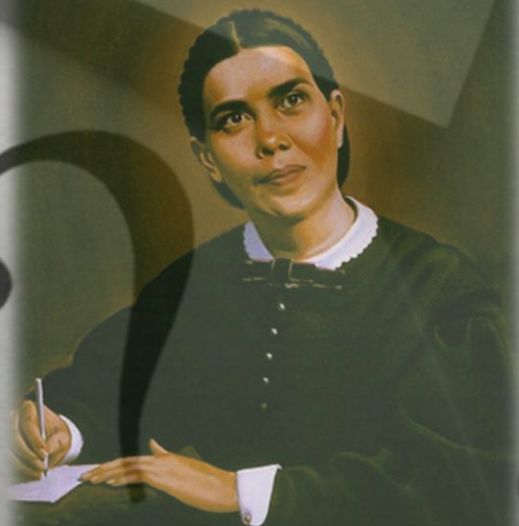
An open book with a large, stylized purple question mark overlaid on its pages. The book is open, showing text on both sides. The background is a light gray with several large, dark question marks scattered around.

*Questions and Answers
About the Godhead*



Compiled by:

Imad Awde

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Revelation 14:12

www.Revelation1412.org

This booklet was compiled with a single purpose and aim in the mind and heart of the compiler. It is to assist the honest seeker in understanding and answering questions that he will come across. It is to present a satisfactory answer to queries that are generally raised by tradition. *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Timothy 2:15.* This is the principle by which this booklet has been prepared.

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Another Comforter (John 14)

Question:

Didn't Jesus teach plainly that the Holy Spirit is a different being to Himself when He promised to send us "another Comforter"? "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;" John 14:16

Why do you insist that the word "another" does not really mean another *different* person to Jesus Christ?

Answer:

What *did* Christ mean when He said "another Comforter"? Was He talking about someone different to Himself? Only He can answer that question for us:

Jesus explains what He meant just 2 verses later. He says plainly "**I** will not leave you comfortless: **I** will come to you." John 14:18. This "other Comforter" is none other than Christ Himself in *another* form (Spirit form). He is not seen (physically) as He was when He was here on earth. This is exactly what He said, Notice: "Yet a little while, and **the world seeth me no more; but ye see me:** because I live, ye shall live also." V.19. He is removed from the eye of sense, but He is still with us in Spirit. The Bible confirms this conclusion (that the Lord Jesus is that Spirit, not someone else) when it tells us "**Now the Lord is that Spirit:** and where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17

How did the disciples understand "another Comforter"? Did they understand that Christ was talking about someone else? Let them answer:

"Judas saith unto him, not Iscariot, Lord, **how** is it that **thou** wilt manifest **thyself** unto us, and not unto the world?" John 14:22.

Very plain! Judas clearly understood that it was Christ who will come to them, not someone else. Notice His question is not “WHO?” but it is “HOW?” Judas was not wondering WHO will come to them as another Comforter, but he did wonder HOW Christ was coming back to them. Notice he also says “thou” and “thysel” regarding Christ, not someone else. That is clear enough.

It is not a strange thing for our Lord to come in another form. He demonstrated that on the way to Emmaus: “After that he appeared **in another form** unto two of them, as they walked, and went into the country.’ Mark 16:12

When Jesus appeared in “another form” it was still Him. When Jesus talks about “another Comforter” why should it be strange that it also could be Him?

“I will not leave you comfortless: I will come to you.” “And, lo, I am with you alway, even unto the end of the world. Amen.” John 14:18; Matthew 28:20

Praise the Lord! It is so clear and simple. Jesus is withdrawn from the eye of sense but His personal presence (His own Spirit) is with us still.

While the above is sufficient evidence it is further confirmed by going deeper into the Word. Let us compare what Jesus said about Himself with what He said about the other comforter. We will read verses 15 – 21

Jesus

1. “the world seeth me no more” Vs 19
2. “but ye see me” Vs 19
3. Jesus was with them at that time
4. “I in you” Vs 20
5. “I will come to you” Vs 18
6. “Lo, I am with you always even unto the end of the world” Matthew 28:19

Another comforter

1. The world “seeth him not” Vs 17
2. “but ye know him” Vs 17
3. “he dwelleth with you” Vs 17
4. “shall be in you” Vs 17
5. “give you another comforter” Vs 16
6. “he may abide with you forever” 16

So from the above we can see the similarity between the role that the other comforter was to take, and what Jesus said He, not someone else, will do.

Yet the word that stands in the way in many people’s minds is “another”. It is the understanding that we have of this word that leads us to believe that it must be another being, someone else other than Jesus Himself. But is this true? Is it a correct understanding of the word? Is this the message that Jesus wanted to relay to His disciples?

