). (end of extract from *Is Your Foundation Right About God*? by Mark Smith – email: danusha@iprimus.com.au).

In his book Truth in Translation, **Jason David BeDuhn**, (2003: p135-136), the following statement is made:

"The books of the New Testament were written by and for people who were much more accustomed to speak of 'spirits' than we are today. The vocabulary of "spirit" was used broadly, and covered just about everything that occurred beyond the realm of the physical senses. Of course, we still speak of 'spiritual' things, and still have expressions such as 'the human spirit.' But the relative rarity of such expressions in our daily speech skews our understanding of the biblical language of 'spirit.' Because we have effectively narrowed the range of 'spirit' in our thinking when compared to that of the New Testament world, we tend to run together in our mind the distinct things called 'spirit' in the New Testament. This tendency collaborates with the historical development of Christian theology, which has over the centuries elaborated the idea of the Holy Spirit, and consolidated many references to 'spirit' in the New Testament within this idea. ***Later Christian theology also applied the technical status of a 'person' on the Holy Spirit, which has lead modern translators and readers to think of the Holy Spirit in human terms as a "who," even a 'he' rather than as an 'it' that transcends human measures of personhood. As a result of these conditions, many modern translators read the Holy Spirit into passages where it does not actually appear, verses where 'spirit' is used to refer to other 'spiritual' things. At the same time they confine the Holy spirit within human concepts of personhood by altering the meaning of Greek pronouns from neuter to masculine. The real danger here is that the Holy spirit as it is actually found in the New Testament will be misunderstood and distorted by adding ot it qualities it does not have and attributing to it acts that the biblical authors actually ascribe to other kinds of 'spirit.'*** *It is essential that the New Testament texts be read with an understanding of their own manner of expression. It is the duty of translators to convey to modern readers the exact way in which the New Testament speaks of the Holy Spirit and other spirits, and not to distort the texts by reading into them biased interpretations rooted in our later position in history."*

*(*end quote by Jason David BeDuhn*)*

Jason BeDuhn gives an example of Acts 8:15 from the King James Version:

Acts 8:15
"Who, when they were come down, prayed for them, **that they might receive the Holy Ghost:"**

But Jason BeDuhn points out that the literal Greek translation reads,

"that they might receive a holy spirit (pneuma hagion)."

Acts 8:17-19
"Then they placed their hands upon them and they received **a holy spirit** *(pnuema hagion*). And when Simon saw that through the placement of the hands of the apostles **the spirit** (*to pneuma*) is given, he offered them money, saying, 'Give to me also this authority, so that on whoever I might place my hands they might **receive a holy spirit** (*pneuma hagion*).

Other examples are also given by Jason BeDuhn.

Acts 10:38
“Jesus of Nazareth, how God anointed him with/by **a holy spirit** (*pneumatti hagion*) and power.

Luke 11:13
“The Father from heaven will give a holy spirit to those who ask him.” (*ho pater ex ouranou dosei pneuma hagion tois aitousin auton.)*

John 20:22
“And when he had said this, he breathed on them and said to them, ' Receive a holy spirit.'” (*labete pneuma hagion).*

Acts 19:2
“And he said to them, 'Did you receive a holy (*pneuma hagion elabete*) when you believed? And they (said) to him, 'We have not even heard if there is a holy spirit (*pneuma hagion).*'”
Luke 2:25
“And a holy spirit was upon them.”

Acts 5:32
“We are witnesses of these things and (so is) the holy spirit, which (ho) God has given to those who obey him.”

Ephesians 4:30
“And do not cause grief to the holy spirit of God, by which you are sealed for a day of redemption.:”

1 Corinthians 6:19
“Don't you know that your body is a temple of the holy spirit ***in you,*** which you have from God.”

Jason BeDuhn (ibid., 2003:140, 141) also demonstrates that according to the grammatical rules of Greek, the holy spirit of God is an '***it'*** not a '***he***' and that the changes that different translations put on these verses “have no foundation whatsoever in the Greek words of the biblical text.”

In conclusion Jason BeDuhn states:
“It is not the theology of the translators to which I object, but the habit of imposing that theology on the biblical text. Their theological interpretation of the character of the Holy spirit may be right. But it can only be right if it is based on an unbiased reading of the Bible, which is supposedly the authoritative source.”

Putting tradition aside, we find the identity of the Holy Spirit clearly revealed in the Bible and that explanation harmonises the seemingly conflicting impersonal and personal traits of the Holy Spirit.

Father and Son are "Spirit"

John 4:23, 24 (the Father)
"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.** **God is a spirit (#4151 - pneuma)** and they that worship him must worship him in spirit **(#4151- pneuma)** and in truth."

Acts 22:6-8 (Christ)
"Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest."
(Christ appeared to Saul in His glorious spirit form – blinding light)

1 Corinthians 15: 45, 47 (Christ)
"And so it is written, The first man Adam was made a living soul; **the last Adam was made a quickening spirit…. The first man is of the earth, earthy: the second man is the Lord from heaven."**

There is no mention of the 3rd Person of the Holy Trinity, the Holy Spirit, being a "personal spirit" or that "the 3rd being" is "in the express image of the Father's person" or form.

The Father *Has* a Spirit

Matthew 10:20
"For it is not ye that speak, but **the Spirit of your Father** which speaketh in you."

The Son *Has* a Spirit

2 Corinthians 3:17
"Now the Lord **(#2962)** is that Spirit: and where the Spirit of the Lord **(#2962)** is, there is liberty."

Strong's Greek Concordance:
#2962 kurios - **Lord; master, supreme in authority**
#1203 despotes – Lord; an absolute ruler)

For confirmation that the "Lord" is identified as the Lord Jesus Christ, the Son of God refers to Jude 1:4,14.

Jude 1:4, 14
"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying **the only Lord (#1203) God,** and our Lord **(#2962)** Jesus Christ. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord **(#2962)** cometh with ten thousands of his saints."

Notice the Greek words identify "the only Lord God" - the only "absolute ruler"- as the Father and "our Lord Jesus Christ," (who is supreme in authority over us).

The Holy Spirit Has No Spirit

The 3rd person of the Godhead has no bodily physical form and no spirit. The question is pending; can a spiritless, formless being exist at all?

The true holy spirit of God and Christ is simply the Divine Mind; (Divine thinking), which when communicated to humanity, represents the actual presence of divinity.

The Father Sends the Spirit – the Son Sends the Spirit (But There is Only One Spirit)

Luke 11:13
"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly **Father give the Holy Spirit** to them that ask him."

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."

Galatians 4:6
"And because ye are sons, God hath sent forth **the Spirit of his Son** into your hearts, crying, Abba, Father."

Genesis 6:3

"And the LORD (#3068 Yahweh, the Self-Existing One) said, **My spirit** shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Yahweh (Jehovah) is the Divine name of God, shared by both Father and Son.

Ephesians 1:17, 18
"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. For through him we both **have access by one Spirit unto the Father**."

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

EJ Waggoner, Christ and His Righteousness, chapter 5, p 8 (1888 sermons)
"Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ.

The Mind of Christ – the Mind of the Spirit

Just as a man's spirit is his mind, his character, and the intrinsic identity of a man, so the spirit of God is the divine mind, the words, the thoughts, the divine Identity and Character, which belong to the Father and the Son. The gift of the spirit of God refers to the communicative process whereby divine thoughts/mind/spirit are ministered by angels to receptive human minds.

1Corinthians 2:11, 16
"For what man knoweth the things of a man, save the spirit (#4151) of man which is in him? even so the things of God knoweth no man, but the Spirit (#4151) of God….For who hath known the **mind of the Lord,** that he may instruct him? But we have the **mind of Christ."**

Isaiah 40:13
"Who hath directed the **Spirit of the LORD**, or being his counsellor hath taught him?"

Advent Review and Sabbath Herald, 26 April 1892 para 9
"O if you were hidden in Christ, if you were on the Rock of Ages, when you are
brought before kings and great men, it would be evident that Jesus was at your side, and you would know just what answer to give, for the Spirit would give you what you should utter."

Christ Led the Israelites - The Holy Ghost/Spirit Led the Israelites

1 Corinthians 10:4
"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that **Rock was Christ**."

Hebrews 3:7-12
Wherefore (as the **Holy Ghost** saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted **me**, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So **I sware in my wrath, They shall not enter into my rest.)** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Hebrews 4:5-8
"And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will **hear his voice**, harden not your hearts. For **if Jesus had given them rest**, then would he not afterward have spoken of another day."

Christ Preached - the Spirit Preached

1 Peter 3:18-20
"For **Christ** also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened **by the Spirit: By which also he went and preached unto the spirits in prison**; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

1 Peter 1:10-11
"Of which salvation **the prophets** have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the **Spirit of Christ** **which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

2 Peter 1:20, 21
"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by **the Holy Ghost**."

The spirit of Christ, the Holy Ghost (sic, Spirit) was in the prophets who wrote the Old Testament of the Bible, this holy spirit of Christ caused them to prophecy.

Christ was the Rock - The Spirit of the Lord was the Rock

2 Samuel 23:2, 3
"The **spirit of the LORD** spake by me, and his word was in my tongue. **The God of Israel said, the Rock of Israel** spake to me, He that ruleth over men must be just, ruling in the fear of God."

1 Corinthians 10:4
"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ**."

Christ, in His pre-incarnate form (the Holy Spirit/divine mind – ministered through angels), taught/preached to the minds of the antediluvians and to the Jews in their wilderness wanderings. After His death and ascension, Christ preached to the Jewish nation as – the Spirit of Christ, which was given to the disciples at Pentecost. This gift was also the divine thoughts/ mind/spirit of Christ and it was also ministered by angels to humble, receptive, repentant human minds.

The Lord's Hand Transports Humans- the Spirt Transports Humans

1Kings 18:46
"And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

Acts 8:39
And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

The Divine Mind/Word/Spirit of the Son is Offered to His Followers

Philippians 2: 5
"Let this mind be in you, which was also in Christ Jesus."

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

Galatians 4:6
"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father."

Ephesians 3:16
"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

AT Jones
General Conference Bulletin, The 3rd Angel's Message, 1893 #11 p 28, 31
""Where do we get that mind? [Congregation: "In Christ."] Then is it possible for any man, by any possible means, to render to the ten

commandments what they require and what only they will accept, without having the mind of Jesus Christ itself? [Congregation: 'No, sir.'] Well, can I have the mind of Christ without the rest of Him? No, I cannot"…. We receive the promise of the Spirit through faith; but what brings it? The Spirit of God; and when we have that, Christ dwells in the heart. **Then it is the Holy Spirit that brings the personal presence of Jesus Christ, and in bringing His personal presence to us, He brings Himself**. **Then it is the mind of Christ,** by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness. **That is what we must have, in order to have the presence of Christ**, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry."

The Holy Spirit mediates & intercedes for us; Christ mediates and intercedes for us draws us (but there is only ONE mediator - Christ)

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

Romans 8:26
"… **the Spirit** itself **maketh intercession** for us with groanings which cannot be uttered."

1 John 2:1
"And if any man sin, we have an **advocate** #3875 (Comforter, Advocate) with the Father, **Jesus Christ** the righteous."

John 14:16, 18, 26
"And I will pray the Father, and he shall give you another Comforter, (# 3875 Advocate, Comforter) that he may abide with you for ever; 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. **I will not leave you comfortless: I will come to you.** But the Comforter (#3875 Advocate,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."

Strong's Greek Concordance #3875 paraklhtoj, parakletos AV-**comforter 4, advocate** 1

Isaiah 53:12
"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made **intercession** for the transgressors."

Romans 8:26-27
"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself maketh intercession** for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

Romans 8:34
"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, **who also (# 2532 -kai - therefore) maketh intercession** for us."

Hebrews 7:22-25
"By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing **he ever liveth to make intercession for them**.

Are two separate beings, Christ and the 3rd Person of the Trinity performing the same mediatory, intercessory, comforting, advocate work? This is not possible, for the Bible states that there is ONE Mediator who intercedes (1 Tim 2:5). There is only ONE Advocate and Only ONE Comforter.

All stated titles refer to different aspects of Christ's work. Some work occurs in heaven and some of Christ's work occurs on earth.

Heavenly Work: - Mediator, Intercessor, Advocate
Earthly Work: - Comforter,

It is Christ's ministry today which, **on earth** is ***represented by the thoughts of His divine mind*** –. His holy spirit. Christ communicates His thoughts (His spirit) to His disciples on Earth, mostly via the angels, but in Heaven He also ministers in the heavenly sanctuary. Thus the Son of God carries on all the work of our Mediator, our Advocate, our Intercessor and our Comforter. It is the Son of God who via His omniscience (all-knowing mind) is humanity's only Advocate, (1 John 2:1) the only Mediator (1 Tim 2:5) only Intercessor (Heb 9:24; Isa 53:12) and only Comforter (John 14:18).

Pray to the Father, in Christ's Name, for the Infilling of the Spirit of God

Matthew 6:9
"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."

John15:16; 16:23 (Jesus said) .
"…that whatsoever ye shall ask of the Father in my name, he may give it you…. Whatsoever ye shall ask the Father in my name, he will give it you.."

Luke 11:13
"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

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."

Ephesians 1:17, 18
“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: The eyes of your understanding being enlightened that ye may know what is the hope of his calling, …”

Father and Son Dwell in Human Minds

John 14:10, 11, 16-20, 23;15:7
“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. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17
Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in me, and I in you. 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

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.”**

Isaiah 57:15
“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him also** that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”

John 14:20
“At that day ye shall know that I am in my Father, and ye in me, and I in you.”

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

Romans 12:2
“And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God.”

Colossians 3:16
“Let the word of Christ dwell in you richly in all wisdom.”

1 Corinthians 6:19
“What? know ye not that your body is the temple of the **Holy Ghost which is in you,** which ye have of God, and ye are not your own?”

Colossians 1:27
"**Christ in you**, the hope of glory."

Philippians 2:5
"**Let this mind be in you,** which was also in Christ Jesus."

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you**. Now if any man has not **the Spirit of Christ,** he is none of his."

Galatians 4:6
"And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, crying, Abba, Father."

1 John 3:23-24
"And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

Isaiah 57:15
"For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: **'I dwell** in the high and holy place, and **also with him** who is of a contrite and lowly spirit, to revive the spirit of the lowly, and to revive the heart of the contrite."

2 Corinthians 6:16
"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as **God hath said, I will dwell in them,** and walk in them; and I will be their God, and they shall be my people."

Ephesians 3:17
"That **Christ may dwell in your hearts** by faith…"

2 Timothy 1:14
"That good thing which was committed unto thee keep by the **Holy Ghost which dwelleth in us."**

Philippians 1:19
"For I know this shall turn my salvation through your prayer and the supply of the Spirit of Jesus Christ."

Hebrews 13:5
"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

AT Jones, General Conference Bulletin Quarterly 1895 Vol 7, 4 February, 1895. # 17, p 299, 331 (the Third Angel's Message)

"This is shown in Romans, eighth chapter: "They that are after the flesh do mind the things of the flesh," because they do the works of the flesh; the mind follows in that way. "But they that after the **Spirit [mind],** the things of the Spirit." And "if any man have not the **Spirit of Christ,** he is none of his." That which brings to us the **mind of Jesus Christ is the Holy Ghost.** Indeed, the **Spirit of God brings Jesus Christ himself to us. By the Holy Ghost the real presence of Christ is with us, and dwells in us. Can he bring Christ to us without bringing the mind of Christ to us?** - Assuredly not.

So, then, in the nature of things, there **is the mind of Christ, which he came into the world to give to us**…"And in His human nature He bore all that, because His divine self was kept back. Was there any suggestion to him, suppose you, to drive back that riotous crowd? To let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenceless as the Lamb of God. There was no assertion of His divine self, no sign of it - only the man standing there, leaving all to God to do whatsoever He pleased.

He said to Pilate: 'Thous couldst have no power at all against me, except it were given thee from above.' That is the faith of Jesus. And that is what the prophecy means when it says, 'Here are they that keep the commandments of God and the faith of Jesus.'

We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind, which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus…. But He, by the keeping back of His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning. And by that means He brings to us that same divine mind, that same divine power which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God. Then the Father will keep us now in Him, as He kept us then in Him" (end quote AT Jones).

However the Bible consistently teaches that the divine attribute of God's omnipresence is not defined as referring to God's physical body being present in de-materialised "gaseous particles" scattered over the earth. Neither does the Bible define the term to refer to millions of "Christ clones" as being physically and bodily present all through the universe. The Bible defines true divine omnipresence as God's divine **ability to know all things**, **at all times (omniscience - Heb 11:5)**, and His **ability to communicate His thoughts with all** creatures in the universe at all times. Christ's divine thoughts are communicated to humanity through angels. This is the holy spirit (mind, presence) of God.

(Brown-Driver-Briggs' Hebrew Lexicon **angel** # 04397 מלאך mal'ak *mal-awk'* ***to despatch as a deputy***; 1) **messenger, representative**)

Angels are not the holy spirit of God. Angels ***minister*** the holy spirit of God to humanity. Angels impress the divine, holy thoughts upon human minds.

Divine knowledge is complete knowledge, spanning time and space. No being in the universe can hide from God for God is everywhere present – knowing all things, at all times. Nothing in the universe can be hidden from the Father or the Son, for "The eyes of the LORD are in every place, beholding the evil and the good." (Proverbs 15:3). "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7)

Summary

Both Father and Son are constantly present with humanity in a non-bodily form, by virtue of their omniscient (all-knowing) divine mind. Father and Son communicate Their thoughts to beings in the universe through the ministry of the angels, who also receive thoughts from the divine mind of the Father through His Son. This divine facility of communication is called the Holy Spirit of God/Christ, sometimes referred to as the divine representative, the Holy Spirit. Christ will place His thoughts/mind into human minds and guide human thoughts if permitted and thus repentant humanity will be filled with the spirit of Christ.

The Renewed Spirit/Mind - the Basis of Christian Unity

Humanity post-fall, inherited a "natural" or sinful, self-serving mind.

Colossians 1: 21 (KJV with Strong's Concordance Numbers)
[21]And<2532> **you**<5209>**, that were**<5607>(5752) **sometime**<4218> **alienated**<526>(5772) **and**<2532> **enemies**<2190> **in *your* mind**<1271> **by**<1722> **wicked**<4190> **works**<2041>**, yet**<1161> **now**<3570> **hath he reconciled**<604>(5656) ***(in...: or, by your mind in)***
[22]In<1722> **the body**<4983> **of his**<846> **flesh**<4561> **through**<1223> **death**<2288>**, to present**<3936>(5658) **you**<5209> **holy**<40> **and**<2532> **unblameable**<299> **and**<2532> **unreproveable**<410> **in his**<846> **sight**<2714>**:**

Ephesians 4:23
"And be renewed in the **spirit of your mind.**"

Philippians 1:27; 2:2
"…that ye stand fast in **one spirit (#4151 – breath, mental disposition)**, with **one mind** (#**05590**: psuche **–breath, affections**) striving together for the faith of the gospel….Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of **one mind (#5426)**."

Strong's Greek Concordance: #04151 – pneuma – breath, mind
4151 pneuma - a current of air, i.e. **breath** (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, **mental disposition**, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually),

mind. Compare 5590. see GREEK for 4154 see GREEK for 5590

Thayer's Greek Lexicon: #05590 - psuche - mind
AV-soul 58, life 40, mind 3, heart 1, heartily + <1537> 1, not tr 2; 105

1) **breath**
1a) the breath of life
1a1) the vital force which animates the body and shows itself in breathing
1a1a) of animals
1a1b) of men
1b) **life**
1c) that in which there is life
1c1) a living being, a living soul
2) the soul
2a) **the seat of the feelings, desires, affections, aversions (our heart, soul** etc.)
2b) the (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life

Thayer's Greek Lexicon: #05426 – phroneo - **mind**

1) **to have understanding,** be wise
2**) to feel, to think**
2a) to have an opinion of one's self, think of one's self, to be modest, not let one's opinion (though just) of himself exceed the bounds of modesty
2b) to think or judge what one's opinion is
2c) to be of the same mind i.e. agreed together, **cherish the same views, be harmonious**
3) to direct one's mind to a thing, to seek, to strive for
3a) to seek one's interest or advantage

3b) to be of one's party, **side with him** (in public affairs)

Strong's Concordance: #03661: homothumadon; **unanimously:--with one accord (mind).**

Romans 15:6
"That ye may with **one mind** (#3661- harmonious thoughts) and **one mouth** (words) glorify God, even the Father of our Lord Jesus Christ."

Thayer's Greek Lexicon: #04750: stoma – **mouth, words**

AV-mouth 73, face 4, edge 2; 79
1) the mouth, as part of the body: of man, of animals, of fish, etc.
1a) **since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished**
2) the edge of a sword

1 Corinthians 6:17; 12:13
"But he that is joined unto the Lord is one spirit (#4151)…. For by **one Spirit** (#4151- divine mind) are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into **one Spirit** (#4151 – Christ is the living water)."

Ephesians 2:18
"For through him we both have access by **one Spirit** (#4151 – Christ's divine mind) unto the Father." (Christ said in John 14:6 that "No man cometh unto the Father, but by Me").

Ephesians 4:3-6
"Endeavouring to keep the unity of the Spirit (#4151 – harmony of mind) in the bond of peace. There is one body, and one Spirit (#4151 – one divine mind), even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

Christian unity is achieved when Divine Mind/Word/Spirit (the holy spirit of the Father, through Christ) dwells in the minds of His believers. Christ gives humanity the mind/spirit of God.

The Father's Spirit Renews the Mind - Christ's Spirit Renews the Mind

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;)"

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 8:9, 10
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Philippians 2:5
"Let **this mind** be in you which was in Christ Jesus."

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

John 14:23
"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

John 14:10, 11
"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. Believe me that I am in the Father, and the Father in me."

John 17:21-23
"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."

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."**

Matthew 18:20 (Jesus said)
"For where two or three are gathered together in my name, **there am I in the midst of them."**

John 14:18
"I (Jesus, in human form) will not leave you comfortless: **I** (Jesus' spirit/mind/thoughts/identity) will come to you" (through ministration of the angels).**I**

Christ's Words are Spirit – Christ is the Word of God

Revelation 19:13 (referring to the risen and glorified Son of God)
"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

John 1:1
"In the beginning was the Word and the Word was with God and the Word was God."

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."

Matthew 10:20
"For it is not ye that speak, but **the Spirit** (# 4151 – pneuma – spirit, mind) **of your Father which speaketh in you."**

Luke 12:11,12
"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; For the Holy Ghost (# 4151 – pneuma – spirit, mind) shall teach you in the same hour what ye ought **to say"** (words).

John 15:7
If ye abide in me, **and my words abide in you**, ye shall ask what ye will, and it shall be done unto you.

Colossians 3:16
"Let the word of Christ dwell in you richly in all wisdom."

John14:6
"**Jesus** saith unto him, I am the way, **the truth,** and the life: no man cometh unto the Father, but by me."

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."

Hebrews 3:7
"Wherefore as the **Holy Ghost** (# 4151 – pneuma – spirit, mind) saith, "Today if ye will hear **His voice** harden not your hearts."

John 10:27 (Jesus said:)
"My sheep **hear my voice** and I know them and they follow Me."

The Son of God Shed His Blood - Through His Spirit, He Offers His Blood

1 John 1:7
"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of **Jesus Christ his Son** cleanseth us from all sin."

Acts 20:28
"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he (Christ) hath purchased **with his own blood**."

Hebrews 9:14
"How much more shall the blood of Christ, who **through the eternal Spirit** (Christ's divine mind/character) offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Hebrews 9: 11, 12
"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by **his own blood he entered** in once into the holy place, having obtained eternal redemption for us."

Christ – (the Eternal Spirit and Our High Priest), offered His blood in the heavenly sanctuary.

19. Does the Spirit of Satan Refer to a Separate Being Apart from Satan?

The "spirit of Satan" is Satan himself – not some other independent being which would constitute a "twin-ity of evil." The mind and character of Satan constitute his personality. Why then do trinitarians claim, that when used in reference to God, the spirit of God means a separate being?

Mind Possession – by Spirit of God or by Spirit of Satan
The Bible teaches that there have always been only two classes of people on the earth – those who are possessed by the holy spirit of God and those who are possessed by the unholy spirit of Satan.

Matthew 12:30
"He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Matthew 25:32
"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Mark 5:5
"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and **in his right mind**: and they were afraid."

2 Timothy 1:7
“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Just as the unholy spirit of Satan possesses the minds of those who do not surrender completely to Christ, so the holy spirit of God possesses the minds of His people.

The spirit of Christ brings the mind of Christ to the believer and it is in this way that the omnipresent mind of both Father and the Son dwell in the Christian. A study of the ministration of angels further convinces us, that as the evil angels bring the spirit or mind of Satan to unbelievers, so the holy angels through their ministration bring the spirit or mind of Christ to His people.

Ministration of the Angels – Work of the Holy Spirit

1 Timothy 5:21
“I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” (Where is the Holy Spirit?)

The Bible makes it clear that the Holy Spirit is **NOT** an angel.

Psalm 104:4
“Who maketh his angels spirits; his ministers a flaming fire.

”Hebrews 1:7
“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.”

Revelation 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.” (Note, the capitalised ”S” appearing in the King James Version of the Bible. Are we to suspect that there are Seven Holy Spirits – ie. 7 divine 3rd Persons of the Trinity? – Obviously not. The seven spirits are angels, not divine beings.)

Revelation 4:5
“And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”

Acts 2:3, 4
“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”

Note how the angels are described as lamps of fire burning before the throne and then the tongues of fire were seen also on the day of Pentecost. The angels were not the Holy Spirit – but the angels brought the Holy Spirit – the thoughts and power of God’s divine mind to the believers in the upper room.

Revelation 5:6
“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.”

John 7:38, 39
“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”

Holy Angels Assist Humanity to Live Holy Lives

Matthew 18:10
“Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.”

Psalm 91:11
“For he shall give his angels charge over thee, to keep thee in all thy ways.”

Psalm 104:4
“Who maketh his angels spirits; his ministers a flaming fire:”

Mark 1:13
“And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.”

Luke 15:10
“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

Hebrews 13:2
“Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.”

20. Who is the Father of Jesus?

The Roman Catholic Church states:
"But as man He was conceived of the Holy Ghost as the active principle of His conception, but not unto likeness of species, as a man is born of his father. Therefore Christ is not called the Son of the Holy Ghost." **http://www.newadvent.org/summa/403203.htm**

The original Protestant and Orthodox view was that the Son of God was begotten in eternity, and was the express image of His Father's likeness. Obviously the Father is the Father of Christ in both experiences when the Son was begotten.

The Divine Names

Exodus 20:7
"Thou shalt not take the **name** of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his **name** in vain."

Psalm 66:2
"Sing forth the honour of his **name**: make his praise glorious."

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:"

Acts 2:38
"Then Peter said unto them, Repent, and be baptized every one of you in the **name** of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Acts 4:12
"Neither is there salvation in any other: for there is **none other name** under heaven given among men, whereby we must be saved."

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**."

Defining the Concept of "Name"

Hebrew definition of Name

Brown-Driver-Briggs Hebrew Lexicon – "name" **#08034**:ùéù shem *shame*
a primitive word [perhaps rather from <07760> through the idea of definite and conspicuous position; ; n m

AV-name 832, renown 7, fame 4, famous 3, named 3, named + <07121> 2, famous + <07121> 1, infamous + <02931> 1, report 1, misc 10; 864

1) name
1a) name
1b) **reputation, fame, glory**
1c) the Name (as designation of God)
1d) memorial, monument

Greek definition of "Name"

Strong's Greek Concordance – "name"
 # 03686: onoma on'-om-ah from a presumed derivative of the base of 1097 (compare 3685); a "name" (literally or figuratively) (**authority, character**):--called, (+ sur-)name(-d). see GREEK for 1097 see GREEK for 3685

Thayer's Greek Lexicon – "name"
#**03686**: ονομα onoma *on'-om-ah*
from a presumed derivative of the base of <1097> (cf <3685>); ; n n

AV-name 193, named 28, called 4, surname + <2007> 2, named + <2564> 1, not tr 1; 229

1) name: univ. of proper names
2) **the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc.**
3) persons reckoned up by name
4) the cause or reason named: on this account, because he suffers as a Christian, for this reason

As the definitions demonstrate, a name can represent many facets of a being, such as character, position, reputation,
e.g.

- God = divinity; divine being
- Holy One = sacred character
- Almighty = powerful being
- Yahweh = inherent life, timeless being

Significance of the Divine Names

Since a name identifies a person; demonstrates the character of the person, we can especially note how the Divine Beings' names reflect Their qualities and identify Them. This is especially helpful when studying the nature of the Son of God for His names and titles reveal His true position and identity. There are no special names allocated for the 3rd Person of the Trinity, although some might argue that the name "Comforter" applies. However as we have seen in Scripture the "Comforter" refers to the "spirit of Christ" which is "the divinity of the character of Christ" (Romans 8:9-11).; It is Jesus' divine mind - His way of thinking, His words, His character." John 14:8 "I will not leave you comfortless: I will come to you."

The Son of God inherited His Father's nature ie. His divinity. He was brought into existence from the Divine Father and therefore was a Being as Divine as was the Father. In a similar manner, the child of a human being is born human. **Christ was therefore entitled to inherit the Father's name as Christ was begotten in the "express image of His Father's person."**

Hebrews 1:3, 5
"Who being the brightness of his glory, and the express image of his person…For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

EJ Waggoner, Christ and His Righteousness, ch 5 p 8
"Christ 'is in the bosom of the Father' being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jeremiah 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS."

The Son of God was NOT a "little god" or a "lesser god" as some suppose. The Scriptures reveal that the Son of God was verily God (divine) and in the highest sense, but it also emphasises His pre-incarnate Divine Sonship.

In the New Testament the word “theos” is translated as God. Strong’s Concordance #2316 – theos. In the Old Testament there are many words equivalent to the Greek word “theos.”

Greek	Hebrew		Translation
02316:			
theos	00047	avir	Mighty
theos	00136	adonai	Sovereign, Lord, Master, Owner
theos	00410	el	Strength
theos	00430	elohim	Divinity
theos	00433	eloah	Diety
theos	00457	elil	An idol
theos	03068	yehovah	The Self-Existing One
theos	05943	illai	Supreme God
theos	06091	atsav	Idol, Image
theos	06697	tsur	Rock, Refuge, Strength
theos	06944	qodesh	Holiness
theos	07706	shaddai	Almighty

430 - El, Elohiym (Hebrew)
God as divine; a powerful Deity (Genesis 1:1; Exodus 20:2)

5945 - El Elyon, Elyon (Hebrew)
Most/ High God (Gen 14:18-20, Isa 14:14)

#136 - Adonai (Hebrew)
Lord, Almighty Ruler (Isa 6:1; Ps 35:23)

#7706 Shadday shad-dah'-ee (Hebrew)
The Almighty:--Almighty (Gen 28:3; 43:14; 48:3; Ex 6:3; Ps 91:1)

#3841 - Pantokrator pan-tok-rat'-ore (Greek)
The all-ruling God (as absolute and universal sovereign):--Almighty, Omnipotent (Rev 16:7;Rev 4:8).

#3069 – YHWH, Yahweh (Hebrew)
LORD (Ex 15:2, 3; Duet 9:26;Hosea 12:5,6;Rev 16:7; 4:3; 11:17; 15:3; 19: 15; 21:22)

7067 Gna qanna' *kan-naw'* (Hebrew)
Jealous is my name (Exodus 34:14)

6635 tsaba' tsaw-baw' or (feminine) tsbadah tseb-aw-aw (Hebrew)
The LORD of Hosts (Jeremiah 31:35)

6918 qadowsh *kaw-doshe'* (Hebrew)
His name is Holy (Isaiah 57:15)

Divinity, in the form of both the Father and the Son, is also referred to as Father. Christ is the Father of the human race, standing in the place of the second Adam, (1Cor.15.45) while Christ instructed us to pray with Him, to “Our Father.”

1 ▪ 'Ab Awb (Hebrew);
Father (Exodus 4;22; Duet 32:6; 1 Chron 28:6 Isa 63:16; Jer 31:9; Mal 2:10;)

3962 pater pat-ayr (Greek)
Father (Matthew 6:9; Romans 8:15; Gal 4:6;1 John 3: 1, 2)

Names that are not Shared

God the Father (John 6:27) – Father only
the Ancient of Days (Daniel 7:9,13,22) – Father only
Which Art, and Was and Shalt Be (Rev 16:5) Father only?

the Son of God – (Mark 1:1)– Son only
the Son of Man (Daniel 7:13; John 6:27) – Son only
the Lamb of God - (John 1:29, 36; Rev 5:13; 6:16; 7:10) - Son only
the Beginning of the Creation of God - (Rev 3:14) – Son only
the Amen - (Rev 3:14) Son only
the Faithful and True Witness - (Rev 3:14) Son only
the Mighty God – (Isaiah 9:6) – Son only
the Word of God – (Rev 19:13) – Son only

Christ, in His ministry of salvation, is also referred to as:
my Shepherd (Psalm 23:1)
my Rock, (2 Sam 22:2)
my Fortress, (2 Sam 22:2)
my Deliverer; (2 Sam 22:2)
my Shield, (2 Sam 22:3)
the Horn of my Salvation, (2 Sam 22:3)
my High Tower, (2 Sam 22:3)
my Refuge, (2 Sam 22:3)
my Saviour; (2 Sam 22:3)
the Foundational, Corner Stone (Matthew 21:42)
the Rock the church is built on (Matthew 16:18)
the Living Water, (John 7:37, 38)
the Bread of Life (John 6:35)

This list is not exhaustive, but serves as a sample only.

Names that are Shared

YHWH

Lynnford Beachy, http://www.presenttruth.info

"It is true that the proper name for God the Father is hwhy (*YHWH*) which is often pronounced Yahweh or, as some say, Jehovah or even Yahoo. However this name is not exclusively used for God the Father. There are times when this name is applied to the Son of God. For example: *"And the LORD* [Yahweh] *spake unto Moses face to face, as a man speaketh unto his friend."* (Exodus 33:11) We know this is the Son of God here, for a few verses later God said, *"Thou canst not see my face: for* ***there shall no man see me, and live.*** *And the LORD* [Yahweh] *said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."* (Exodus 33:20-23) John wrote, *"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 1:18) For another example of where the Son of God is called Yahweh read Genesis 18:1-19:1" (end quote Lynnford Beachy).

El Shaddai (Hebrew) or Pantokrator (Greek) - God Almighty

Genesis 17:1 (the Son of God)
"And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God (El Shaddai) ; walk before me, and be thou perfect."

Exodus 6:3 (the Son of God)
(To Moses) "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, (Hebrew: # 7706 - El Shaddai - Almighty) but by my name JEHOVAH (Hebrew: # 3068 - self-existent, eternal One) was I not known to them."

Revelation 4:8 (the Father - Rev 1:4, 5; Pantokrator equivalent to El Shaddai),
"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, (Greek #3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai), which was, and is, and is to come."

Revelation 15:3 (the Father)
"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty (Greek #3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai; just and true are thy ways, thou King of saints."

Revelation 16:7 (the Father – see verse 5)
"And I heard another out of the altar say, Even so, Lord God Almighty (Greek #3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai), true (**# 00228**) and righteous are thy judgments."

Revelation 16:14 (the Father)
"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that

great day of God Almighty." (#3841 - Pantokrator: equivalent to Hebrew #7706 - El Shaddai)

Saviour)
Titus 3:4-6
"But after that the kindness and love of **God our Saviour** toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through **Jesus Christ our Saviour;"**

The Alpha and Omega
Revelation 1:11- 13 (The Son of God)
"Saying, I am **Alpha and Omega**, the first and the last: ..And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man…"

Revelation 2:11 (The Glorified Son of God)
"He that hath an ear, let him hear what **the Spirit** saith unto the churches; He that overcometh shall not be hurt of the second death."

Christ is identified as the speaker in chapter 1:11-13. The Spirit represents Christ 's words.

Revelation 21:6 (The Glorified Son of God)
"And he said unto me, It is done. I am **Alpha and Omega, the beginning and the end.** I will give unto him that is athirst of the fountain of the water of life freely."

John 4:14 (The Incarnate Son of God said)
"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. "

Revelation 22:12, 13 (The Glorified Son of God)
"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. **I am Alpha and Omega, the beginning and the end, the first and the last."**

Isaiah 44:6 (The Pre-Incarnate Son of God)
"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the **first, and I am the last**; and beside me there is no God."

Either the Son of God is the entire trinity or the Son of God was speaking in Isaiah 44:6 as the official representative of His Father's government.

The First and the Last

Isaiah 44:6 (the Son of God representing His Father's government)
"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."

Revelation 1:11-13 (the Glorified Son of God)

"Saying, I am Alpha and Omega, the **first and the last:** and, What thou seest, write in a book, and send it unto the seven churches which are in Asia….And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the **Son of man,** clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Revelation 1:17, 18 (the Glorified Son of God)
"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the **first and the last**: I am he that **liveth, and was dead;** and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Revelation 2:8 (the Glorified Son of God)
"And unto the angel of the church in Smyrna write; These things saith **the first and the last, which was dead, and is alive;"**

Revelation 22:12, 13 (the Glorified Son of God)
"And, behold**, I come quickly; and my reward is with me,** to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, **the first and the last."**

In harmony with the rest of the Bible, Christ is seen to be the authority representing His Father's government. He is the first and last of everything to do with our salvation, for the Father has invested Him with this authority. **The Holy Spirit 3rd Person of the Trinity isn't invested with authority.**

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…"

1 Corinthians 15:27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
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.

Was and Is and Is to Come **(No Title for 3rd Person of the Trinity)**
(Means "Timeless Being", similar meaning to Yahweh –"Self-Existent")

Many, including the translators of the KJV conclude that the Being speaking in Revelation 1:8 is Jesus. However, in Revelation 1:4, 5, we see the title, "which is and which was and which is to come" refers to the Father.

Revelation 1:4, 5 (the Father)
"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; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood."

Revelation 1:8 (some disagreement over the identity of the Speaker)
"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."**

Revelation 4:8
"And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which **was, and is, and is to come.**"

King of Kings – King of Glory
(The Holy Spirit 3rd Person of the Trinity is not referred to as a King of Glory)
Psalm 24:7-10 (the Son of God)
"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the **King of glory** shall come in. Who is this **King of glory**? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the **King of glory** shall come in. Who is this **King of glory**? The LORD of hosts, he is the **King of glory.** Selah."

1Timothy 6:15, 16 (the Father)
"Which in his times he shall show, who is the blessed and only Potentate, the **King of kings, and Lord of lords**; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."

Pre-incarnate Son of God Shared His Father's Glory
John.17.5
And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

God (Divinity)
The Father is the Supreme God (supreme in **authority** - for the Son of God worships the Father, but the Father does not worship the Son), however the Father recognises the true Divinity of His Son. In this discussion, no mention is made of the Holy Spirit, 3rd Person of the trinity, neither is "He" called God in this conversation.

(**Glorified Son worships the Father, but never does the 3rd Person of the trinity worship the Father, nor the Son, nor vice versa).**

Hebrews 1:8, 9 (Pre-Incarnate Son is God, but the Father is the Son's God)
"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. Thou hast loved righteousness, and hated iniquity**; therefore God, even thy God, hath anointed thee** with the oil of gladness above thy fellows."

John 20:17 (Post-Incarnate Son of God Worships the Father, His God)
"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."

1 Corinthians 15:28 (**Glorified Son worships the Father,**)

"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."

Revelation 3:12 (**Glorified Son Worships the Father, His God**)
"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."

Judge
The Father is the Supreme Judge, however the Father has given all judgment of the earth into the hands of his Son.
(**The 3rd person of the trinity, the Holy Spirit is not called upon to be a judge).**

Hebrews 12:23, 24 (the Father)
"To the general assembly and church of the firstborn, which are written in heaven, and to **God the Judge of all**, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Genesis 18:25 (the Pre-incarnate Son of God)
"That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the **Judge of all the earth** do right?"

John 5:27 (the Incarnate Son of God)
"And hath given him authority to **execute judgment** also, because he is the Son of man."

2 Timothy 4:8 (the Glorified Son of God)
"Henceforth there is laid up for me a crown of righteousness, **which the Lord, the righteous judge**, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thrones - Authority
Thrones demonstrate authority. It can be seen that the Father highly exalted His Son and gave Him "all power." So it is no surprise that the Son of God carries titles that equal those of His Father in the description of "Timeless Being" and "Power." Both Father and Son and overcomers sit in thrones and this represents a certain amount of authority. (**To a Trinitarian, it must be a surprise to see no reference that the 3rd Person of the trinity, the Holy Spirit sitting on a throne).**

Revelation 4:2
"And immediately I was in the spirit; and, behold, a throne was set in heaven, **and one sat on the throne.**"

Glorified Son of God Sits Beside His Father's Throne
Hebrews 12:2
"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, **and is set down at the right hand of the throne of God."**

Glorified Son Sits with the Father in His Father's Throne
Revelation 3:21
"To him that overcometh will I grant to sit with me in **my throne**, even as I also overcame, and **am set down with my Father in his throne."**

Glorified Son Sits in the Midst of His Father's Throne
Revelation 7:15 – 17
"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. **For the Lamb which is in the midst of the throne** shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Glorified Son Sits on the Throne
Matthew 25:31
"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: "

Revelation 20:11
And I saw a **great white throne, and him that sat on it**, from whose face the earth and the heaven fled away; and there was found no place for them.