Let us use the Bible as our interpreter. In 1 Samuel 10:6 we read what the prophet Samuel tells Saul:

“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into *another* man.”

Now the question is, did Saul become a different being? Certainly not! The term “another man” simply meant that he will be another in

the sense of filled with the Spirit of God, but he is still the same being, not someone else.

As you can see, not every time the Bible uses the word another it must mean that it is another being.

With this understanding, if we go back to John 14:16 and apply the principle, we can see that Jesus was talking about Himself in the third person. It was “another comforter” in the sense of ‘in another form’. Jesus was with them in human flesh, bodily form, but He was coming in another form, a Spirit form. (In fact the Bible tells us that Jesus was made a life giving Spirit, see 1 Corinthians 15:45) That is why He said about the comforter “he dwelleth with you and shall be in you”.

Who was dwelling with them at that time? It was Jesus.
Who was to be in them? It is Jesus (verse 20)

Having said that, please notice the following. If we follow Jesus’ words to “love Him and keep His commandments” the following will happen:

1. The Father will give you another comforter (John 14:15, 16)
2. Jesus will manifest Himself to us (John 14:21)
3. ‘we’; the Father and the Son ‘will come unto him and make our abode with him’ (John 14:23)

To someone it might appear that if we ‘love Jesus and keep His commandments’ three different things will happen, either another comforter will come, or Jesus Himself will come, or the Father and the Son will come. But if we understand the Holy Spirit to be the Spirit of Jesus Himself, and knowing that the Father and the Son share the same Spirit/life (Romans 8:9; John 5:26) and are therefore “two in individuality, yet **one in spirit**, and heart, and character.” {YI, December 16, 1897 par. 5} then we can understand and harmonize the 3 different results. The other comforter is the Spirit of

Jesus Himself, which is the Spirit of the Father as well. That is why when the comforter comes, we will have the Father and the Son abiding with us (John 14:23).

Spirit of Prophecy:

When we examine the Spirit of Prophecy we find clear and positive confirmation. It leaves no room for questioning in our minds regarding whether the Holy Spirit was Jesus Himself or another God-being:

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself** *divested of the personality of humanity* and independent thereof. He would represent **Himself** as present in all places by **His** Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (*although unseen by you*), [THIS PHRASE WAS ADDED BY ELLEN WHITE.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you" [John 16:7]." {14MR 23.3}

It can not get any clearer than this. The prophet of the Lord is telling you that “the Holy Spirit is Jesus Christ Himself but divested from the personality of humanity.”

The word “divested” means:

Stripped; undressed; deprived. (Noah Webster’s 1828 dictionary)

Who is the only divine being that took on humanity? It was Jesus Christ. So according to the Spirit of Prophecy, the Holy Spirit is Jesus Christ divested of the personality of humanity, or without His human form. In other words, unseen by human eyes:

“When trials overshadow the soul, remember the words of Christ, remember that *He is an unseen presence in the person of the Holy Spirit*, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Letter 124, 1897.” {DG 185.2}

In addition to all the above, the word comforter comes from the Greek word [3875 *parakletos*] which is used 5 times in the New Testament (John 14:16, 26; 15:26; 16:7; 1 John 2:1) One of which is translated as Advocate.

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** < *parakletos* > with the Father, Jesus Christ the righteous” 1 John 2:1

The same verse tells us that our *parakletos* (advocate or comforter) is Jesus Christ the righteous.

The Bible uses the pronoun ‘He’ for the Spirit

Question:

The Bible uses the pronoun ‘he’ when speaking about the Holy Spirit. Doesn’t that mean that ‘He’ must be a being in His own right?

Answer:

The use of the pronoun “he” for the Spirit proves that it is more than just an essence or a power. It signifies the presence of character and personality in the Spirit. This Spirit is personified as “the Comforter,” and as such has the personal and relative pronouns, “he,” “him,” and “whom,” applied to it. But usually it is spoken of in a way to show that it cannot be a person like the Father and the Son. For instance, it

is often said to be “poured out” and “shed abroad.” But we never read about God or Christ being poured out or shed abroad.

It is also often referred to using the pronoun ‘it’ (Romans 8: 16, 26; 1 Peter 1:11; John 1:32; 1 John 2:27...etc) which would be unthinkable to apply to the Father or the Son. This signifies the fact that the personal presence of the Father and Son is not a different being to them. Hence the Spirit is referred to as both “he” and “it”.

At first it might seem contradictory how both pronouns ‘he’ and ‘it’ are used to describe the Spirit. But with the correct understanding of the Holy Spirit, that it is the Spirit of the Father and of Jesus, that it is Jesus “Himself divested of the personality of humanity and independent thereof” {14MR 23.3}, you can easily harmonize the seeming contradiction.

The pronoun ‘he’ is used because the Holy Spirit is the spirit of Christ Himself. The Holy Spirit is the *person* of God and Christ because it is their own Spirit. If you can grieve God and Christ, then you can grieve the Holy Spirit. If you can lie to God and Christ, you can lie to the Holy Ghost...etc.

On the other hand, the Bible does use the pronoun ‘it’ in reference to the Holy Spirit because it is a Spirit and not a being. Had the Holy Spirit been a separate being just like the Father and the Son, had it been true that the three of them are co-equal, then this begs the question of why doesn’t the Bible use the pronoun ‘it’ in reference to the Father or the Son? Is it wrong to use ‘it’ when referring to God the Father or Jesus His Son? And if it is wrong, then why do we call the Spirit “it”, are they not co-equal?

The Baptism of Christ

Question:

In the baptism of Christ we see the Father speaking from heaven, Christ is on earth and the Holy Spirit came down in the form of a dove. Does this not prove plainly the presence of three different persons, or the trinity?

Answer:

The answer to this is very simple. If we do not add to the scripture we will not be confused. Here is the account in the Bible:

Matthew 3:16 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

Mark 1:10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him

Luke 3:21, 22 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 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.

John 1:32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

A few facts we learn from these accounts are:

- a. It is the Spirit of God. It was the Spirit of someone, namely God.
- b. Its *descent* was like a dove.
- c. Its *shape* was like a dove.
- d. Its called an “it” by John

Do these facts support the conclusion that the Holy Spirit is a different person separate to God? John certainly would not have used “it” to refer to a divine being. The Holy Spirit is actually possessed by God (it is the Spirit of God).

*“The **Spirit of the Lord GOD** is upon me; because the LORD hath 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” Isaiah 61:1; Luke 4:18*

Jesus said these words after the wilderness experience. They were a direct fulfillment of the prophecies of the Old Testament regarding the descent of the Spirit:

*Isaiah 11:2 “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;”*

*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.”*

To any honest reader it is a very simple and plain fact. The Holy Spirit is the Spirit of the Lord, it’s His own Spirit and not someone else called “the Spirit of the Lord”. Many people falsely believe that “Spirit of the Lord”, “Spirit of God”, “Holy Spirit”, “Holy Ghost” etc. are proper names. They are not. They actually describe whose Spirit it is, and what kind of Spirit it is. It belongs to the LORD and it is Holy because it belongs to someone Holy.

That is why Jesus was able to say

John 10:37, 38

*“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, **that the Father is in me, and I in him.**”*

How was the Father in Christ?

The answer is found in all the verses mentioned above. The Father was in Jesus by His Spirit. And it is thus that Jesus will be in us (John 14:20), by His Spirit.

Spirit of Prophecy:

If we can understand the above clearly we will be able to understand the scriptures better. This conclusion is confirmed when we examine the comments on this incident from the Spirit of Prophecy:

*“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no; **direct from the Father issues the light of his glory.** The heavens were opened, and **beams of glory** rested upon the Son of God, and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ.” {2SP 60, 61}1877*

*“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; **the Father Himself** will answer the petition of His Son. **Direct from the throne issue the beams of His glory.** The heavens are opened, and upon the Saviour's head descends a dovelike form of **purest light**, --fit emblem of Him, the meek and lowly One. Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of **the divine Presence** rested upon the assembly. The people stood silently gazing upon Christ. His form was **bathed in the light that ever surrounds the throne of God.** His upturned face was **glorified** as they had never before seen the face of man. From the open heavens a voice was heard saying, "This is My beloved Son, in whom I am well pleased."” {DA 112}1898*

According to the above, we are told that it was a dovelike light that descended upon the Savior's head and it was the “glory” of “the Father Himself”, not a third being called the ‘God Holy Spirit.’

If the baptismal account of Jesus proves anything it is that there is a Father in heaven, His Son Jesus Christ, and their Spirit. Exactly what the Spirit of the Lord revealed through the Spirit of Prophecy:

“They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks.” {9T 189}

Matthew 28:19

Question:

Why did Jesus instruct us to baptize in “the name of the Father, and of the Son, and of the Holy Ghost” if the trinity is wrong? Doesn’t this verse prove that there are three persons in the Godhead?