Revelation 21:5
"And **he that sat upon the throne** said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

Glorified Son Sits with the Father in His Father's Throne
Revelation 3:21
"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Overcomers Sat Upon Thrones to Judge
Revelation 20:4
"And I saw thrones, and they sat upon them, and judgment was given unto them: …and they lived and reigned with Christ a thousand years."

No verse states that the 3rd Person of the Trinity - sits on any throne. Even human overcomers sit on thrones, so why is there no mention that the Holy Spirit, 3rd Person of the Trintiy, sits on a throne?

Faithful and True Witness
The Son of God was the only **True Witness** Who could give evidence of His Father's character.

Revelation 1:5
"And from Jesus Christ, who is the **faithful witness,** and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,"

Revelation 3:14
"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and **true witness,** the beginning of the creation of God."

1 Timothy 5:21
"I charge thee before God, and the Lord Jesus Christ, and **the elect angels,** that thou observe these things without preferring one before another, doing nothing by partiality."

(**The Father and Son and the elect angels are called upon to be witnesses, but the 3rd Person of the trinity is not called upon to be a witness. Why pass over the 3rd Person of the trinity?)**

As a son inherits His Father's surname by birth, so too the Divine Son has inherited and shares some – but not all of His Father's titles.The Son speaks with the authority of His Father since He has been invested with authority (John 5:26, 27; Matthew 28:18). The Father is the Law Giver. The Son speaks in the Name of the LawGiver and represents the Father. He is representative of the Father's government, law and character.

Christ is the True Witness to the Father's character in the Old Testament.

1 Peter 1:10, 11
"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Revelation 19:10.
"The testimony of Jesus is the spirit of prophecy."

Christ is the True Witness to the Father's character in the New Testament.

Revelation 2:18, 27-29
"And unto the angel of the church in Thyatira write; These things saith **the Son of God**…And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of **my Father.** And I will give him the morning star. He that hath an ear, let him hear what **the Spirit saith** unto the churches."

Christ is the True Witness – the Spirit who witnesses to us in our daily lives, through the angels which bring His pure thoughts to humanity.

The Saints Also Inherit the Father's Name and Some Authority

The saints who will be translated victorious at Christ's return will also be given certain authority because they have the Father's name in their foreheads.

Revelation 14:1
"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Revelation 5:10
"And hast made us unto our God kings and priests: and we shall reign on the earth."

Even the redeemed saints inherit the Father's name and some authority, but there is no mention that the 3rd Person of the trinity inherits the Father's name.

Sharing the Same Spirit

The Father and the Son share many names and titles. They also share the same mode of omnipresence – the same holy spirit or mind – the Divine Mind. Consider the following passage taken from "Green's Literal Version" (Parentheses mine).

Isaiah 63:7–16

[7]I will mention the mercies of Jehovah (**the Father**), the praises of Jehovah, according to all that Jehovah has benefited us, and the great good to the house of Israel, *by* which He benefited them according to His mercies, and according to the multitude of His loving-kindness. [8]For He said, Surely they *are* My people, sons that do not lie, and He (the Father) is their Savior. [9]In all their affliction, He *was* not a foe; and the Angel of his Face ("Presence" – KJV - **Christ, the Archangel Michael**) saved them. In His love and in His pity He redeemed them. And He bore them, and carried them all the days of old. [10]But they rebelled, and provoked His (**Jehovah's i.e. the Father's**) Holy Spirit, so He was turned *to be* their enemy; He fought against them. [11]Then His people remembered the days past *of* Moses *and* His people, *saying* , Where *is* He who brought us up from the sea with the shepherd of His flock. Where *is* He (**the Father**) who put His Holy Spirit (the Father's Thoughts – i.e. the Spoken Word of God –**Christ's thinking**) within him; [12]who (**Christ**) led them by Moses' right hand, with His glorious arm, dividing the water before them, to make for Him an everlasting name? [13]He led them through the deeps; like the horse in the wilderness, they did not stumble. [14]As the cattle go down into the valley, *so* the Spirit of Jehovah **(divine words/representative presence of Christ** - the Father's expressed Thought/Word of God) caused him to rest; so You **(Jehovah, Father)** led Your people, to make a glorious name for Yourself. [15]Look down from Heaven and peer from the place of Your holiness and your glory. Where *is* Your zeal and Your might? The stirring of Your affections and Your mercies toward me, are they held back? [16]For **You *are* our Father**, though Abraham does not know us, and Israel does not acknowledge us; **You, Jehovah, *are* our Father, our Redeemer**; Your name is from everlasting."

Matthew 10:19, 20
(Jesus said) "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but **the Spirit of your Father** which speaketh in you."

Luke 21:12-15
(Jesus said) "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For **I (Christ)** will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Mark 13:11
(Jesus said)
"But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but **the Holy Ghost**."

John15: 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.”

Galatians 4:6
“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”

Luke 10:22
“All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.”

Romans 8: 9
“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”

John 3:5
“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

John 14:6
“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

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

Ephesians 1:7
“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.”

EJ Waggoner, Christ and His Righteousness, chapter 5, p 8 (1888 sermons)
“Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Romans 8:9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father" being by nature of the very substance of God and having life in Himself. He is properly called Jehovah, the self-existent One and is thus styled in Jeremiah 23:56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of Jehovah-tsidekenu--THE LORD, OUR RIGHTEOUSNESS.”

Trinity Denies Fellowship of Father and Son With Us

By asserting that the Holy Spirit is the separate 3rd Person of the Godhead, the doctrine of the trinity (and tritheism) denies the real omnipresence of the Father and the Son - ***in the human mind***.

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."**

The spirit of antichrist would predictably present an opposing view to that presented by the spirit of Christ and it is seen to do so. The spirit of antichrist denies the Father and Son, and that by their representative spirit (Their divine thoughts) dwell in the converted Christian's mind. Physically, Father and Son are not living inside the Christian in a bodily way - it is a spiritual dwelling within the mind of the believer, so that the thoughts and behaviour are submitted to the law 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."

Question

Matthew 24: 3, 36
"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?….. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

As a human being, the Son of God was reliant on His Father's indwelling divine mind - His Father's thoughts/spirit - to undergo His trials as a man. As a human being, the Son of God was not made aware of the date of His own second coming – and this is in keeping with what other men know about the date of second coming. "No-**MAN** knows the day nor the hour, nor even the ANGELS of heaven" but my FATHER ONLY.

Isn't it strange that Christ does not mention that both the Father and the 3rd Person of the Godhead, " the Holy Spirit," know the date of Christ's return?

Pillars of the Trinity

There are some texts commonly thought to unarguably support the doctrine of the trinity. They are:

- John 4:24 — God is a Spirit
- 1 John 5: 7,8 — Three That Bear Witness
- Gen 1:26, 27 — Let Us Make Man in Our Image
- Gen 6: 4 — “Elohiym” – Let Us Make Man
- “Echad” — The Hebrew word for One – the Shema
- John 1:1 — The Word was God
- Micah 5:2 — Goings Forth from Everlasting
- John 8:58 — Jesus is the I AM
- John 10:33 — Thou Makest Thyself God
- Matt 3:16, 17 — Baptism of Jesus – Was the Trinity Present?
- Matt 28:19 — Baptism into the Threefold Name
- Isaiah 9:6 — The Mighty God, the Everlasting Father
- Isaiah 43:10 — No God Formed
- Col 2:8, 9 — Fullness of the Godhead in Christ
- Col 1:15, 18 — Firstborn Over Creation, Firstborn from Dead
- Acts 13:33 — I Have Begotten Thee – From the Dead
- Isaiah 44: 6, 8 — Beside Me There is No God
- John 14:16 — Another Comforter – Allos, Heteros
- 2 Cor 13:14 — Communion of the Holy Ghost
- Isaiah 48:16 — The LORD God and His Spirit Hath Sent Me
- Titus 2:13 — The Great God and Our Saviour Jesus Christ

John 4:24 - God is a Spirit

John 4:24
"God is a Spirit: and they that worship him must worship him in spirit and in truth."

This verse is often presumed to teach that "God the Holy Spirit is a spirit," but this is not what the verse states. It says that **God** is a spirit.

As an introduction to this text, it might help to review what constitutes a spirit.

Back to Basics – the Spirit

Strong's Greek Concordance **#4151:** spirit – (air, breath, breeze, mind)

#4151 pneuma pnyoo'-mah from 4154**; a current of air, i.e. breath** (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) **vital principle, mental disposition**, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), **mind.**

From the Greek used in John 1:1 makes clear that the Son of God is the "Logos" the "Spoken Word" – the Father's thoughts made audible. So the holy spirit of God is the mind of the Father; the thoughts of the Father expressed through the Word, Christ. The spirit of Christ is the mind of Christ, which is in perfect harmony with His Father's mind. The Hebrew language also demonstrates this fact.

The word "spirit" is taken from the Hebrew word, "ruwach" which literally means "breath, wind, mind or blast (of air)."

Strong's Hebrew Concordance **#7307: spirit -** (air, breath, breeze, mind)
#7307 ruwach roo'-akh from 7306; **wind; by resemblance breath,** i.e. a **sensible (or even violent) exhalation;** figuratively, life, anger, unsubstantiality; by extension, a region of the sky; **by resemblance spirit, but only of a rational being (including its expression and functions)**:-- air, anger, blast, breath, X cool, courage, **mind,** X quarter, X side, spirit((-ual)), tempest, X vain, ((whirl-))wind(-y). see HEBREW for 07306

God Created - The Spirit Created, The Word of God Created

The Father created the heavens and the earth through His Son (Genesis 1:1, 2; John 1:3).

Psalm 33:6, 9
"By the **word of the LORD** were the heavens made; and all the host of them by the **breath of his mouth**…For **he spake**, and it was done; he commanded, and it stood fast."

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."

And the Spirit <07307> **of God** <0430> **moved** <07363> (8764) **upon** <05921> **the face** <06440> **of the waters** <04325>.

Strong's Concordance #07363 rkhp rachaph *raw-khaf'*
a primitive root; ; v AV-shake 1, move 1, flutter 1; 3 1) (Qal) **to grow soft, relax** 2) (Piel) **to hover**

Psalm 139:7 (Daivd speaking to the Father)
"Whither shall I go from **thy spirit**? or whither shall I flee from **thy presence**."

Jonah 1:9,10
"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. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from **the presence of the LORD**, because he had told them."

Psalm 68:8
"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the **presence of God, the God of Israel."**

Hebrews 9:24
"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the **presence of God** for us."

Divine beings possess the ability to observe all things simultaneously at all times. They are also able to communicate to all beings in the entire universe at all times. Their divine thoughts are sent via angels to human beings and the pioneers classified God's ability to do this as being "everywhere present by His spirit.".

When referring to the presence of the Divine Mind, the Bible consistently uses the expressions "the Holy Spirit", "the spirit of God," "the spirit of the Lord," the spirit of the Lord God," "the spirit of the Father," "the spirit of Christ." Both the Father and Son share the same Divine Mind and Divine Thoughts, but there is no "spirit of the Holy Spirit", any more than there can be a "breath of a breath" or a "mind of a mind.

Compare the presence and spirit of God, Yahweh and Christ.

Psalm 51: 10, 11
[10]Create<01254>(8798) in me a clean<02889> heart<03820>, O God<0430>; and renew<02318>(8761) a right<03559>(8737) spirit<07307> within<07130> me. ***(right: or, constant)***
[11]Cast me not away<07993>(8686) from thy presence<06440>; and take<03947>(8799) not thy holy<06944> spirit<07307> from me.

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

Christ's disciples are admonished to be partakers of that Divine Mind.

Philippians 2:5
"Let **this mind be in you**, which was also in Christ Jesus."

Colossians 3:16
"Let the **word of Christ** dwell in you richly in all wisdom…"

Thus believers have the presence of the Lord dwelling in them.

Colossians 1:27
"**Christ in you**, the hope of glory."

With the same Divine Mind instructing them, all believers will be united in truth.

Philippians 1:27
"…that ye stand fast in one spirit, with one mind striving."

Ephesians 4:23
"And be renewed in the spirit of your mind; "

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

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

1 Peter 1:10, 11
"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time **the Spirit of Christ which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Christ dwells in us *by his Divine Mind – spiritually, not bodily.*

1 John 5:7, 8 – Three That Bear Witness in Heaven

In the whole Bible there is only one scripture that seems to teach the concept of three persons in one. It is the King James Version's rendering of 1 John 5:7, 8: "For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth*, the Spirit, and the water, and the blood: and these three agree in one."

The italicised words in this text are reportedly not found in any of the oldest and most reliable Biblical manuscripts. That they are not a genuine part of the original text is the unanimous verdict of contemporary scholars, evangelicals included. The italicised words are actually omitted in the Revised Standard Version, New American Standard Version, New International Version.

The Revised King James New Testament reads:
1 John 5:7, 8
"And it is the Spirit who bears witness, because the Spirit is truth. 8For there are three who bear witness, the Spirit, and the water, and the blood: and these three agree."

Adam Clarke comments on 1 John 5:7, 8 in ***Adam Clarke****'s Commentary on the Bible:*
"But it is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the Codex Montfortii, in Trinity College, Dublin: the others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Aethiopic, the Coptic, Sahidic, Armenian, Slavonian, the ancient versions but the Vulgate; and even of this version many of the most ancient and correct MSS. have it not. It is wanting also in all the ancient Greek fathers; and in most even of the Latin. The words, as they exist in all the Greek MSS. with the exception of the Codex Montfortii, are the following:-

"6. This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness because the Spirit is truth. 7. For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one. 9. If we receive the witness of man, the witness of God is greater,

The words that are omitted by all the MSS., the above excepted, and all the versions, the Vulgate excepted, are these:-
[In heaven, the Father, the Word, and the Holy Spirit, and these three are one, and there are three which bear witness in earth.]

To make the whole more clear, that every reader may see what has been added, I shall set down these verses, with the inserted words in brackets.

"6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,] the Spirit, and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater, -

- words, that if those included in brackets, which are wanting in the MSS. and versions, be omitted, there is no want of connection; and as to the sense, it is complete and perfect without them; and, indeed much more so than with them. I shall conclude this part of the note by observing, with Dr. Dodd, "that there are some internal and accidental marks which may render the passage suspected; for the sense is complete, and indeed more clear and better preserved, without it. Besides, the Spirit is mentioned, both as a witness in heaven and on earth; so that the six witnesses are thereby reduced to five, and the equality of number, or antithesis between the witnesses in heaven and on earth, is quite taken away. Besides, what need of witnesses in heaven? No one there doubts that Jesus is the Messiah; and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five witnesses on earth, and none in heaven; not to say that there is a little difficulty in interpreting how the Word or the Son can be a witness to himself."

It may be necessary to inquire how this verse stood in our earliest English Bibles. In COVERDALE'S Bible, printed about 1535, for it bears no date, the seventh verse is put in brackets thus:-

And it is the Sprete that beareth wytnes; for the Sprete is the truth. (For there are thre which beare recorde in heaven: the Father, the Woorde, and the Holy Ghost, and these thre are one.) And there are thre which beare record in earth: the Sprete, water, and bloude and these thre are one. If we receyve,

TINDAL was as critical as he was conscientious; and though he admitted the words into the text of the first edition of his New Testament printed in 1526, yet he distinguished them by a different letter, and put them in brackets, as Coverdale has done; and also the words in earth, which stand in 1Jo 5:8, without proper authority, and which being excluded make the text the same as in the MSS.,

Two editions of this version are now before me; one printed in English and Latin, quarto, with the following title:-

The New Testament, both in Englyshe and Laten, of Master Erasmus translation-and imprinted by William Powell-the yere of out Lorde M.CCCCC.XLVII. And the fyrste yere of the kynges (Edw. VI.) moste gratious reygne.

In this edition the text stands thus:-
And it is the Spirite that beareth wytnes, because the Spirite is truth (for there are thre whiche beare recorde in heaven, the Father, the Worde, and the Holy Ghost, and these thre are one.) For there are thre which beare recorde, (in earth,) the Spirite, water, and blode, and these thre are one. If we receyve,

The other printed in London "by William Tylle, 4to; without the Latin of Erasmus in M.CCCCC.XLIX. the thyrde yere of the reigne of our moost dreade Soverayne Lorde Kynge Edwarde the Syxte," has, with a small variety of spelling, the text in the same order, and the same words included in brackets as above.

The English Bible, with the book of Common Prayer, printed by Richard Cardmarden, at Rouen in Normandy, fol. 1566, exhibits the text faithfully, but in the following singular manner:-
And it is the Spyryte that beareth witnesse, because the Spyryte is truthe. (for there are three which beare recorde in heaven, the Father, the Woorde, and the Holy Ghost; and these Three are One) And three which beare recorde (in earth) the Spirite, and water, and bloode; and these three are one.*

The first English Bible which I have seen, where these distinctions were omitted, is that called The Bishops' Bible, printed by Jugge, fol. 1568. Since that time, all such distinctions have been generally disregarded.

Though a conscientious believer in the doctrine of the ever blessed, holy, and undivided Trinity, and in the proper and essential Divinity of our Lord Jesus Christ, which doctrines I have defended by many, and even new, arguments in the course of this work, I cannot help doubting the authenticity of the text in question; and, for farther particulars, refer to the observations at the end of this chapter." **(end quote Adam Clarke)**.

Cyrus Ingerson **Scofield** also remarks on the authenticity of the Comma Johanneum – 1 John 5:7,8. He states in Scofield's Reference Notes, 1917:
"*It is generally agreed that v.7 has no real authority, and has been inserted."*

T the following extensive passage is reproduced verbatim from Hector's website:
http://hector3000.future.easyspace.com/comma.htm
Regarding this Trinitarian passage, textual critic F. H. A. Scrivener wrote:

> *"We need not hesitate to declare our conviction that the disputed words were not written by St. John: that they were originally brought into Latin copies in Africa from the margin, where they had been placed as a pious and orthodox gloss on ver. 1Jo 5:8: that from the Latin they crept into two or three late Greek codices, and thence into the printed Greek text, a place to which they had no rightful claim."—A Plain Introduction to the Criticism of the New Testament (Cambridge, 1883, third ed.), p. 654.*

But what of what John Gill says in his Exposition of the New Testament? In it he writes:

> *"As to its being wanting in some Greek Manuscripts, as the Alexandrian and others, it need only be said that it is to be found in many others; it is in an old British copy, and in the Complutensian edition, the compilers of which made use of various copies; and out of sixteen ancient copies of Robert Stephens' , nine of them had it: and as to its not being cited by some of the ancient Fathers, this can be no sufficient proof of the spuriousness of it, since it might be in the original copy, though not in the copies used by them, through the carelessness or unfaithfulness of transcribers; or it might be in their copies, and yet not cited by them, they having scripture enough without it to defend the doctrine of the Trinity, and the divinity of Christ: and yet after all, certain it is, that it is cited by many of them; by*

Fulgentius in the beginning of the sixth century, against the Arians, without any scruple or hesitation; and Jerome, as had been observed before it in his translation made in the latter part of the fourth century. In his epistle to Eustochium prefixed to his translation of the canonical epistles, he complains of the omission of it by unfaithful interpreters. It is cited by Athanasius about the year 350; and before him by Cyprian, in the middle of the 3rd century, about the year 250; and is referred to by Tertullian about the year 200; and which was within 100 years, or a little more, of the writing of the epistle; which may be enough to satisfy anyone of the genuineness of the passage; and besides there was never any dispute over it till Erasmus left it out of the first edition of his translation of the New Testament; and yet he himself upon the credit of the old British copy before mentioned, put it into another edition of his translation."

Still quoting Hector at: http://hector3000.future.easyspace.com/comma.htm

So what is wrong with the above quote?

- *Gill lived in the 18th century, most of the ancient texts where unknown in his day.*
- *The Comma Johanneum is not in "many other Greek Manuscripts.*
- *It is not in 9 of the 16 used by Stephanus.*
- *It was found in 4 Greek manuscripts that popped up after Erasmus's 2nd edition.*
- *The "ancient" copies of Stephanus did not predate the 10th century.*
- *The "old British Copy" was miniscule 61, which was written after Erasmus's 2nd edition, apparently so that he was forced to include it in his later editions.*
- *Erasmus protested that he was forced to include it under duress.**
- *Erasmus claimed the comma johanneum was not original.*
- *The Fathers cited by Gill were not citing scripture.*
- *The comma johanneum did not become established until the 5th Century.*
- *It does not appear in Jerome`s Vulgate(Gill didn`t know that there were revisions made after Jerome.["This passage is absent from the original Vulgate, but later found its way into the Latin text and is present in the Clementine edition." The English Bible, F.F. Bruce p.204]*

- *The comma johanneum doesn`t appear in the Vulgate until the 9th century.*

- *In the Eastern Church(orthodox) where Greek was still being used, not ONE manuscript had the comma johanneum.*

- *The Complutensian edition included the comma johanneum because it found it in the Vulgate, not any greek manuscript that we know of.*

- *In the fourth century C.E., in a Latin treatise, an overzealous advocate of the newly framed Trinity teaching evidently included the words "in heaven, the Father, the Word, and the holy spirit; and these three are one" as if these were a quotation from 1 John 5:7. Later that passage crept right into a Latin bible Manuscript. It appears in cursive mss No. 61 (16th century) and No. 629 (in Latin and Greek, 14th to 15th century) and Vgc (Latin Vulgate, Clementine recension).*

**Erasmus was attacked for not adding the Comma Johanneum(1John 5:7,8). He answered that he had not found the words in any greek manuscript, including several he examined after publishing his editions. But he unwisely said that he would insert the Comma Johanneum in future editions if a greek manuscript could be found that contained the spurious passage. Interestingly, one was found, or made, that contained the words. The manuscript was made by a Franciscan friar named Froy(or Roy) in 1520 A.D. Erasmus kept his word and added the passage in his 3rd edition, but he added a long footnote expressing his suspicion that the manuscript had been prepared just so to confute him.*

Also,

> *"Luther used the text prepared by Erasmus. But even though the inserted words taught the Trinity, Luther ruled them out and never had them in his translation. In 1550 Bugenhagen objected to these words 'on account of the truth.' In 1574 Feyerabend, a printer, added them to Luther's text, and in 1596 they appeared in the Wittenburg copies." footnote at 1 John 5:7-9 by William F. Beck(The Holy Bible in the Language of Today)*

When Erasmus translated his Greek "New Testament," he appealed to the authority of the Vatican Codex to omit the spurious words from 1 John chapter 5, verses 7 and 8. Erasmus was right, yet as late as 1897 Pope Leo XIII upheld the corrupted Latin text of the Vulgate. This insertion was protected by the Vatican until 1927. Only with the publication of modern Roman Catholic translations has this textual error been acknowledged. Thus, a footnote in The Jerusalem Bible, a Catholic translation, says that these words are "not in any of the early Greek MSS [manuscripts], or any of the early translations, or in the best MSS of the Vulg[ate] itself."

In the _Interpreter's Bible_ which can be found in about any county library, the following is stated concerning 1 John 5:7ff:

> *"This verse in the KJV is to be rejected (with RSV). It appears in no ancient Greek MS nor is it cited by any Greek fathers; of all the versions only the Latin contained it, and even this in none of its most ancient sources. The earliest MSS of the Vulg. do not have it.As [CH] Dodd (Johannine Epistles, p. 127n) reminds us, "It is first quoted asa part of 1 John by Priscillian, the Spanish heretic, who died in 385, and it gradually made its way into MSS of the Latin Vulgate until it was accepted as part of the authoized Latin text."The mention in the true text (vs. 8) of the three witnesses which agree naturally led to an interpretation along trinitarian lines, and this occasioned the present gloss which appears in various forms in MSS and quotations the fifth century onward" (Interpreter's Bible, 293-294).*

One of the translators of the NIV also writes the following about 1 John 5:7:

> *"Anyone who uses a recent scholarly version of the NT will see that these words on the Trinity are not in verse 7. This is because they have no basis in the Greek text. Under Roman Catholic pressure, Erasmus inserted them from the Latin Vulgate. They are not a part of the inspired Bible." (Word Meanings in the NT, Ralph Earle. P. 452).*

I.H. Marshall's commentary on the Epistles of John states:

> *"The words in fact occur in none of the Greek manuscripts of 1 John, except for a few late and worthless ones, and are not quoted by any early church writers, not even by those who would have joyfully seized upon this clear biblical testimony to the Trinity in their attacks on heretics: they probably owe their origin to some scribe who wrote them in the margin of his copy of 1 John: later they were erroneously regareded as part of the text. Beyond any shadow of a doubt the wording of the NIV text represents what John actually wrote. We must, therefore, confine our attention to the three witnesses of whom John did write, the Spirit, the water, and the blood" (236).*

"Robert M. Grant makes this comment about 1 John 5:6-8:

> *"To this mysterious but not theologically useful passage a Spanish Pricillianist in the late fourth century added explicitly trinitarian language so that it would mention three witnesses "on earth"and end thus: "And there are three witnesses in heaven, the Father,the Word, and the Spirit, and these three are one." The addition is suitable in a Johannine context, for it refers to the Logos as John does and is ultimately based on "I and the Father are one" (John 10:30). Unfortunately it is not genuine, since it appears in no old manuscript or versions or in any early [church] fathers" (_Gods and the One God_, Robert M. Grant. P. 151).*

Also read William Barclay's commentary on 1 John and Raymond Brown's extensive treatment of the subject in his Anchor Bible Commentary.

> *Which texts DO contain these words? "Among the thousands of Greek manuscripts of the NT examined since the time of Erasmus, only three others are known to contain this spurious passage. They are Greg. 88, a 12th century manuscript which has the Comma written in the margin in a 17th century hand; Tisch. w 110, which is a 16th century manuscript copy of the Complutensian Polyglot Greek text; and Greg. 629. dating from the 14th century or, as Riggenbach has argued, from the latter half of the 16th century." The Text of the New Testament-It Transmission, Corruption, and Restoration [Third Enlraged Edition] by Bruce M. Metzger p.102,103.*
> *Or as ERASMUS AND THE TEXTUS RECEPTUS by William W. Combs states:" That the Comma is a later addition to the text can be demonstrated from the fact that it is found in the text of only four manuscripts (61, 629, 918, 2318), the earliest of which is from the fourteenth century, and in the margin of four others (88, 221, 429, 636), the earliest of which is the tenth century. It was not cited in the 4th century Trinitarian controversies (Sabellian and Arian) by any Greek Father, an absolutely inexplicable omission had they been aware of the passage. The old Scofield Reference Bible says that it 'has no real authority, and has been inserted' (p. 1325)."*

Both 61 and 629 have the Comma but with the omission of the hOI TREIS EIS TO hEN EISIN. (KATA NOVUM TESTAMENTUM GRAECE, editione vicesima septima revisa)

> *"To trace the history of this gross corruption of the text in modern translations, Catechisms, and Confessions of Faith, especially the Greek Church since the sixteenth century, and in modern editions of some ancient versions, as the Peshito Syriac, Armenian, and Slavonic, might be interesting and instructive, psychologically as well as critically; but there is no room for it here."*
> *-**Critical Essays by Ezra Abbot**, 1888, p.463*

What I would like to know is, why, if the Bible teaches the Trinity like the trinitarians claim, is there such a need to go thru great lengths to add a triune formula to the text that was never there to begin with, especially after the Bible says,"I testify to everyone who gears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book."(rev.22:18)

WHY? Because the Bible does not teach a Trinity: The New Encyclopædia Britannica observes: "Neither the word Trinity nor the explicit doctrine appears in the New Testament."

End quote from **http://hector3000.future.easyspace.com/comma.htm**

One renowned Australian Bible scholar disagrees that these verses were added at a later date and is convinced they are in the original Textus Receptus. If the verses do appear in the original, then I John 5: 7,8 might be understood in the following non-trinitarian manner:

The three personalities described in I John 5:7 represent the three aspects of redemptive powers in heaven:

- The office of the Father – The Father dwells in us through His Son and we pray to the Father through His Son;
- The office of the Son - our mediating High Priest blotting out and removing the sins from the heavenly sanctuary; and
- The office of the Holy Spirit – the divine mind/thoughts of Christ, ministered to humanity by holy angels. Christ's holy, divine thinking represents His presence in the minds of His disciples.. Christ's divine mind, when accepted, will prepare His people to receive the seal of God and the outpouring of the latter rain. Christ draws the believer and presents (mediates) the prayers of His people. He sends His mind/spirit to those who are seeking strength to overcome sin. It is by this means that the Son dwells in the believer (Col 1:27 – Christ in you).

However, if 1 John 5:7,8 are genuinely inspired then, the trinitarian would need to explain the inconsistencies Adam Clarke emphasised at the beginning of this section. Furthermore, the trinitarian would be called upon to explain the existence of the 2nd trinity mentioned in 1 John 5:8 which is said to be on the earth - "the spirit, the water and the blood.

A careful study reveals that John is not describing 3 divine beings, or 6 divine beings (3 in heaven and another 3 on earth), but he is concerned with providing witnesses or evidences that Christ was the Son of God and that Christ truly died.

1 John 5:5, 6, 9 -11
"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 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 (insert verses 7,8) …. 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**. 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.

1 John 5:11
"And this is the record, that God hath given to us eternal life, and this life is in his Son."

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

Taking into account the context of the verses in question (7, 8), we can see that John's main focus is on giving evidence to testify that Christ truly died on Calvary and that Christ was truly the Son of God. There was a reason why John spoke so emphatically on this subject.

In his eyewitness account, John further emphasises this point; that the two distinct streams flowing from the Saviour's side - one of blood and the other of water - were undeniable evidences of Christ's death.
John 19:34, 35
"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, **and his record is true: and he knoweth that he saith true, that ye might believe."**

John was writing while divinely inspired by the spirit of God, who John says, was giving testimony that His Divine Son truly died. Here we have demonstrated three evidences or witnesses, but not three divine beings.

The symbols in verse 8 represent the 3 aspects of the Lord Jesus' ministry:
The Son of God was anointed with the spirit of God (His Father's mind); - **spirit**
The Son of God was baptised; - **water** - and
The Son of God laid down His life and died – **blood.**

John was also providing the basic components of the plan of salvation.

- Accepting Christ's death on our behalf; (**blood**);
- Accepting the gift of Christ's perfect, eternal life - baptism; (**water**); and
- Accepting the gift of the spirit of God to develop a the righteous character of Christ in our own lives, which is only through the indwelling of the spirit of Christ (the Divine Mind - **spirit**)

A similar "trinity" is found in Nehemiah. It illustrates how God gave instruction, water and manna to the Israelites.

Nehemiah 9:20
"Thou gavest also thy good **spirit** to instruct them, and withheldest not thy **manna** from their mouth, and gavest them **water** for their thirst."

These three items were symbols of Christ's work in the plan of salvation.

John 3:5
"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Christ had not yet laid down His life in sacrifice, so the blood was not mentioned.

The "Spirit" is mentioned in both verses 7 and 8.

- On earth the spirit of Christ draws us to repentance and dwells in us;
- In heaven Christ's spirit intercedes with groanings unutterable on our behalf and presents our requests unto the Father.

Christ's service for man's salvation is complete and involves the realms of both:

- Heaven and earth
- The divine and human (which also were combined in Christ).

John further supports this concept when he again describes the importance of recognising that our salvation is centrally found in the merits of Jesus Christ.

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.”**

And Jesus even defines Who the Spirit is.

John 14:6
“Jesus saith unto him, **I am** the way, the **Truth,** and the life: no man cometh unto the Father, but by me.”

Christ’s spiritual mediation between the divine and the human - takes place both in heaven and on earth. He is the divine Comforter/Advocate/Mediator who promised to fill receptive humanity with the Divine Mind, the holy spirit of God

Colossians 1:27 - “Christ in you, the hope of glory”;
Philippians 2:5 - “Let this mind be in you which was also in Christ Jesus.”
Romans 12:2 - “be transformed by the renewing of your mind;
Ephesians 3:15 - “to be strengthened with might by his Spirit in the inner man.

Christ , as the Son of God, also pleads our case before His Divine Father.

1 John 5:7,8, instead of introducing another 3rd separate divine being, simply reinforces that it is Christ, the Son of God who is the embodiment of the plan of salvation. It is only “in Christ” that the human race - at every stage and in every phase, finds salvation.

Genesis 1:26, 27 – Elohiym - God or gods? - Let Us Make Man

Genesis 1:26, 27
"And God said, Let us make man in our image, after our likeness…So God created man in his own image, in the image of God created he him; male and female created he them."

Hebrews 1:2, 3
"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; 3 "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

John 1:1-3
"In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not any thing made that was made."

The Bible states that two beings were involved in the Creation process – the Father and the Son of God. Zechariah also reveals that the plan of salvation also involved only two divine beings – once again, the Father and Son.

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The Bible teaches that there were two Divine Beings involved in the creation of Man. Humanity was created in the ***one*** image of Divinity for the Son was in the express image of His Father. The plan of salvation was planned by two Divine Beings – the Lord (Yaweh) and the Divine High Priest – Christ, the anointed One.

So in Genesis 1:26, to which divine Being/s is speaking and to Whom does the term ***elohiym*** refer?

Word Study
Brown-Driver-Briggs Hebrew Lexicon #430:
אלהים 'elohiym *el-o-heem'* plural of <0433>; ; n m p
AV-God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + <04136> 1, godly 1; 2606
1) (plural)
1a) rulers, judges
1b) divine ones
1c) angels
1d) gods
2) (plural intensive-singular meaning)
2a) god, goddess
2b) godlike one
2c) works or special possessions of God
2d) the (true) God
2e) God

While ***Elohiym*** does mean “gods,” that is not the word's only meaning. ***Elohiym*** is a Hebrew noun and has both singular and plural uses. In the plural sense it refers to rulers or judges with divine connections, or pagan gods. Also it is used to refer to angels. When used in reference to God, it is always used with singular verbs, so there is no implication of any plurality in the divine nature. It is the most common name for God in the Old Testament, [although there are 7 names for God in the Old Testament, and 3 names of God in the New Testament.] "The Hebrew-Greek Key Study Bible," published by World Bible Publishers, Inc. by Spiros Zodhiates.

To express plurality in Hebrew, the noun, the verb, and the adjective all have to be plural. Many words in Hebrew are plural in form, but singular in use. Plural forms are used to create intensity or internal multiplication of the stem (Refer *Gesenius' Hebrew Grammar,* p 396, 397; 1910 edition).

Elohiym is not the only word in the Hebrew language, that when applied in the plural form, reflects an intensification of the stem, rather than a plural meaning.

Genesis 42:30 (Joseph's brothers said)
“The man, who is the lord (***adonim***) of the land, spake roughly to us, and took us for spies of the country.”

The Hebrew word ***adon*** means "lord" (singular), but Joseph is called "lord" ***(adonim***) using plural language. If interpreted in the plural sense, Joseph would be called "the lords of the land." Joseph obviously was not more than one person. The plural form of the word “lord” was used to designate his high position and authority.′

Isaiah also uses the plural form ***adonim*** to demonstrate great power and position. "I will hand the Egyptians over to the power of a cruel master (***'adonim)*** (a great and powerful master or lord – not many masters or lords) ." Isaiah 19:4

Other Old Testament examples of Hebrew nouns employed in the plural form (but which are obviously singular in meaning) appear in the following table.

As can be seen from the table, the Hebrew **masculine** plural words end with ***im.*** The Hebrew **female** plural words end with ***oth.***

English Nouns (singular)	***Hebrew Plural Nouns (Intensive)***	***Reference***
a large beast; or dinosaur (?)	*behemoth.*	*Behemah* (singular) a large beast. *Behemoth* usually refers to the plural form - beasts, but in Job 40:15 it refers to one animal. “Behold now behemoth, which I made with thee; he eateth grass as an ox.“
wisdom	*chokmoth*	*Chokmah is the (singular) usual form, but chokmoth is used in Proverbs 1:20. “W*isdom crieth without; she uttereth) her voice in the streets.” KJV margin reads “**excellent** wisdom”
righteousness	*tsedaqoth*	Usual form *tsedaqah* is (singular) but *tsedaqoth* (plural) is used in Isaiah 33:15 "he who walks righteously” (or he who walks in righteousness).
strength, power	*gebhuroth*	Singular form *gebhurah* is the usual for strength,power, but the plural form *gebhuroth* is used in Job 41:12. ”I will not conceal his parts, nor his power, nor his comely proportion.”
life	*chayyim*	This form was used in a non-biblical context - in the song "To life, to life, *lechayyim*" in *Fiddler on the Roof.*
youth	*ne`urim*	David was considered a mere boy (*na`ar*), but Goliath was a fighting man from his youth [*ne`urim*] (1 Samuel 17:33).
(old) age	*zequnim*	Usual form is *zaqun* Genesis 21:2, 7; 37:3; 44:20
fleshliness	*basarim*	Usual form is *basar* Proverbs 14:30

Gesenius' Hebrew Grammar, p 399 (1910 edition)
"So especially ***Godhead***, ***God*** (to be distinguished from the numerical plural gods, Exodus 12:12 &c.) That the language has entirely rejected the idea of numerical plurality in *'elohiym* (whenever it denotes *one* God) is proved especially by its being almost invariably joined with a singular attribute" (i.e. a singular adjective or verb).

According to the Brown-Driver-Briggs Hebrew Lexicon, #430) "***elohiym***" is often used in this way - to emphasise "plural intensive - singular meaning." It was used to emphasise quantity/plurality, but also to reflect "greatness" qualities - the "majestic plural" or "qualitative plural." Depending on the context, plural words can demonstrate **either plurality OR greatness**, powerfulness etc.

Accordingly the Bible records two different usages of ***elohiym***.

- Genesis 1: 26 Elohiym refers to the ***Father*** speaking to His Son;
- Genesis 23:5, 6 Elohiym refers to ***Abraham;***
- Exodus 7:1 Elohiym refers to ***Moses*** as Elohiym to Pharaoh;
- Exodus 21:6 Elohiym refers to Israel's ***judges***
- 1Samuel 5:7 Elohiym refers to **Dagon** the pagan god of the Philistines.
- 1 Kings 11:5, 33 Elohiym refers to ***Ashtoreth*** – the pagan *female* goddess of the Zidonians;
- 1 Kings 18:27 Elohiym refers to ***Baal*** – the pagan god of the Zidonians;
- 2 Kings 1:2, 6 Elohiym refers to ***Baalzebub*** – the pagan god of Ekron;
- Psalm 8:5 Elohiym refers to ***angels****; and*
- Psalm 82:6 Elohiym refers to the Israelite ***congregation*** (church).

An example of the versatility of ***elohiym*** is demonstrated in 2 Samuel 7:23. In this verse, ***elohiym*** is used with a plural verb, indicating both plural and singular usage in the same text.

2 Samuel 7:23
"And who is like your people Israel, the one nation on earth whom God (*elohiym*) went to redeem to be his people, making himself a name and doing for them great and awesome things by driving out before your people, whom you redeemed for yourself from Egypt, a nation and its gods? (*elohiym*)"

As already noted, ***elohiym*** is used to signify:
- a quality (a mighty one, prince, ruler, or judge) and
- plurality (gods).

Consider how ***elohiym*** is applied by David in Psalm 82:6 and quoted by Jesus in John 10:34

Psalm 82:6, 7
"I have said, Ye are gods (***elohiym***); and all of you are children of the most High. 7 But ye shall die like men, and fall like one of the princes."

Psalms 82:6:
Adam Clarke Commentary on the Bible
"*Ye* are *gods*] Or, with the prefix of *ke*, the particle of *similitude*, *keelohim*, "like God." Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice, therefore *all of them* are said to be *children of the Most High*."

It is probable that David would have intended his use of the word ***elohiym*** in Psalm 82:6 to mean “judges.” Neither David nor God would be implying that sinful human beings were actually divine beings.

Yet, when Christ was approached by Jewish leaders who were endeavouring to lead Him to make a comment that could be legally used against Him In this instance, He used a very clever answer to those who were endeavouring to trap Him. His answer presented a double meaning.

John 10:34-36
“Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 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?”

Christ knew that the word ***elohiym*** could convey the meaning of “God” or “judges.” The rest of the text in Psalms 82:6, which Christ did not quote, mentions human beings (those judges) as being the “children of the most High.” With those Scriptures, with double meanings active in His accusers minds, Christ then asked a ***loaded*** question.

"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?”

If Christ's question was heard by genuine believers, his words could have conveyed the meaning, “Why did you accuse me of blasphemy because I said I am **THE** (divine) Son of God?" Or alternatively, Christ might have been understood as saying to His accusers, “Why did you accuse me of blasphemy because I said I am a son of God? I too am a child of God, just as these other human beings in Psalm 82:6 were called the children of God."

Christ certainly was a representative of His Father's government – a Judge and He qualified too as being a child of God also, but He was also a divine Being – as completely and as fully as divine as His Father. In His use of the Hebrew word, ***elohiym***, (and it's Greek equivalent “theos #2316), Christ was able to speak the truth of His Messiah-ship without giving his accusers evidence to use against Him.

Since ***elohiym*** is used to refer to men and angels, as well as to God, its use in Genesis 1:26 cannot be used to prove the existence of a trinity. Neither of the trinitarian versions are supported by this text.

Review:

- The Roman Catholic Orthodox trinity version - "one divine Being who exists in three hypostases (parts of a Being) who are not separate beings in their own right" and;
- The Protestant tritheistic trinity - three separate divine Beings – 3 gods who are ***called*** "one god."

The context of Genesis 1:26 "***Let us make man in our image***" illustrates that at least two individuals exist who are in the one divine image for the Speaker says "let us make man in our image." Even if the plurality (and not sovereignty) of ***elohiym*** was accepted as the intended meaning in this text, plurality would only designate more than one being – not more that two beings, for plurality means "more than one" not "more than two."

So the claim that ***elohiym*** proves the existence of three divine Beings, or a trinity, does not stand up to investigation Neither does the assertion that the Son is the same Being as the Father. Nor is there any validity in the assertion that, because ***elohiym*** is plural in form, its reference to God indicates that there is more than one person Who **is** the Supreme Divine One – The Father. The Son is also an equally Divine Being, however **the use of *elohiym* does not prove that two or more divine beings CONSTITUTE the One Supreme God.**

The trinitarian argument (built on the premise that ***elohiym*** must indicate plurality) also becomes confused and contradictory when used as basis to study the Bible. The argument that ***elohiym*** must indicate plurality (gods), is abandoned when tritheists incorrectly interpret ***elohiym*** as "divine, but separate ***persons****."* According to the doctrine of tritheism, all three divine and separate Beings/persons combine to form the one true God (who is **not** a separate Being, but who is simply **called** God to represent the three members of the trinity)."

Grammatically, when used to designate plurality, ***elohiym*** does not mean "persons who combine to make up a singular god." A divine, self-existent ***person (being)*** IS ALREADY a deity – a god. ***Elohiym*** does not mean "parts of a person," or even "persons" - it means "gods." With this thought, Genesis 1:26 is often ***interpreted*** – incorrectly – to mean:
"And one of the divine persons said to the other Divine persons, Let us make man in our image."

This interpretation does not logically follow through on the proffered trinitarian argument that ***elohiym*** describes plurality – 'gods'. If it did, the following rendering should be acceptable by trinitarians.
"And **Gods** said "Let us make man in our image."

The concept of "3 gods speaking" in Genesis 1:26 is rejected by trinitarians and tritheists,for the doctrine of the trinity claims that only one "person – or hypostasis" is speaking, which of course is a singular, not a plural concept.

Similarly, the doctrine of tritheism (which expresses a belief in three separate, divine persons (gods) who are ***called*** one God), claim that the speaker is only "one" of the divine persons.

Advocates of both the trinity doctrine and tritheism appear to alternate between interpreting God as plural and singular, without regard to the grammatical rules of the Hebrew language. Theological fluctuations are demonstrated when advocates of the trinity/tritheism attempt to explain texts such as John 3:16.

The understanding of John 3:16 generally is that “God (the Father, singular) so loved the world that He gave His only begotten Son (Christ, singular) ...”, but the concept of plural gods as taught in the doctrine of tritheism, affects even this basic and important truth. Consider the following tritheistic paraphrase.

John 3:16.
“For the three divine persons (each being a separate god, but due to unity in purpose are called One God) so loved the world that He (They) (the three persons) gave His (Their) only “special, unique, beloved Son (who was not at son at all, but a co-equal, unrelated being)....”
Difficulties arise from the trinitarian plural definition, because it cannot easily be applied to many other Biblical passages. References which speak about God (elohiym) as a singular Being are read as if ***elohiym*** was meant as a plurality of divine “persons.” ***Elohiym*** does not mean "persons." ***Elohiym*** means "gods.” Obviously the alternative Hebrew usage of the word ***elohiym*** must apply in many Bible verses and instead of plurality, ***elohiym*** takes on the meaning of ”greatness, excellent qualities, sovereignty.”

Summary

Elohiym is applied to many individuals, including human beings and angels. Pagan god were also referred to as elohiym: Ashtoreth, Dagon, Baal and Baalzebub, but these 'gods' were not plural entities.

The Hebrew **majestic plural – *elohiym,*** is employed to emphasise greatness and sovereignty in reference to the One True God. Used in that context, ***elohiym*** does not signify the concept of a singular God with plural personalities. The use of ***elohiym,*** in reference to the Creator, does not convey a two or three-person God, but a single Entity – a single Being.

From the above study, it may be concluded that in Genesis 1:26, ***elohiym*** refers to God the Father who speaks to His divine Son.

For confirmation on the accuracy of Hebrew language usages, contact the Ancient Hebrew Research Centre. The institution's lecturers believe and teach that Yeshua (Jesus) is the true Messiah. **http://www.ancient-hebrew.org**

Genesis 6:4 – Echad: The Lord is One – the Shema

Some suppose that the cornerstone of the Hebrew faith upholds the doctrine of the trinity based on the use of the Hebrew word for "one" which is "echad."

The Shema - The Lord our God is One

"Shema Yisrael, Adonai Eloheynu, Adonai Echad"
[4]**Hear**<08085>(8798)**, O Israel**<03478>**: The LORD**<03068> **our God**<0430> ***is*** **one**<0259> **LORD**<03068>**:**

The Restored Name King James Version renders the Shema:
[4]**Hear, O Israel: YHWH is our Elohim, YHWH is one:**

Brown-Driver-Briggs Hebrew Lexicon translates
#0368 – YHWH = LORD (Jehovah), which means " the existing One"
The Strong's Concordance renders a similar meaning:
Yhovah yeh-ho-vaw' from #1961; (the) self-Existent or Eternal

#0430 elohiym - majestic plural intensive-singular; (refer to section entitled "Elohiym – the Hebrew word for God.")

The Strong's definition of
#0259 echad 'echad ekh-awd' a numeral from 258; properly, united, i.e. one; or (as an ordinal) first:--a, alike, alone, altogether, and, any(-thing), apiece, a certain, (dai-)ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together, see HEBREW for #0258

The Brown-Driver-Briggs Hebrew Lexicon's definition is similar:

1) one (number)
1a) one (number)
1b) each, every
1c) a certain
1d) an (indefinite article)
1e) only, once, once for all
1f) one...another, the one...the other, one after another, one by one
1g) first
1h) eleven (in combination), eleventh (ordinal)

Using the Strongs (1) and BDB's (2) definitions, the Shema is literally translated:

1. Our Self-Existent God, Self-Existent One is One; or
2. Our Existing One God, Existing One is One

The Shema does not convey ideas of trinitarianism, tritheistism or twin-itarianism. It strongly makes the assertion that the Being Who is the Source of all Life, YHWH is One Single Being!

According to Wade Cox at **http://www.ccg.org/english/s/p165.html**, "the concept of the one true God is derived from the Shema (Deut. 6:4).

Shema Yishroel Jehovah Elohenu Jehovah Ehad

This is translated *Hear O Israel the Lord our God is one.* The Trinitarians are left to extract the best from this text. They claim that the word for God here is Elohim, which it is not. The word Elohenu is a singular derivative of Eloah. Elohim is a plural derivative of the singular Eloah. Elohenu, as a singular derivative, cannot be associated with Elohim.
Eloah is the Father (Prov. 30:4-5; see interlinears). Eloah is the object of worship in the Temple for whom it was built (Ezra 4:24 to 7:24). Ezra established worship in the house of Eloah at Jerusalem and established magistrates and judges in Israel and the *lands beyond the river* to judge those who know the Law of Eloah (Ezra 7:25-28). (end quote Wade Cox).

The trinitarian/tritheistic argument is presented, that when Moses wrote the Shema - "God is one (echad)" that he was setting out the truth that the Creator is a Divine Being having "composite unity." The argument maintains that ***echad*** doesn't mean "one" in a singular sense, but that it means one in a composite sense - one thing made up out of several things.

It is true that when the adjective "echad"is **coupled with a collective noun** it can be used to demonstrate plurality, as follows:

- Genesis 1:5 - combination of evening and morning makes one (echad) day;
- Genesis 2:24- (in marriage) - a man and a woman become one (echad) flesh.
- Ezra 2:64 - assembly was as one (echad), but composed of numerous people.
- Ezekiel 37:17 - two sticks are combined to become one (echad).

Therefore the trinitarian argument is that when Moses referred to God as being one (***echad***), he must've been endeavouring to teach that God was not a single Being, but a multiple-personality Being.

Furthermore, there is a Hebrew word that does mean an absolute unity and that is #03173, ***yachiyd;*** the emphasis of which is "only."

Trinitarians question why, if Moses was endeavouring to underscore God's singleness (as opposed to a compound unity), he would not have used the word ***yachiyd*** would have facilitated the singleness of God more forcefully. The suggestion is made that Moses intentionally utilised "***echad***" to demonstrate that God is more than one. However the Israelite nation did not consider that the Creator was a trinity, so there was no reason for Moses to have used the word ***yachiyd*** in reference to God as a safeguard against the trinity at that time.

Evaluating the argument:
Moses used the word ***echad*** several times in his writings and made use of the word ***echad*** in reference to people, a city and also to a gate. Would it be scholarly to suggest that Moses was endeavouring to convey (by his use of ***echad***) that one gate was really made up of other gates? Or that one person was made up of other persons? Of course not! So why should Christians try to read into Moses use of the word ***echad*** in reference to the Creator, a meaning of a "multi-person" being?

According to the "Old Testament Name for God" in *the Theological Dictionary of the New Testament*, Abridged in One Volume, p 489, cited by Sir Anthony F Buzzard and Charles F Hunting in "The Doctrine of the Trinity – Christianity's Self-Inflicted Wound," p 28, it is stated that:
The use of ***echad*** *('one single') however, is quite sufficient to indicate that the One Person comprises the Deity.* ***Yachid*** *is rare in biblical Hebrew. It carried in the Bible the meaning, 'beloved,' 'only-begotten' or 'lonely' and would be inappropriate as a description of the Deity*."

Echad is an adjective – a descriptive word. Again according to Buzzard and Hunting, ibid. p p 25,26, "the word '***echad'*** occurs 960 times in the Hebrew Bible and in no case does the word itself carry a hint of plurality. It means strictly one and not two or more. ***Echad*** is a numerical adjective and naturally enough is sometimes found modifying a collective noun – one family, one herd, one bunch. But we should observe carefully that the sense of plurality resides in the compound noun and not in the word ***echad***."

Echad is the Hebrew word which designates the number # 1. According to the Hebrew and Aramaic Lexicon of the Old Testament which cited by Buzzard and Hunting, the adjective ***echad*** means "one single." It **never** indicates a composite entity (one unit composed of other parts). It is the noun (person, place, thing, object) that indicates the plurality, not the adjective. In order to indicate plurality or singularity, the other words (not the adjective) in the context must be considered. ***Echad*** is not of itself, either singular or plural.

To endeavour to build an argument on the use of ***echad*** in Deuteronomy 6:4, that God is a compound unity – a trinity – is not grammatically correct. It is not correct use of the Hebrew language to construct a belief in the trinity, by claiming that "echad" implies a composite unity. To generate such a belief, one must already possess preconceived ideas that God is a Trinity, because a trinitarian belief or concept does not originate from the Hebrew language in the Bible.

Messrs Buzzard and Hunting (ibid p 25) give the following definitions: the word "echad" means the number one (#1). It is also translated in the Bible as: only, alone, entire, undivided, one single. The usual meaning of "echad" is "one and not two."

Some examples of echad used with a single noun, to demonstrate singleness, and aloneness.

Ecclesiastes 4:8
"There is one (echad) *alone*, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail."

The following examples are given on page 25 of "The Doctrine of the Trinity – Christianity's Self-Inflicted Wound."

Ezekiel 33:24
"Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one (echad), and he inherited the land: but we are many; the land is given us for inheritance."

Isaiah 51:2
"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone (echad), and blessed him, and increased him."

It is clear from the different usages presented, that the word ***echad*** does not dictate either plurality or singularity. Echad cannot be used to demonstrate that God is a multi-person God. As was the case of "***elohiym,***" erroneous translation of ***echad*** from Hebrew to English can result in serious doctrinal error.

Consider the Shema in the same light as the Hebrew meaning of "echad" and the singleness of the noun God. The noun "God" (elohiym) takes the form of the "majestic plural" (plural intensive - singular meaning).
In a chapter entitled **The Shema of Judaism** in his book "Foundation of Our Faith," (**www.smyrna.org**) Allen Stump competently illustrates the two Biblical usages of the word "echad." Allen Stump states:

"The Shema of Judaism was, "Hear, O Israel: The LORD our God is one LORD." (Deuteronomy 6:4) Concerning this text, the _____ Protestant Bible Commentary, a decidedly Trinitarian work, states: "Literally, 'Jehovah our God, Jehovah [is] One.' In striking contrast to the nations about them, who were polytheists, the Hebrews believed in one true God. This profession of faith has been the watchword of the Hebrew race for more than 3,000 years (See Mark 12:29)." (Vol. 1, p. 974) Special attention has been given by theologians to the word "one" in Deuteronomy 6:4. It is translated from the Hebrew dxa - echad. Echad is defined as united or one. For instance, a cluster of grapes could be called one (echad), yet that cluster would contain several individual grapes. This is the sense that the Trinitarian would understand echad in Deuteronomy 6:4. An example of such usage from Scripture would be Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one (echad) flesh."

However, echad can also be translated "one" in the sense of an individual thing, a single unit. Such usage can be found in Genesis 42:11 where Joseph's brothers stated: "We are all one (echad) man's sons; we are true men, thy servants are no spies." Here the meaning of echad is a single unit. One man (Jacob) was their father. Therefore we must examine other Scriptures to determine the meaning of echad in this text. The Jews

understood echad here to be a single unit rather than a unity. This is shown in an incident from the gospels. Notice carefully:"

(Allan Stump continued)

'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? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 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. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 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.

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.' (Mark 12:28-34)

Unlike others that questioned Christ, this scribe was a sincere seeker of truth. To his question, "Which is the first commandment of all?" Jesus quoted Deuteronomy 6:4, 5 and then followed that with Leviticus 19:18. The scribe responded, "Well, Master, thou hast said the truth: for there is one God."

"If there were a Trinity, here was a perfect time for Jesus to make it clear. However, Jesus did not say, 'Excuse me brother, you misunderstood, there are two Gods,' or 'three Gods.'"

"Instead, the Scripture states that "Jesus saw that he answered discreetly." Further, Jesus told him, "Thou art not far from the kingdom of God."

*The doctrine of the Trinity as proclaimed by the _____ (a Protestant Church) states: "**There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons." _____Fundamental Beliefs,** 2) This parallels the Basis of the Constitution of the World Council of Churches which states: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit." Yet, neither Moses nor Jesus ever spoke of a three-person God. Christ Himself made that clear the night before the crucifixion when He prayed: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Here Jesus ascribes to His Father the title of "the only true God." He did not say, "The only true Gods," nor did He say "the only true God: Father, Son, and Holy Spirit."* (end quote - Allen Stump).

In the Beginning was the Word - In the Beginning of What?

This section presents a study using the phrase “in the beginning” where it occurs in the following verses:
John 1:1; Genesis 1:1; Hebrews 1:10-11; 1 John 3:8.

John 1:1 – And the Word was God

”In the beginning was the Word and the Word was with God and the Word was God.”

1EN<1722>*(INTHE)* **ARXH**<746>*(BEGINNING)* **HN**<2258>(5713)*(WAS)* **O** <3588>*(THE)* **LOGOJ**<3056>*(WORD,)* **KAI**<2532>*(AND)* **O**<3588>*(THE)* **LOGOJ** <3056>*(WORD)* **HN**<2258>(5713)*(WAS)* **PROJ**<4314> **TON**<3588>*(WITH)* **QEON** <2316>*(GOD,)* **KAI**<2532>*(AND)* **QEOJ**<2316>*(GOD)* **HN**<2258>(5713) *(WAS)* **O**<3588>*(THE)* **LOGOJ**<3056>*(WORD.)*

John 1:1
En arche en ho logos, kai ho logos en pros ton theon, kai theos en ho logos

"In the beginning (origin) was the Word and the Word was with God (face to face -toward) and the word was God." (Literal translation)

Is John attempting to present the trinity doctrine? It does not appear so. Such an endeavour would only raise the following questions:

- Was the Son of God, also His Father, Whom He was with?
- Was the Son of God also a trinity of gods Whom He was with?
- Was Christ with Himself as part of a trinity?
- Does the verse mean something entirely different to all the above?

These questions will be addressed in three stages:

- study of the Greek terminology;
- study of the Biblical concept of the Logos – the spoken word of God; and
- study of the phrase “in the beginning.”

Greek Language Use
For a more thorough study of the Greek language of John 1:1, please read the section in the appendix of this book, “Greek Language Study of John 1:1 – by Dr Philip B. Harner. (“Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1)" in The Journal of Biblical Literature) **http://www.bible.ca/trinity/trinity-Harner.htm**

When the word "God" (theos) is used to refer to the Father, it is used as a proper noun, a person called "the God." When the word God is used in John 1:1 to refer to Christ, it is used in a qualitative sense, to describe the quality of His divine nature. In other words, the verse could be translated, **"In the beginning was the Word, and the Word was with the God (the Divine One), and the Word was equally as divine."**

Despite strong argument against its soundness, the preceding paraphrase is apparently quite correct according to a large number of highly qualified researchers. For an excellent comparison of Greek scholar’s material and Bible versions translations of John 1:1 visit ***http://www.letusreason.org/JW38.htm***

http://www.bible.ca/trinity/trinity-Harner.htm

Steve Rudd's Table

Steve Rudd presents this table and makes the following comments on Philip Harner's article: (quote)

"Harner gives 5 possible ways John could have written John 1:1c. Clause B is what John actually said. We have added clause F, which Harner didn't use."

A.	ho logos en ho theos	"the word was the god"	logos and theos are equivalent: Son=Father
B.	theos en ho logos **(what John actually wrote)**	"god was the word"	logos has the nature of theos
C.	ho logos theos en	"the word god was"	logos alone has the nature of theos
E.	ho logos en theios	"the word was divine"	Another way of saying that the word was a god or divine being subject to theos. (What Jehovah's Witnesses wish John had written)
D.	ho logos en theos	"the word was god"	logos was a god or divine being. (What Jehovah's Witnesses wish John had written)
F.	ho theos en ho logos	"the god was the word"	logos and theos are equivalent (same as in 1) Father=Son

"If John was trying to say that Jesus was a god or divine being, as the Jehovah Witnesses would have us believe, then he would have used D or E. Since John didn't use these forms, the Jehovah Witness translation of this verse (known as "the New World Translation") is incorrect with respect to its translation of this verse. Nor is John saying that the Word is the same as the Father represented in A and F. For there are Modalists who believe that Jesus was God the Father, being simply another mode of God. They are also mistaken." (end quote Steve Rudd)

Dr Philip B. Harner points out that
"*The Word is divine, but he is not all of divinity, for he has already been distinguished from another divine Person."* (Philip B. Harner, "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1." in The Journal of Biblical Literature) **http://www.bible.ca/trinity/trinity-Harner.htm**

According to Dr Philip Harner's article, a distinction is made between the Father and His Son, but this is not to argue that the Son of God was anything less than completely and utterly as divine as His Father. **Dr Harner states:**

"Perhaps the clause could be translated, 'the Word had the same nature as God.' This would be one way of representing John's thought, which is, as I understand it, that ho logos, no less than ho theos, had the nature of theos."

Scriptural Support for this Interpretation

John confirms this understanding in his epistle where he identifies the Being Who was with the Father "from the beginning" as His Son, Jesus Christ.

1 John 1:1-3
"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of **the Word** of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, **which was with the Father**, and was manifested unto us;) 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**."

The Bible teaches us in many other places that the Son of God was God by His very nature. He was fully qualified to bear the title God. He was God in nature and in name by inheritance. (Hebrews 1:1-11; Proverbs 8:22; Psalm 2:6-12; Proverbs 30:4)

While Christ was "all the while God", as truly divine as was His Father, the Son of God was anointed in heaven (Psalm 2: 6; John 3:34) and **given** power, wisdom (1 Corinthians 1:25; 5:4;), life (John 5:26), name (Exodus 23:21) and honour (Hebrews 1:8; Psalm 2: 6, 7,12) from His Father. The last two references also state that the Father made known to the angels in heaven, the Son's true, begotten relationship with the Father (It was NOT a role-play situation). The Son inherited a divine nature. He was in all ways, a divine being and as such was correctly called "God" by His Father (Hebrews 1:8, 9).

Some mistakenly conclude that the Bible teaches a Big God and a little God - One God is viewed as being strong, but the other is thought to be a little weaker. Such views are not based on the Bible truth.

There are two divine beings –equal in divine qualities and attributes. One is not more powerful than the Other. One is not more knowledgeable than the Other. One is not dependent on the Other for life or any other function. Both Beings are independently, individually, completely equal in divine nature.

However there is an important difference clearly outlined in the Bible that distinguishes the two Divine Beings. It is in reference to their positions of authority.

The Father **gave into the Son's hands**, "all authority." (John 3:35; 2 Cor 12:9 # 1849 Strong's).

Clearly the Being "giving" the authority is the Being Who is in authority over the Being Who is "receiving" the authority.

Consider the position of authority shown in the following texts.

Exodus 23:20-21
"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

The Father sent his Messenger, Michael, the Son of God. The Divine One *sending*, is in authority over the One who is *sent.* And the authority was maintained all through the incarnation and remains even after sin is eradicated from the world.

1 Corinthians 15: 27, 28
"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.
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**."

Why was the Father the highest Being in authority? Because all life originated from the Father, including the life of the only begotten Son of God. (Prov 8:22-30; Hebrews 1:1-11; Psalm 2:5-12).

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."**

Logos – the Spoken Word
The Greek definition of "Logos" also strengthens this position.
"Logos" Strong's Greek Concordance #3056 logos from 3004;
"something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John**) the Divine Expression (i.e. Christ**):--account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work. see GREEK for 3004

Christ, the Son of God, *was* the spoken Divine Expression of His Father – His Father's thoughts made audible.

John 8:42
Christ declared, " I proceeded and came forth from the Father, neither came I of myself, but he sent me."

The Bible confirms Christ's literal pre-incarnate Sonship by stating that He was anointed with (given) the Father's spirit i.e. the Father's mind. (Psalm 2:6; Proverbs 8:22-30; Isaiah 61:6; Luke 4:18; Hebrews 1:1-11; 1 Peter 1:20). The Son was continually filled with the spirit or mind of His Father in His humanity from His birth. (Luke 2:40)

It was the Father's mind and thoughts with which Christ was anointed. He was the Logos – He spoke the very thoughts of His Father. Christ

represented to the world, the words or mind of His Father. Christ had the spirit of the Father dwelling in Him.
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.”

Justin Martyr wrote, “In Greek the word logos does not simply mean "word," its usual translation. It also means *ratio* or "reason" as well as *verbum*, *sermo*, or "word." It means that which is in the mind, but, when projected, it becomes the spoken word, because "reason" of the mind is expelled from the person as "word" or "speech." Of course, this complemented the father-son analogy that is used so commonly in the New Testament to describe the relationship of God the Father to His Christ. Just as reason precedes and generates speech, so does a father precede and generate a son. Later, when the Word became flesh, this was seen as a second begetting. (Justin Martyr - martyred about 165 AD; cited in M. J. Penton (ibid)
http://www.abc-coggc.org/COGGC/gcpublications/jrad/JRAD%206-1-2.htm
As the Logos, Christ is the word, the spoken word of His Father. He is therefore the wisdom of God.

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

Having considered that Christ is the expressed thoughts of His Father, we turn again to “in the beginning.”

In the Beginning

John 1:1
“In the beginning was the Word, and the Word was with God, and the Word was God.

Many people think the term, "in the beginning" in John 1:1 proves that Christ did not have a beginning. However, that is not what the verse says. It simply says that “in the beginning” Christ was there with His Father. *The question must be asked,* “What does *in the beginning refer to?"* I suggest that John clarifies his own statement and makes it very clear that “in the beginning” refers to the coming forth of the Son from His Father in the eternal ages.

In verse 3, John says that “in the beginning” BEFORE creation, Christ was already there with His Father and that Christ was doing the creating.

John 1:1-3
“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”

Paul confirms that Christ was the originator of all creation.

Colossians 1:15,16
"Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:"

John again, in the Revelation, asserts that Christ, "the Amen," "the Faithful and True Witness" was the active cause by which creation of everything was accomplished.

Revelation 3:14
"….These things <3592> (D-APN) **saith** <3004> (V-PAI-3S) **the Amen** <281> (HEB), **the** <3144> (N-NSM) **faithful** <4103> (A-NSM) **and** <2532> (CONJ) **true** <228> (A-NSM) **witness** <3144> (N-NSM), **the beginning** <746> (N-NSF) **of the creation** <2937> (N-GSF) **of God** <2316> (N-GSM)

The phrase that the KJV version translates as "the beginning of the creation of God" is seen from the Greek to actually mean "the origin of all that God has created.'"

Thayer's Greek Lexicon # 00746:
746 αρχη arche *ar-khay'* from <756>; ; n f
AV-beginning 40, principality 8, corner 2, first 2, misc 6; 58

1) beginning, origin
2) the person or thing that commences, the first person or thing in a series, the leader
3) **that by which anything begins to be, the origin, the active cause**
4) the extremity of a thing
4a) of the corners of a sail
5) the first place, principality, rule, magistracy
5a) of angels and demons

Proverbs 8:22
"The LORD possessed me **in the beginning** of his way, before his works of old."

The "works of old" were the works of creation - and the Bible writer states that Yahweh possessed "me" before His works of creation. The Hebrew word that is translated as "possessed" is also translated as "birthed" in Genesis 4:1 when Eve said, "I have gotten a man from the Lord."

Strong's Concordance - **possessed** #7069 qanah kaw-naw'
"gotten, birthed, originated."

So another translation of the text would be, "the LORD originated (birthed) me before creation.

What is the identity of the "me" in this text?

In his first epistle, John again identifies, as he did in his gospel, the "One who was with the Father, **from the beginning**" as Christ – the One "our hands have handled, the Word of Life." This is clearly speaking about the pre-incarnate Son of God.

1 John 1:1, 2, 3
"That which was **from the beginning**, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (2) For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life" (***Christ's immortal life***), "which was with the Father, and was manifested unto us; (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."

John continues to identify without any doubt, the Person who was "the Word" in John 1:1 and the Word of Life in 1 John 1:1 as also being the "Only Begotten of the Father."

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."

Therefore we are able to substitute the words "the only begotten of the Father" where the words "the Word of Life" and the "Word" appears in John 1:1 and in 1 John 1:1-3. This substitution clarifies beyond all doubt the identity of the Word.

John 1:1
"**In the beginning** was the only begotten of the Father and the only begotten of the Father was with God and the only begotten of the Father was divine. i.e. had the same divine nature as the Father.

(For more details, refer to Greek word study on John 1:1 by Dr Philip Harner **"*Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1*," JBL, vol. 92, 1973, pp. 84-87,** http://www.bible.ca/trinity/trinity-Harner.htm summarised by Steve Rudd).

In keeping with the beliefs of the early church fathers, Eusebius of Caesarea testified at the Council of Nicea in 325 AD, that the semi-Arian views (i.e. that Christ was the first and only off-spring of God) *were the same beliefs that he had learned in childhood from the bishop of Caesarea; and that it was the same doctrine which he accepted at his baptism and which he had taught through his whole career, both as a presbyter and as a bishop* (cited in AT Jones, The Two Republics, p 348). The apostolic church applied Proverbs 8:22-31 to the Son of God and His act of proceeding forth from the Father.

Proverbs 8:22, 29-31
"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."

Therefore the Son had a literal beginning or origin – The divine Son was not created, but was "begotten" or "originated." (Hebrew "yalad" – born).

The foregoing evidence establishes the identity and the origin of the Son of God are revealed in the following paraphrase of John 1:1

"***In the beginning***, the Son was with the Father and the Son was as divine as the Father."

So when John uses the term "in the beginning," in John 1:1:1, it refers to the origins of the Son of God – when the Son of God came forth from the Father.

EJ Waggoner was in no doubt of the divinity of the Son of God, but he recognised the Son's coming forth from the Father.

EJ Waggoner, Christ and His Righteousness, chapter 2 paragraph 3 (some versions, p 15)
"The Word was 'in the beginning.' The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed,' And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.' John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: '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 the days of eternity.' Micah 5:2, margin. We know that Christ 'proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man."

Consider the beginning of time. It appears from the above study, that the Father ordained that "time" should commence at the coming forth (the heavenly origin) of His Son, in a similar way that time is marked by the earthly birth of the Son at His incarnation.

If the Son, through the power of the Father, created all things, time would also be included in that creation. And time (at least prophetic time) has an ending apparently for in Rev.10.6 it says, "And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that *there should be time no longer."*

Incidences of other "in the beginning" time periods can also be identified by their context.

Genesis 1:1 When Moses wrote the phrase also, *"In the beginning,"* he was referring to the period of the creation of the heavens and the beginning of this world. At *that* "beginning," God created. But we know that God created all things through His Son, and that it was the divine Son of God who did the actual creating, through the power of His Father. So since the divine Son of God was the Being who performed the creation of the universe, we can be assured that the Son was definitely not created,.

Hebrews 1:10, 11 Paul states*, "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*

They shall perish; but thou remainest; and they all shall wax old as doth a garment."

In these texts, "in the beginning" refers to the beginning of our own world and our own earthly heavens, which shall perish. The heavenly residence of Divinity will not perish.

Other universes obviously had "beginnings" too. Were these creations at different times perhaps? We know the angels were created prior to the creation of our world. The angels were created in heaven and the Bible tells us that the Son created them also. John 1:3 "All things were made by him; and without him was not anything made that was made."

in this context of John 1:3, "in the beginning" refers to the creation of this world.

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."

Before the creation of our world, the Son of God created a perfect angel named Lucifer. Lucifer was not an evil being when he first came into existence; in fact, he was perfect; yet the Bible clearly states that the devil was a murderer "from the beginning." There is a distinction made between the time of Lucifer's creation and another time i.e. "the beginning" when sinless Lucifer became Satan, the murderer. By the time our world was created, which was "in ***another*** beginning," Lucifer had already closed his probation and was indeed planning the murder of Adam and the whole human family. So Lucifer was actually created ***before*** one period of "in the beginning." (i.e. before this world was created) and yet ***after*** another beginning - the beginning when the Son of God originated."

In any serious Bible study, all texts using this expression "in the beginning" need to be examined in the light of the other Bible truths. This will clarify *which* beginning is being referred to. There should be no confusion concerning the origin of the Son of God**.** **Regardless of what was being created or what was having its beginning, the Son was already there, having already been begotten from His Father. The Son came forth and was in existence prior to all other "beginnings." The event of the Son's origin was the first beginning that ever was begun. (Refer to Micah 5:2 study).**

Bible commentator AT Jones' opinion outlines that the Son of God was begotten from the Father. As the only begotten Offspring of the Father, Christ was truly a divine being – not a sub-divine being – but in all points as equally and as fully divine as His Father.

AT Jones
General Conference Sermons, 1895 #12, p 37-38
"Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the

angels of God worship him. And of the angels, he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever. What is his name? What does the Father call him? God. “Thy throne, O God." Then that is His name. How did He get it? Fourth verse:

(AT Jones continued)
“'As He hath by inheritance obtained a more excellent name than the angels.'
You and I have a name that we have by inheritance. We may have four or five names, but we have only one name that we got by inheritance. And that is our Father's name. And that name we have just as soon as we exist and just because we exist. By the very fact of our existence we have that name; it belongs to us by nature. The Lord Jesus "hath by inheritance" obtained this name of "God." Then that name belongs to Him just because He exists. It belongs to Him by nature. What nature is His, then? Precisely the nature of God. And God is His name, because that is what He is. He was not something else and then named that to make Him that, but He was that and was called God because He is God.” (end quote AT Jones)

Micah 5:2 – Goings Forth from Everlasting

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."

[2]But thou, Bethlehem<01035> Ephratah<0672>, *though* thou be little<06810> among the thousands<0505> of Judah<03063>, *yet* out of thee shall he come forth<03318>(8799) unto me *that is* to be ruler<04910>(8802) in Israel<03478>; whose goings forth<04163> *have been* from of old<06924>, from everlasting<03117><05769>. *(everlasting: Hebrew: the days of eternity)*

This text is thought to give credence to the idea of a triune god, however, an examination of the Hebrew word translated "goings forth" and "of old" demonstrates that it does not in fact support that belief.

Strong's Concordance –" goings forth" # 4163 MWC)H mowtsa'ah *mo-tsaw-aw'* from <04161>; ; n f
AV-draught house 1, goings forth 1; 2

1) **origin, place of going out from**
1a) **origin**
1b) **places of going out to or from**
1b1) privy

Strong's Concordance –"from of old"
6924 QDM qedem *keh'-dem* or QDMH qedmah *kayd'-maw*
from <06923>; ; AV-east 32, old 17, eastward 11, ancient 6, east side 5, before 3, east part 2, **ancient time** 2, aforetime 1, eternal 1, misc 7; 87
1) **east, antiquity, front, that which is before, aforetime**
1a) front, from the front or east, in front, mount of the East
1b) **ancient time, aforetime, ancient, from of old, earliest time**
1c) **anciently, of old (adverb)**
1d**) beginning**
1e) east

Just as the Bible states in Proverbs 8:22-30 and Hebrews 1:2-5, the Son of God was (originated, brought forth, begotten) from the Father in the days of eternity. This event occurred obviously, before anything was created because ALL things were created by the Father, through His Divine Son - John 1:3.

This belief is harmonious with the first faith handed down from the apostles to the early Christian church. Christ's followers inherit "eternal" life, but that does not mean that they had no origin in the past. All Christ's followers have an existence or a beginning. Their everlasting, immortal life simply begins from that time forward.

John 8:58 - "I AM"

John 8:58
"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM."

Many assume that this text shows that Jesus claimed to be Yahweh or Jehovah, the Supreme God, however the original language needs to be examined as does also the other Bible evidence.

Greek Language

Dr Jason David BeDuhn, associate professor of religious studies at Northern Arizona University, presents the following evidence on John 8:58, in his book "Truth in Translation, (2003) where he compares nine Bible versions.

John 8:58
prin Abraam genesthai ego eimi.
"Before Abraham was, I am."

BeDuhn, (2003: 104, 105, 106)
"What is going on here? You may think that there is a particularly difficult or convoluted Greek clause underlying this mess of English. But that is not the case. The Greek reads: *prin Abraam genesthai ego eimi.* What Jesus says here is fine, idiomatic Greek. It can be rendered straightforwardly into English by doing what translators always do with Greek, namely, rearrange the word order into normal English order and adjust things like verbal tense complementarity into proper English expression.... Just as we do not say, 'John I am' or 'Hungry I am,' so it is not proper English to say 'Before Abraham came to be I am.' Yet all of the translations we are comparing with the exceptions of the LB, offer precisely this sort of mangled word order... (105). **"I have been** (since) before Abraham came to be." That's as close as we can get to what the Greek says in our own language..." (106)

Jason BeDuhn demonstrates that all nine Bible versions compared in his book (2003:106), regularly put similar types of grammatical construction into the proper English word order, ***except*** where it occurred in John 8:58, where the translators incorrectly retained Greek, instead of English word order. He claims this practice appears to be an attempt "to intrude into the text a theologically biased interpretation of the words" (2003:108).

Consider the following examples:

In John chapter 4, Jesus is speaking to the woman at the well in Samaria. She asks him about the Messiah Who is expected to come. Jesus answers her as follows:

John 4:26
ego eimi o lal on soi
"**I am** the one speaking with you."

All the Bible versions in Jason BeDuhn's research (2003:108) translated this verse by changing the Greek into the accepted English word order and rendered the meaning similarly to the following:

“I, the person speaking with you, am he.”

By this, it was understood that Christ was explaining, “I am the Messiah Whom you are expecting.” None of the Bible versions translate Jesus' words (“I am”) in **this** verse, as the majority translated them in John 8:58. It is obvious from the text that Jesus was teaching the woman that He was the Messiah. He was not attempting to teach her that He existed.

Jason BeDuhn demonstrates the principle again (2003:108-109).
During the storm on the Sea of Galillee, Jesus walked to His disciples on the water. They were afraid, but Jesus said, *ego eimi me phobeisthe* (John 6:20). This means literally “I am; do not be afraid.” Again, none of the Bible versions translate this verse as if Jesus was saying to the disciples, “I exist. Don't be afraid.” Jesus simply revealed His identity as their Master. “It is me. Don't be afraid.”

Jason BeDuhn, (2003: 109)
“The majority of translations recognize these idiomatic uses of 'I am' and properly integrate the words into context of the passages where they appear. Yet when it come to John 8:58, they suddenly forget how to translate.”

Are the findings of Dr BeDuhn in harmony with other Biblical verses?

Biblical Evidence

Compare the situation in John chapter 8, where Jesus is about to to be stoned by the Jews. It can be seen here and during other incidents in the Bible, one also in the book of John, that Jesus did not claim to be the Supreme God. He claimed to be the Divine **Son** of God.

"I am" in the Greek simply means "I have eternal being" or eternal existence or "life in himself." In John 8:58, Christ was claiming to be a divine Being, One Who had “divine life in Himself” - not just a human being. It was this claim that upset the Jews to the point where they wanted to take the life of Christ. Clearly the Pharisees did not believe that Christ had "life in himself" - that He had timeless being – or that He was in existence since before the time of Abraham. The Pharisees claimed that Christ was purely a human being and not a blend of the two natures – humanity ***and*** divinity.

Compare the following texts.

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

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.**
34 Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 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?"

Psalms 82:6:
Adam Clarke Commentary on the Bible
"*Ye* are *gods*] Or, with the prefix of *ke*, the particle of *similitude*, *keelohim*, "like God." Ye are my *representatives*, and are clothed with my power and authority to dispense judgment and justice, therefore *all of them* are said to be *children of the Most High*."

Matthew 26:63
"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."**

It is claimed that when Christ used the divine name "I AM," Jehovah or Yahweh, that He was claiming ***to be*** the Supreme God. Is such a claim based on Biblical evidence?

Christ was claiming to possess divinity - a divine nature. He did not claim to be the Supreme God, but the Son of God. He claimed to be the divine Messiah sent by His Father. He did not claim to be "God the Son" though Christ was God (divine) and He was the Son. Christ knew that the Father was the One True God – the Supreme Being from Whom ALL life ultimately proceeded - and Jesus declared that truth clearly.

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

John 5:26
"For as the Father hath life in himself; so hath he given to the Son to have life in himself."

By claiming that He possessed a divine nature, Christ was stating His authority as Judge. Christ was given governmental authority which was naturally associated with the plan of salvation. For this reason, Christ was given His Father's name (authority), much as in the same way that a police officer will insist on compliance by completing a demand with the words, ".....in the name of the law."

Exodus 23:21
"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for **my name is in him.**"

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."

Christ represented His Father's government on earth and He came in the name of His Father with all due authority to speak in the Father's name. After Christ's resurrection He received a new name.

Philippians 2:9
"Wherefore God also hath highly exalted him, and **given (#5483 – to grant as a favour) him a name which is above every name.**"

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**."

So Christ has every right to be called by the term "I AM," which designates "divinity" and "timeless being." Christ is divine and has life eternal "in Himself." He is no less divine than His Father. Christ is no less powerful than His Father. Christ has no less of any divine attribute that His Father possesses. The Son voluntarily subjects Himself to His Father and therefore is "less" only in authority, answerable only to the Father Himself.

John 10:33 - Thou Makest Thyself God

Jesus had just told the Jews for the second time, “before Abraham was, I AM.” He spoke the divine name – a name that He shares with His Father. The Jews picked up stones to stone him for blasphemy, but Jesus asked them “for which good works” were they planning to stone him.

[33]The Jews<2453> answered<611>(5662) him<846>, saying<3004>(5723), For<4012> a good<2570> work<2041> we stone<3034>(5719) thee<4571> not<3756>; but<235> for<4012> blasphemy<988>; and<2532> because<3754> that thou<4771>, being<5607>(5752) a man<444>, makest<4160>(5719) thyself<4572> God<2316>.

The word that the KJV Bible translates as “God” in John 1:1 is more correctly translated “divine.” In John 10:33, the same word Qeon (theon - direct object) is used and once again translated as “God,” instead of “divine.” Jesus did not claim to be the Supreme God. Neither did the Jews think that Jesus was claiming to be the Supreme God. (Refer to Robert Nguyen Cramer’s material).

John 10:36: (Jesus said)
“Do you say *of Him* whom the Father sanctified and sent into the world, ‘You blaspheme, **because I said, I am the Son of God?**’”

Jesus was met with a similar response when He stated that He was in existence prior to Abraham earlier in John 8:58. It was His claim that He was a divine being, the Messiah, which angered the Jews. They argued that He was only a human being.

The Jews accused Jesus of blasphemy. They said that He, a human being, made himself out to be a divine being. The argument was not whether Jesus was claiming to be the Supreme Divine One or not, but whether Jesus was in fact the expected divine Son of God, the Messiah.

At His “trial,” Caiaphas the high priest, asked Jesus (in Matt 26:63)
“I adjure thee **by the living God,** that thou tell us whether thou be the Christ, the **Son of God**.”

Caiaphas, the leader of the Jewish religion, asked Jesus to speak the truth before the Living God. “Tell me the truth, as the Living God is your witness, Are you the Son of God (the son of that Living God)? Jesus answered that it was true – He was the Son of the Living God. He never ever claimed to be the “one true God.”

Jesus identified the Living God, the Only True God, 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.”

Matthew 3:16,17 - Baptism of Jesus – Was the Trinity Present?

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."

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."

It is dangerous to permit preconceived ideas to cause one to jump to conclusions by assuming certain information is present, when in fact it is not present. Consider that these verses do NOT state that there were three divine beings present at the baptism of Jesus. The text identifies only two divine beings and two divine forms:

- Jesus – the Son of God – He is identified as divine since He is the Father's Son, as declared by the Father's voice. He is in human form.
- The Father - He states, "This is my beloved Son." The Father speaks, but His bodily form is not visible. His brilliant glory is veiled so that humanity is not destroyed. The Father's words are referred to as the spirit of God. These words express what is in the mind of God.

There is **heard** the voice of God identified as the Father.
There is **seen** the form of a dove which is identified as the spirit of God or as it is incorrectly translated in Luke 3:22, the Holy *Ghost*. (#4151 pneuma - not "ghost," but "spirit" = ***breath – sensible exhalation*** - words)).

Strong's Greek Concordance #04151:
#4151 pneuma pnyoo'-mah from 4154; a current of air, i.e. **breath (blast) or a breeze;** by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) **vital principle, mental disposition**, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), **mind**. Compare 5590. see GREEK for 4154 see GREEK for 5590

Consider the following texts where 'spirit', 'ghost', 'phantom', and demon are defined.

Matthew 14:26
"And when the disciples saw him (Jesus) walking on the sea, they were troubled, saying, It is a spirit (#5326 *phantasma – vision, apparition, manifestation, sprite, image, ghost, phantom*); and they cried out for fear."

The disciples feared that a being - without a solid physical body - was threatening their safety. Perhaps they considered such a demon was attempting to harm them.

Hebrews 1:14
“Are they (angels) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?“

Holy angels are beings that are filled with the spirit of God. They are called "ministering spirits" and yet this does not mean that they are without any bodily form for we know that cherubims have wings and faces (Exo 25:18,20; Ezekiel 41:18) and hands (Ezekiel 10:7) However, unlike sinful humanity, angels are able to move in ways in which humanity are unable (fly - Rev 14:6). They are also able to appear in varied physical forms (e.g. Satan appeared as a serpent to Eve - Gen 3:1; holy angels appeared as men to Abraham – Gen 18:22; as a shining being to Zacharias – Luke 1:18) both visible and invisible to human sight (Baalam - Numbers 22:23, 25,27,31). Angels however, don't have flesh and bones as does humanity.

Luke 24:39
(Jesus said) "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Jesus appeared to His disciples after His resurrection as a Divine-human Being composed of both body and spirit. From the Bible evidence (previously presented), it appears that both Father and Son have always existed in this mode – a Divine Spirit (Mind) within a physical bodily form.

Jesus drew the distinction between spirits, demons and His own resurrected bodily form. Jesus was not a disembodied spirit – not an apparition, or vision. Neither in fact was His Father. Though both Father and Son "are spirit," (Intelligent Mind) John 4:24), They also house that spirit/mind in Their glorious bodily forms. (Heb 1:3).

Understanding that ***a spirit is not a mind without a body,*** how are the following passages that describe Christ's gift to the disciples to be understood?

John 20:21, 22
"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy ***Ghost*** (#4151 *pneuma* - spirit, mind)."

Did Christ breathe on the disciples the 3rd person of the trinity – in bodily form?

The Holy Spirit, by Christ's own words, does not have flesh and bones. So was the 3rd Person of the trinity breathed onto the disciples in spirit form? The 3rd person of the trinity was only supposed to have been given to the followers of Christ at the day of Pentecost, when Christ had gone back to heaven, but here we see the Holy "Ghost" (literally "breath") being breathed upon the disciples. How is it possible?

It is in keeping with the Biblical understanding that the spirit of Christ is the divine mind of Christ. Christ imparted His thoughts to his followers. At Pentecost the spirit of Christ was given in greater measure and was accompanied with greater power. It was Christ's divine mind or presence "in them" that did the works then, but until Pentecost the divine-human Mind, the spirit of Jesus Christ was not yet able to be offered as the Comforter until Christ's glorification. The Saviour had to divest Himself of the personality of humanity in order to be able to be able to hold personal communion with all His followers at the same time.

John 7:37-39
“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet (~~given~~); because that Jesus was not yet glorified.)” (given – supplied word, not in original text)

The bright light, the dove-form etc., were emblems of the visible testimony of the Father, the visible communion between Father and Son. The emblems were not another 3rd divine being. They ***represented*** to humanity, the presence of the Father Himself in His heavily veiled, but glorious form.

Matthew 28:19 – Baptism into the Threefold Name

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."

Matthew 28:19 is one of two texts in the King James Bible, that appears to support the existence of a divine trinity. The other text, 1 John 5: 7, 8 has been proven to an addition to the original manuscript and is not authentic. Since it is not Biblically sound to build a doctrine based on one text, we need to determine if ***this*** text is authentic or also or if it was added to the original manuscript.

Isaiah 28:10
"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.."

When the instruction from Isaiah 28:10 is applied to baptism, an obvious harmony results, which confirms Christ's intentions on this important subject.

Text	***Reference***
in the name of Jesus Christ	Acts 2:38
in the name of the Lord Jesus	Acts 8:16
in the name of the Lord	Acts10:48
in the name of the Lord Jesus	Acts 19:5
calling upon the name of the Lord	Acts 22:16
Christ…in his name	Luke 24:46-47
in the name of the Father, and of the Son, and of the Holy Ghost."	Matthew 28:19
Buried with Him (Jesus, not the trinity)	Romans 6:3-4; Colossians 2:12
Baptized in the name of Jesus who was crucified for humanity	1 Corinthians 1:13
Baptized into Christ	Galatians 3:27
God has exalted Jesus name above every name	Philippians 2:9-11
Do all in the name of the Lord Jesus	Colossians 3:17
Christ's name is above all names	Ephesians 1:20-23

Jesus said:
- "I am come in my Father's name…" (John 5:43);
- "the Holy Ghost" would be sent in My name (John 14:26);

The gospel affirms
- that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

- "the whole family in heaven and earth is named with that (Jesus') name" (Ephesians 3:15).

Is there any other name that is repeated to be VITAL for Christians' salvation, other than the name of Jesus?

Scripture indicates with amazing harmony that salvation comes by no other name by the sacred name of Jesus Christ.

Historican evidence concerning the genuineness of Matthew 28:19 follows.

Is Matthew 28:19 Authentic?

Lon Martin has done in depth research which presents evidence that strongly tends to support the belief that Matthew 28:19 falls into the category of an interpolation – a non authentic addition to the earliest Bible manuscripts.

The following well researched information can be downloaded and accessed from: http://english.sdaglobal.org/research/mt2819.htm

Contact with the website author can be made by emailing:
contact@lightbearer.org and further information available at:
http://www.lightbearer.org/

The author makes the following points in regard to Matthew 28:19:
"The Encyclopaedia of Religion and Ethics: "In all extant versions the text is found in the traditional [Trinitarian] form, though it must be remembered that the best manuscripts, both of the African Old Latin and of the Old Syriac Versions are defective at this point."

F.C. Conybeare in the Hibbert Journal states:
"*In the only codices which would be even likely to preserve an older reading, namely the Sinaitic Syriac and the oldest Latin Manuscript, the pages are gone which contained the end of Matthew."*

So then, though all early Versions contain the traditional Triune name in Matthew 28:19, **the earliest of these Versions do not contain the verse at all.** And curiously, not due to omission, but due to removal!

We can not be certain of the motives why these pages were destroyed, but for the sake of our study we are now compelled to consult the early historical writings.

Also, F.C. Conybeare in the Hibbert Journal states:

In the course of my reading I have been able to substantiate these doubts of the authenticity of the text of Matthew 28:19 by adducing patristic [L. pater:"father"] evidence against it, so weighty that in the future the most conservative of divines will shrink from resting on it any dogmatic fabric at all, while the more enlightened will discard it as completely as they have its fellow-text of the 'Three Witnesses'. –

Conybeare equates the “non-genuiness” of Matthew 28:19 with the other supposed “trinity text” (1 John 5:7,8) which has been proven beyond doubt to be an interpolation (not appearing in the original manuscripts).

For further investigation on the authenticity of Matthew 28:19, refer to the appendix of this book. In the well researched article, evidence is provided from the following men, either via quotations from their writings, or as commented upon thru the writings of their contemporaries that reveals the non-authenticity of the “triune baptisimal formula verse”1) Eusebius of Caesurae, 2) The unknown author of De Rebaptismate, 3) Origen, 4) Clement of Alexandria, 5) Justin Martyr, 6) Macedonius, 7) Eunomius and 8) Aphraates. Full article can be read at: http://english.sdaglobal.org/research/mt2819.htm. **More information at:** http://jesus-messiah.com/apologetics/catholic/matthew-proof.html

Despite the overwhelming evidence, some scholars suggest there is no solid evidence to suggest that alteration of the original text has been applied to Matthew 28:19 (Robert Nguyen Cramer, http://www.bibletexts.com/terms/i-am.htm). According to some scholars, there is no solid evidence to suggest that alteration of the original text has been applied to Matthew 28:19 (Robert Nguyen Cramer, http://www.bibletexts.com/terms/i-am.htm). However, when compared other Scripture and historical records, there does appear to be some basis for concern of its genuineness.

Whether the words in Matthew 28:19 are inspired or not, we can have confidence if we study the Bible line upon line, precept upon precept and ensure that we do not build a doctrine on isolated texts. In this instance we need to research the disciples’ and the apostles’ responses to the command to baptise in the name (singular) of the Father, the Son and the Holy Ghost. What did the disciples understand from Christ’s command? Was Christ introducing another 3rd divine being to them? Or was Christ’s command interpreted differently to that which Trinitarians it interpret today?

Certainly Matthew 28:19 *appears* to give a verbal formula for baptism into three names. However, it is questionable whether this was Christ’s intention since there is not one recorded instance in the Bible where the disciples or anyone else baptised in the name of the Father, Son and Holy Spirit. In fact, the disciples preached that the only name **under heaven** given among men whereby they must be saved, was **the name of Jesus**. (Acts 4:12) **If Jesus really did command baptism in the name of the Father, Son and Holy Spirit, why didn't the disciples do it?**

The **Pentecostal Publishing House** produced the following information in a tract investigating the practice of baptism in the early Christian church.

DKB, Tract # 1567220770; http://www.apostolic-voice.org/formula.htm

The Baptismal Formula in Scripture and History

"According to both the Bible and history, the New Testament church invoked the name of Jesus at water baptism. Its baptismal formula was 'in the name of Jesus Christ' or 'Lord Jesus,' not 'in the name of the Father, Son, and Holy Ghost.'

The Scriptural Record

Every time the Bible records the name or formula associated with an actual baptism in the New Testament church, it describes the name Jesus. All five such accounts occur in the Book of Acts, the history book of the early church. It records that the following people were baptized in Jesus' name.

The Jews, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The Samaritans. "They were baptized in the name of the Lord Jesus' (Acts 8:16).

The Gentiles. "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). (The earliest Greek manuscripts that we have say, "In the name of Jesus Christ," as do most versions today.)

The disciples of John (rebaptized). "They were baptized in the name of the Lord Jesus" (Acts 19:5)

The Apostles Paul. "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Moreover, the Epistles contain a number of references or allusions to baptism in Jesus' name. See Romans 6:3-4; I Corinthians 1:13; 6:11; Galatians 3:27; Colossians 2:12; James 2:7. The only verse of Scripture that anyone could appeal to in support of a threefold baptismal formula is Matthew 28:19, in which Jesus commanded baptism "in the name of the Father, and of the Son, and of the Holy Ghost." The word name in this verse is singular, however, indicating that the phrase describes one supreme name by which the one God is revealed, not three names of three distinct persons.

The apostles understood Christ's words as a description of His own name, for they fulfilled His command by baptizing in the name of Jesus. There is only one God (Deuteronomy 6:4), and He has one supreme name today (Zechariah 14:9). Jesus is the incarnation of all the fulness of the Godhead (Colossians 2:9). Jesus is the name of the Son (Matt 1:21), Jesus is the name by which the Father is revealed to us (John 5:43; 10:30; 14:9-11), and Jesus is the name in which the Holy Spirit comes (John 14:16-18, 26).

Luke 24:47 is a parallel verse to Matthew 28:19, and describes Jesus as saying that repentance and remission of sins-and baptism is for the remission of sins (Acts 2:38)-would be preached "in his name." Jesus is the only saving name, the name in which we receive remission of sins, the highest name made known to us, and the name which we are to say and do all things (Acts 4:12; 10:43; Philippians 2:9-11; Colossians 3:17).

Thus the one supreme, saving name of Matthew 28:19 is Jesus. We are to fulfill the command of that verse as the early church did, by invoking the name of Jesus at baptism.

The Historical Record

Respected historical sources verify that the early Christian church did not use a threefold baptismal formula but invoked the name of Jesus in baptism well into the second and third centuries.

***Encyclopedia of Religion and Ethics (1951). II, 384, 389**: "The formula used was "in the name of the Lord Jesus Christ" or some synonymous phrase; there is no evidence for the use of the trine name… The earliest form, represented in the Acts, was simple immersion… in water, the use of the name of the Lord, and the laying on of hands. To these were added, at various times and places which cannot be safely identified, (a) the trine name (Justin)…"*

***Interpreter's Dictionary of the Bible (1962), I 351**: "The evidence… suggests that baptism in early Christianity was administered, not in the threefold name, but 'in the name of Jesus Christ' or 'in the name of the Lord Jesus.'"*
Otto Heick, A History of Christian Thought (1965), I, 53: "At first baptism was administered in the name of Jesus, but gradually in the name of the Triune God: Father, Son, and Holy Spirit.

***Hasting's Dictionary of the Bible (1898). I, 241**: "[One explanation is that] the original form of words was "into the name of Jesus Christ" or 'the Lord Jesus,' Baptism into the name of the Trinity was a later development."*
Williston Walker, A History of the Christian Church (1947), page 58: "The trinitarian baptismal formula,,, was displacing the older baptism in the name of Christ."

***The New Schaff-Herzog Encyclopedia of Religious Knowledge (1957), I, 435**: "The New Testament knows only baptism in the name of Jesus… which still occurs even in the second and third centuries."*

***Canney's Encyclopedia of Religions (1970), page 53**: "Persons were baptized at first 'in the name of Jesus Christ' … or 'in the name of the Lord Jesus'… Afterwards, with the development of the doctrine of the Trinity, they were baptized 'in the name of the Father and of the Son and of the Holy Ghost.'"*

***Encyclopedia Biblica (1899), I, 473**: "It is natural to conclude that baptism was administered in the earliest times 'in the name of Jesus Christ,' or in that 'of the Lord Jesus.' This view is confirmed by the fact that the earliest forms of the baptismal confession appear to have been single-not triple, as was the later creed."*

***Encyclopedia Britannica, 11th ed. (1920), II 365**: "The trinitarian formula and trine immersion were not uniformly used from the beginning… Bapti[sm] into the name of the Lord [was] the normal formula of the New Testament. In the 3rd century baptism in the name of Christ was still so widespread that Pope Stephen, in opposition to Cyprian of Carthage, declared it to be valid."*
Christians today should use the biblical baptismal formula as found in the New Testament. Everyone should be baptized by immersion in the name of the Lord Jesus Christ for the remission of sins."

Also the following two quotes appear at the same website, although the references/sources have not been substantiated at the time of printing:
http://www.geocities.com/fdocc3/quotations.htm

Encyclopaedia Britannica, Vol 3 page 82
"The baptismal formula was changed from the name of Jesus Christ to the words Father, Son and ***Holy Ghost*** by the Catholic Church in the second Century."

The Catholic Encyclopaedia, II page, 263:
"The baptismal formula was changed from the name of Jesus Christ to the words Father, Son and Holy Spirit by the Catholic Church in the second Century." http://www.geocities.com/fdocc3/quotations.htm

Randall D. Hughes has researched the authenticity of Matthew 28:19 and he presents more statements from other books, commentaries, and dictionaries at:
http://www.godglorified.com/various_quotes.htm

Randall D. Hughes research on Matthew 28:19 ***The Lord's Command to Baptize:*** *Part II, A Disputed Ending of a Gospel, can be found at:* ***http://www.godglorified.com/Ending.pdf***

One Lord, One Faith, One Baptism - for Catholics and Protestants?

The Roman Catholic Church takes the rite of baptism seriously. All Catholics are baptised into the "name of the Father and of the Son and of the Holy Ghost." Using the same baptismal "formula" most Protestants are in some method, also baptised into the Trinity.

Once a Catholic – Always a Catholic?

http://www.newadvent.org/cathen/05037b.htm
The Catholic Encyclopedia (on-line) states:

> *"Every baptized person, **Protestant** as well as Catholic, is subject to this disqualifying and annulling impediment, because Christ gave the Church jurisdiction over all who belong to it by baptism. Under the name "Catholic" are here included, besides practical Catholics, children baptized as infants in the Catholic Church but never reared or instructed in her teachings, Catholics who have fallen away or apostatized from the Catholic Faith and have joined other denominations or turned infidel. Once baptized always baptized, and always*

*subject to the laws of Christ and His **infallible** Church, is axiomatic. “*

A Roman Catholic Trinitarian baptism recognises the “divinely designated” authority of the Holy Roman Catholic Church in matters of faith and practice. It would be expected that a Protestant baptism would recognise the authority of Jesus Christ - “the only name given among men by which we must be saved.” as claimed in Acts 4:12.

If the name of Jesus ***is*** the only name among men by which we must be saved, then it logically follows that all Christians should elect to be baptised into the name of Jesus. The Bible and the historical records reveal that baptism, always in the name of Jesus, was indeed, the ***only*** form of baptism practised by the disciples after Pentecost.

Roman Catholic believers and infants are sprinkled with water while the same trinitarian baptismal formula is recited by the priest.
Some Protestant religions today advocate total immersion (baptisms where the candidate is taken completely under the water); Roman Catholic believers have their children christened by sprinkling, but both Catholic and Protestant believers are similarly dedicated and baptised into” the Blessed Trinity.”

The argument is made that the Roman Catholic doctrine of the trinity is different to that of the Protestant churches, but both tritheism (3 beings make up one god) and the Roman Catholic orthodox version of trinitarianism (one being made up out of 3 parts/hypostases) teach “one baptismal formula” into the god of the trinity.

If the orthodox and the tritheistic versions of the trinity doctrine were “poles apart,” then the Roman Catholic church would not accept the Protestant churches' baptisms as being valid, however **baptisms into the trinity are considered valid.**

For example:
The Seventh-day Adventist Church, since 1980, has accepted the doctrine of the trinity and candidates for membership with that church are required to undergo full immersion baptism. The SDA church has traditionally been known to be “anti-Catholic,” but, surprisingly to some, the Roman Catholic Church recognises SDA baptisms as valid, because they are done in the name of the trinity god.

http://www.catholic.com/library/Seventh_Day_Adventism.asp
“By virtue of their valid baptism, and their belief in Christ’s divinity and in the doctrine of the Trinity, Seventh-Say Adventists are both ontologically and theologically Christians.”

http://www.saint-mike.org/apologetics/qa/Answers/Faith_Spirituality/f0405170305.html

Bro. Ignatius Mary, OLSM on May 23, 2004

"*Baptism to be valid must be conducted with proper form, matter, and intention. If the Church has doubts about whether the convert was validly baptised, or if the convert cannot prove he was baptised, then the Church will do what is called a "conditional baptism". ....*

On the definition of Valid Baptism, the proper form is to baptise the name of the Father and the Son and the Holy Spirit (the Trinitarian Formula).

The proper matter is to use real water for the Baptism. Although the preferred method is to immerse one in water, it is valid to pour or sprinkle water over the head as long as there is enough water to flow on the head touching the skin directly. If the water only touches the hair, or does not flow, then it is not valid.

The proper intention of the minister of the Baptism must be to do what the Church intends by the Baptism which is to use water flowing over the skin in the name of the Father and the Son and the Holy Spirit.

Any group that does not do these Three things does not have a valid Baptism.

While the Orthodox and most Protestants have valid baptism, some others do not.

For example, there are several "One God Holiness" groups or "Jesus Only" groups that do not baptize with the Trinitarian Formula. Thus their baptism is not valid. Jehovah Witness fall within this group of non-valid baptisms, too, since they do not believe in the Trinity.

There is a group out there that baptizes with Rose Pedals instead of Water. Their baptism is not valid.

Some groups, like the Mormons, who may use the Trinitarian Formula but their understanding of the Trinity is so flawed that it invalidates the baptism. *Mormons believe that Jesus and Satan are brothers, that Jesus was an "ascended master" and that we all become gods, or some such nonsense as that.*

Thus, for example, the One God Pentecostals, Jehovah Witness, and Mormons all do not have valid baptism and would thus need to be validly baptised if they converted to Christianity. ***(Those without valid baptism are technically NOT Christian)."*** **(end quote Brother Ignatius Mary)**

Pst Gerhard Pfandl (Seventh-day Adventist, Associate Director Biblical Research Institute), explains the meaning of being baptised into the trinitarian name of the Father, Son and Holy Spirit. Pst Pfandl wrote in The Trinity in Scripture, (June 1999)

"At the end of his ministry, Jesus tells his disciples that they should go 'and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Matt 28:19). In this, the initiatory rite of each believer into the Christian religion, the doctrine of the Trinity is clearly stated. First, we note that "in the name" (eis to onoma) is singular, not plural "in the names." **To be baptized in the name of the three persons of the Trinity means to identify oneself with everything the Trinity stands for**; to commit oneself to the Father, the Son and the Holy Spirit."
biblicalresearch.gc.adventist.org/ documents/trinityscripture.htm

Pst Pfandl emphasised that to be baptised into the Trinity is "to identify oneself with everything the Trinity stands for."

According to their early denominational principles, the majority of Protestant churches considered the "whore" of Revelation 17 and "Babylon" of Revelation 14 & 18, to be the Roman Catholic Church system. The Protestant churches accepted that the "whore" is not the pure church of God. The Protestant churches did not consider the "whore" to worship the One True God, but rather, that its adherents are deceived into worshipping the enemy of God.

The question arises – Do Protestants want to identify through baptism with "everything that the trinity stands for," when the trinity is the central doctrine of the Roman Catholic church – the system that their "founding fathers" claimed was the Antichrist, the whore and Babylon?

Why would Protestants desire baptism into the same Trinity god as that worshipped by the Catholic faith, especially when there is no example of a Trinitarian baptismal formula being used in the Bible?

Furthermore, the Roman Catholic Encyclopedia (version XV, 1912, 2003), claims that The Roman Catholic Church authorised the keeping of Sunday as the first day Sabbath in honour of the Blessed Trinity. Recall that the Creator, in the 10 commandments, asked ***His*** followers to remember to keep the seventh-day holy, as a sign of their allegiance to ***Him*** (Exodus 20:8-11)

From the Douay Catechism the question is asked:

Q. What is *Sunday*, or the Lord's Day in general?

A. **It is a day dedicated by the Apostles to the honour of the most holy Trinity,** and in memory that Christ our Lord arose from the dead upon *Sunday*, sent down the holy Ghost on a *Sunday*, &c. and therefore is called the Lord's Day. It is also called *Sunday* from the old Roman denomination of *Dies Solis*, the day of the sun, to which it was sacred.
Source: **The Douay Catechism,** (An Abridgment of the Christian Doctrine) of 1649, by Henry Tuberville, D.D., published by P. J. Kenedy, Excelsior Catholic Publishing House, 5 Barclay Street, New York, approved and recommended for his diocese by the Right Rev. Benedict, Bishop of

Boston, April 24th, 1833, page 143
http://www.aloha.net/~mikesch/sunday.htm

So special was the Blessed Trinity to the Roman Catholic Church, that a special annual Sunday was also dedicated to the worship of **their** god.

“Trinity Sunday - The first Sunday after Pentecost, instituted to honour the Most Holy Trinity. In the early Church no special Office or day was assigned for the Holy Trinity. When the **Arian heresy** was spreading the Fathers prepared an Office with canticles, responses, a Preface, and hymns, to be recited on Sundays. In the Sacramentary of **St. Gregory the Great** (P.L., LXXVIII, 116) there are prayers and the Preface of the Trinity.”'
http://www.newadvent.org/cathen/15058a.htm

The New Catholic Dictionary, 1929
“Bishop Stephen of Lige (903-20) wrote an Office of the Holy Trinity which was recited in some places on the Sunday after Pentecost, in others on the Sunday preceding Advent. St. Thomas Becket, consecrated Archbishop of Canterbury on the Sunday following Pentecost, obtained for England the privilege of honouring the Holy Trinity on that day, and Pope John XXII (1316- 34) made this practise universal. A Plenary Indulgence is gained by those who receive the Holy Eucharist on this day. **The Gospel of the Mass (in Cycle B of the Liturgical Calendar) is the charge of Christ to His Apostles to teach all nations 'baptizing them in the name of the Father, and the Son, and the Holy Ghost**.'"

"Trinity Sunday is the last day in the United States for the observance of what is known as the Easter duty, **so called because it is of obligation for all Catholics to confess and partake of Holy Communion once a year,** usually between the first Sunday of Lent and Trinity Sunday." (end quote)

Protestants might well consider whether they desire to be identified with “all that the trinity stands for” through the triune baptismal rite when the trinity is the god who is honoured by Sunday worship – and certainly it ought to send alarm bells ringing for Bible-believing Protestant Christians.

Isaiah 9:6 - The Mighty God; The Everlasting Father

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."

This text is said to support the doctrine of the trinity, however, this text is not declaring that Jesus is God the Father, or that Jesus is the trinity because the another title in the verse, clearly refers alone to Christ - "the Prince of Peace."

The Bible prophecies confirm that Jesus is undesputably the Messiah, therefore Isaiah 9:6 refers to Christ's titles.

Isaiah lists the characteristics of the divine/human Messiah. Some of the attributes and characteristics refer to the Messiah as the divine Son of God and yet also as the human Son of Man.

Isaiah reveals the names or characteristics that are given to the Messiah. (In Jewish thought, a name conveys a character). For example, God declares in Exodus 23:21 regarding the Messiah, “My name is in Him.”

The character of the Messiah would be wonderful. He would be humanity's councellor (their advocate and comforter); the mighty God (a divine being, the Son of God). He would also become the new representative of humanity and as such would become the everlasting Father to the human race.

Paul introduces the Messiah in the great gospel chapter of Romans 5 – as the New Representative of the human race. Romans 5:12-19 outlines the reality that Christ, at His incarnation took the place of the first Adam. In His position as the second Adam, He legally became the New Head of the human race. Just as the first man Adam was the father of the human race, so the Messiah, the second Adam took humanity into Himself and became the New Father of the human race. He did not of course, become a Father to His own Father, but to those whom He represented on earth – the human family.

The government shall be upon His shoulder :
When will the government be upon the shoulder of Christ?

1 Corinthians 15:24
“Then cometh **the end**, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.”

After Christ’s High Priest ministry is completed (when sin and death are no more in existence), then Christ enters His ministry as King. At the beginning of His kingly ministry - *at this stage of His ministry*, He shall be given the responsibility of government by the Father.

In Isaiah 9:6, the author links government with fathership. Isaiah again uses similar language and links both government and fathership in Isaiah 22:20-21

Eliakim was given *authority* to govern Judah. God states that Eliakim, as the ruler, becomes a spiritual father to the inhabitants of Jerusalem.

Isaiah 22:20-21
"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and **I will commit thy government into his hand: and he shall be a father** to the inhabitants of Jerusalem, and to the house of Judah."

After the destruction of evil, Christ becomes the new Governor or Ruler and is installed with the NAME (i.e. becomes characterised) as the "everlasting father" to His subjects.

Could it be that the Roman Catholic Church has imitated this concept of joining government or authority, by calling their leaders/priests "father?"

The Everlasting Father – the Counsel of Peace
The language of Isaiah 9:6 in relation to the expression "the everlasting father," was found, according to Adam Clark's Commentary on the Bible, that the Septuagint actually reads "the Messenger of the Great Counsel" instead of "the Everlasting Father."
"The *Septuagint* have megalēs boulēs angelos, "the Messenger of the Great Counsel."

This rendering corresponds to the statement in Zechariah where the counsel of peace is shown to have been between only two Divine Beings.

Zechariah 6:13
"Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and **the counsel of peace shall be between them both**" (not between the trio).

Was Christ actually called, "the everlasting Father" or was the actual text acknowledging His pre-existence and involvement in the Great Counsel of Peace of which Zechariah spoke?

If it is accepted that the expression "the everlasting Father" is the correct interpretation, then it is interesting to note the different usage of the word "everlasting" in the Bible.

Hebrew for "Everlasting"
At least two Hebrew words are translated in the King James Version as "everlasting." These words have been mistakenly understood **ONLY** to mean "without beginning and without ending" in our Westernised thinking, but the Brown-Driver-Briggs Hebrew Lexicon reveals that the Hebrew language has much wider meanings and can mean 'long lasting, continuous existence; forever from a certain point into the future.' Habakkuk 3:6 uses both Hebrew words for "everlasting."

Habakkuk 3:6
[6]He stood <05975> (8804), and measured <04128> (8787) the earth <0776>: he beheld <07200> (8804), and drove asunder <05425> (8686) the nations <01471>; and the everlasting <05703> mountains <02042> were scattered <06327> (8691), the perpetual <05769> hills <01389> did bow <07817> (8804): his ways <01979> *are* everlasting <05769>

1. The word "ed" #5703 – everlasting is applied to mountains.
2. The word "eulm" #5769 – everlasting -eulm ` owlam or elm ` olam

Brown-Driver-Briggs' Hebrew Lexicon
"everlasting" –
#5703 ed ` ad *ad* from <05710>; ; n m AV-ever 41, everlasting 2, end 1, eternity 1, ever + <05769> 1, evermore 1, old 1, perpetually 1; 49

1) perpetuity, for ever, **continuing future**
1a) ancient (of past time)
1b) **for ever (of future time)**
1b1) of continuous existence
1c) for ever (of God's existence)

#5769 – everlasting -eulm ` owlam or elm ` olam from <05956>; ; n m AV-ever 272, everlasting 63, old 22, perpetual 22, evermore 15, never 13, time 6, ancient 5, world 4, always 3, alway 2, long 2, more 2, never + <0408> 2, misc 6; 439

1) long duration, antiquity, futurity, for ever, ever, everlasting, evermore, perpetual, old, ancient, world
   1a) **ancient time, long time (of past)**
   1b) (of future)
   1b1) for ever, always
   1b2) **continuous existence, perpetual**
   1b3) everlasting, indefinite or unending future, eternity

Christ is the Father of His Children

Isaiah *also* refers to our Redeemer – Christ, and His children.

Isaiah 63:16
"For you are **our Father**, though Abraham does not know us, and Israel does not acknowledge us; you, O LORD, **are our Father**, our Redeemer from of old is your name."

Isaiah 8: 18
"Behold, **I and the children whom the LORD hath given me** are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion."

Paul also quotes Isaiah 8:18 when in reference to Christ, he says in:
Hebrews 2:11 –13
"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren…. I will put my trust in him. And again, Behold I and the children which God hath given me."

Isaiah describes the Son as a father to the inhabitants of the earth. The Father *gave* His Son authority to govern. The Son is a father to us - Christ calls us his children.

The Legal Concept

Adam had stood as **father** at the head of the human race and he had to accept the responsibility for placing the whole human race in rebellion against God.

Romans 5:19
"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Christ, **as the second Adam**, became, by his incarnation, the new **Father** of the human race and has assumed the responsibility for the salvation of humanity.

Christ Claims Fathership of Israel

Exodus 4:22
And I say unto thee, **Let my son go**, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Hosea 11:1
"When Israel was a child, then I loved him, and **called my son out of Egypt**."

1 Chronicles 28:6
"And he said unto me, Solomon thy son, he shall build my house and my courts: for **I have chosen him to be my son**, and I will be his father."

Ellen White states in the Kress Collection p 126, 4 July **(1900)**
"All communication from heaven to earth since Adam's fall has come through Christ."

The Son of God spoke to Moses and claimed the Israelites as His son. This proclamation of the Son of God, by His own statement, placed Him in the position of being a Father to Israel, His adopted children.

Christ was the only begotten Son of God by inheritance, however repentant members of the human race are the "adopted" sons and daughters of God.

Romans 8:15
"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. "

Galatians 4:5
"To redeem them that were under the law, that we might receive the adoption of sons."

Ephesians 1:5
"Having predestinated us unto **the adoption of children by Jesus Christ to himself,** according to the good pleasure of his will. "

So Christ is our everlasting father, the messenger from the counsel of peace, the Mighty Divine Being who is equal to God His Father in all of the divine attributes. **The Son of God accepts the protective position of a father to His human family.**

From the other writings of Isaiah and also the other Bible texts just studied, it can be seen that Isaiah 9:6 does not teach that Christ is a member of a trinity or a twin-ity, but that Christ was, in His pre-incarnate form, a Divine Being, the true Son of the Living God.

Isaiah 43:10 - No God Formed

Isaiah 43: 10
"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me **there was no God formed**, neither shall there be after me."

The marginal reading of Isaiah 43:10 gives another perspective. The margin reads, "I am he, before me there was '**nothing formed of God'** neither shall there be after me."

Adam Clarke agrees with the marginal reading in his Commentary on the Bible.
"Before me there was no God formed, neither shall there be after me.]
This is a most difficult place. Was there a time when God was not? No! Yet he says, before me. Will there be a time in which God will not exist? No! Yet he says, after me. **Are not all these words to be referred to his creation? Before me, no god created any thing, nor was there any thing pre-existent but myself. And after me, i.e., after my creation, such as now exists, there shall be no other class of beings formed.** This mode of interpretation frees the passage from all embarrassment, and the context perfectly agrees with it. The words my servant, in this verse, the Targum understands of the Messiah."

The concern in this verse is usually the word translated in the KJV as "formed" and the word translated "God."

The Hebrew word translated "God" in this verse is "
Strongs' # 0410 'el ale shortened from 352; strength; as adjective, mighty; especially the Almighty **(but used also of any deity**):--God (god), X goodly, X great, idol, might(-y one), power, strong. Compare names in "-el." see HEBREW for 0352The Hebrew word is "yatsar" #3335 in the Strong's Concordance. The word is defined by Strong as "prob. Identical with 3334 (through the squeezing into shape to mould into a form; especially as a potter; fig. To determine (i.e. form a resolution) earthen, fashion, form, frame, make, potter, purpose.

The word "formed" carries connotations of "being created" but in Isaiah 44:2, the same word "formed" is used to describe the process of conception, begottenness – which is coming into existence - quite distinct from being "made or created" in the sensed of how Adam was created from the earth.

Isaiah 44:2
"Thus saith the LORD that made thee, and **formed thee from the womb,** which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. "
Isaiah 43:7
"Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." ("made" #6213 – many meanings, two of which can be "to bear, bring forth").

The only Divine Being Ever "formed" in the sense as defined above, as being brought into existence by being "birthed" or "begotten" was the Divine Son of God. The Bible assures us that there will never be another Divine

Being “formed” (as distinct from being created) or begotten as was the Son of the Supreme God, the Father.

Colossians 2:8, 9 – Fullness of the Godhead in Christ

Colossians 2:8, 9
"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily."

There are three texts in the Bible that use the word "Godhead." "The Godhead" is translated from the word "theotes." The KJV translates "theotes" as "the Godhead," but the Strong's Greek Concordance defines theotes -**# 02320** as "divinity."

In every Scripture where "the Godhead" is mentioned, it always refers to **divinity**, not a **trinity,** nor even to the Father. Notice the following instances:

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

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 (**divinity**) so that they are without excuse."

Jesus Christ was filled with the fullness of the Godhead (**divinity**). Christ is as fully divine as is His Father. Neither the Son nor the Father are "more divine" than the other. The Father is the "head" God or Supreme Divine Being only in the realm of authority (1 Cor 15: 27, 28). He is not "**more divine**" than His Son.

In His humanity, Christ remained a truly divine Being. However, as a divine- human being, the human body of Christ was filled with the divine spirit (mind, thoughts) of His Father, ministered to Christ by angels. Repentant human beings are also offered the divine gift of linking with the divine nature, but humanity will never become divinity - divine beings – as are Christ and His Father. Humanity might be:

- filled with the mind or spirit of Christ.
- connected with the Divine Mind,
- indwelt by Christ Jesus and the Father;
- blessed with spiritual fellowship and communion with both Father and Son

Ephesians 3:19
"To know the love of Christ which passes knowledge; that you may be filled with all the fullness of God."

Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus…"

Colossians 1:27

“Christ in you, the hope of glory.”

John 14:20
“At that day ye shall know that I am in my Father, and ye in me, and I in you.”

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.”

But, while having a connection with the Divine Mind, human beings NEVER become “gods” or divine Beings.

Colossians 1:15, 18 – Firstborn Over Creation, Firstborn from Dead

Colossians 1:15, 18
"Who is the image of the invisible God, the firstborn of every creature:"

Colossians 1: 18
"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 pre-eminence."

Some supporters of theTrinitarian/Tritheist doctrine endeavour to support the doctrine of 3 gods in one or one god in three, by making void the inspired Word of God. The claim is made that the word "firstborn" cannot mean *firstborn* in verse 18 since it appears to them, that Christ was NOT the firstborn from the dead as the Bible maintains. There is a Biblical record that Moses was resurrected centuries prior to Christ's resurrection. Such supporters reason therefore, that Christ cannot be the firstborn from the dead and the word for firstborn must mean only "chief." They argue further that *firstborn* does not then mean *firstborn* in verse 15 (in reference to the Son's originating from His Father. i.e. His divine "coming forth" which is referred to in Proverbs 8:22-30; 30:4; and Hebrews 1:5). Therefore they assume that Christ was not the firstborn of every creature, but only the chief of every creature.

An examination of the evidence reveals the error of such reasoning.

A study of the Greek word for "firstborn" confirms this reasoning.

"Firstborn" is listed in the Strong's Concordance as:

4416 PRWTOTOKOJ prototokos *pro-tot-ok'-os*

from <4413> and the alternate of <5088>; ; adj

AV-firstborn 7, first begotten 2; 9

1) the firstborn
1a) of man or beast
1b) of Christ, the first born of all creation

from
4413 PRWTOJ protos *pro'-tos*
1) first in time or place
1a) in any succession of things or persons
2) **first in rank**
2a) influence, honour
2b) **chief**
2c) **principal**
3) first, at the first

and from
5088 TIKTW tikto *tik'-to*
a strengthened form of a primary teko TEKW *tek'-o* (which is used only as alternate in certain tenses); ; v

AV-bring forth 9, be delivered 5, be born 3, be in travail 1, bear 1; 19

1) to bring forth, bear, produce (fruit from the seed)
1a) of a woman giving birth
1b) of the earth bringing forth its fruits
1c) metaph. to bear, bring forth

The Hebrew word for "firstborn" is listed in the Strong's Concordance as" #1060 bkowr bek-ore' from 1069; firstborn; hence, **chief**:--eldest (son), firstborn(-ling).

Both "bekore" and "prototokos" convey the meaning of being the one who is born first and therefore, as featured strongly in the Hebrew culture, one who is in a position of responsibility.

By employing the Greek word for firstborn, which is equivalent to that used by the Hebrew writers, Paul continued the same concepts seen in the Old Testament where the word "firstborn" appears in Job 18;13; Psalm 89:27; Exodus 4:22 and Jeremiah 31:9.
Of special interest is Exodus 4:22.

[22]And thou shalt say<0559>(8804) unto Pharaoh<06547>, Thus saith<0559>(8804) the LORD<03068>, Israel<03478> *is* my son<01121>, *even* my firstborn<01060>: [23]And I say<0559>(8799) unto thee, Let my son<01121> go<07971>(8761), that he may serve<05647>(8799) me: and if thou refuse<03985>(8762) to let him go<07971>(8763), behold, I will slay<02026>(8802) thy son<01121>, *even* thy firstborn<01060>.

Ellen White states in:
The Kress Collection p 126, 4 July **(1900)**
"All communication from heaven to earth since Adam's fall has come through Christ."

The Son of God spoke with Moses. The LORD (Yahweh) instructed Moses to state that the Hebrew race was considered as important to Him as was Pharaoh's firstborn son to Pharaoh. The firstborn son of Pharaoh was destined to be the next sovereign of the Egyptian Empire. The firstborn nation of Israel, as representative of the true God, was to hold a sovereign position in the world through which the Royal Seed, the Son of God, would come. Pharaoh understood that the warning from the Lord, while certainly being against his son, was primarily against His empire.

The Bible describes two deaths. The first death is described as a sleep.

John 11:11
"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Romans 6:23
"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The second death is the final, eternal death from which for unrepentant sinners, there is no resurrection.
Christ, by paying the debt owed by sinful humanity, is the legal firstborn from the dead. Without Christ's perfect life which He lived until His death, and His victorious resurrection, humanity would not be entitled to life eternal. Without Christ's intervention, humanity would not be reborn at all. Humanity would have died “in Adam” and be eternally lost. Without Christ, humanity would be doomed to bear their own sinful penalty – the second death.

It is in this legal sense that Paul gives Christ the glorious title of “Firstborn from the Dead.” If Christ was not victorious in His attempt to save humanity, then Moses, Enoch and Elijah (who were already in heaven – on the promise of Christ's victory), would have had no legal right to escape the second death.

Christ was indeed the Firstborn from the dead. No other being could have achieved power over the grave as did Christ. True, Christ was also Firstborn in authority; Firstborn in Power, ***and*** Firstborn over all redeemed humanity.

Furthermore, Paul continues this theme of being Firstborn/Begotten in Acts where he refers Christ's resurrection again to a being “born” experience.

Acts 13:33
“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

This verse in Acts 13:33 is discussed in the next section.

Acts 13:33 – I Have Begotten Thee - From the Dead

Acts 13:33
“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

Some Christians presume this text teaches that the Son of God did not have a literal pre-incarnate “coming forth” from His Father in Heaven, since Paul links the prophetic expression in Psalm 2:7 “this day I have begotten thee” with “raised up” in reference to Christ’s resurrection.

In Acts 13:33 Paul is quoting the patriarch David’s prophetic words.

Psalm 2:7
“I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.”

There is no question that in the context with which Paul is speaking in Acts 13:33, he is applying the term, “have I begotten thee” taken from Psalm 2:7, to refer to the Father raising Christ from the dead.

JH Waggoner
The New Birth
Review and Herald, 22 January 1857 # 12, p 92
“This birth of the Saviour was predicted in Psalm 2:7, as follows, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Will any say that this refers to his natural birth? then hear Paul, and mark how he applies the prophecy: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again; as it is also written in the second psalm. ‘Thou art my Son, this day have I begotten thee’…. As the wind bloweth where it listeth, and we know not whence it cometh, nor whither it goeth, so is every one, every individual, that is born of the Spirit - so was Christ after his resurrection. …. We have thus far seen that the resurrection is denominated a birth: we proceed to show that it is a birth of the Spirit…. In these quotations it is plainly declared that the Spirit is the agency employed in the resurrection.”

However, in a practice that many theologians use, Paul applies the same Scripture to different events. In his epistle to the Hebrews, Paul quotes Psalm 2:7 again and this time he unquestionably refers the expression “have I begotten thee” to the “coming forth” of the Son from the Father in the “days of eternity.”

Hebrews 1:1
"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
Heb 1:2
Hath in these last days spoken unto us by his Son, whom he (God) hath appointed heir of all things, by whom also (through **the Pre-Incarnate Son**) he (God) made the worlds;
Heb 1:3
Who (**the Pre-Incarnate Son**) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself (**as the Incarnate Son**) purged our sins, sat down (**as the Glorified Son**) on the right hand of the Majesty (the Father) on high;
Heb 1:4
Being made so much better than **the angels**, as he hath by inheritance (**Pre-incarnate Son**) obtained a more excellent name than they.
Heb 1:5
For unto which of the angels (they are created beings) said he (the Father) at any time, (quoting Psalm 2:7) 'Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?' (2 Sam. 7:14)
Heb 1:6
And again**,** **when** he bringeth in the **firstbegotten** (Pre-Incarnated Son) into the world, (marginal reading: ***and when he bringeth* AGAIN *the firstbegotten into the world*)**
(Who **THEN** became the Incarnate Son) he saith, And let all the angels of God worship him. (Luke 2:13)
Heb 1:7
And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. (Psalm 104:4)
Heb 1:8
But unto the (**Glorifed**) Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. (Psalm 45:6)
Heb 1:9
Thou hast loved righteousness, and hated iniquity; therefore God, **even thy God**, hath anointed thee with the oil of gladness above thy fellows. (Psalm 45:7)
Heb 1:10
And, Thou, Lord, (**the Pre-Incarnate Son**) in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: (Psalm 102:25)
Heb 1:11
They shall perish; but thou remainest; and they all shall wax old as doth a garment;
Heb 1:12
And as a vesture shalt thou fold them up, and they shall be changed: (Psalm 102:26) but thou art the same, and thy years shall not fail. (Psalm 102:27)
Heb 1:13
But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? (Psalm 110:1)

1 Peter 1:20 (**in reference to the pre-incarnate Son - foreknown as the Messiah)**

“Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you.”

Again Paul applies the prophecy in Psalms 2:7 to another totally different event: to the **"raising up" of His Glorified Son to the office of High Priest in Heaven.**

Hebrews 5:5, 10
"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee…. Called of God an high priest after the order of Melchisedec."

The Jewish (Old Testament) Scriptures revealed that the One True God had a (Pre-incarnate) Divine Son and that He would send **His Divine Son** as the Messiah. This was not a truth that was "hidden" by God, but it was distorted and disguised by Satan through the Jewish leadership. For example, note the following Old Testament references to the pre-incarnate Son of God.

In the same chapter (Psalm 2) concerning the Pre-incarnate Son of God, ("His Anointed" - verse 2), David admonishes us to **"hold fast to" the Son**.

Psalm 2:12
"Kiss the Son (**be equipped with, be empowered, be strengthened by the Son** - refer to Strong's Concordance: Kiss # 05401: nashaq; and # 2388 chazaq) lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." **(Refer to Appendix for full Concordance definitions)**

Solomon also speaks of the Pre-incarnate Son of God.

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?"

Micah, the minor prophet was given a major prophecy concerning the place the Divine Anointed One – the Pre-incarnate Son of God - would be begin His human life on the earth. The two aspects of the Messiah were emphasized – the Divine Son of God and the Divine Son of Man.

Micah 5:2-5
"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** (origins # 4163) have been from of old (# 6924 the days of eternity), from **everlasting**. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And **he** shall stand and feed in the strength of the LORD, in the **majesty of the name** of the LORD **his** God; and they shall abide: for now shall **he** be great unto the ends of the earth. And this **man** shall be the peace,…"

John explained in crystal clear terms the vital importance of understanding that the Messiah was the Son of God prior to His entrance into the world.

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."

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."

Michael, the Divine Son of God, did not become a divine Son by being born of a woman in Bethlehem. Michael, the divine Son, took on humanity at Bethlehem. Jesus was a Being with blended natures – the divine and human. By His birth in Bethlehem, Michael the Divine Son became Jesus – the Son of Man. Hence the special name given to Christ was Emmanuel – "Divinity with us – in our humanity." Matthew 1:23

EJ Waggoner (1888 sermon)
Christ and His Righteousness, p 16, 19, 26, 29
"We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man"…. "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 (Romans 8:14, 15); but Christ is the son of God by birth."

EJ Waggoner (1888 sermon continued)
"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. ….All things proceed ultimately from God, the Father,; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fullness dwell and that He should be the direct, immediate Agent in every act of creation"…. "The Scriptures declare that Christ is 'the only begotten Son of God.' He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it in these words, "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 the days of eternity." Micah 5:2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning. But the point is that Christ is a begotten Son and not a created subject. He has by inheritance a more excellent name than the angels; He is 'a Son over His own house.' Heb. 1:4; 3:6. 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. So He has 'life in Himself.' He possesses immortality in His own right and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him, but having voluntarily laid it down, He can take it again. His words are these: 'Therefore doth my

Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.' John 10:17, 18."

As a word of caution, Bible scholars must be careful not to build doctrines on one or two isolated texts. There might be several meanings implied by certain terms and there is a need to check that the truth is built "here a little, there a little, line upon line, precept upon precept."

For example, consider the expression, "raised up."

Deuteronomy 18:15
"The LORD thy God will **raise up unto thee a Prophet** from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;"

Deuteronomy 25:7
"….My husband's brother refuseth **to raise up unto his brother a name** in Israel, he will not perform the duty of my husband's brother."

2 Samuel 12:11
"Thus saith the LORD, Behold, I will **raise up evil** against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun."

1 Chronicles 17:11
"And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will **raise up thy seed** after thee, which shall be of thy sons; and I will establish his kingdom."

Job 19:12
"His troops come together, and **raise up their way against me**, and encamp round about my tabernacle."

1Thessalonians 1:10
And to wait for **his Son from heaven**, whom **he raised from the dead**, even Jesus, which delivered us from the wrath to come.

Just as the expression "raised up" has meanings other than "resurrected," so too do the terms "brought forth" and "begotten" when applied in Scripture to other contexts. We must study the contexts.

In Acts 13, Paul sets the context. He is preaching in Antioch in Pisidia on the Sabbath day. He is not preaching to converted believers in Jesus Christ. He is preaching to Jews who failed to understand their own prophecies relating to the Messiah. Paul quotes from David's prophetic writings as part of his sermon. He outlines the history of the Jewish people in regards to the promise of the Messiah who was to come through the ancestral line of Abraham and David. Then Paul emphasises the nation's rejection and crucifixion of the Messiah, but the main thrust of the sermon was the truth that the Father raised Christ from the dead.

Acts 13:22
"And when he (God) had removed him (Saul), he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.
Acts 13:23
Of this man's seed hath God **according to his promise** ***raised unto Israel a Saviour, Jesus:***
Acts 13: 29
And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.
Acts 13:30
But **God raised him** from the dead:
Acts 13:31
And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
Acts 13:32
And we declare unto you glad tidings, how that **the promise** which was made unto the fathers, *(that He would raise up the Messiah, the Saviour through the seed of David*)
Acts 13:33
God hath fulfilled the same unto us their children, *(that He would raise up the Messiah, the Saviour through the seed of David*) in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.
Acts 13:34
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."

Paul's point is that just as the promise was given to **"raise up**" a Messiah - His Divine Son – and present that Son as a helpless Baby in Bethlehem, so did the Father again **"raise up**" His Son according to the Scriptural promises, from the dead.

Paul explained to the Jews from their Scriptures that the long-awaited Messiah had already been to the earth. As prophesied by Micah, He had been begotten ("came forth") as a human baby, was crucified and had died. The "Man" the Jews crucified was the Pre-Existent Son of God – the Messiah; the Anointed One - the Lamb slain from the foundation of the world (Revelation 13:8). Paul tells them that the Messiah had come in the person of Jesus Christ of Nazareth. To support his claims upholding the divine nature of the Messiah, Paul asserts that the most convicting and convincing evidence – that Christ had been resurrected from the dead. The Jews were suitably shocked. "We killed the Son of God?" God had opened the eyes of the blind. The listeners then understood the prophecies pointing to Christ as being the Son of God.

The promise of the birth of the Messiah (God with us – in human body) in Bethlehem was the promise given to Abraham, Isaac and Jacob, however the Jewish nation was eagerly anticipating the arrival of a powerful divine Super-Being to deliver them forcefully from Roman captivity. They were not prepared to receive a gentleman preacher. The prophecies had called Christ, the Seed.

Genesis 22:18; 26:4; 28:14
“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” “And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.” “And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”

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. 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.”

(By the way, this verse speaks about God sending His Son Jesus to bless them after He had returned to Heaven, but the doctrine of the trinity /Tritheism teaches that the 3rd Person of the Godhead was, AFTER Christ’s resurrection, THEN sent to bless us. Supposedly, whilst Christ is ministering as our High Priest in Heaven, it is the task of the 3rd Person of the Godhead to turn us from our iniquities and to “fill” us with His presence).

The repentant Jews didn’t realise until after Paul’s sermon, that they had been ignorantly guilty of possessing the spirit of antichrist.

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.”

Our loving Father doesn’t condemn us for having a hazy understanding of His glorious majesty and divinity – His nature, but He does expect us to care enough about Whom we worship so that we will search the Scriptures to comprehend the quality of His character. His immense love is demonstrated only when we recognise the value of the Sacrifice He gave when He sent His Divine Son into this world to save us.

Isaiah 44:6 – Beside Me, There is No God

"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and **beside me there is no God**."

The Speaker of this verse declares that beside Him, there is no god. For several chapters the theme of the Speaker is that the pagan "gods" that the heathen sculpture for themselves to worship, are not true gods at all. The Creator is the true God. He is the One with life in Himself. He is their Saviour. He is their just God; the ONLY just God and their only Saviour. He calls on them to witness this fact before the nation, by worshipping only Him, the living God and their only Saviour.

Isaiah 43:11
"I, even I, am the LORD; and beside me there is no saviour."

Isaiah 45:21
"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; **a just God and a Saviour**; there is none beside me."

Jude 25 NASB
"To the only God our Saviour, **through Jesus Christ our Lord**, be glory, majesty, dominion and authority, **before all time** and now forever. Amen." http://members.aol.com/pilgrimpub/trattack.htm

Titus 3:4-6
"But after that the kindness and love of **God our Saviour** toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through **Jesus Christ our Saviour;"**

King Nebuchadnezzar echoes this thought after witnessing the divine deliverance of Shadrach, Meshach and Abednego from the fiery furnace.

Daniel 3:29
"Therefore I (King Nebuchadnezzar) make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort."

Hosea 13:4
"Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

Clearly the Speaker in Isaiah 44:6 is identified as the Son of God. But how can the Son of God claim that He knows of no other gods besides Himself?

Isaiah recorded the words of the Son of God, Who spoke with the Father's authority as the official, and only True Witness and Representative of His Father, the Only True God.

The Son of God is the representative of the Father to the world. The words that the Son of God spoke were not His own words, but were those of His Father. The pre-incarnate Son of God did not act on His will, but always in accordance to His Father's will.

Similarly the incarnated Son of God also, in everything, carried out the will of His Father.

John 8:29
"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

John 14:6-10
Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. **If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.** Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father;** and how sayest thou then, Show us the Father? **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.**

The Son of God also had life in Himself, independent of the Father, but the Son was representative of the Father, the One True God from Whom all life has its origin. Christ appears also to be emphasizing His specific role as Saviour of the human race. We understand that just as the Father is the Creator, we know that all things were created through His Son. In a similar way, the Father is the Saviour of the world, through His Son for all things concerning the redemption of humanity have been given into the Son's control.

John 3:35
"The Father loveth the Son, **and hath given all things into his hand."**

Christ was given authority to implement the plan of salvation in all its phases, at His pre-incarnation, during His incarnation and after His glorification.

Exodus 34:14
"For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:"

When we worship the Son, we do not worship "another god." When we worship the Son, we honour the Father, for the Father Himself commands this worship. There is one true God, the Father and His One True Representative is His only begotten Divine Son.

John 17:1, 3
"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

“Too many people separate the Father and the Son in the work of the gospel. Many do so unconsciously. God, the Father, as well as the Son, is our Saviour. "God so loved the world, that He gave his only-begotten son." John 3:16. "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. "The council of peace" is "between them both." Zech. 6:13. Christ came to the earth only as the ***representative*** of the Father. Whoever saw Christ, saw the Father also. John 14:9. The works which Christ did, were the works of the Father, who dwelt in him. Vs. 10.” (emphasis supplied)

Another verse in this chapter of Isaiah 44 is similarly explained.

Isaiah 44:8 – Beside Me, There is No God (Rock)

"…Is there<03426> **a God**<0433> **beside**<01107> **me? yea, *there is* no God**<06697>**;**

I know<03045>(8804) **not *any* .** ***(God; I: Heb. rock, etc)***

This chapter in Isaiah highlights the futility of worshipping pagan deities. The Divine Speaker is outlining the illogical practice of the pagans who carve out an image and then pray to it as if it were a real god.

Compare the same verse in the Jewish Publication Society Old Testament Translation.

Isaiah 44:8
"Is there a God beside Me? Yea, there is no Rock; #<06697> I know not any."

Strong's Concordance translated "God"
6697 tsuwr tsoor or tsur tsoor; from 6696; properly, a cliff (or sharp rock, as compressed); generally, **a rock or boulder**; figuratively, a refuge; also an edge (as precipitous):--edge, X (mighty) God (one), rock, X sharp, stone, X strength, X strong. See also 1049. see HEBREW for 06696 see HEBREW for 01049

1 Samuel 2:2
"There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God."

Paul identifies the Divine Speaker in Isaiah 44:8 as Christ.

1 Corinthians 10:4
"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Revelation 1:17, 18
"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; **I am the first and the last**: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Either Jesus is the entire trinity or the Father and the Son share the title of "The First and the Last."

As a Pharisee, Paul was highly trained and was familiar with the Old Testament scriptures. We know that the Jews believed that there was a Supreme Divine Being, and they anticipated that the Supreme Being would send His Divine Son to free them from the control of the Romans. When the wise men visited Jerusalem looking for the young King Jesus at His birth, the Jewish leaders told Herod that the Divine Son of God, the Deliverer, the Messiah would be born in Bethlehem, based on the prophets' predictions

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 (origins #4163) have been from of old (earliest time #6924), from everlasting (the days of eternity # 3117 & # 5769).”

Jesus’ unfair trial presents more evidence that the Jews were anticipating the arrival of the Messiah, **the Son** of the Living God to restore their kingdom.

Matthew 26:63
“But Jesus held his peace. And the high priest (Caiaphas) 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.”

We know that Paul did not think that Christ was a trinity, either prior to Christ’s incarnation or after His glorification. Paul taught there was one True God and He identified that Being as the Father. However Paul did not deny the true Divinity of the Son of God - in fact He established the authority and the divinity of the Son of God in His epistle to the Hebrews.

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.”

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

Hebrews 1:1-3
“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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;
Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

In these introductory verses, Paul described the Divine Son of God as He was in His glorious form prior to His incarnation as a human being. There is no question that Paul recognises the divinity of the Son of God, but Paul is also careful to clarify that there is one supreme Being, God the Father who Jesus Himself refers to as the Only True 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.”

The Son of God bears witness to (represents) the Father’s character and speaks not His own words.

John 14:6-10
“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? 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.

Revelation 1:5
“And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”

Revelation 3:14
“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”

Once again, the Father officially authorised and is represented by the True Witness, His Divine Son, Jesus Christ. Christ speaks the words of His Father, as His legal representative.

EJ Waggoner
The Gospel in Creation p 1, 4
“In the first place, let us consider who it was that created the heaven and the earth. "God created." But Christ is God, the brightness of the Father's glory, and the express image of His person. (See Hebrews 1:3.) He Himself said, "I and My Father are one" (John 10:30). **He it was who, representing the Father, created the heaven and the earth**.… Creative power is the distinguishing mark of divinity. The Spirit of the Lord, through the prophet Jeremiah, described the vanity of idols, and then continues, "But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power. He hath established the world by His wisdom, and hath stretched out the heavens by His discretion" (Jeremiah 10:10-12). The earth was made by His power, and established by His wisdom. But Christ is "the power of God, and the wisdom of God." So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator do we acknowledge His divinity.

John 14:16 – Another Comforter – Allos, Heteros

John 14:16
"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"_

Some Trinitarians argue that the use of the word "another" (Strong's Greek Concordance # 243 - allos) in this text, means that Christ was promising to send a 3rd separate divine being back to the earth.

Is this understanding correct?

Some weight is given to the Greek words "allos" and "heteros" as proving that the promised "Comforter" must be one of the same type or nature as the Divine Son of God, but a different Being altogether from the Son.

Kenneth Sublett on his website: **http://www.piney.com/HsAnothe.html** provides some insight from his research into the Greek words for ***another*** **"allos"** and **"heteros."**

According to Henry George Liddell, Robert Scott in An Intermediate Greek-English Lexico, allos is defined as:

allos

I. Some other. II **Repeated**. allos kai allos, one or two; allo kai allo **one thing after another**

II. **rarely** like alloios, of other sort, different, II.: hence

Allos does NOT mean alloios [allos] I. of **another sort or kind**, **different**

Similar words

eita used to denote the **Sequence of one act or state upon another**

I. of Sequence in time, without any notion of Cause, then, next

epischerô , Ep. Adv., ([scheros]) **in a row**, **one after another**

II. of Time, tris e. **thrice successively**, by **degrees**

loipos remaining over,

homos [**akin to hama**] **one and the same**, **common**, **joint**, Lat. communis, Hom., Hes.; homa phronein to be of one mind, Hes.

hama [Cf. homou, Lat. simul.]

I. at once, at the same time, Hom., etc.

II. prep. c. dat. **at the same time with, together with**

Jesus very clearly said that the **another Comforter** would be pure or Holy Spirit. However, He said that **this was the same Spirit** Who presently dwelled **with** the apostles in the form of flesh. After Pentecost, this "another" in a different form would dwell **in** them. From Paul we understand that He would live in the heart, spirit or mind of believers through the Word. Let's look at that again:

Another Husband of the Church was Christ as Holy Spirit

Paul confirms that the **another** would be *heteros* or different yet the **same Spirit being**. For instance, the death of Christ meant that the old marriage contract with the Law was dead. We simply die to the old, destructive "marriage." Then we are married to **another** Who will be Spirit instead of the first which was **flesh** or **law**. (end quote Kenneth Sublett)

Christ Jesus was filled with the mind of the Father in human flesh. He was filled with the spirit of truth. He was the "Way the Truth and the Life." John 14:6. As Jesus Christ, He was the Comforter (the Divine Mind or Holy Spirit) in human flesh. On the day of Pentecost, Christ Jesus presented to His followers as **Another** Comforter – the same person, but in a different form. His same divine mind, identity and thoughts were communicated to the disciples ***through holy angels***.

Kenneth Sublett continues:
"Paul shows how this works:

> **Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another (heteros), even to him who is raised from the dead, that we should bring forth fruit unto God. Romans 7:4**
>
> **For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit (as "children") unto death. Romans 7:5**

The **another** and **different** was the **same** Jesus Christ Who had been raised from the dead by the Spirit which dwelled in Him. He was certainly **different** in the sense that He was the first born from the dead never to die again. He was **another** in the sense that He returned to the Spirit dimension.

If we are married to the Christ "person" and have fruit by the Holy Spirit "Person" as a separate "relative of the God family" (as some scholars promote) we wonder if we are polygamists.

The ***fruit of the Spirit*** are the fruit produced ***by Jesus Christ*** in the believer's life.

Galatians 5:22, 23
"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law."

Philippians 1:10, 11
"That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. being filled with the **fruits of righteousness** which **are by Jesus Christ**, to the glory and praise of God."

Kenneth Sublett continues:
"After His resurrection, Christ appeared in **another form** but He was still Jesus Christ with the nail prints in His hands:

> **And they, when they had heard that he was alive, and had been seen of her, believed not. Mark 16:11**
>
> **After that he appeared in another (altered) form unto two of them, as they walked, and went into the country. Mark 16:12**
>
> **Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark 16:14**

The Another or Different Comforter was Christ

The two words for **another** have much the same meaning. As **another** Comforter Jesus would be in Spirit form. This would be different because it would be as a fuller, but invisible, Intercessor. As another **husband** the Jews would be "married" to the resurrected Christ. As we noted, the fruit of the **Spirit** would be the **fruit** by the Husband-Father Jesus Christ. Look at the two proofs that the **another** Comforter is the **another** husband:

Jesus said that **He** would come as the **another** Comforter or in a different form. It would be more of the same thing:

> **Allos (g243) al'-los; a prim. word; "else," i.e. different (in many applications): - more, one (another), (an-, some an-) otherwise**

Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened." Matthew 13:33

Like the promise to us, Jesus was changed:

> **Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 1Co.15:51**
>
> > **In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1Co.15:52**

A **moment** means "indivisible time" or outside of time:

> **Atomos (g823) at'-om-os; from 1 (as a neg. particle) and the base of 5114; uncut, i.e. (by impl.) indivisible [an "atom" of time]: - moment**
>
> **Allasso (g236) al-las'-so; from 243; to make different: - change.**
>
> **And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: Heb 1:10**
>
> > **They shall perish; but thou remainest; and they all shall wax old as doth a garment; Heb 1:11**
> >
> > > **And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. Heb.1:12**

Paul said that the "**another"** was Christ. He was **different** from the flesh or law. The different Christ would be in Spirit form:

> **Heteros (g2087) het'-er-os; of uncert. affin.; (an-, the) other or different: - altered, else, next (day), one, (an) other, some strange.**
>
> > **"For the Son of Man did not come to destroy men's lives but to save them." And they went to another village. Luke 9:56**

The following passage shows that *allos* and *heteros* have much the same meaning:

> **I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a <u>different</u> (heteros) <u>gospel</u>, Galatians 1:6**
>
> > **which is not another (allos); but there are some who trouble you and want to pervert the gospel of Christ. Galatians 1:7**

The "**another"** Who is different is the **Spirit Christ** Who is the "**another"** or in a fuller level of life. We are married to "Spirit" which is Christ and Gospel. As such, we bring forth fruit (children, fruit or offspring) from our husband and not from another person of the "god family" who would be different. The fruit of the Spirit is the **fruit of Christ** because He is now **pure** (not mixed) or **Holy** Spirit:

> **But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Galatians 5:22**
>
> > **And they that are Christ's have crucified the flesh with the affections and lusts. Galatians 5:24**

If we belong to Christ as pure or holy Spirit then the fruit of the Spirit is the fruit of Christ Who is pure Spirit. Christ does not need a junior "relative" to be His surrogate husband.(end quote by Kenneth Sublett, reproduced with his kind permission).

If a different Divine Being is being sent to us in John 14:16, how can we understand the next two verses of Christ's dialogue when Christ reveals the identity of the Comforter as Himself?

John 14:17, 18
"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. I will not leave you comfortless: I will come to you."

Was Christ coming to them or was He sending Someone else – Someone different to Himself?

The next section deals with this question.

John 14:16, 26; 15:26; 16:7 - Another Comforter – 3rd Person -

The Comforter Quartet

John 14:16
"And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever;"

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."

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:"

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."

Because this section also deals with the "Comforter," some material here is repeated from the previous section, which also addresses the Comforter. Although the first section focused on the Greek language referring to the Comforter in John 14:16, this section focuses on the other Bible evidence regarding the identity of the Comforter.

Jesus very clearly said, in the next verse (John 14:17), that the other Comforter would be "the spirit of truth" or the Holy Spirit. However, Christ told the disciples that this "spirit of truth" was the same Spirit Who presently dwelt WITH the apostles and that they could see (perceive) Him.

John 14:17
"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth (#1097 ginosko – perceive) him: **but ye know** (#1097 ginosko perceive) **him**; for he dwelleth with you, and shall be in you."

Question 1. How was it possible for the disciples to know Him – the Comforter, the Spirit of Truth who was dwelling with them? The disciples clearly saw (discerned, perceived) the "spirit of truth " in the divine-human being Jesus Christ - the spirit of God – Who dwelt with them in the form of human flesh. Whom did the disciples know? They knew Jesus.

Question 2. What about the second part of the prophecy (in verse 17) where Jesus makes a promise to his disciples that the spirit of truth would be in them? How could the Comforter, the spirit of truth, be IN the disciples? And Who would the Comforter be?

In the next verse Jesus clarifies His statement.

John 14:18
"I will not leave you comfortless: I will come to you."
Question 3. Jesus promised that after Pentecost, this "another Comforter" would dwell IN the disciples. So was Christ coming to them in a different form, or was He sending Someone else?

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."

John 7:39
"(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given ('given' supplied word, not in original text); because that Jesus was not yet glorified.)"

Jesus was not making the promise to come to the disciples at Pentecost in the same physical form, which was hampered by the limitations of humanity, but He would come represented by His divine mind, His spirit ministered by angels to human minds. In this new form, He would be known as the "Spirit of Christ," or "the Comforter." This divine-human Comforter was not yet in existence, until the resurrection and ascension of Jesus Christ.

It was the divine-human Son of God who could truly comfort His disciples because He knew what it was like to experience temptation, endure suffering and battle to develop a righteous character while living a human life.

Hebrews 2:18
"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Would there be any point in sending a third separate divine being to succour (comfort) suffering humanity, if that third person had never suffered or experienced the human condition? Not really.

Christ says that the disciples knew this Comforter, for He already dwelt WITH them and would later, be IN them. Christ plainly says that He would do the comforting. (verse 18) He told them, He would come to them. The disciples were told that they would recognise the Spirit of Truth, but that the world would not recognise this Divine Presence.

Question 4. How could the disciples recognise the Spirit of Truth, but the world would not be able to recognise the Divine Presence?

The disciples already knew the spirit (mind) of Christ. It was the same spirit of the Father which was in Christ and motivated all His thoughts, words and actions.

John 10:38
"...the Father is in me, and I in him."

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 14:21-23
“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and **will manifest myself** to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**”

Jesus promised the disciples that they would know, at that day, that the Father was in them through the spirit of Christ. Just as they recognised Christ's physical voice at that time, they would recognise His voice in their minds at Pentecost and beyond.

John 14:20
“At **that** day ye shall know that I am in my Father, and ye in me, and I in you.”

So both the Son and the Father promised to make their abode with (or dwell in) the disciples.

Question 5. How can the Father manifest Himself to sinful human beings? Could He do so, in physical form? Hardly, for John says twice, that “no man hath seen the Father.” (1 John 4;12; John 1:18). So how could the Father and the Son make Their abode (dwelling place) with the believers? Would it be in a church building? No. It was to be through a free conscious choice as the Divine Mind spoke to their minds (or hearts). This is the presence of the holy spirit of God.

Ezekiel 36:26
“A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.(27) And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

Jeremiah 31:33
“But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”

Jesus made some further interesting promises about being with his disciples.

Matthew 28:20
“Behold **I am with you alway even unto the end of the world**.”

Hebrews 13:5
“**I will never leave thee**, nor forsake thee.”

Jesus said He would never leave them, just minutes prior to leaving the disciples physically and going back into heaven to be with the Father.

Question 6. How can it be explained that Jesus says He will NEVER leave His disciples, but then He went back physically to heaven without them almost immediately?

These statements Jesus made simply re-emphasise the fact that Jesus was Himself coming back to be with His disciples – but His form would be different on His return.

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:"

Are we to understand that this text teaches that a third separate divine person is in the continual process of proceeding from the Father? The Son said that He proceeded (completed action) from the Father, but that is not what is said about the Holy Spirit. It is said to be proceeding (continuous action) from the Father.

Question 7. What/Who proceeds from the Father?

To answer these questions, we need to understand what a spirit is and how a person is possessed (dwelt in) by ANY spirit being.

Spirit – Hebrew nshamah" **#05397** puff of wind, **divine inspiration, intellect**, inspiration, **soul, spirit; ruwach" #7307: Greek "pneuma" #4151**

The translators of the KJV chose to apply different English words in various places as they translated the Hebrew word "ruwach" "nshamah" and the Greek word "pneuma."

Note that in both Hebrew and Greek definitions, "spirit" is interchangeable with "a sensible exhalation" (words) and "mind" and "intellect."

In the Bible, in all cases that describe demon possession (a person who has an evil spirit) where Christ cast out the demon, it is obvious that the demon controlled the mind of the possessed human being.

Mark 5:15, 16
"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and **in his right mind**: and they were afraid. (16) And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine."

Mark 9:20-22
"And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. (21) And he asked his father, How long is it ago since this came unto him? And he said, Of a child. (22) And ofttimes it hath cast him into the fire, and into the

waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.“

So evil angels or demons are able to control the human mind and body when it is not completely surrendered to the control of Jesus Christ. Demons can cause humans to act in accordance with demonic thoughts and selfish, satanic character. Similarly, when the human mind is submitted completely to Christ, the person then thinks the loving, unselfish thoughts of Christ. This situation is termed "being filled with the spirit."

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

Paul states this truth clearly also and repeats it many times.

Colossians 3:16
"**Let the word of Christ dwell in you** richly in all wisdom."

1 Corinthians 6:19
"What? know ye not that your body is the temple of the **Holy Ghost which is in you**, which ye have of God, and ye are not your own?"

Colossians 1:27
"**Christ in you**, the hope of glory."

Romans 8:9
"But ye are not in the flesh, but in the Spirit, if so be that the **Spirit of God dwell in you**. Now if any man has not **the Spirit of Christ,** he is none of his."

Galatians 4:6
"And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, crying, Abba, Father."

Romans 12:2
"And be not conformed to this world: but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God."

Philippians 2:5
"**Let this mind be in you**, which was also in Christ Jesus."

1Cor.2.16
For who hath known the mind of the Lord, that he may instruct him? But **we have the mind of Christ.**

2 Corinthians 6:16
"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as **God hath said, I will dwell in them**, and walk in them; and I will be their God, and they shall be my people."

Ephesians 3:17
"That **Christ may dwell in your hearts** by faith…"

2 Timothy 1:14
"That good thing which was committed unto thee keep by the **Holy Ghost which dwelleth in us."**

Philippians 1:19
"For I know this shall turn my salvation through your prayer and the supply **of the Spirit of Jesus Christ."**

Note that the spirit, mouth (words) and the mind are interchangeable in the quotes that follow.

1 Peter 4:1
"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with **the same mind.**"

Philippians 1:27
"…**stand fast in one spirit, with one mind** striving together for the faith of the gospel."

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

But this wonderful news of the conversion process wasn't brand new with Paul and Peter. John teaches it too.

1 John 3:23-24
"And this is his commandment, That we should believe on the name of **his Son Jesus Christ,** and love one another, as he gave us commandment. And he that keepeth his commandments **dwelleth in him, and he in him.** And hereby we know that he abideth in us, by the **spirit** (#4151) which he hath given us." (greek strong's concordance #4151 pneuma – mind, character, breath)

Jesus told his disciples, that when they were forced to testify for their faith, their words would be inspired by the divine mind of their heavenly Father; also called the spirit of the Father; the Holy Ghost; and the Comforter.

Matthew 10:20
"For it is not ye that speak, but **the Spirit of your Father** which speaketh in you."

Even the Old Testament prophets taught that God gives the believer a new spirit or a new mind, which then leads to different, unselfish, loving thoughts and behaviour.

Isaiah believed the same doctrine of the divine spirit of God as did Paul.

Isaiah 57:15
"For thus says the One who is high and lifted up, who inhabits eternity, whose name is Holy: **'I dwell** in the high and holy place, and **also with him** who is of a contrite and lowly spirit, **to revive the spirit of the lowly, and to revive the heart of the contrite.**"

Isaiah 11:2-4
"And **the spirit of the LORD** shall rest upon him, **the spirit of wisdom and understanding**, the **spirit of counsel and might**, the **spirit of knowledge and of the fear of the LORD**; (3) And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: (4) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth:"

Moses also recognised that being filled with the spirit has to do with the mental faculties."

Exodus 31:3
"And I have filled him with **the spirit of God**, **in wisdom, and in understanding**, and in knowledge, and in all manner of workmanship."

Ezekiel also knew that the purpose of the spirit was to alter the thinking and behaviour of the children of God. It is this new divine mind (thoughts, spirit) that results in the transformation /conversion of the believer.

Ezekiel 36:26, 27
"A new heart also will I give you, and **a new spirit** will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. (27) And I will put my **spirit within you**, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Nehemiah 9:20
"Thou gavest also **thy good spirit** to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

The spirit of Christ is the divine mind of Christ. The spirit (or mind) of Christ is holy. This is what the Bible terms "the Holy Spirit." It is also called, "the spirit of God," "the spirit of His Son," "the spirit of Christ," "the spirit of your Father," "thy good spirit," "the spirit of the Lord God."

So how many divine holy spirits are there?

Only one. The holy mind (unselfish character) of the Father is the same holy mind (unselfish character) of Christ. Every being possesses either a holy unselfish mind or an unholy satanic and selfish (carnal) mind. All human beings possess a carnal mind, but they have opportunity to receive a new, unselfish mind if they turn to Christ.

So, taking on human flesh, the Son of God was filled with the mind of the Father.
Isaiah 42:1
"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; **I have put my spirit upon him**: he shall bring forth judgment to the Gentiles. "

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:

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.”

Christ was generated (begotten) from the Father (Proverbs 8:22-30). The Son was the express image of His Father (Hebrews 1:3). He proceeded forth from the His Father in heaven and then again when He was the only begotten divine-human Son at Bethlehem. He was the express image of His Father in form and was anointed with the divine spirit (character, mind). See Hebrews 1:1-10; Proverbs 8:23. (set up, anoint)

The Comforter (the spirit - i.e. the mind and thoughts of Christ) however, continually proceeds from the ultimate source of all life – the Father. The Father gives his thoughts (by HIS divine spirit) to Christ for distribution to via the angles to those who are endeavouring to live a righteous life on a moment-by-moment basis (Rev 1:1; Eph 3:16; Rom 8:9-11).

Christ was filled with the spirit of truth; anointed with the Divine Mind of His Father Psalm 45:7. He still is the “Way the Truth and the Life” to the Father for all humanity. John 14:6.

We can see the character (mind, thoughts) of the Father in Jesus Christ's human life.

John 14:9
“He that hath seen me hath seen the Father;”

This is why Christ is called the Logos, the Word of God, the Wisdom of God. (1 Corinthians 1:24; John 1:1; Proverbs 8:22)

John 1:1
“In the beginning was the Word, (#3056 audible word; mind, wisdom) and the Word was with God, and the Word was God.”

The Divine Son of God became the divine-human being Jesus Christ. As Jesus Christ, He was the Comforter (the Logos, the Divine Mind or Holy Spirit) veiled in human flesh. On the day of Pentecost, Christ Jesus returned to his disciples – being represented by His divine thoughts which were ministered to the disciples through the angels.. In this way, the Son of God presented to His followers as Another Comforter. The holy angels ministered the divine thoughts and power to the disciples. Christ was the same Being, the Son of God, though He was represented by His divine mind. It was in this way, that Christ was with His followers in another form: a different form to that which the disciples had previously known.

Jesus predicted that the “world would not know the spirit of truth.” Just as the old Jewish world rejected Christ as the Divine Son of God in His human form, so the world today rejects again the Son of God in His divine spirit form. The vast majority of Christians believe that it is not the Son of God who possesses the minds of the children of God, but another 3rd separate, nameless being. - a being who has NEVER been human, one who cannot understand the depth of human temptations.

But Christ became a member of the human race. Christ understands the strength of temptation wherewith humanity is tempted. Christ alone, is qualified to comfort humanity.
If Christ *is* the Comforter, then how is He manifested to His followers?

In John 17:23 Christ promises that after His ascension He will manifest Himself to his followers by making his abode with them. He and the Father also would be "in" His believers as His Father is "in" Him. How is this possible?

John 17:20-23
"Neither pray I for these alone, but for them also which shall believe on me through their word; 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."

Certainly Christ is not promising to live - in His human body - inside every human being, but He is promising to be "in" believers by giving them His spirit – His non-bodily presence – the gift of His Divine Mind. His unselfish thoughts, which are the unselfish thoughts of the Father, are placed in the mind of the believer. This is the same process that the spirit of God used in communicating with and leading humanity to repentance prior to Christ's incarnation.

Exodus 29:45
"And I will dwell among (# 08432 tavek – within) the children of Israel, and will be their God."

Ezekiel 11:19, 20
"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:
That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God."

Isaiah 30:21
"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

When the Son of God clothed his divine nature with human nature, He brought the mind of God which the first Adam forfeited, back into humanity. That divine spirit, the mind of the Father, was housed in Christ's human brain.
(John 17:23 "and thou in me.")

When Christ ascended back into heaven, He promised to be "with ye always, even unto the end of the world." Matthew 28:20. Christ would be personally present with His followers always, through His spirit - His omnipresent mind. i.e. By way of the ministering angels, Christ communicates with His disciples ***through their intellect,*** filling their minds with His divine thoughts. In special circumstances Christ has also visited

some human beings in His bodily form both before and after His incarnation. e.g. Abraham (Gen 18:20-22);.Saul (Acts 9:4,5).

Christ had to strip off from Himself the personality – the restrictive limitations - of humanity in order to become able to fulfil His promise to be with his disciples always. But Christ did not divorce Himself from humanity. He was still the world's Son of Man – forever keeping His identity with the human race. But, how could the Holy Spirit, if it were a third separate Being in the Trinitarian concept, identify with humanity? The supposed 3rd Divine Being **never took on human nature**. How could it/he succour those being tempted if it/he never did possess a oneness with humanity?

After the Son of God's glorification and ascension, the omnipresent spirit or divine mind of Christ was given to His followers at Pentecost through the ministration of holy angels.

Acts 1:8
"But ye shall receive power, after that the Holy Ghost is come upon you."

Acts 2:2-4
"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

John 20:22
"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

The act of the Creator breathing on human beings, brings life. In the Garden of Eden, the Creator breathed into Adam's lifeless form and Adam became alive, both physically and spiritually.

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."

At conversion, humanity is said to be "born again." The experience of conversion brings to fallen humanity, the "new mind" the life of Christ, the Lifegiver. It is a spiritual rebirth or spiritual life.

John 6:63
"It is the spirit that quickeneth (Strong's Concordance# 2227 - gives life); the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Romans 12:2
"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

AT Jones, General Conference Bulletin 1898 # 17 p 327, 328 para 3, 7

"Adam had the mind of Jesus Christ in the garden; he had the divine mind--the divine and the human were united, sinlessly. Satan came in and offered his inducements through the appetite, through the flesh. Adam and Eve forsook the mind of Jesus Christ, the mind of God that was in them, and accepted the suggestions and the leadings of this other mind. Thus they were enslaved to that and so are we all. Now Jesus Christ comes into the world, taking our flesh, and in His sufferings and temptations in the wilderness He fights the battle upon the point of appetite…. This man at the first had the mind of God; he forsook it and took the mind of Satan. In Jesus Christ the mind of God is brought back once more to the sons of men, and Satan is conquered. Therefore, it is gloriously true, as the word reads in Dr. Young's translation and in the German, as it does in the Greek: 'We know that the Son of God is come and has given us a mind.' Read the last words of 1 Cor. 2:16: "We have the mind of Christ." Put the two transactions together. The German and the Danish and also the Greek are alike. Put the two together: 'We know that the Son of God is come and has given us a mind' and 'We have the mind of Christ.' Thank the Lord!" (end quote AT Jones)

Where is the third separate divine being? Not shown, however there is a definite acknowledgement of a third personality – a third divine form. That form belongs to none other than the Divine Son of God in His omnipresent form. i.e. the divine mind, the divine thoughts and power, which is brought to the mind of humanity by angels.

John 17:23
(Jesus prayed to His Father) "I in them, and thou in me,"

2 Corinthians 6:16
"And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."(quoting Exodus 29:45)

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."

It is through our minds that the Divine Beings, the Father and His Son have fellowship with us. The Divine/human Mind of Christ in us. The Father's mind is in Christ and Christ's mind is in us - the actual presence of the Father and Son. represented by their divine thoughts which are ministered by angels into receptive human minds.

But doesn't the Holy Spirit mediate for us, "with groanings unutterable"?

Romans 8:26, 27
"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. (27) And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

So isn't the Holy Spirit is a third separate person? No. This text reveals that the Son of God does NOT become a non-entity (Christ does not stop being a real, divine Person) when He is referred to as communicating to humanity through His spirit i.e by sending His divine thoughts through the ministering angels, to His people. The Son of God is a real person regardless of the form He takes to communicate with humanity. Consider how the following Bible passages confirm this doctrine that Christ is the Comforter.

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

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 (#3875 – parakletos) with the Father, Jesus Christ** the righteous:"

John 14:16
"And I will pray the Father, and he shall give you another **Comforter** (**#3875 parakletos)** , that he may abide with you for ever;"

Note that the Comforter is the Advocate, and humanity's only Mediator, which is Christ Jesus. (1 Timothy 2:5)

Matthew 10:20
"For it is not ye that speak, but **the Spirit of your Father** which speaketh in you."

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."

Who is the Spirit of the Father who brings Christ's thoughts back to the disciples in times of persecution and testimony? The Comforter; the Holy Ghost; the divine communications; the divine spirit/mind/thoughts - is the omnipresence of the Son of God – humanity's only Advocate, Comforter, Intercessor and Mediator.

Who then is the Spirit of His Son? The One Spirit? The Lord?

Galatians 4:6
"And because ye are sons, God hath sent forth the **Spirit of his Son** into your hearts, crying, Abba, Father."

1 Corinthians 12:13
"For by **one Spirit** are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink **into one Spirit.** "

1Coriinthians 6:17
"But he that is joined unto the **Lord is one spiri**t. "

Ephesians 2:18
“For through him we both **have access by one Spirit unto the Father**.”

2 Corinthians 3:17
“Now the **Lord is that Spirit**: and where the Spirit of the Lord is, there is liberty.“

Note that:

The Comforter intercedes (or mediates) for humanity.

Jesus Christ mediates (or intercedes) for humanity.

Jesus Christ is called our Advocate (or Comforter).

The Holy Spirit is called the Comforter (or Advocate).

The spirit of Christ must be in us or we are not saved.

The spirit of the Father dwells in us.

The Lord is that spirit.

But there is only ONE Holy Spirit.

There is only ONE mediator.

Only ONE advocate.

Only ONE intercessor.

Only ONE divine holy spirit which can dwell in us.

Isn't this contradictory? No.

The Divine Son of God is referred to by all these titles.

The **Comforte**r;
The **Advocate**,
Humanity's only **Mediator**;
The **spirit of Christ**;
The man **Christ Jesus**.

While in human form, Jesus was not able to be everywhere present – i.e. His human limitations had to be “divested” so that His representative the Holy Spirit (His divine thinking) might be taken by angels to all humanity. This was Christ's greatest gift. Through this gift, His spirit, which is His pure and holy spirit (thoughts, mind, presence) is now able to “be with you always, even unto the end of the world” Matthew 28:20.

The terminology used to refer to Christ's presence, permits us to know whether Christ is appearing in bodily form or representative form (i.e. spirit form - His thoughts ministered to humanity by angels).

2 Corinthians 13:14 – Communion of the Holy Ghost

"The grace of the Lord Jesus Christ, and the love of God, and the communion (# 2842 - fellowship) of the Holy Ghost, be with you all."

Caution is necessary to prevent reading error into Paul's benediction by supposition and Trinitarian "conditioning."

Thayer's Greek Lexicon
#2842κοινωνια koinonia *koy-nohn-ee'-ah* -fellowship
1)fellowship, association, community, communion, joint participation, intercourse 1a) the share which one has in anything, participation 1b) intercourse, fellowship, intimacy 1b1) the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office) 1c) a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

According to the Bible translator Philip Ward and in reference to the creditable ***Theological Dictionary of the New Testament***, the phrase "and the communion of the Holy Ghost be with you all" **is equally valid translated as** "***the fellowship brought about by the Holy Ghost (Spirit), be with you all.***"

Does this concept harmonise with the trinity doctrine or is the text referring to something completely different? How can this be determined? In order to determine doctrine, Scripture must be aligned with Scripture.

Isaiah 28:10
"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Consider: "With Whom is our fellowship?" Is our fellowship with a trinity?

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."**

John 14:23
"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him**, and make our abode with him."

In 2 Corinthians13:14 the blessing is given that believers might experience:

- the grace of Jesus -"by faith are ye saved by grace" (Ephesians 2:8);
- the love of God - "for God so loved the world that He gave His only begotten Son" (John 3: 16); and
- communion (fellowship) with the Father and Son **alone** (1 John 1:3), which is available **only** ***through*** the divine mind of God, which is the Holy Spirit – the presence of both Father and Son through their divine thoughts, brought to humanity by angels. In this way, the Father is in Christ and Christ is in us.

John 17:21

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.

Isaiah 48:16 - The Lord GOD, and His Spirit, Hath Sent Me

Isaiah 48:16
"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me."

Quotation marks appearing in the various translations of the Bible are not generally accepted to be inspired. If the quotation marks are ignored, it can be seen that there can be two speakers in this verse.

The first speaker (The Creator) says:
"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I:"

The second speaker (Isaiah) finishes the verse with:
"and now the Lord GOD, and his Spirit, hath sent me."

Some Bible versions demonstrate this understanding by placing quotations marks to illustrate the two speakers involved. e.g. the New American Bible; the Living Translation Bible.

Isaiah's book often records sudden alternation between the two speakers (The Creator and himself). At times, the change is so sudden from one speaker to the next that the context is needed to clarify the identity of the speakers.

The argument that Isaiah is the second speaker is strengthened when it is recalled that Isaiah first entered into the ministry when the Creator asked him the question "Whom shall I send?" Isaiah replied, "Here I am, send me."

Isaiah 6:8
"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

It is not strange that Isaiah reemphasised to the Israelites that it was the Creator who authorised his missionary activities. The Creator of Heaven and Earth had authorised Isaiah to preach and the **Creator had sent him.**

It follows then that in Isaiah 48:16, Isaiah is referring again to himself as the one "sent".

Trinitarians might argue that this verse implies Christ was the One sent by both the Father and by the Holy Spirit, or that the Father sent Christ and the Holy Spirit. The argument is also given that this verse clearly reveals the three persons of the trinity, however this reasoning is not solid.

Consider the following:
One Divine Speaker asks **Isaiah**, "who will go for Us?" Isaiah replied that **he himself** would go for **Them**.

In 734 BC, it was Isaiah, not the incarnated Christ who delivered the specific messages to Israel. **Christ was not sent to Israel at this time**, neither did He respond to the Speaker's question with “send me” for it was over 7 centuries later that Christ's time was fulfilled and He was sent to earth exactly on prophetic time.

Isaiah 48:16 does not demonstrate the existence of a trinity, but highlights the discussion between Christ and Isaiah.

Young's Literal Translation
“And now the Lord Jehovah hath sent me, and His Spirit.“

Isaiah was sent “**with** the holy spirit of God” – the mind of Christ – and was thus fully equipped to perform his special missionary work. In the same way, the apostles were equipped to witness for Christ on the day of Pentecost by receiving the holy spirit of God.

Titus 2:13 – the Great God and our Saviour Jesus Christ

Titus 2:13
“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ...”

This passage appears ambiguous in regard to Whom it refers. Does the apostle Paul refer the entire passage to Christ Jesus, calling him “our great God and Saviour,” or does he mean to demonstrate two separate persons in the verse – our great God ***and*** the Saviour Christ Jesus?

The divine instruction for interpreting the Bible, is to let the Bible translate itself.

Isaiah 28:10, 13
“For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:...13 But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...”

When “scripture is compared with scripture” a definite rendering of the verse becomes possible.

Paul wrote similar verses elsewhere in his epistles which help to clarify his position, and one of these verses is in the same letter as that in which he wrote the ambiguous phrase to Titus.

Titus 1:4
“To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.”

This verse literally reads “from God Father and from Christ Jesus the Saviour of us.”

Paul again clarifies his position with a similar phrase in his second letter to the church in Thessalonica.

2 Thessalonians 1:12
“That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus.”

This verse literally reads “of the God of us and of the Lord Jesus Christ.”

Peter's second letter also demonstrates a similar pattern to Paul's writings.

2 Peter 1:1,2
“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: (2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord...”

The relevant sections of these verses literally read: “of the God of us and of the Saviour Jesus Christ...(2). of the God and of Jesus the Lord of us.”

By comparing these verses it is obvious that ***two*** Divine Beings are indicated.

Bad Company Corrupts
Trinity Symbols

http://groups.msn.com/CharminglyPerfect/triquetra.msnw

"*The Triquetra is the Symbol that adorns the cover of the Book of Shadows; the symbol is three interlocking arches, each representing a sister, each powerful on their own, but come together to connect, the circle, which makes the power of three...**This symbol represents the three things needed for a spell to work, timing, feeling, and phases of the moon**...This symbol also means Protection**...***

What does the Triquetra symbolize?

***Pagan/Wiccan/Goddess Symbolism:** It symbolizes life, death, and rebirth, as well as the three forces of nature: earth, air, and water. The inner three circles represent the female element and fertility. It is also known as the Triple Goddess ? the Maiden, Mother, and Crone represent the life stages of every woman. Born to innocence, inspired to create, embodied with wisdom.*

***Christian Symbolism:** The Triquetra represents the Holy Trinity: the Father, Son, and Holy Spirit. The unbroken circle represents eternity. The interwoven nature of the symbol denotes the indivisibility and equality of the Holy Trinity. It symbolizes that the Holy Spirit is three beings of power, honour, and glory but is indivisibly one God."*

The triquetra symbol also adorns the cover of the New King James Bible.

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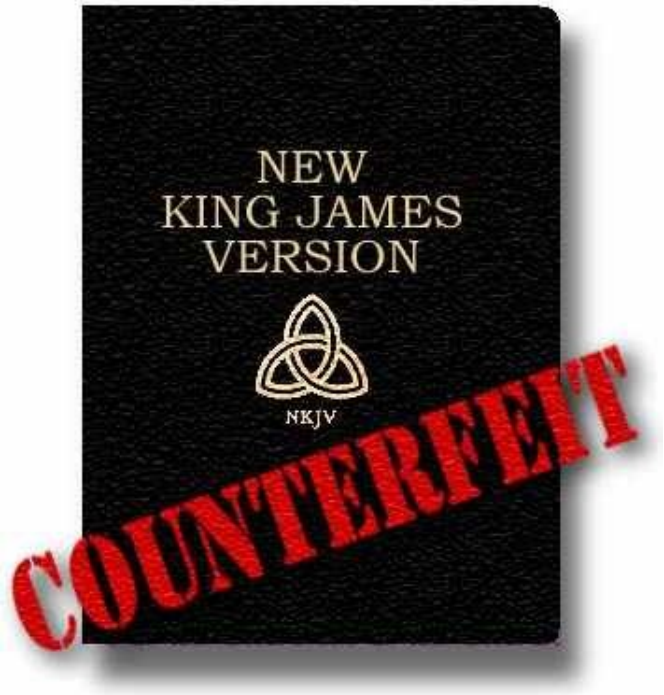


by Terry Watkins

> **coun ter feit** \'kaunt-er-fit\: to imitate or copy closely
> ***especially with intent to deceive***.

The greatest method of deception is to counterfeit. And the master of counterfeit and deception is Satan.

The Bible in 2 Corinthians 11:14-15 warns of Satan's counterfeit: *"And no marvel; for Satan himself is* ***transformed into an angel of light.*** *Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;. . ."* Isaiah 14: 14 tells of Satan's ultimate counterfeit: ***". . . I will BE LIKE the most High."***

And among his greatest counterfeit's is the New King James Bible (NKJV). Christians that would never touch a New International Version (NIV), New American Standard (NASV), Revised Standard (RSV), the New Revised Standard (NRSV) or other *per*-versions are being "seduced" by the subtle NKJV.

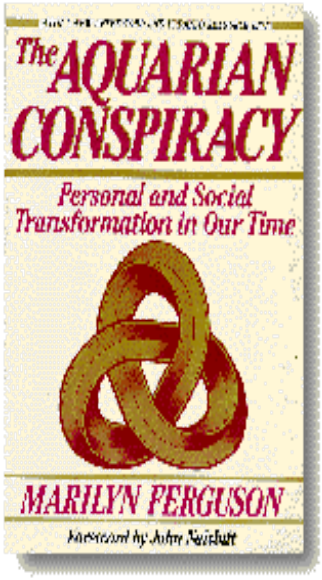
And though the New King James does indeed bear a "likeness" to the 1611 King James Bible, as you'll soon see, there's something else coiled (see Genesis 3:1) *"underneath the cover"* of the NKJV.

WHAT ABOUT THAT MYSTERIOUS MARK?

Symbols are used throughout the occult. Harpers' Encyclopedia of Mystical & Paranormal Experience (p.594) says, **"Symbols are important to all esoteric teachings, for they contain secret wisdom accessible only to the initiated."**

The Institute of Transpersonal Psychology

Many people have asked about the mysterious symbol on the NKJV.



Thomas Nelson Publishers (publishers of the NKJV) claim, on the inside-cover, the symbol, "..is an ancient symbol for the Trinity." But Acts 17:29, clearly FORBIDS such symbology: ". . . we ought NOT to think that the Godhead is like unto gold, or silver, or stone, GRAVEN BY ART and man's device."

And why does The Aquarian Conspiracy, a key New Age "handbook", bear a similar symbol? New Agers freely admit it represents three inter-woven "6"s or "666".

Constance Cumbey, author of The Hidden Dangers of the Rainbow and a notable authority on the New Age Movement, said, *"On the cover of the Aquarian Conspiracy is a Mobius, it is really used by them as triple six (666). The emblem on the* ***cover of the New King James Bible*** *is said to be an ancient symbol of the Trinity. The old symbol had gnostic origins. It was more gnostic than Christian.* ***I was rather alarmed when I noticed the emblem..."*** (The New Age Movement, Southwest Radio Church, 1982 p.11)

The three esoteric "6"'s separated plainly displaying the interlocked "666".

The Triqueta is used as the centerpiece for the logo for The Institute of Transpersonal Psychology (ITP). The ITP is a new age school following the Jungian Psychology [occultist Carl Jung]. One of their stated goals is ". . . to reach the recognition of divinity within"(www.itp.edu/about/tp.html) (see Genesis 3:5, "...ye shall be as gods...")

The same symbol (with a circle) is displayed by the rock group Led Zeppelin. Members of Led Zeppelin are deeply involved in satanism and the occult. Guitarist Jimmy Page, so consumed with satanism, actually purchased satanist Aleister Crowley's mansion. Most believe the symbol is from the teachings of Aleister Crowley and represents 666.

The Hierophant

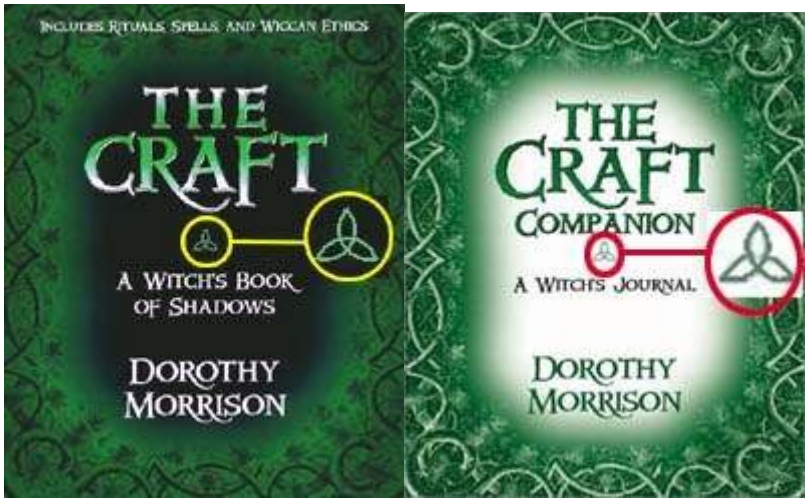
The picture to the left is taken from the Tarot card set "The Hierophant" designed by satanist Aliester Crowley. The "Hierophant" is a priest in the occult and Eleusinian. Notice the "three circles" at the top of the wand or rod in the Hierphant's hand. Inside the three intertwined circles is the "NKJV symbol".

To the right is the top of the wand enlarged. Notice the "NKJV symbol" (upside down) inside the three circles.

from the "Charmed" TV series

One of the most occultic television shows ever aired is "Charmed". "Charmed" details the spells and occultic practices of three witches. The "NKJV symbol" is the show's primary symbol of witchcraft and is splattered throughout the series. Notice the "NKJV symbol" displayed on "The Book of Shadows". The Book of Shadows is commonly used in withcraft and satanism:

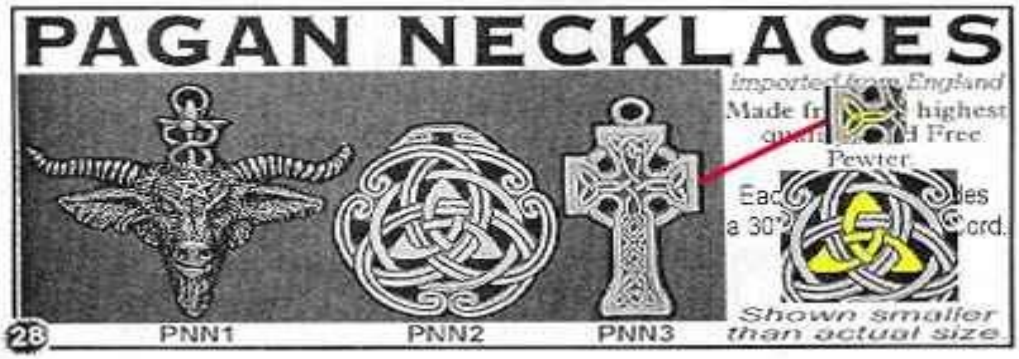
> **Book of Shadows**: Also called a grimoire, this journal kept either by individual witches or satanists or by a coven or group, records the activities of the group and the incantations used. (Jerry Johnston, The Edge of Evil: The Rise of Satanism on North America, p. 269)



THE NKJV & WITCHCRAFT?

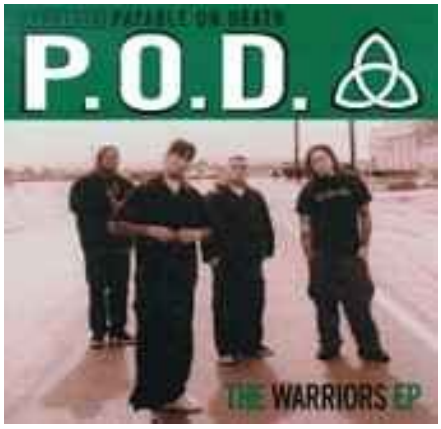
The Craft: A Witch's Book of Shadows
The Witch's Book of Shadows or Grimoire is a book of spells, enchantments, and rituals. Includes Rituals, Spells, and Wicca Ethics

The Craft Companion: A Witch's Journal - By Dorothy Morrison, a high priest of Witchcraft. NOTE: We circled (in YELLOW and RED), and also enlarged to the side The NKJV symbol.



Here are some examples of Satanic and Pagan Jewelry which includes the NKJV logo.

TOP BOX: Notice the satanic pentagram ring in the top right corner. The ring with the NKJV logo is the fourth down on the left, we highlighted it with a yellow circle.
MIDDLE BOX: Notice the very satanic Baphomet Goat. We broke out and colored the NKJV symbol found in the other two satanic pieces of jewelry.
BOTTOM BOX: The image on the left is from the rock group Deicide's album "Once Upon the Cross". It is a triquetra (the NKJV logo) with pentagrams and upside down crosses. The group Deicide members are very serious Satanists. Lead Singer Glen Benton has an upside down cross branded on his forehead. The inside cover of the album "Once Upon the Cross" has the Lord Jesus Christ, sliced up the middle, with his insides removed. The name Deicide means the death of God.



RIGHT: The triquetra (the NKJV logo) is also the logo for the Rap / Metal band P.O.D.

The book *"Blood on the Doorposts"* by former Satanists, Bill and Sharon Schnoebelen, also documents the "trio of sixes (666)" in the "NKJV symbol" and goes so far as claim it is **"symbolic of the anti-christ"**: "A disguised interlocked trio of sixes, symbolic of the anti-christ. Also symbolizes the triple goddess of Wicca (three interlocked vesica pisces together). Commonly used in Catholic liturgical iconography, **and has recently found its way into the logo of the New King James Bible**." (Bill and Sharon Schnoebelen, Blood on the Doorposts, p. 150).

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Dr. Cathy Burns writes in her book, Masonic and Occult Symbols Illustrated, p 243 concerning the "NKJV symbol:"

"Marilyn Ferguson, a New Ager, used the symbol of the triquetra (another name for the triskele) on her book The Aquarian Conspiracy. **This is a variation for the number 666**. Other books and material have a similar design printed on them, such as books from David Spangler, the person who lauds Lucifer, and The Witch's Grimoire. As most people know, the number 666 is the number of the beast (see Revelation 13:18) and is evil, yet the occultists and New Agers love this number and consider it to be sacred."

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Appeal

The power of Christ is promised to those who choose to follow Him. Divine power, the spirit of Christ dwelling in the believer, will transform the character, which then becomes a living witness for the truth.

EJ Waggoner, The Everlasting Covenant, p 361-362
"Even so it will be when God is allowed His rightful place in the bodies of men. His Spirit will be their spirit, and His mind and thought will be their mind and thought. In 2 Cor 6: 16-18, where we are told that we are the temple of God, we learn that when we are sanctified by His presence we are his sons and daughters. We are the temple of God, because the Holy Ghost dwells in us……When men submit to be the temples of God, then is God's will done on earth even as it is done in heaven. It was to this end that God called His people out of Egypt. They were 'called out,' and so they constituted the church of the living God, for the Greek word which is rendered 'church,' means literally 'called out.' God calls people out from the world, that they may be a 'spiritual house, a holy priesthood,' and His presence in them makes them 'a chosen generation, a royal priesthood, an holy nation, a peculiar people,' and they 'show forth' the praises of Him who hath called them out of darkness into His marvelous light, because He who dwells in them shines forth. That this was the object of God's calling Israel out of Egypt is seen from His words in Exodus 19:3-6."

Christ died so that we have the opportunity to make an active choice regarding whom we will serve. If we ignore the opportunity, we choose by default to worship the god that our carnal nature dictates. But Christ offers us His indwelling spirit – His divine mind and presence, which provides power for us to choose to live in submission to His Father's will.

The Bible has clearly identified the one true God and His Son. They claim our worship.

The same Bible has exposed the devil's device for stealing worship that belongs only unto God and His Son.

God is no longer a mystery to those who hold fast to the Bible truth.

The mask is off. The deceiver, the impostor, the false Christ, has been identified, parading as a divine being, pretending to be God, sitting in the temple of God; ROLE-PLAYING as God.

Here we find, in keeping with the character of the antichrist, Satan himself, that the charges of his own crime are thrown upon Christ.

The doctrine of the trinity teaches that Christ assumed a role of the 2nd person of the trinity, but in reality it is Satan himself who is the real role-player. He is pretending to be a divine being, the 3rd Person of the trinity.

Joshua 24:15 "Choose you this day whom ye will serve."

Appendix

The Concept of Everlasting Hell Fire

The State of the Dead (hyperlinked)

The Wicked Dead: Are They Now Being Punished?

J. N. Andrews (1829 -1883)

This is a question of awful solemnity, and should not be treated as a matter of speculation and idle curiosity. By far the larger part of mankind live in neglect of the great duties of religion, if not in open contempt of its most solemn commands. Such has ever been the fact with our fallen race. This vast throng of sinful men, for long ages have been pouring through the gates of death, and its dark portals hide them from our further view. What is the condition of this innumerable multitude of impenitent dead? Where are they, and what now is their real state?

To this question two answers are returned: 1. They are now suffering the torments of the damned. This is the answer of all the self-styled orthodox creeds. 2. They are now sleeping in the dust of the earth, awaiting the resurrection to damnation.… Which of these two answers is the true and proper one?

There is no statement in the Bible relating to the wicked dead in general, where they are in any way represented as in a state or place of torment. Nor is there any instance in the Bible where men are threatened that they shall, if wicked, enter an abode of misery at death. Even the warning of Jesus in Matthew 10:28, which is thought to contain the strongest proof of the soul's immortality that can be found in all the Bible, says not one word concerning the suffering of the soul in hades, the place of the dead, but relates wholly to what shall be inflicted upon "both soul and body in gehenna," the place of punishment for the resurrected wicked.

There being no general statement in the Bible representing the wicked dead as now in torment, and no instance in which the living wicked are threatened with consignment to the furnace of fire till after the judgment, we now search out the particular cases which may be thought to teach such fact. There are just two of these cases which may be cited as proving that some of the wicked dead are now in torment, and from these if at all, the torment of the wicked dead in general must be deduced. These cases are the Sodomites, "set forth for an example, suffering the vengeance of eternal fire" (Jude 7); and the rich man lifting up his eyes in torment. (Luke 16:22, 23) These are the only cases that can be cited from the Scriptures in proof that the wicked dead are now undergoing the punishment of their sins.

The case of the Sodomites then claims our attention. The text reads thus: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." (Jude 7) Does

the apostle mean to say that the Sodomites are now in the flames of eternal fire? The clause "suffering the vengeance of eternal fire," is modified by the words "set forth for an example," which immediately precede it.

In fact the real meaning of the apostle in what he says of the sufferings of the Sodomites can only be determined by giving this phrase, "set forth for an example," its proper bearing. To be "set forth for an example" to wicked men "suffering the vengeance of eternal fire," one of two things must be true: 1. They must now be in a state of suffering in plain view of the inhabitants of the earth; or 2. They must be somewhere in the Scriptures set forth in the very act of suffering the vengeance of fire from heaven. If the first of these views be correct, then the Sodomites are indeed now in torment. But that view is not correct; for the very place where Sodom was burned is now covered by the Dead Sea.

That the second view is correct, is manifest from Genesis 19:24-28. "Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the LORD. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

Here the Sodomites are set forth for an example in the very act of suffering the vengeance of eternal fire. Are they to this day in that fire? Peter bears testimony, and it is the more valuable in this case, because the chapter containing it is almost an exact parallel to the epistle of Jude. Thus he says: "Turning the cities of Sodom and Gomorrah INTO ASHES condemned them with an overthrow, making them an ensample unto those that after should live ungodly." (2 Peter 2:6) Peter thus shows that the fire did its proper office upon the men of Sodom, and that they were not in his day alive in its flames. Their case is an example of what God will do to all the wicked after the resurrection to damnation, when fire shall descend out of heaven upon them and the whole earth become a lake of fire. (Revelation 20; 2 Peter 3; Malachi 4)
The testimony of Jeremiah which represents the punishment of Sodom as comparatively brief, must complete this evidence: "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." (Lamentations 4:6)

The language of Jude concerning the Sodomites has therefore no relation to their condition in death, and cannot be made to furnish evidence that the wicked dead are now in a state of torment. There remains therefore, the case of a single individual—the rich man—out of which to deduce the doctrine that the wicked dead are now in the lake of fire. This is certainly a fact worthy of note.
The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke 15 presents us with the parable of the lost sheep, the ten pieces of silver and the prodigal son. The sixteenth chapter is made up of two parables, the unjust steward, and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to

the two cases which precede this; and the three are introduced in the same manner: "A certain man had two sons;" "There was a certain rich man which had a steward;" "There was a certain rich man which was clothed in purple and fine linen."
It is generally admitted that a parable cannot be made the foundation of any doctrine, or be used to disprove doctrines established by plain and literal testimony. But the doctrine of the present punishment of the wicked dead, rests upon a single parable, and that parable the case of a single individual. The proper interpretation of any portion of the Sacred Record will show that it is in divine harmony with the general tenor and plain facts of the whole book.
Three of the dead are here introduced, Abraham, Lazarus and the rich man, and all represented as in hades. "In hell [Greek, hades] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." (Luke 16:23) Hades is the place of all the dead, the righteous as well as the wicked. Thus at the resurrection of the just, they shout victory over death and hades from whose power they are then delivered. "O death where is thy sting? O ***grave*** *[Greek, hades], where is thy victory?" (1 Corinthians 15:55)*

The wicked dead are in hades; for at the resurrection to damnation hades delivers them up. (Revelation 20:13) The resurrection of Christ did not leave his soul in hades; i.e., He then came forth from the place of the dead. Hades therefore is the common receptacle of the dead. Those who are in hades are not alive but dead. "DEATH and HADES delivered up the DEAD which were in them." (Revelation 20:13) Even the language of Abraham implies that all the party were then dead. To the rich man he says, "Thou in thy lifetime [now passed] receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." (Verse 25) Classing himself with dead Lazarus he adds: "Between us and you there is a great gulf fixed." The rich man then begs that Lazarus may be sent to his brethren, declaring that if one went unto them from the dead they will repent. And Abraham, denying his request, said that they would not be persuaded "though one rose from the dead." This scene transpires in hades, the place of the dead, and those who act in it are three dead persons.

Here is found a clue to the proper interpretation of this parable. "They have Moses and the prophets; let them hear them." (Verse 29) "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Verse 31) This language directs the living to Moses and the prophets for instruction concerning man's condition in hades. In their testimony will be found adequate warning to the living wicked, and facts of great importance bearing upon the proper interpretation of this peculiar passage.
The Old Testament was written in Hebrew, and the New Testament in Greek. Here an important fact is to be noticed. The Old Testament uses the word sheol to designate that place which in the New Testament is called hades. Thus the sixteenth Psalm, written in Hebrew says, "Thou wilt not leave my soul in sheol." The New Testament quoting this text and expressing the words in Greek says, "Thou wilt not leave my soul in hades." (Acts 2:27) The Hebrew term sheol as used in the Old Testament is therefore the same in meaning with the Greek word hades as used in the New. In other words the hades of Christ and the apostles is the sheol of Moses and the prophets.

It is well here to observe that the Hebrew word sheol is used in the Old Testament sixty-five times. It is rendered grave thirty-one times. (Genesis 37:35; 42:38; 44:29, 31; 1 Samuel 2:6; 1 Kings 2:6, 9; Job 7:9; 14:13; 17:13; 21:13; 24:19; Psalms 6:5; 30:3; 31:17; 49:14, 15; 88:3; 89:48; 141:7; Proverbs 1:12; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:11; 38:10, 18; Ezekiel 31:15; Hosea 13:14) It is rendered pit three times as follows: Numbers 16:30, 33; Job 17:16. It is also rendered hell in thirty-one instances as follows: Deuteronomy 32:22; 2 Samuel 22:6; Job 11:8; 26:6; Psalms 9:17; 16:10; 18:5; 55:15; 86:13; 113:3; 139:8; Proverbs 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isaiah 5:14; 14:9, 15; 28:13, 18; 57:9; Ezekiel 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5.

Hades, the New Testament term for the sheol of the Old Testament, is used eleven times, and in ten of these it is rendered hell. (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14.) It is once rendered grave. (1 Corinthians 15:55)

Moses and the prophets were indeed divinely inspired on every point concerning which they wrote; but on the point respecting which we seek light, they have the special endorsement of our Lord. We may therefore confide in their teaching concerning hades or sheol, assured that the great facts revealed through them by the Spirit of God, will be found in divine harmony with the teaching of Christ and the apostles.

The texts quoted above, relating to hades or sheol, reveal to us many important facts. We learn that sheol is the common receptacle of the dead whether they are righteous or wicked. Thus Jacob expressed his faith in what should be his state in death when he said, "I will go down into sheol unto my son mourning." (Genesis 37:35; 42:38; 44:29, 31) Korah and his company went down into sheol. (Numbers 16:30, 33) Joab went down into sheol. (1 Kings 2:6, 9) Job was to be hid in sheol and wait there till the resurrection. (Job 14:13; 17:13) All the wicked go into sheol. (Psalms 9:17; 31:17; 49:14) All mankind go there. (Psalm 89:48; Ecclesiastes 9:10)

Sheol or hades receives the whole man at death. Jacob expected to go down with his gray hairs to sheol. (Genesis 42:38) Korah, Dathan and Abiram went into sheol bodily. (Numbers 16:30, 33) The soul of the Saviour left sheol at his resurrection. (Psalm 16:10; Acts 2:27, 31) The Psalmist being restored from dangerous sickness testified that his soul was saved from going into sheol. Thus he says, "O LORD my God I cried unto thee, and thou hast healed me. O LORD thou hast brought up my soul from the grave [Hebrews sheol], thou hast kept me alive that I should not go down to the pit." (Psalm 30:2, 3; See also 86:13; Proverbs 23:14.) He also shows that all men must die, and that no one can deliver his soul from sheol. (Psalm 89:48)

The sorrows of hell, three times mentioned by the Psalmist, are, as shown by the connection, the pangs which precede or lead to death. (2 Samuel 22:5-7; Psalms 18:4-6; 116:1-9. They are in each case experienced by the righteous. The cruelty of sheol is the remorseless power with which it swallows up all mankind. (Song of Solomon 8:6; Psalm 89:48)

Those who go down to sheol must remain there till their resurrection. At the coming of Christ all the righteous are delivered from sheol. All the living wicked are then "turned into sheol," and for one thousand years sheol holds all wicked men in its dread embrace. Then death and sheol or hades deliver up the wicked dead, and the judgment is executed upon them in the lake of fire. (Compare Job 7:9, 10; 14:12-14; 17:13; 19:25-27; Revelation 20:4-6; 1 Corinthians 15:51-55; Psalm 9:17; Revelation 20:11-15.)

Sheol, the invisible place or state of the dead, is IN THE EARTH BENEATH. Though it is rendered grave thirty-one times, it is not the word usually so rendered in the Old Testament; for it embraces in its meaning not only the locality of the dead, but also their state or condition. All the passages which speak of the location of sheol or hades, represent it as beneath. It is always in the bosom of the earth, sometimes it is called the nethermost parts of the earth. (Numbers 16:30, 33; Psalm 141:7; Isaiah 5:14; 14:9-20; Ezekiel 31:15-18; 32:18-32) Referring to the fire now burning in the heart of the earth which shall at the last day swallow up the earth in its fiery gulf, Moses represents the Almighty as saying: "For a fire is kindled in mine anger, and shall burn unto the lowest sheol, and shall consume the earth with her increase, and set on fire the foundation of the mountains." (Deuteronomy 32:22) Jonah went down into sheol, when, in the belly of the whale, he descended into the depths of the mighty waters, where none but dead men had ever been. (Jonah 1, 2) Korah and his company went into sheol alive; that is, the earth swallowed them up while yet alive. (Numbers 16)

The righteous do not praise God in sheol. Thus David testifies: "In death there is no remembrance of thee; in sheol who shall give thee thanks?" (Psalm 6:5) And Hezekiah when delivered from death in answer to prayer expresses the same great truth: "I said in the cutting off of my days, I shall go to the gates of sheol: I am deprived of the residue of my years… Behold, for peace I had great bitterness: but thou hast in love to my SOUL delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For sheol cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth." (Isaiah 37:10-19; Psalm 115:17; 146:1-4)

The wicked in sheol are silent in death. Thus David prays: "Let the wicked be ashamed and let them be silent in sheol." (Psalm 31:17; See also 1 Samuel 2:9; Psalm 115:17, last clause.)

Sheol is a place of silence, secrecy, sleep, rest, darkness, corruption and worms. "So man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep. Oh that thou wouldst hide me in sheol, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:12-15) "If I wait sheol is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope who shall see it? They shall go down to the bars of sheol, when our rest together is in the dust." (Job 17:13-16; 4:11-19; Psalm 88:10-12)

There is no knowledge in sheol. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in sheol whither thou goest." (Ecclesiastes 9:4-6, 10)

Such are the great facts concerning sheol or hades, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings, in which the dead in sheol in the nethermost parts of the earth converse together, and are comforted or taunted by each other, or in which they weep bitterly, refusing comfort.

The case of the king of Babylon is a noted instance of this. When he is overthrown and goes down to sheol, the DEAD, for sheol has no others in its dark abode, are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode, and mock him with feigned obeisance as in life they had rendered real homage. Now they taunt him saying, "Art thou become weak as we? Art thou become like unto us?" Those that see him shall narrowly look upon him saying, "Is this the man that made the earth to tremble, that did shake kingdoms." (Isaiah 14:9-20)

Pharaoh and his army slaughtered in battle with the king of Babylon, are set forth in this same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into "the nether parts of the earth," into sheol, "the strong among the mighty speak to him out of the midst of sheol." And this sheol in the nether parts of the earth full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to sheol with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy in Ezekiel 32:17-32; 31:15-18.

Perhaps the case of Rachel is even more remarkable than these. Long ages after her decease and entrance into sheol, a dreadful slaughter of her posterity takes place. Upon this, Rachel breaks forth into lamentation and bitter weeping, and refuses to be comforted, because her children are not. Then the Lord says to her, "Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded saith the LORD." (Jeremiah 31:15-17; Matthew 2:17, 18; Genesis 35:18-20)

That Rachel did literally weep and shed bitter tears at the murder of her children nearly 2,000 years after her entrance into sheol, no one will assert. Nor will it be maintained that the slaughtered Egyptians and Chaldeans lying in sheol with their swords under their heads, were able to converse together in the nether parts of the earth; and that one was literally "comforted" or the other literally "ashamed." Equally difficult is it to believe that the kings who had been overthrown by the king of Babylon were literally seated on thrones in sheol deep in the earth, and that when he was cast down to sheol they arose from their thrones and mocked him, declaring that he was now become weak as they. Please compare the following texts on the king of Babylon: Jeremiah 51:39, 57; Daniel 5:1-4, 30; Isaiah 14:4-30.

Taking our leave of "Moses and the prophets," whose testimony on this subject has the direct endorsement of our Lord, let us now return to the case of the rich man and Lazarus. (Luke 16:19-31) Lazarus lived in the deepest poverty; too helpless to walk, or even to stand, he was laid at the rich man's gate; he had no other food than the crumbs, perhaps grudgingly bestowed from the table of the rich man; and no other nurses than the dogs which licked his sores. In process of time, death comes to his relief; but his burial is not mentioned, though that of the rich man, who died soon after, is distinctly named. It is likely that the dead beggar covered with sores, was disposed of with as little trouble as possible; in the sight of man, he had the burial of a dog; but this poor man, forsaken of all earthly friends, and apparently unnoticed of Heaven, had, unseen to mortal eye, such a burial as the wealth of the whole world could not command. The angels of God took part as his bearers to that quiet resting place from which, by and by, when hades gives up the righteous dead, at the sound of the last trumpet, they shall take him up through the air, to meet his triumphant Redeemer. Till that time, we leave him asleep in Jesus, resting in hope, with Abraham, the father of the faithful, and all the ancient worthies who have not yet received the promises. (Hebrews 11:8-16, 39, 40)

The rich man lived in luxury, faring sumptuously every day. To the eye of all beholders his lot was to be envied, and that of the beggar to be despised. But he dies also, and of him it is recorded that he was buried. All that wealth could purchase, all that pride could exhibit of earthly pomp and grandeur were no doubt displayed at his funeral. But there were, no doubt, no angels of God to participate in it. He had lived for himself, neglecting the great preparation for the future. He goes down to hades a lost man, waiting the resurrection to damnation. As the Douay Bible reads, "he was buried in hell," i.e., in hades or sheol. Here he lifted up his eyes being in torment, and seeth Abraham afar off and Lazarus in his bosom. Then as though calling to mind the littleness of the favors he had bestowed on Lazarus, he asks a favor at the hands of the despised beggar—the smallest indeed that he could ask—that Lazarus should dip the tip of his finger in water and cool his tongue. This being denied, he asks that Lazarus may be sent to warn his brethren. And this also was refused because they had Moses and the prophets whose testimony was sufficient.

This scene transpires in hades or sheol, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." (Proverbs 21:16) In the utter darkness of hades, how can men see each other? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could the rich man know Abraham whom he had never seen? Where there is no work nor device, how could he devise a plan to warn his wicked brethren? And in hades where there is no wisdom, how could Abraham give such wise answers? In hades where the wicked are silent in death, how could the rich man converse? As the righteous cannot praise God in hades, and do not even remember his name, how does it happen that they can so well understand and converse on every thing else?

We answer these questions precisely as we do those which arise from the testimony of "Moses and the prophets," to which we are in this parable referred. When Rachel long dead, is represented as shedding tears and lamenting the murder of her children; when the mighty dead converse with Pharaoh in hades, and he is "comforted" with what he sees in the nether parts of the earth; and when the king of Babylon is mocked by dead kings who rise up from their thrones in hades and taunt him with his overthrow; when we read all this of that place where all is darkness, silence, secrecy and death,—a place within the earth itself, and when we consider that this parable relates to this very place, and cites us to these very testimonies for information on the subject, it becomes evident that one common answer pertains to all these questions.

The dead are personified and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cried to God. (Genesis 4) The stone by the sanctuary heard all the words of Israel. (Joshua 24) The trees held an election and made speeches. (Judges 9) The thistle proposes a matrimonial alliance with the cedar. (2 Kings 14; 2 Chronicles 25) All the trees sing out at the presence of God. (1 Chronicles 16) The stone cries out of the wall, and the beam answers it. (Habakkuk 2) The hire of the laborers kept back by fraud, cries to God. (James 5) Dead Abel yet speaketh. (Hebrews 11) The souls under the altar slain for their testimony and who do not live till the first resurrection, cry to God for vengeance. (Revelation 6; 20) And finally death and hades are both personified,—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of gehenna. (Revelation 6; 20; 1 Corinthians 15; Hosea 13:14)

The apostle Paul has given us the key to all this, when he says of God, that he "quickeneth the dead, and calleth those things which be not, as though they were." (Romans 4:17) And our Lord, in that remarkable discussion with the Sadducees, in which He proved the resurrection of the dead by the fact that God spoke of dead Abraham as though he were alive, gives us this same key thus: "For all live unto him." (Luke 20:38) Abraham though dead, is spoken of as alive, because in the purpose of God he is to live again.

By this parable our Lord illustrates several great truths.

The folly and vanity of riches.
The worth of true piety, though attended by the deepest poverty.
The importance of that great lesson inculcated in the previous parable, to make friends of the mammon of unrighteousness. (Luke 16:9; 1 Timothy 6:17-19) The rich man had neglected this, wasting all on himself, though wretched, suffering Lazarus lay at his gate. The folly of this criminal neglect is shown in that part of this parable in which the rich man in his distress, as if remembering the past, is represented as asking of Lazarus the water that could be brought on the tip of his finger, and even this is denied.
The certainty of future recompense, and the great contrast that it will make with the present state of things.

The sufficiency of the Scriptures to instruct and warn mankind.
But to make this text teach that the righteous dead are now recompensed, would be to array a parable against our Lord's plain statement that the recompense of the righteous is at the resurrection of the just. (Luke 14:14) 7. Or to make the passage teach that the wicked dead are now in the lake of fire, is to make one of the Saviour's parables conflict in its teaching with his own grand description of the final judgment, in which the wicked enter the everlasting fire at the dreadful mandate, "Depart from me ye cursed." (Matthew 25:41; Revelation 20:11-15)

Lazarus died a beggar. But he rests in hope, an heir to the inheritance promised Abraham. Eternal life and endless felicity are his, and by personification it is said that he is "comforted." The rich man lives in the greatest splendor, and dies an impenitent man. The lake of fire is to be his portion. By personification he is represented as in it already. This is in accordance with the teaching of Paul, when he says of God that He calleth things that be not, as though they were. That is, God speaks of things that exist only in His purpose just as though they had a present existence; because they shall surely exist; even as He called Abraham the father of many nations, when as yet he had no son. (Genesis 17; Romans 4:16, 17) This is the more clearly seen when we consider that to Lazarus in the silence of hades there will not be a moment between his death, in the grounds of the rich man, and his resurrection to eternal life. And not a moment to the rich man between the closing of his eyes in death, and his opening them in the resurrection to damnation.

That we have done right in hearing the testimony of "Moses and the prophets" on this subject we have the authority of the parable itself. And we have this further evidence of the truth of this exposition that without doing violence to a single text we have a divine harmony on the subject of the dead in hades, in all that is said by Moses and the prophets, and by Christ and the apostles.
That those who conversed together are not disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in hades which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, &c. 4. But the truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being raised from the dead. "Neither will they be persuaded though one rose from the dead." Greek, ean tis ek nekron anaste. It was not whether the spirit of Lazarus should descend from the third Heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of a disembodied spirit; and in fact that they were not disembodied spirits that here conversed.

The parable of the rich man and Lazarus, does not therefore teach the present punishment of the wicked dead. And as there is nothing else on which to rest the doctrine, it must be given up as having no foundation in the Bible. The testimony shows that the wicked dead are asleep in sheol where they await the resurrection to damnation. The following texts show that the resurrection and judgment of the wicked take place before they are

punished; a doctrine in the highest degree reasonable and sustained by many plain testimonies.
"The Lord knoweth how to deliver the godly out of temptations, and to RESERVE the unjust unto the day of judgment to be punished."
(2 Peter 2:9)

The day of judgment must arrive before the retribution of the ungodly.
"The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter 3:7) The perdition of ungodly men comes at the judgment.

"The wicked is RESERVED unto the day of destruction they shall be brought forth to the day of wrath." (Job 21:30) The next scripture will explain this.
"Marvel not at this; for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29)

The wicked dead are raised and judged, then cast into the lake of fire. (Revelation 20:11-15)

Vengeance is taken upon all the ungodly together, AFTER the second advent. (Jude 14, 15)

The wicked are cast into the furnace of fire at the end, and not before. (Matthew 13:30, 39-43, 49, 50)

The burning day is the time when the wicked meet their fate. (Malachi 4; Psalm 21:9)
The wrath of God waits till the day of wrath. (Romans 2:5-9)

Tribulation to the ungodly comes after the advent. (2 Thessalonians 1)

The wicked dead are not punished till after the seventh trumpet. (Revelation 11:15, 18)

The judge says, "Depart from me ye cursed," and then, for the first time, the ungodly enter the furnace of fire. (Matthew 25:41)

(This article was taken from a tract first printed on March 8, 1865. Some minor grammatical editing was done for this publication. Editor)

End article JN Andrews (available for free download at **www.present-truth.net or www.themeofthebible.com)**

Following are present further studies by Lynnford Beachy, which confirm the Biblilcal conclusions presented by JN Andrew's preceding research.

The following material is taken from **www.present-truth.net** **or** **www.themeofthebible.com** (select questions and answers, then select the state of the dead and then select eternal torment).

Eternal Torment (by Lynnford Beachy)

Question: Will the antediluvians be punished with fire?
"The generations from Adam to Noah were all swept away by the flood. Only Noah and his sons were left. That was the punishment for their sins. So that generation met their punishment and died. My question is, will they have part in the promised punishment of fire which is coming to our generation or have they completed theirs?"

There is nothing in the Bible to indicate that the antediluvians suffered the second death, from which there is no resurrection. There is more evidence that Sodom and Gomorrha will not be resurrected than there is that the antediluvians will not be resurrected. Jude wrote, *"Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."* (Jude 1:7) Sodom and Gomorrha suffered the vengeance of eternal fire, yet Jesus said, *"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."* (Matthew 10:15)

Jesus spoke of a future judgment for Sodom and Gomorrha, indicating that they will yet have to suffer the punishment for their sins. You see, those who lived before the flood, along with the inhabitants of Sodom and Gomorrha, suffered a death similar to all humans down through the ages. They never had to give an account to God for the things done in their life. But Paul wrote, *"We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."* (Romans 14:10)
Every person will have to give an account before God, including the antediluvians and the inhabitants of Sodom and Gomorrha. With this in mind, I pray that each of us will take advantage of the wonderful opportunity for our sins to go beforehand to judgment (1 Timothy 5:24), to be pardoned, so that we can stand before the throne unashamed.

In the second death, from which there will be no resurrection, the sufferers' mental anguish of the reality that eternal life has been forfeited, and their knowledge that they will die and never come back, will be more difficult to bear than the physical pain caused by the lake of fire. They will confess that God was right in all his judgments. This aspect of the second death could not have been experienced by the antediluvians and the inhabitants of Sodom and Gomorrha, for their deaths were sudden. Therefore, they will arise in the resurrection of the wicked after the millennium.
I hope this helps to answer your question.

This article is printed in "questions and answers" in the **February 2002 issue of *Present Truth*.**

Question: Do you believe Satan will be tormented forever?

"Revelation says that the beast and the false prophet and Satan will be tormented forever and ever. This is evident in the Greek. Any other translation is inaccurate with the Greek. Do you believe what it says?"

Answer:

Yes, I most certainly believe what this and every text says. (Matthew 4:4) The verse you are referring to says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20:10)

I believe that a correct understanding of this text must include a consideration of other texts on this subject. Let us notice a few:

Referring to the devil's companions in the previous verse we read, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Revelation 20:9) Here we learn that Satan's companions will be "devoured" by "fire [that will come] down from God out of heaven." The Greek word katesqiw that was translated "devoured" in this verse means, "by fire, to devour i.e. to utterly consume, destroy." (*Thayer's Greek Lexicon*) According to this verse, Satan's companions will be completely destroyed by fire. Yet the following verse seems to indicate that Satan's life will be prolonged to be tormented without end, when it says, "the devil… shall be tormented day and night for ever and ever." Does this mean continued existence in torment with no end? Let us see.

In Ezekiel chapter 28 we read a graphic testimony and prophecy about Satan. God said, 'Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God;… Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee… thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore *will I bring forth a fire from the midst of thee,* ***it shall devour thee****, and* ***I will bring thee to ashes*** *upon the earth* in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and ***never shalt thou be any more***.' (Ezekiel 28:12-19)

Here we learn that God has promised to make a complete end of Satan. He will be devoured by flames, turned into ashes, and never be any more. Very similar language is used regarding the final destruction of the wicked. They too will be "ashes" (Malachi 4:3) and "be as though they had not been." (Obadiah 16) David wrote, "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be… But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away." (Psalm 37:10, 20)

This language cannot be mistaken. According to the Bible, the wicked will be completely annihilated, along with Satan himself. Yet, if this is true, there must be some explanation for the text that says, “the devil… shall be tormented day and night for ever and ever.” Fortunately the Bible does not leave us in the dark on this subject.

There is no question that there will be torment in the lake of fire, but will this torment continue for eternity without end? Zechariah chapter 14 describes it in this way: “And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” (Zechariah 14:12) That is a very unpleasant picture, but it is exactly what will happen. From the context of Zechariah 14 you can see that it is speaking of the same time-period that we find in Revelation 20, when fire comes down from heaven and burns up the wicked. This is also the time when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” (2 Peter 3:10)

Regarding the “everlasting fire,” or “eternal fire,” Jude says, “Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire*.” (Jude 7) Here, the fire that consumed Sodom and Gomorrha is said to be “eternal.” Yet we know that the fire is not still burning, for Peter said that God turned “the cities of Sodom and Gomorrha into ashes [and] condemned them with an overthrow, making them an ensample unto those that after should live ungodly.” (2 Peter 2:6) The fire had eternal consequences, and that is why it was called “eternal fire.” It is this eternal fire that the wicked will be tormented with. This eternal fire will just as thoroughly do its work as the eternal fire did its work on Sodom and Gomorrha. It will burn up the wicked, and Satan, and turn them into ashes. “Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it*.” (Isaiah 47:14)

But, the question still remains, why is Satan said to be “tormented day and night for ever and ever”? We have already seen from the abundant testimony of Scripture that he will be tormented until he is burned up and turned to ashes. Could the term “for ever and ever” in this case really mean, “until it is finished”?
The term “for ever” is used quite often in the Bible, and I would like to share just a couple of places where it means, “until it is finished.”

In Exodus 21:6 we read, “Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and *he shall serve him for ever*.” This verse is talking about a servant who decides to serve his master for the rest of his life. The way the term “for ever” is used here, certainly does not mean that there will be no end to it, but it does mean that the servant will serve his earthly master for the rest of the days of his life on this earth.

Here is another example of this usage of the term "for ever:" "But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, *and there abide for ever*." (1 Samuel 1:22) Here Hannah committed her son, Samuel, to abide in the temple in Shiloh *for ever*. Yet, a few verses later she explains her words. She said, "I have lent him to the LORD; *as long as he liveth* he shall be lent to the LORD. And he worshipped the LORD there." (1 Samuel 1:28) Here the term "for ever" is used to mean *"as long as he liveth."*

So when the Bible says the devil will be tormented for ever, he will be tormented as long as he lives, until he is consumed. This is how the term "for ever" is used in the Bible; it does not always mean "without end." (For other examples of this usage of the term *for ever* read Joshua 4:7; 1 Samuel 27:12; and Jonah 2:6.) The Bible never contradicts itself. Many times it may seem to contradict itself, but the Scriptures can be harmonized if they are searched diligently, without overlooking any portion on the subject, and if you have the guidance of God's Spirit.

I hope this helps to answer your question.
This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Question: What is unquenchable fire?

"You quoted in one of the tracts you sent me that the wicked people are not going to be tormented in hell fire forever but some quotations in the Bible say that these people are to be tormented forever. Eg. Isaiah 66:24; Mark 9:43; Revelation 14:11, etc. Please, I want you to give me further explanations.

Answer:

Regarding the biblical term "for ever," and its usage in Revelation 14:11, please read the previous question and answer since it is used in the same way as Revelation 20:10. Let us read the other verses you mentioned.
"And [the redeemed] shall go forth, and look upon the carcases of the men that have transgressed against me: for *their worm shall not die, neither shall their fire be quenched*; and they shall be an abhorring unto all flesh." (Isaiah 66:24)
"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into *hell, into the fire that never shall be quenched*." (Mark 9:43)
These people, whose fire shall not be quenched, are the same people talked about in Isaiah 47:14. "Behold, they shall be as stubble; the fire shall burn them; *they shall not deliver themselves from the power of the flame*: there shall not be a coal to warm at, nor fire to sit before it." (Isaiah 47:14) When a fire is quenched it is put out, either by water or by some other method. This fire will not be quenched. It will not be deliberately put out, and if those suffering from it would try to put it out, they could not. The fire will consume them. But as you can see, "there shall not be a coal to warm at" when it is all over.
Referring to the wicked, Isaiah 66:24 says, "their worm dieth not," and several times Jesus made very similar statements. Many people falsely interpret this to mean that their soul will not die, as if the word *worm* represents a person's soul. This could not possibly be what it is referred to

because there is no place in the Bible that would indicate that worm represents soul, and the Word of God says, “The soul that sinneth, it shall die.” (Ezekiel 18:20)
Certainly the soul of the wicked will die. Therefore the words, “their worm dieth not,” could not possibly be referring to the soul.
To understand this verse we must examine other texts on the subject:
Drought and heat consume the snow waters: so doth the grave those which have sinned. The womb shall forget him; *the worm shall feed sweetly on him*; he shall be no more remembered; and wickedness shall be broken as a tree. (Job 24:19, 20)
Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and *the worm shall eat them like wool*: but my righteousness shall be for ever, and my salvation from generation to generation. (Isaiah 51:7, 8)
The worm is a creeping thing that feeds upon dead bodies. The worm that dieth not is referring to worms feeding upon the bodies of the wicked, not the souls of the wicked.
I hope this helps to answer your question.
This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Question: What is the lake of fire?

“I am wondering about your view of the lake of fire. Do you believe that everyone will be instantly annihilated when they are thrown there? I have heard false explanations of Rev. 20:10 that are not accurate with the Greek. The Greek plainly shows that they will be tormented for ever and ever. It also would seem as if (other than the 7 vials) the beast and the false prophet would be getting off easy since they are, ‘cast alive into the lake of fire.’ (Rev. 19:20) It seems, according to annihilation, that they get to skip right on through death and judgment by just disappearing… The way Scripture puts it in Revelation 20:10 is that they will be ‘tormented for ever and ever.’ The word torment here denotes ‘pain.’ How can someone experience any pain if they are non-existent?”

Answer:

Regarding the biblical term “for ever,” please read the previous two questions and their answers. According to the Bible, “the lake of fire… is the second death” (Revelation 20:14), and it is certain there will be pain there, for death by fire is painful, especially if it is prolonged. The description that Zechariah gives in chapter 14, verse12, of his book is a very vivid picture of pain, and it is referring to this very same scene. However, in both cases it is brought out that this pain and death will come to completion. Three times in Zechariah’s account they are said to “consume away.” In John’s account it is said that “fire… devoured them.”

Regarding the beast and the false prophet “getting off easy,” that is far from the truth. According to Revelation 19:20, they are to be cast into the lake of fire at Christ’s second coming, 1000 years before Satan is to be cast there. Some people may think that the beast and the false prophet were consciously suffering throughout this 1000 year time-period, but the Bible says, “the rest of the dead lived not again until the thousand years were finished.” (Revelation 20:5) According to the Bible, the wicked will not be alive during the thousand years, this would include anyone who was a component of the beast and the false prophet.

The beast and the false prophet are not two individuals, but rather two religious/political systems. These systems will be destroyed at the second coming of Christ—at the beginning of the 1000 years. After they are destroyed they will never come back. The people that compose these systems will be resurrected after the thousand years, but the systems themselves will be completely destroyed.

I have to agree with the following commentary on this subject: "The symbol [lake of fire] indicates utter destruction. What is cast into this lake is seen no more." (*People's New Testament Notes* on Revelation 19:20) Some people get confused about this because the beast and the false prophet are mentioned in Revelation 20:10—after the thousand years are expired. It says, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever." (Revelation 20:10) I want you to notice that the word "are" is a supplied word, not found in the original Greek. The *Revised Standard Version* inserted the word "were" instead of "are," which is more consistent with the rest of the Bible. Satan will be cast into the same lake of fire that the beast and the false prophet *were* cast into, yielding the same results—complete destruction.

Some may say that a political or religious system could not be cast into the lake of fire because they are not conscious beings. However, you will notice that "death and hell" will also be cast into the lake of fire, and they are not conscious beings either. At the time they are cast into the lake of fire, "death and hell" do not contain any wicked persons. The Bible says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death." (Revelation 20:13, 14) Death and hell are not persons or beings, yet they are said to be cast into the lake of fire, which is the second death. Paul wrote, "The last enemy that shall be destroyed is death." (1 Corinthians 15:26) Death is not a person, but an event, which will be ended and destroyed after the 1000 years, just prior to God creating a "new heaven and a new earth." (Revelation 21:1)
When death and hell are thrown into the lake of fire they are destroyed, never to return, the same as the beast and the false prophet, and Satan himself. This will be "the reward of the wicked." (Psalm 91:8) "They shall be as though they had not been." (Obadiah 16)

I hope this helps to answer your question.
This question and its answer were printed in the September 2002 issue of *Present Truth*.

Point: "You shall not surely die"

"I saw a tract on the website that spoke about what Satan told Adam, 'You shall not surely die.' Yet God had already told him plainly, 'In the day that thou eatest thereof thou shalt surely die.' (Gen. 2:17) Now Adam was conscious after the day that he ate, yet, he was 'dead in sins.' And we experienced the same death when we were 'dead in sins.' This is the death that I believe occurred. If someone is dead, if someone's soul is dead, that does not mean that they are unconscious."

Answer:

Here, you are mixing two different uses of the word "dead." If God had only meant that if Adam ate of the forbidden tree the penalty would be that he would be "dead in sins" while continuing to physically remain consciously alive, then there would be no reason for hell fire, the second death, or any further penalty after this life. These two concepts, death as *the final penalty for sin*, and death as *being dead in sins*, are two completely different things. It is true that being dead in sins is a result of Adam's sin, but this is not the whole penalty for sin, nor is it what God referred to when He said, "in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17) Paul wrote, "For the wages of sin is death." (Romans 6:23) This does not refer to being dead in sins, nor does it even refer to the common death that we see all around us today. No! No! The wages of sin is eternal death, contrasted with "the gift of God [which] is eternal life through Jesus Christ our Lord." (Romans 6:23)

When a person's soul is dead, they are as completely dead as anyone can be. God said, "the soul that sinneth, it shall die." (Ezekiel 18:20) That is not "dead in sins," for all of us have experienced that condition (Ephesians 2:5), and if that were the penalty, we have all already paid the price for our own sins, and we would not need a Saviour. Even if we did have a Saviour, all He would have to do is experience what it is to be "dead in sins" rather than suffer "the death of the cross." (Philippians 2:8) This is far from the truth. According to Jesus, the wages of sin is a complete destruction of both body and soul. "And fear not them which kill the body, but are not able to kill the soul: but rather *fear him which is able to destroy both soul and body in hell*." (Matthew 10:28) In this death there is no consciousness.

I hope this helps to clarify this issue.

This question and its answer were printed in the **September 2002 issue of *Present Truth*.**

Point: The fear of eternal judgment

"Now as a man who is unworthy, yet by God's grace is in Christ, I have experienced the benefits of fearing eternal judgement. 'Perfecting holiness in the fear of the Lord.' (2 Cor. 7:1)… You spoke of the effects of the false view of the rapture that encourages people to enjoy sin for a season. In the same way, I have heard it said, 'I can sin all I want to,' followed by a statement something like, 'because I will just stop existing.' I have also experienced the temptation that arises because of such annihilation doctrines."

Answer:

If eternal torment were a biblical teaching we would have to accept it wether we like it or not, but it is not biblical. More than two hundred passages of Scripture plainly affirm that the wicked shall "die," be "consumed," "devoured," "destroyed," "burnt up," "melt away," "consume away," turned "into smoke," turned "into ashes," "be as though they had not been," "shall not be," etc.

If it is fear of this destruction that a person wants, he can read Hebrews 10:31; Matthew 10:28; Isaiah 13:9; Malachi 4:1-3; Zechariah 14:12; Revelation 16, etc.

It may be true that some people are more likely to seek to avoid hell fire if they think it will have no end. However, if fear of destruction is the only motivation a person has for seeking to enter heaven, they will not be there anyway. Selfishness is an unacceptable motivation for serving God.

There may be some so selfish that they honestly conclude that if eternal torment is a false doctrine, then they would rather enjoy "the pleasures of sin for a season" and suffer the pains of hell fire until they are destroyed. However, this class is not the ones who have a genuine love for God, and therefore would not make it to heaven anyway.

There have been many Christians throughout the ages who have served God unto the end, even suffering death, while rejecting the idea of eternal torment, while those believing eternal torment have been the ones to kindle the fires to burn people at the stake during the Dark Ages. There have also been many people who have rejected God and His salvation because they thought that God was so cruel He would torture His creatures for eternity without end. They have concluded that if God was so cruel they want nothing to do with Him. The doctrine of eternal torment has done much more harm than good in this world.

On this subject, one writer shared the following:

So revolting is the doctrine of everlasting torment to every sentiment of humanity, as well as to an enlightened reason, that it is no wonder that eminent men have been constrained at times to bear such testimony as the following against the unscriptural and unnatural theory. Apart from the Bible testimony on the subject, the quotation from J. C. Calhoun furnishes an objection to the doctrine from which it will be utterly and forever unable to free itself. The following are a few of the utterances alike creditable to the heads and hearts of those who made them.

Jeremy Bentham—“The dreadful dogma is not to be found in Christianity. It is the most vain, most pernicious, most groundless conceit.”

Hon. J. C. Calhoun—“It is a sufficient refutation of the doctrine of endless punishment that it is incomprehensible. For a righteous law-giver would never ordain a penalty which his people could not understand.”

Rev. John Foster—“Hopeless misery—I acknowledge my inability to admit this belief, together with a belief in the divine goodness.

Rev. P. W. Clayden—“The dogma was always repulsive to my matured reason. Against that miserable dogma every Christian heart feels some revolt, and where theological notions will not let it be confessed, there is often in reserve a kind of secret hope that in some way God’s infinite mercy and wisdom will find a way of escape from the terrible anomaly of a scene of eternal torment existing in the empire of the God of love.

Dr. Dwight—“This subject (endless misery) is immeasurably awful, and beyond all others affecting. Few persons can behold it in clear vision with a steady eye.”

Saurin—“I sink under the awful weight of my subject. It renders society tiresome, pleasure disgustful, nourishment insipid, and life itself a cruel bitter!”
Thomas Dick, LL. D.—“When I consider the boundless nature of eternity, when I consider the limited duration of man, I can scarcely bring myself to believe that the sins of a few brief years are to be punished throughout a duration that has no end.” (*Review and Herald*, August 12, 1862)

The most important aspect of our knowing what the Bible says about the destruction of the wicked in contrast to the widely accepted theory of eternal torment, is that our perception of God’s character is affected by how we perceive His actions. Whatever view we have of God’s character is what our own characters will be “changed into.” “But we all, with open face *beholding* as in a glass the glory of the Lord, *are changed into the same image* from glory to glory, even as by the Spirit of the Lord.” (2 Corinthians 3:18)

Suppose a fifteen-year-old boy gets drunk one night and steals his father’s car and wrecks it. If the father of that boy would torment him with fire for one week, we would say that man is cruel. Suppose the father tormented him for one year. Surely we would say that this punishment is far too severe for the acts that were committed. Now suppose the same young boy, did the same thing, but instead of living through it, he died in the accident. Do you suppose God will take that young boy and torment him for billions and billions of years? This would be downright cruel. More cruel than the worst criminal who has ever lived.

We will be changed into our perception of God's character. Think about it! If a young boy at the age of fifteen, after taking his father's car for a joy ride while intoxicated, runs into a tree and dies, would it be merciful and just to burn him forever and ever with no end? Then another man who has become a hardened criminal, after murdering many people, and committing many other crimes, finally gets shot to death. Should this man receive the same punishment as the fifteen-year-old boy? It would be quite unfair to the young boy if the other would receive the same punishment. Jesus said, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12:47, 48)

Not only that, is it fair to torture someone for millions of years for sins that may have taken only fifteen years to commit? This surely sounds unfair to me. With this perception of God, we see Him as unfair, and accordingly we feel justified in being unfair as well. The Scripture tells us that God is just and merciful and He treats us better than we deserve.

"Know therefore that God exacteth of thee less than thine iniquity deserveth." (Job 11:6) God gives us less than our iniquities deserve. This surely would not be the case if God would torture the wicked for millions of years.

"And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our *God hast punished us less than our iniquities deserve*." (Ezra 9:13) "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." (Psalm 103:10)

Our God is a merciful and loving God. He does not take pleasure in the death of the wicked; but is great in mercy. God does the best thing He can do for the wicked who have determined to reject His free gift of salvation. He allows them to be as though they had not been. True, some will suffer more than others, and some will suffer longer than others, but they will all have an end. God "will render to every man according to his deeds." (Romans 2:6) I pray that this helps clarify this issue. This question and its answer were printed in the September 2002 issue of *Present Truth*.

The title of this article is original with author Lon Martin.

Constantine Wrote Matthew 28:19 Into Your Bible!

http://english.sdaglobal.org/research/mt2819.htm
contact@lightbearer.org / www.lightbearer.org
Lon Martin, September 15, 2001

What Did Matthew Actually Write, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," OR "Go ye, and make disciples of all the nations IN MY NAME"?

This article is based on a publication which was originally written in 1961 and titled " *A Collection of the Evidence For and Against the Traditional Wording of the Baptismal Phrase in Matthew 28:19* ". The author was a minister, presumably Protestant. He signed his work simply as A. Ploughman. He lived in Birmingham, England. The author had not encountered anything dealing with the authenticity of Matthew 28:19, during his 50 years of Biblical study except from out of print articles, books and encyclopaedias. I would have never considered reviewing this information except for the fact that a trusted friend was quite zealous about the importance of the conclusions reached. In this article, only the secular historical quotations have been retained as written from Ploughman's research.

Questioning the authenticity of Matthew 28:19 is not a matter of determining how easily it can or cannot be explained within the context of established doctrinal views. Rather, it is a matter of discovering the very thoughts of our God, remembering that His truth, and not our traditions, is eternal.

The information presented is extremely relevant to our faith. The amount of information supporting the conclusions presented may seem overwhelming, but for the serious seeker of truth, the search is well worth effort. I hope that you will allow the facts contained in this article to stir you into action. If you discover that you have not been baptized into the name of the true God, and have knowingly accepted a substitute, how would God respond?

However, it must be remembered that we have no known manuscripts that were written in the first, second or even the third centuries. There is a gap of **over three hundred years** between when Matthew wrote his epistle and our earliest manuscript copies. (It also took over three hundred years for the Catholic Church to evolve into what the "early church fathers" wanted it to become.)

No single early manuscript is free from textual error. Some have unique errors; other manuscripts were copied extensively and have the same errors. Again, our aim is to examine all of the evidence and determine as closely as possible what the original words were.

Considering the fact that all of the scriptures from Genesis thru Malachi make no reference to a Trinitarian God, and that from Mark thru Revelation we also find no evidence for a Trinity, we must consider the possibility that all the existing manuscripts may have one or more textual errors in common.

According to the Biblical historian Dr. C. R. Gregory:

The Greek manuscripts of the text of the New Testament were often altered by the scribes, who put into them the readings which were familiar to them, and which they held to be the right readings.

More on these changes will be addressed later. Another writer said:

A great step forward is taken when we propose to give manuscripts weight, not according to their age, but according to the age of the text which they contain. By proving how honest a text is rather than strictly how old it is provides us with a text which has content that is truly ancient. When we verify that a text is older than the fourth century, that it was current in the third or better still the second century, we still cannot be sure that it has not been altered. We need to try to verify that the text is pure text. There is reason to believe that the very grossest errors that have ever deformed the text had entered it already in the second century. What we wish to ascertain, however, is not merely an ancient text but an accurate text.

Of course, "the grossest errors," that this writer is referring to are not doctrinal errors, but the errors in the text itself. Not surprisingly tho, some of these textual corruptions occurred simultaneously with the respective doctrinal changes as they were being introduced in the early church. This historic falling away will be addressed later.

Just as with the manuscripts, all extant Versions, containing the end of Matthew, also contain the Triune name. But, of course, there is more to be considered than what is present in a document. One must also take into consideration what is absent. Again quoting from the Encyclopaedia of Religion and Ethics: "In all extant versions the text is found in the traditional [Trinitarian] form. ..though it must be remembered that the best manuscripts, both of the African Old Latin and of the Old Syriac Versions are defective at this point."

F.C. Conybeare further elaborated:

In the only codices which would be even likely to preserve an older reading, namely the Sinaitic Syriac and the oldest Latin Manuscript, the pages are gone which contained the end of Matthew.

So then, though all early Versions contain the traditional Triune name in Matthew 28:19, **the earliest of these Versions do not contain the verse at all.** And curiously, not due to omission, but due to removal! We can not be certain of the motives why these pages were destroyed, but for the sake of our study we are now compelled to consult the early historical writings

Excerpts of Early Catholic Writers

Before we make references concerning these early writers, it should be **emphatically** stated, that if the question under consideration were one of doctrine, the written records of these Catholic writers would be totally irrelevant. Doctrine must be obtained from the pure Word of God alone, and not from Catholics, Jews or other sources. These self proclaimed "fathers" lived in an age of unrestrained heresy. Their testimony is valuable only

because they provide an incidental and independent verification of scriptural texts much older than our current complete copies.

In the course of my reading I have been able to substantiate these doubts of the authenticity of the text of Matthew 28:19 by adducing patristic [L. pater:"father"] evidence against it, so weighty that in the future the most conservative of divines will shrink from resting on it any dogmatic fabric at all, while the more enlightened will discard it as completely as they have its fellow-text of the 'Three Witnesses'. - F.C. Conybeare in the Hibbert Journal

Could this bold statement be true? While not a single manuscript from the first three centuries remains in existence, we do have "eye witness" observations of at least two men who actually had access to manuscripts dating much earlier than our earliest. Others also quoted Matthew 28:19, whose written works have been preserved, dating to much earlier times than our best manuscript copies. We are about to examine who these men were and what the circumstances were. We will attempt to determine if these are reliable quotations of the original scriptures. How did they quote Matthew 28:19? Did their comments imply an existing controversy surrounding the use of the scriptures being quoted? Was a Trinity implied? These are questions that can be answered.

In the pages ahead, we will consider evidence from the following men, either via quotations from their writings, or as commented upon thru the writings of their contemporaries:1) Eusebius of Caesurae, 2) The unknown author of De Rebaptismate, 3) Origen, 4) Clement of Alexandria, 5) Justin Martyr,
6) Macedonius, 7) Eunomius and 8) Aphraates.

Our search through their writings is not to establish any doctrine, but to find early witnesses to the verse in question.

Eusebius of Caesurae

Our first witness will be Eusebius of Caesurae, also known as Eusebius Pamphili. He was born around 270 A.D., and died around 340 A.D. He lived in times of rampant doctrinal change, was a Trinitarian, and in later life assisted in the formation of the Nicene Creed. Regarding our inquiry into Matthew 28:19, Eusebius is our key witness. Therefore, to establish his veracity as a credible witness, let us consider the following quotes:"Eusebius of Caesurae, to whom we are indebted for the preservation of so many contemporary works of antiquity, many of which would have perished had he not collected and edited them." Robert Roberts, in Good Company, vol. III, pg. 10

Eusebius, the greatest Greek teacher of the Church and most learned theologian of his time. .. worked untiringly for the acceptance of the pure Word of the New Testament as it came from the Apostles. .. Eusebius. .. relies throughout only upon ancient manuscripts, and always openly confesses the truth when he cannot find sufficient testimony. E.K. in the Christadelphian Monatshefte, Aug, 1923 from Mosheim, in an editorial footnote.

Eusebius Pamphili, Bishop of Caesurae in Palestine, a man of vast reading and erudition, and one who has acquired immortal fame by his labors in ecclesiastical history, and in other branches of theological learning. Chapter 2, 9. .. Till about 40 years of age he lived in great intimacy with the martyr Pamphilus, a learned and devout man of Caesurae, and founder of an extensive library there, from which Eusebius derived his vast store of learning. Dr. Wescott, in "General Survey," page 108

Eusebius, to whose zeal we owe most of what is known of the history of the New Testament. Peake Bible Commentary, page 596

The most important writer in the first quarter of the fourth century was Eusebius of Caesurae. .. Eusebius was a man of little originality or independent judgment. But he was widely read in the Greek Christian literature of the second and third centuries, the bulk of which has now irretrievably perished, and subsequent ages owe a deep debt to his honest, if some-what confused, and at times not a little prejudiced, erudition. Dictionary of Christian Biography and Literature

Some hundred works, several of them very lengthy, are either directly cited or referred to as having been read by Eusebius. In many instances he would read an entire treatise for the sake of one or two historical notices, and must have searched many others without finding anything to serve his purpose. Under the head the most vital question is the sincerity of Eusebius. Did he tamper with the materials or not? The sarcasm of Gibbon (Decline and Fall, c. xvi) is well known. .. The passages to which Gibbon refers do not bear out his imputation. .. Eusebius contents himself with condemning these sins. .. in general terms, without entering into details. .. but it leaves no imputation on his honesty. Mosheim, again in an editorial note.

Eusebius was an impartial historian, and had access to the best helps for composing a correct history which his age afforded. Mosheim

Of the patristic witnesses to the text of the New Testament as it stood in the Greek Manuscripts from about 300-340 A.D., none is so important as Eusebius of Caesurae, for he lived in the greatest Christian Library of that age, that namely which Origen and Pamphilus had collected. It is no exaggeration to say from this single collection of manuscripts at Caesurae derives the larger part of the surviving ante-Nicene literature. In his Library, Eusebius must have habitually handled codices of the gospels older by two hundred years than the earliest of the great uncials that we have now in our libraries. F.C. Conybeare, in the Hibbert Journal, October 1902.

Considering the honesty, ability and opportunity of Eusebius as a witness to the "New Testament" text, let us now move on to the his evidence concerning Matthew 28.

The Evidence of Eusebius

According to Ludwig Knupfer, the editor of the Christadelphian Monatshefte, Eusebius, among his many other writings compiled a file of corrupted variations of the Holy Scriptures, and:

The most serious of all the falsifications denounced by him, is without doubt the traditional reading of Matthew 28:19.

His source material has been lost, as he later wrote:

> *through events of war I have lost all of my files and other materials connected with the magazine.*

But various authorities mention a work entitled Discrepancies in the Gospels, and another work entitled The Concluding Sections of the Gospels.

According to Conybeare:

*Eusebius cites this text (Matt. 28:19) again and again in works written between 300 and 336, namely in his long commentaries on the Psalms, on Isaiah, his Demonstratio Evangelica, his Theophany. .. in his famous history of the Church, and in his panegyric of the emperor Constantine. I have, after a moderate search in these works of Eusebius, found eighteen citations of Matthew 28:19, and always in the following form :**'Go ye and make disciples of all the nations in My name, teaching them to observe all things, whatsoever I commanded you.***

Ploughman's research uncovered all of these quotations except for one, which is in a catena published by Mai in a German magazine, the Zeitschrift fur die neutestamentliche Wissenschaft, edited by Dr. Erwin Preuschen in Darmstadt in 1901. Eusebius was not content merely to cite the verse in this form, but he more than once commented on it in such a way as to show how much he confirmed the wording *"in my name".* Thus, in his Demonstratio Evangelica he wrote the following:

For he did not enjoin them "to make disciples of all the nations" simply and without qualification, but with the essential addition "in his name". For so great was the virtue attaching to his appellation that the Apostle says, "God bestowed on him the name above every name, that in the name of Jesus every knee shall bow of things in heaven and on earth and under the earth. " It was right therefore that he should emphasize the virtue of the power residing in his name but hidden from the many, and therefore say to his Apostles, "Go ye, and make disciples of all the nations in my name.' (col. 240, p. 136)

Conybeare proceeded, in Hibbert Journal, 1902:

It is evident that this was the text found by Eusebius in the very ancient codices collected fifty to a hundred and fifty years before his birth by his great predecessors. Of any other form of text he had never heard and knew nothing until he had visited Constantinople and attended the Council of Nice. Then in two controversial works written in his extreme old age, and entitled, the one 'Against Marcellus of Ancyra,' and the other 'About the Theology of the Church,' he used the common reading. One other writing of his also contains it, namely a letter written after the Council of Nice was over, to his seer of Caesurae.

In his Textual Criticism of the New Testament Conybeare wrote:

It is clear therefore, that of the manuscripts which Eusebius inherited from his predecessor, Pamphilus, at Caesurae in Palestine, some at least preserved the original reading, in which there was no mention either of baptism or of Father, Son and Holy Ghost. It has been conjectured by Dr. David-son, Dr. Martineau, by the Dean of Westminster, and by Prof. Harnack (to mention but a few names of the many) that here the received text could not contain the very words of Jesus - this long before anyone except Dr. Burgon, who kept the discovery to himself, had noticed the Eusebian form of the reading.

Naturally an objection was raised by Dr. Chase, Bishop of Ely, who argued that Eusebius indeed found *the traditional text* in his manuscripts, but substituted the briefer wording in his works for fear of vulgarizing the "sacred" Trinitarian wording. Interestingly, a modern Bishop revived the very argument used 150 years earlier, in support of the **forged** text of 1 John 5:7-8:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost:and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood:and these three agree in one.

According to Porson (in a preface to his Letters)

Bengel. .. allowed that the words (The Three Witnesses) were in no genuine manuscripts. .. Surely then, the verse is spurious! No! This learned man finds a way of escape. 'The passage was of so sublime and mysterious a nature that the secret discipline of the Church withdrew it from the public books, till it was gradually lost. ' Under what a lack of evidence must a critic labor who resorts to such an argument!?

Conybeare continued, refuting the argument of the Bishop of Ely:

It is sufficient answer to point out that Eusebius' argument, when he cites the text, involves the text 'in my name. ' For, he asks, 'in whose name?' and answers that it was the name spoken of by Paul in his Epistle to the Philippians 2:10.

Finally, the Encyclopaedia of Religion and Ethics states:

The facts are, in summary, that Eusebius quotes Matthew 28:19 twenty-one times, either omitting everything between 'nations' and 'teaching,' or in the form 'make disciples of all the nations in my name,' the latter form being the more frequent.

Having considered the evidence of Eusebius, let us also consider some other early writers.

Other Early Writings

The anonymous author of De Rebaptismate in the third century so understood them, and dwells at length on 'the power of the name of Jesus invoked upon a man by Baptism'. (The Author of De Rebaptismate, from Smith's Dictionary of the Bible, Vol. I, page 352.)

In Origen's works, as preserved in the Greek, the first part of the verse is cited three times, but his citation always stops short at the words 'the nations'; and that in itself suggests that his text has been censored, and the words which followed, 'in my name', struck out. ¨¢ Conybeare
In the pages of Clement of Alexandria a text somewhat similar to Matthew 28:19 is once cited, but from a Gnostic heretic named Theodotus, and not as from the canonical text, but as follows:'And to the Apostles he gives the command: Going around preach ye and baptize those who believe in the name of the Father and Son and Holy Spirit. '" - Excerta cap. 76, ed. Sylb. page 287, quote from Conybeare.

Justin [Martyr]. .. quotes a saying of Christ. .. as a proof of the necessity or regeneration, but falls back upon the use of Isaiah and apostolic tradition to justify the practice of baptism and the use of the triune formula. This certainly suggests that Justin did not know the traditional text of Matthew 28:19. - Enc. of Religion and Ethics

In Justin Martyr, who wrote between A. D.130 and 140, there is a passage which has been regarded as a citation or echo of Matthew 28:19 by various scholars, e. g.Resch in his Ausser canonische Parallelstellen, who sees in it an abridgement of the ordinary text. The passage is in Justin's dialogue with Trypho 39, p. 258:'God hath not afflicted nor inflicts the judgment, as knowing of some that still even today are being made disciples in the name of his Christ, and are abandoning the path of error, who also do receive gifts each as they be worthy, being illuminated by the name of this Christ. ' "The objection hitherto to these words being recognized as a citation our of text was that they ignored the formula 'baptizing them in the name of the Father and Son and Holy Spirit. ' But the discovery of the Eusebian form of text removes the difficulty:and Justin is seen to have had the same text as early as the year 140, which Eusebius regularly found in his manuscripts from 300 to 340. - Conybeare (Hibbert Journal)

We may infer that the text was not quite fixed when Tertullian was writing, early in the third century. In the middle of that century Cyprian could insist on the use of the triple formula as essential in the baptism even of the orthodox. The pope Stephen answered him that the baptisms even of the heretics were valid, if the name of Jesus alone was invoked. (**This decision did not prevent the popes of the seventh century from excommunicating the entire Celtic Church for its remaining faithful to the old use of invoking in Jesus name**). *In the last half of the fourth century, the text 'in the name of the Father, and of the Son, and of the Holy Ghost' was used as a battle cry by the orthodox against the adherents of Macedonius, who were called 'pneumato-machi' or 'fighters against the Holy Spirit', because they declined to include the Spirit in a Trinity of persons as co-equal, consubstantial and co-eternal with the Father and Son.* ***They also stoutly denied that any text in the New Testament authorized such a coordination of the Spirit with the Father and Son.*** *Whence we infer that their texts agreed with that of Eusebius.* - Conybeare (Hibbert Journal)

Exceptions are found which perhaps point to an old practice dying out. Cyprian (Ep. 73) and the 'Apostolic Canons' (no. 50) combat the shorter formula, thereby attesting to its use in certain quarters. The ordinance of the Apostolic Canon therefore runs:'If any bishop or presbyter fulfill not three baptisms of one initiation, but one baptism which is given (as) into the death of the Lord, let him be deposed. '

"This was the formula of the followers of Eunomius (Socr. 5:24), 'for they baptised not into the Trinity, but into the death of Christ. ' They accordingly used single immersion only. - Encyclopedia Biblia (Article on "Baptism")

There is one other witness whose testimony we must consider. He is Aphraates. .. who wrote between 337 and 345. He cites our text in a formal manner, as follows:'Make disciples of all the nations, and they shall believe in me'. The last words appear to be a gloss on the Eusebian reading 'in my name'. But in any case, they preclude the textus receptus with its injunction to baptise in the triune name. Were the writing of Aphraates an isolated fact, we might regard it as a loose citation, but in the presence of the Eusebian and Justinian texts this is impossible. ¨¢ Conybeare

How the Manuscripts Were Changed

The following quotations demonstrate how freely the scribes altered the manuscripts of the "New Testament", in stark contrast to the scribes of the "Old Testament" scriptures who copied the holy writings with reverence and strict accuracy.

These quotations also show the early heretical beginning of Trine immersion at a time when the doctrine of the Trinity was being formulated, and how the "New Testament" writings were changed to conform to the syncretized practice.

In the case just examined (Matt. 28:19), it is to be noticed that not a single manuscript or ancient version has preserved to us the true reading. But that is not surprising, for as Dr. C.R.Gregory, one of the greatest of our textual critics, reminds us:'The Greek Manuscripts of the text of the New Testament were often altered by scribes, who put into them the readings which were familiar to them, and which they held to be the right readings. '(Canon and Text of the N.T. 1907, pg. 424). *"These facts speak for themselves. Our Greek texts, not only of the Gospels, but of the Epistles as well, have been revised and interpolated by orthodox copyists. We can trace their perversions of the text in a few cases, with the aid of patristic citations and ancient versions. But there must remain many passages which have been so corrected, but where we cannot today expose the fraud. It was necessary to emphasize this point, because Dr. Wescott and Hort used to aver that there is no evidence of merely doctrinal changed having been made in the text of the New Testament. This is just the opposite of the truth, and such distinguished scholars as Alfred Loisy, J. Wellhausen, Eberhard Nestle, Adolf Harnack, to mention only four names, do not scruple to recognize the fact. " While this is perfectly true, nevertheless, "there are a number of reasons why we can feel confident about the general reliability of our translations. "*- Peter Watkins, in an excellent article 'Bridging the Gap' in The Christadelphian, January, 1962, pp. 4-8.

Codex B. (Vaticanus) would be the best of all existing manuscripts. .. if it were completely preserved, less damaged, (less) corrected, more easily legible, and not altered by a later hand in more than two thousand places. Eusebius therefore, is not without ground for accusing the adherents of Athanasius and of the newly arisen doctrine of the Trinity of falsifying the Bible more than once. - Fraternal Visitor 1924, page 148, translation from Christadelphian Monatshefte.

We certainly know of a greater number of interpolations and corruptions brought into the Scriptures. .. by the Athanasians, and relating to the Doctrine of the Trinity, than in any other case whatsoever. While we have not, that I know of, any such interpolation or corruption, made in any one of them by either the Eusebians or Arians. Whiston - in Second Letter to the Bishop of London, 1719, p. 15.

While trine immersion was thus an all but universal practice, Eunomius (circa 360) appears to have been the first to introduce (again) simple immersion 'unto the death of Christ. ' This practice was condemned on pain of degradation, by the Canon Apostolic 46 (al 50). But it comes before us again about a century later in Spain; but then, curiously enough, we find it regarded as a badge of orthodoxy in opposition to the practice of the Arians. These last kept to the use of trine immersion, but in such a way as to set forth their own doctrine of a gradation in the three Persons. Smith's Dictionary of Christian Antiquities (Article on Baptism)

In the 'Two Ways' of the Didache, the principal duties of the candidates for baptism and the method of administering it by triple immersion or infusion on the head are outlined. This triple immersion is also attested to by Tertullian (Adverses Prax 26). .. The most elaborate form of the rite in modern Western usage is in the Roman Catholic Church. Oxford Dictionary of the Christian Church - pp. 125-126

The threefold immersion is unquestionably very ancient in the Church. .. Its object, of course, to honor the three Persons of the Holy Trinity in whose name it is conferred. Catholic Encyclopedia - page 262

If it be thought, as many critics think, that no manuscript represents more than comparatively late recensions of the text, it is necessary to set against the mass of manuscript evidence the influence of ***baptismal practice.*** *It seems easier to believe that the traditional text was brought about by this influence working on the 'Eusebian' text, than that the latter arose out of the former* ***in spite of it.*** Encyclopedia of Religion and Ethics - Article on "Baptism"

The exclusive survival (of the traditional text of Matt. 28:19) in all manuscripts, both Greek and Latin, need not cause surprise. .. But in any case, the conversion of Eusebius to the longer text after the council of Nice indicates that it was at that time being introduced as a Shibboleth of orthodoxy into all codices. .. The question of the inclusion of the Holy Spirit on equal terms in the Trinity had been threshed out, and a text so invaluable to the dominant party could not but make its way into every codex, irrespective of its textual affinities. Conybeare - In the Hibbert Journal

Athanasius. .. met Flavian, the author of the Doxology, which has since been universal in Christendom:'Glory be to the Father, and to the Son, etc. ' This was composed in opposition to the Arian Doxology:'Glory to the Father, by the Son, in the Holy Spirit'. Robert Roberts, in "Good Company" (Vol. iii, page 49)

Whiston, in Second Letter Concerning the Primitive Doxologies, 1719, page 17, wrote:
The Eusebians. .. sometimes named the very time when, the place where, and the person by whom they (the forms of doxology) were first introduced. .. Thus Philoflorgius, a writer of that very age, assures us in 'Photius' Extracts' that in A. D.348 or thereabouts, Flavianus, Patriarch of Antioch, got a multitude of monks together, and did there first use this public doxology, 'Glory be to the Father, and to the Son, and to the Holy Spirit'.

And regarding the alteration of scripture based on liturgical use, Hammond, in "Textual Criticism Applied to the N.T." (1890) page 23 wrote:

There are two or three insertions in the New Testament which have been supposed to have their origin in ecclesiastical usage. The words in question, being familiarly known in a particular connection, were perhaps noted in the margin of some copy, and thence became incorporated by the next transcriber; or a transcriber's own familiarity with the words may have led to his inserting them. This is the source to which Dr. Tregelles assigns the insertion of the doxology at the close of the Lord's Prayer in Matthew 6, which is lacking in most of the best authorities. Perhaps also Acts 8:37, containing the baptismal profession of faith, which is entirely lacking in the best authorities, found its way into the Latin text in this manner.

Considering the evidence of the manuscripts, the versions and now the early writings, you should by now have come to conclusion that in the early centuries some copies of Matthew did not contain the modern Triune wording. Regardless of the opinions or positions taken by our commentators, we must at the very least admit that fact.

In legal practice where copies of an original lost document vary, the "Internal Evidence" is used to resolve the discrepancy. That is, a comparison of the undisputed text with text in question, in order to determine which of the variant wordings is more likely to be the original. With both variants in mind, we will now turn to the scriptures themselves for our **internal evidence.**

Internal Evidence

"Prove all things; hold fast that which is good. "(1 Thessalonians 5:21) In this verse, the Greek word translated as "prove" is *dokimazo,* and it means, *"to test, examine, prove, scrutinize (to see whether a thing is genuine or not), to recognize as genuine after examination, to approve, deem worthy. "*

In our efforts to determine which reading of Matthew 28:19 is original, we will submit both renderings to ten "tests". In doing so, we will be able to recognize the genuine, and expose the spurious.

1. The Test of Context

When examining the context, we find that today's Trinitarian wording lacks logical syntax, that is, the true understanding of the verse is obscured by a failure of the varying concepts to harmonize. If however, we read as follows, the whole context fits together and the progression of the instructions is comprehensible:

*All power is given unto **me.** .. go therefore. .. make disciples **in my name,** teaching them. .. whatsoever **I** have commanded. .. **I** am with you. ..* (Matthew 28:18-20).

2. The Test of Frequency

Is the phrase "in the name of the Father, and of the Son, and of the Holy Spirit" used elsewhere in the scripture? Not once.

Did Jesus use the phrase *"in my name"* on other occasions? Yes, 17 times to be exact, examples are found in Matt. 18:20; Mark 9:37,39 and 41; Mark 16:17; John 14:14 and 26; John 15:16 and 16:23.

3. The Test of Doctrine

Is any doctrine or concept of scripture based on an understanding of a threefold name, or of baptism in the threefold name? None whatsoever. Is any statement in scripture based on the fact of baptism in the name of Jesus? Yes! This is clarified in 1 Corinthians 1:13:*"Is **Christ** divided? Was Paul crucified for you? Or were ye baptised in the name of Paul?"* These words, when carefully analysed, suggest that believers should to be baptised in the name of the One who was crucified for them. The Father, in His unfathomable love, gave us His only Son to die in our stead, He being later raised to incorruptibility by the Spirit of God. But it is the Lord Jesus Himself who was crucified, and therefore in His name believers must be baptised in water.

According to Dr. Thomas, in Revealed Mystery Article XLIV:

There is but one way for a believer of 'the things concerning the Kingdom of God, and the name of Jesus Christ' to put Him on, or to be invested with His name, and that is, by immersion into His name. Baptism is for this specific purpose. " "As for it's significance, baptism is linked inseparably with the death of Christ. It is the means of the believer's identification with the Lord's death. - God's Way, pg. 190. The Father did not die, nor the Holy Spirit. As the scripture says, *"buried with **Him*** (Jesus) *in baptism,"* not with the Father, the Son, and the Holy Spirit. (Romans 6:3-5)

R. Roberts used this explanation in "The Nature of Baptism", page 13):

According to trine immersion, it is not sufficient to be baptized into the Son. Thus Christ is displaced from His position as the connecting link, the door of entrance, the 'new and living way. ' And thus there are three names under heaven whereby we must be saved, in opposition to the apostolic declaration, that 'there is none other name (than the name of Jesus Christ of Nazareth) under heaven given among men whereby we must be saved. '(Acts 4:12).

This, of course, is the same reasoning offered by Paul. Were ye baptized in the name of Paul? Or in the name of the Father, Son, and Holy Spirit, or in any other name that **replaces Christ from His position as the sacrificial Lamb** and the only name given to us for salvation?

Based on the above understanding alone, we can ascertain the genuine text of Matthew 28:19 confirming the use of the phrase, *"in my name."*

4. The Test of Analogy

Does any other scripture make reference to baptism in the Triune name? No. Does any other scripture reference baptism in the name of Jesus? Yes! The Father baptized the disciples with the gift of the Holy Spirit, a promise that came according to Jesus *"in His name. "*(John 14:26) This is because Jesus is the "common *denominator* " [Literally:Name] in both water baptism and baptism of the Holy Spirit, as made apparent by the following scriptures:

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.*

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.* (See also John 7:39).

Acts 8:12 *But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptised, both men and women.*

Notice that they were baptised as a result of the preaching of the name of Jesus Christ, not the titles "Father, Son and Holy Ghost." By analogy, we should therefore be baptised in Jesus' name, because the invoking of His Name is the catalyst of understanding that prepares us for the baptism of the Spirit, which is also given in His name. (Acts 2:38-39, 19:1-5, John 3:3-5)

5. The Test of Consequence

When we are baptised, do we "put on" the name of the Father, Son and Holy Ghost? No. Do we put on the name of Jesus? Yes. When we are baptised in the name of Jesus Christ, according to all baptismal accounts recorded in scripture, we are quite literally being baptised "into" the name of Jesus Christ.

Galatians 3:27 *For as many of you as have been baptised into Christ have put on Christ.*

No mention is made in scripture of any baptism being related to the titles of Father, Son and Holy Ghost. Every actual account mentions a clear connection with the person of Christ, and His atoning sacrifice.

6. The Test of Practice

Did the disciples, as they were implementing the "Great Commission" ever once baptize into the Trinity? Never! Did they baptize in the name of Jesus? Always! (Acts 2:38; 8:16; 10:48 (inferred); 19:5, etc.) The argument has been made when defending Triune immersion; "I would rather obey Jesus, than to imitate the Apostles." This kind of reasoning though, places the Apostles in rebellion, and makes all Apostolic baptisms contrary to the word of God. If **all** of God's Word was inspired, and it was, then we should not try to pit one verse against another, but rather seek to reconcile all of God's Word in proper context, and rightly apply it to our lives. It is easier to believe that the disciples **followed** the final instructions of Christ, than to believe that they immediately disobeyed His command.

7. The Test of Significance

What significance is mentioned in scripture for baptizing believers in the name of the Father, Son and Holy Ghost? None. What significance is conveyed toward being baptized in the name of Jesus? First, scripture teaches that baptism in the name of Jesus is an act of repentance leading to the forgiveness of sins (Acts 2:38). Second, baptism in His name **alone** is associated with the promise of God's Holy Spirit (Acts 2:38, 19:1-5). Third, baptism in the name of Jesus is compared to our personal willingness to be living sacrifices or even die with Christ. (Romans 6:1-4 and Colossians 2:12). Fourth, being baptized into Christ is how we 'put on' Christ (Galatians 3:27). Fifth, baptism in His name is called the "circumcision of Christ," and reflects our "putting off" of the man of sin, therefore becoming a " *new creature **in Christ Jesus.*** " (Colossians 2:11-12, 2 Corinthians 5:17). Baptism in the name of Jesus expresses faith in the physical life of Jesus, the crucifixion of the Son of God for our sins, and the remission of sins through His name. Trinitarian baptism can only express faith in Catholic theology itself.

8. The Test of Parallel Accounts

Matthew 28 is not the sole record in the gospels of the "Great Commission" of the Church. Luke also recorded this event in great detail. In Luke 24:46-47, he wrote of Jesus speaking in the third person:*"And that repentance and remission of sins should be preached* ***in His name*** *among all nation* s. *"*This passage alone, in contradiction to the falsified text, establishes the correct wording of Matthew 28:19, where Jesus spoke in the first person, *"in my name. "*Further, the Gospel of Mark also records another version of the "Great Commission," using some of the same patterns of speech:*"Go ye. .. all the world. .. preach the gospel. .. every creature. .. baptized. .. in my name. .. "*(Mark 16:15-18) Of course, it is not baptism that "in my name" refers to here, but rather the works that the disciples would do. Yet compared to Matthew, the similarity is striking, for neither is baptism explicitly mentioned there, but that disciples should be made, *"in my name. "*

9. The Test of Complimentary Citation

While there is no text that offers a complimentary citation of Trinitarian baptism, there is a striking resemblance between the actual wording of Matthew 28:18-20 and Romans 1:4-5. Matthew contains the Commission of Christ to His Apostles, while the Romans account is Paul's acceptance of his own commission as an apostle. Consider the following similarities:

Matthew 28:18-20.....Romans 1:4-5

"all power is given unto Me". ..... "the Son of God with power"

"Go ye". ..... *"received. .. apostleship"*

"teaching them to observe". ..... "for obedience to the faith"

"all nations". ..... "all nations"

"in My name". ..... "for His name"

10. The Test of Principle

It is written:*"****whatsoever*** *ye do in word or deed, do all* ***in the name of the Lord Jesus.*** .." (Colossians 3:17). In this principle laid down by Paul, the implication is clear. The word *"whatsoever"* would of certain necessity include baptism, which is a command involving both word and deed. The traditional wording of Matthew, containing the Trinitarian wording, is clearly not in accordance with the above principle. The shorter wording, without the falsified insertion, follows this principle. This establishes which of the two wordings is the contradictory one. God's Word does not contradict itself; rather it compliments and completes itself. Paul not only expressed this principle, but he applied it specifically to the topic of baptism. In Acts 19:1-6 there is an account concerning the disciples of John who had been baptised under his ministry. Like baptism in Jesus' name, John's baptism was one of repentance for the remission of sins (Mark 1:4, Acts 2:38).

John's message, which accompanied his baptism, was that One would come after him, who would *"take away the sins of the world"* and *"baptise with the Holy Spirit. "*Paul introduced these disciples to that One, and applied the above principle re-baptized them. ***"When they heard this, they were baptized into the name of the Lord Jesus.*** *And when Paul laid his hands upon them, the Holy Spirit came upon them"* And so, applying the test of principle to our two readings in Matthew 28:19, we find very strong support for the phrase *"in My name. "*

Other Sources

Sufficient evidence has been produced to enable the reader to decide whether or not the Trinitarian wording in Matthew 28:19 is genuine. The following quotations are presented by way of interest, and are not used in the arena of textual criticism thus far employed.

The cumulative evidence of these three lines of criticism (Textual Criticism, Literary Criticism and Historical Criticism) is thus distinctly against the view that Matt. 28:19 (in the traditional form) represents the exact words of Christ. - Hastings Encyclopedia of Religion and Ethics, Article:Baptism:Early Christian.

The command to baptise into the threefold name is a late doctrinal expansion. Instead of the words baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' we should probably read simply, 'into my name'. Dr. Peake - Bible Commentary, page 723

There is the "triune" baptismal formula, which may prove a very broken reed when thoroughly investigated, but. .. we leave it for separate treatment. The thoughtful may well ponder, meantime, why one cannot find one single instance, in Acts or Epistles, of the words ever being used at any of the main baptisms recorded, notwithstanding Christ's (seemingly) explicit command at the end of Matthew's Gospel. F. Whiteley in The Testimony (Oct. 1959, pg. 351. "Back to Babylon")

The command to baptise in Matt. 28:19 is thought to show the influence of a developed doctrine of God verging on Trinitarianism. Early baptism was in the name of Christ. The association of this Trinitarian conception with baptism suggests that baptism itself was felt to be an experience with a Trinitarian reference. Williams R.R. - Theological Workbook of the Bible, page 29

Doubtless the more comprehensive form in which baptism is now everywhere administered in the threefold name. .. soon superseded the simpler form of that in the name of the Lord Jesus only. Dean Stanley - "Christian Institutions"

The striking contrast and the illogical internal incoherence of the passage. .. lead to a presumption of an intentional corruption in the interests of the Trinity. In ancient Christian times a tendency of certain parties to corrupt the text of the New Testament was certainly often imputed. This increases our doubt almost to a decisive certainty concerning the genuineness of the passage. E.K. in the Fraternal Visitor - Article:"The Question of the Trinity and Matt. 28:19." 1924, pg. 147-151, from Christadelphian Monatshefte.

In his Literal Translation of the Bible, Dr. Robert Young placed the Trinitarian "names" of Matthew 28:19 in parentheses, thus indicating the words to be of doubtful authenticity.

The very account which tells us that at last, after His resurrection, He commissioned His disciples to go and baptize among all nations, betrays itself by speaking in the Trinitarian language of the next century, and compels us to see in it the ecclesiastical editor, and not the evangelist, much less the Founder Himself. The Trinitarian formula (Matt. 28:19) was a late addition by some reverent Christian mind. James Martineau - Black's Bible Dictionary, article "Seat of Authority",

The obvious explanation of the silence of the New Testament on the triune name, and the use of another formula in Acts and Paul, is that this other formula was the earlier, and that the triune formula is a later addition. Encyclopedia of Religion and Ethics

Professor Harnack dismissed the text almost contemptuously as being *"no word of the Lord'. "*Professor Harnack ¨¢ History of Dogma (German Edition)

Clerical conscience much troubled (see Comp. Bible App. 185) that the apostles and epistles never once employ the triune name of Matt. 28:19. Even Trinitarians, knowing the idea of the Trinity was being resisted by the Church in the fourth century, admits (e. g.Peake) 'the command to baptize with the threefold name is a late doctrinal expansion', but still prior to our oldest yet known manuscripts (Fourth Century). It's sole counterpart, 1 John 5:7 is a proven interpolation. Eusebius (A.D. 264-340) denounces the triune form as spurious, Matthew's actual writing having been baptizing them 'in my name'. F. Whiteley in The Testimony footnotes to Article:Baptism, 1958.

Should we correct the text of Matthew 28:19? We could not find a more serious divinely appointed symbolism in the entire Bible. The symbolic value of baptism in Matthew 28:19 could not be of less concern to God than that of the Ark of the Covenant was in ancient Israel. Uzzah died when he touched it, and few would conclude that his motives were anything but commendable!

Every symbolic action required by God is associated with actual **cause and effect.** Consider the following cause-and-effect examples. When Joshua pointed his spear there was victory (Joshua 8:18) Only three victories were given to Joash when he struck the ground only three times (2 Kings 13:19-25) The Passover Lamb had to be without blemish (even as was Christ), if a household was to be protected from the Death Angel (Exodus 12:5). None of God's rituals are without true meaning and consequences. When God speaks, it is done! Christ called Lazarus, and Lazarus arose! In matters of ritual, such as Baptism and the Passover, we are dealing with God's rituals, not man's.

All man-made rituals, no matter how well intentioned, when they deviate from the Word of God, are nothing more than unprofitable traditions that *"making the Word of God of no effect"* (Mark 7:13). Obedience to God's commands, however, will always "cause" a desirable "effect".

In the matter of establishing the original text of Matthew 28:19, it is indeed important to determine what is genuine, and what is spurious, in order to properly obey God's command. After all, that is the essence of our introductory text from Deuteronomy 4:2, *"You shall not add. .. nor take from. .. that you may keep the commandments. "*When we are obedient to the true command of our Lord, we can expect an eternal effect.

Believers were taught to anoint the sick *"with oil in the name of the Lord. "*(James 5:14) The result would be *"that you may be healed".* When two or three gather together " *in His name",* the result is that He is there in the midst of them. As our evidence reveals, Jesus commanded us to go and make disciples " *in His name".* As a result, He would be with them *"always, even to the end of the age. "*Anything we do *"in His name"* directly involves Him. It is no wonder that Paul so clearly charged those believers in Colosse: "Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him!"

Addendum

1. The Light is Dawning

In 1960, The British and Foreign Bible Society published a Greek Testament, and the alternative rendering for Matthew 28:19 was phrased "en to onomati mou" ("in my name"). Eusebius was cited as the authority.

The Jerusalem Bible, of 1966, a Roman Catholic production, has this footnote for Matthew 28:19:

It may be that this formula. .. is a reflection of the liturgical usage established later in the primitive community. It will be remembered that Acts speaks of baptizing in the name of Jesus.

2. But Matthew 28:19 and Luke 24:47 Say Nothing of Baptism

This is true. They refer only of *"making disciples of all nations"* and *"repentance and remission of sins. "*However, once we have established that the original text of Matthew 28:19 simply says "in my name," we have essentially eliminated **all** support for **baptizing** "in the name of the Father, and of the Son, and of the Holy Ghost!" Because of this far reaching implication, we were forced to examine the internal evidence regarding baptism, in order to find any other possible support for the traditional reading, because the Trinitarian doctrinal concept that **was added** to Matthew 28:19 **is** connected with baptism. Though baptism is not specifically mentioned in Matthew 28:19 or Luke 24:47, it is inferred by the following two points

1. In Matthew, the command is to "make disciples in my name." To "make a disciple" of necessity includes baptism in the conversion process (Mark 16:15-16, John 3:3-5), and the entire process is under the umbrella of the specification to do so "in His name."

2. In Luke, *"repentance and remission of sins"* would be preached "in His name." By the testimony of other scriptures (Luke 3:3, Acts 2:38), it is clear that *remission of sins* comes through *baptism,* preceded by **repentance.** Both of these are to be preached "in His name."

3. The Evidence of Eusebius

Jerome was born A.D. 331 and died in 420. He wrote many exegetical and controversial treatises and letters, as well as the renowned Latin Vulgate translation of the Scriptures.) He made an interesting statement which is is as follows (from the Catalogue of Ecclesiastical Writers):

Matthew, who is also Levi. .. composed a gospel. .. in the Hebrew language and characters. .. Furthermore, the Hebrew itself is preserved to this day in the library at Caesurae which the martyr Pamphilus so diligently collected.

Now Eusebius of Caesurae (260-340 A.D.) inherited from that Pamphilus (who died in A.D. 310) that famous Library, a library that was commenced by Origen (185-254 A.D.). The wording of that statement by Jerome apparently meant that the **original** Manuscript of Matthew was still to be seen in the Library at Caesurae. It could have meant that an early copy of Matthew's Hebrew writing was there, but the phraseology of Jerome appeared to indicate that it was the actual Manuscript written by Matthew himself.

4. The Mental Reservations of Eusebius

On page 14, of the above reference, mention is made of the fact that after the Council of Nicaea Eusebius three times used the triune name-phrase in writing. The following three extracts shed light on this strange affair:

1. *At the Council of Nicaea (A. D.325) Eusebius took a leading part. .. He occupied the first seat to the emperor's right, and delivered the opening address to Constantine when he took his seat in the council chamber. .. Eusebius himself has left us an account of his doings with regard to the main object of the council in a letter of explanation to his church at Caesurae. .. This letter. .. is written to the Caesareans to explain that he would resist to the last any vital change in the traditional creed of his church, but had subscribed to these alterations, when assured of their innocence, to avoid appearing contentious.* Dictionary of Christian Biography and Literature; Eusebius

2. *Our concern here is only with Nicaea as it affected Eusebius. .. his own account of the matter is transmitted to us. .. in the letter he addressed to his diocese an explanation of his actions at the Council, for with some misgiving he had signed the document bearing the revised text of the creed he had presented. .. But being satisfied that the creed did not imply the opposite Sabellian pitfall. .. he signed the document.* Wallace Hadrill, in 'Eusebius of Caesurae,' (1960)

3.The Nicene Council followed, in the summer of A. D.325. Eusebius, of course, attended and was profoundly impressed by the sight of that majestic gathering. .. He occupied a distinguished position in the Council; he was its spokesman in welcoming the Emperor. .. On the next day, as if yielding to those representations, and moved by the express opinion of Constantine, he signed the Creed, and even accepted the anathematism appended to it; but did so, as we gather from his own statement, by dint of evasive glosses which he certainly could not have announced at that time. While then he verbally capitulated in the doctrinal decisions of the Nicene Council. .. he did so reluctantly, under pressure, and in senses of his own. ..

He knew that he would be thought to have compromised his convictions, and therefore wrote his account of the transaction to the people of his diocese, and, as Athanasius expresses it 'excluded himself in his own way'. William Bright in his Preface to Burton's *'Text of Eusebius Ecclesiastical History'*

5. Second Century Mutilations of the Sacred Text

In the book, mention is made of the fact that textual critics have been able to reproduce the Sacred Text substantially correct as it existed in the second or third century. As was pointed out on page 7, "there is every reason to believe that the grossest errors that have ever deformed the text had entered in already in the second century...If our touchstone only reveals to us texts that are ancient, we cannot hope to obtain for our result anything but an ancient text. What we wish however, is not merely an ancient, but the true text." The following three excerpts are interesting and illustrate that pronouncement:

1.The Introduction contains the following:" It may be accepted with confidence that we have at command the New Testament substantially as the writings contained in it would be read within a century of their composition. The Authentic New Testament was translated by Dr. Hugh J. Schonfield, published in 1962.

It is in that century, as has been pointed out, that the "very grossest textual errors" deformed the Sacred Text.

2. **The S.P.E.C. commenting on Matthew 28:19 stated**:

One would expect this name to be that of Jesus and it is surprising to find the text continuing with 'the Father, and the Son, and the Holy Ghost,' which are no names at all. The suspicion that this is not what Matthew originally wrote naturally arises. In 'Father, Son and Holy Ghost' we have the Trinitarian formula. .. which was associated with Christian Baptism in the second century, as evidenced in the Didache, chapter seven. The S.P.C.K. published in 1964, Volume One, of the Clarified New Testament.

3. **F.C. Kenyon, in The Text of the Greek Bible, pages 241-242 said:**

At the first each book had its single original text, which it is now the object of criticism to recover, but in the first two centuries this original Greek text disappeared under a mass of variants, created by errors, by conscious alterations, and by attempts to remedy the uncertainties thus created. "

6. The Source of the Error

The earliest reference to the Trinitarian doctrinal insertion is found in the Didache. The Didache is a collection of fragments of writings from five or more documents. They were originally written, it is thought, between A.D. 80 and 160. Although we now have only 99 verses, those verses contain the seeds of many false teachings that developed into the Papal Superstitions. The seeds of Indulgences, the Mass, the Confessional, the substitution of sprinkling for immersion and other gross errors are to be found in that disreputable pseudo-Christian document. (Refs:IV 1, IX 2-4, X 2-6, XIII 3, XIV 1and IV 6.)

In the Didache, among all the above mentioned apostate beliefs, is found the Trinitarian phrase that later wormed its way into the text of Matthew 28:19, displacing the authentic words of Christ. Here, then, is the source of the erroneous written teaching reflecting the practice of apostate "Christians" in the second century.

7. Should you be Re-Baptized?

After restoring the text of Matthew 28:19 to its original form, i.e., "Go ye therefore, and make disciples of all the nations in my name," the following question naturally arises:" I was baptised in the name of the Father, Son and Holy Spirit. Since this is not Biblical, should I be re-baptised?" Rather than answer according to our own wisdom or bias, let us find the answer to this important question in the Word of God itself, for that alone is the true standard against which to measure our experience with the Lord. Turning to Acts we find the answer.

Acts19:1-6 *And it happened, while Apollos was at Corinth, that Paul, having passed through the upper regions, came to Ephesus. And finding some disciples he said to them, "Did you receive the Holy Spirit when you believed?" So they said to him, "We have not so much as heard whether there is a Holy Spirit. " And he said to them, "Into what then were you baptised?" So they said, "Into John's baptism. " Then Paul said, "John indeed baptised with a baptism of repentance, saying to the people that they should believe on Him who would come after him, that is, on Christ Jesus. "**When they heard this, they were baptised in the name of the Lord Jesus.** And when Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied.*

By reading the above narrative, it is easy to discover the answer to our question. Paul found disciples, who like most of us today, had heard the message of the Kingdom of God, and had responded to that message by being baptised following our repentance. However, in this situation, these "disciples" had yet to hear the full gospel message, namely that Jesus, in His death, burial and resurrection had purchased salvation for all mankind by becoming the very **Lamb of God** that John had preached about. Because of this, their baptism, under the ministry and authority of John (who preceded Christ) did not reflect an association **with the death and burial of Jesus** that made baptism in His name effective.

While we responded to the complete gospel message, they affirmed their belief by a baptism that only associated them **with a doctrinal creed,** rather than the atoning blood of Jesus that is **only appropriated through His name.** For Paul, the next step was obvious. Knowing that the promise of the Holy Spirit was given to those who through the obedience of faith had repented of their sins, and been baptised in the name of Jesus, he instructed them to be re-baptised:

Acts 4:12 *for there is no other name under heaven, given among men by which we must be saved.*

Was Paul mistaken? Or have we been? Certainly Paul was not, for according to God's promise, He laid hands on the people and they received the Holy Spirit only moments after being baptized in His name. Remember, baptism in the name of Jesus expresses faith in the Incarnation, the authentic human life of Jesus, the death of the Son of God on the stake for our sins, and the remission of sins through His name. In summary, using the name of Jesus in the baptismal formula expresses faith in:

1. The Person of Christ (who He really is);

2. The Work of Christ (His death, burial and resurrection for us); and

3. The Power and Authority of Christ (His ability to save us by Himself).

For these very reasons, baptism was then, and should continue now to be administered in the name of the Lord Jesus Christ. His Word, not the tradition and fabrications of men, should be the standard which we teach, believe and obey. As the opening scripture so aptly admonishes us:

Deuteronomy 4:2 *You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the Lord your God which I command you.*

Lon Martin
September 15, 2001

See also Randall Duane Hughes book, *The Lord's Command to Baptize:*
Part II, A Disputed Ending of a Gospel ©Copyright 2003
http://www.godglorified.com/Ending.pdf

Definitions for Psalm 2:12 "Kiss" the Son

Briggs, Driver's and Brown Hebrew Lexicon : "Kiss"
05401 nashaq *naw-shak'*

a primitive root [identical with <05400>, through the idea of **fastening up**; ; v

AV-kiss 29, armed 2, kissed him 1, armed men 1, ruled 1, touched 1; 35

1) to put together, kiss
1a) (Qal) to kiss
1b) (Piel) to kiss
1c) (Hiphil) to touch gently
2) to handle, **be equipped with**
2a) (Qal) to be equipped

Strong's Concordance: Kiss
 # 05401: nashaq naw-shak'
a primitive root (identical with 5400, through the idea of fastening up; compare 2388, 2836); to kiss, literally or figuratively (touch); also **(as a mode of attachment), to equip with weapons:**--armed (men), rule, kiss, that touched. see HEBREW for 05400 see **HEBREW for 02388** see HEBREW for 02836

Briggs, Driver's and Brown Hebrew Lexicon
 # 02388: chazaq *khaw-zak'*

a primitive root; ; v

AV-strong 48, repair 47, hold 37, strengthened 28, strengthen 14, harden 13, prevail 10, encourage 9, take 9, courage 8, caught 5, stronger 5, hold 5, misc 52; 290

1) to strengthen, prevail, harden, be strong, **become strong**, be courageous, be firm, grow firm, be resolute, be sure
1a) (Qal)
1a1) to be strong, **grow strong**
1a1a) to prevail, prevail upon
1a1b) to be firm, be caught fast, **be secure**
1a1c) to press, be urgent
1a1d) to grow stout, grow rigid, grow hard (bad sense)
1a1e) to be severe, be grievous
1a2) to strengthen
1b) (Piel)
1b1) to make strong
1b2) to restore to strength, **give strength**
1b3) to strengthen, sustain, **encourage**
1b4) to make strong, make bold, encourage
1b5) to make firm
1b6) to make rigid, make hard
1c) (Hiphil)
1c1) to make strong, **strengthen**

1c2) to make firm
1c3) to display strength
1c4) to make severe
1c5) to support
1c6) to repair
1c7) to prevail, prevail upon
1c8) **to have or take or keep hold of, retain, hold up, sustain, support**

1c9) to hold, contain
1d) (Hithpael)
1d1) **to strengthen oneself**
1d2) to put forth strength, use one's strength
1d3) to withstand
1d4) **to hold strongly with**

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Deuteronomy 6:5, 14
"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might... Ye shall not go after other gods, of the gods of the people which are round about you."

God is not a Mystery

Identifying the true God is vital to Comprehending His Infinitely Loving Character.

God's nature and character ARE revealed in the Bible.

Daniel 11:32
"but the **people that do know their God shall be strong**, and do exploits."

Jeremiah 29:12 - 14
"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. **And I will be found of you, saith the LORD**…"

Romans 1:21
"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."

Points to Ponder

Should **We Worship a Mystery?**

1Timothy 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."

Romans 16:25, 26
"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 **But now is made manifest**, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:"

Ephesians 1:9
"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:"

Daniel 11:32
"but the **people that do know their God shall be strong**, and do exploits."

Jeremiah 29:12 - 14
"Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. **And I will be found of you, saith the LORD**…"

John 8:32; 17:3 (Jesus praying to His Father)
"**And ye shall know the truth, and the truth shall make you free**.And this is life eternal that **they might know thee the only true God** and Jesus Christ, whom thou has sent."

Colossians 1:27
"Christ in you – the hope of glory."

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."

Matthew 10:20
"For it is not ye that speak, but **the Spirit** (# 4151 – pneuma – spirit, mind) **of your Father which speaketh in you."**

Summary – God is NOT a Mystery

God (the Father) is an individual single Being.

Some time in the ages of eternity,
He generated (begat) an equally Divine Son.

Both Father and Son
are *represented*
as being present everywhere –
not physically, but spiritually.

Their spiritual presence
represents
Their physical presence.

Their spiritual presence
is understood as being
the divine thoughts and power of Father and Son
communicated to humanity,
via the ministration of holy angels.

This representative presence is called
the Holy Spirit of God or
the Mind of God.

This process is how the Holy Spirit
dwells in believers – in their minds
filling them with
the holy thinking – the divine mind
of Christ.

Romans 12:2
"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. "

Philippians 2:5
"Let this mind be in you, which was also in Christ Jesus..."

2 Timothy 1:7
"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

1 Corinthians 2:16
"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. "

Ephesians 4:23 **"And be renewed in the spirit of your mind..."**