Answer:

Before we answer the above verse, we would like to pose some questions for the reader’s contemplation:

- Was Jesus addressing the identity of God in that verse or discourse?
- Does the verse mention the word God?
- Does the verse tell us that God is made of three beings or persons?
- Does the verse tell us anything about the nature of these three?
- Does the verse tell us who the Holy Spirit is?
- Does the verse tell us that there are three names?

The honest answer to the above questions is no. The verse is not dealing with who God is and does not tell us the nature of the Father, the Son or the Holy Spirit. Yet it does confirm for us that there *is* a Father, there is a Son and there is a Spirit. There is no doubt about the existence of any of them.

The relationship between Father and Son and Spirit is not defined in this text. To insist that it means there are three persons in the Godhead goes beyond the information provided in the passage. To define the relationship as three co-equal, co-eternal beings cannot be proved from this passage.

What *does* the passage mean? How was it understood by those who heard Christ giving that instruction? The answer is easily found when we study the book of Acts. We find that all the baptisms recorded there were performed in the name of Jesus and not in the name of the Father, Son and Holy Ghost (Acts 2:38; 8:16; 10:48; 19:5).

This begs the question: did the disciples misunderstand the command of Jesus? Were they wrong in baptizing people in the name of the Lord only? We do not believe so. We believe that the disciples had a better understanding of Jesus' command than many do today. The reason they saw no difference between baptizing in the name of the Lord or in the name of the Father, Son and Holy Ghost is as follows:

The word 'name' means 'authority' (John 5:43). When we are baptized, we are come under the authority & power of the Father, the Son, and the Holy Spirit. The use of the singular 'name' confirms this fact. We are now professing to be stamped with the authority and character of the Father, Son & Spirit.

Jesus was given all power in heaven and in earth (Matt 28:18; John 5:27; John 5:43). He has the authority of the Father, has the authority of the Son (Himself) and with the correct understanding of the Holy Spirit (that it is His own Spirit, Christ Himself and not someone else), He has the authority of the Holy Spirit. Christ has this authority by virtue of His relation to the Father (being His only begotten Son). This is His divine inheritance (Hebrews 1:4).

Therefore, since Jesus has the authority of the Father (His Father), the Son (Himself) and the Holy Spirit (His own Spirit), the baptisms recorded in the book of Acts (in the name of the Lord or in the

authority of the Lord) are a recognition of the authority of the Father, Son, and Holy Spirit; the highest authority in heaven and earth. Christ is the only medium whereby we can come under that authority (John 14:6).

Spirit of Prophecy:

The Spirit of Prophecy has this to say about it:

*Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as **under the authority of the Father, the Son, and the Holy Spirit**. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, "**The Lord** our Righteousness." Jer. 23:6.... **Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King. They have obeyed the command: "Come out from among them, and be ye separate, ... and touch not the unclean thing." And to them is fulfilled the promise: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." 2 Cor. 6:17, 18. {FLB 145.4}***

To be baptized in the threefold name means to be under the authority of the Father, the Son, and the Holy Spirit, which means receiving the impress of the divine name "the *Lord* our righteousness". We become children of the heavenly King (singular).

This is why Matthew 28:19 uses the singular "name" rather than "names". Further Biblical passages show that Matthew 28:19 is not teaching the trinity. For example, those who overcome will receive this promise:

"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 3:12

The special group called the 144,000 is sealed with one name, not three:

“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 14:1

These passages shed light on the meaning of the words of Christ in Matthew 28:19. Christ was not teaching a trinity of gods. We are baptized in the name of the Father, Son and Holy Ghost. By this we express our belief in the existence of the one true God, the mediation of his Son, and the influence of the Holy Spirit.

Having answered this verse, we would like to point out that Matthew 28:19, which is widely used by trinitarians to prove the trinity, was in fact instituted by our Lord and Savior to protect the church from reaching false doctrines such as the trinity.

Before we go any further, we must understand what the trinity teaches. Most trinitarians are not aware of this fact: once you believe in the trinity, you automatically deny the truth that God the Father is a *real* Father and Jesus is a *real* Son. The Trinitarian mind views these terms as merely figures, allegories and metaphors. The “Father” and “Son” are actually co-eternal divine beings without a real Father-Son relationship. We will quote a sample to demonstrate this fact:

- “A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead who possessed the attributes of Deity equally.... *One of the divine Beings accepted and entered into the role of the Father, another the role of the Son...*” (Adventist Review Oct. 31, 1996 p.12, week of prayer)

- “The Father–Son relationship in the Godhead should be understood in a *metaphorical sense, not in a literal sense*”. (Max Hatton, *Understanding the Trinity*, p. 97)

Accordingly, a belief in the trinity is really a denial of the true Father–Son relationship. This is according to the teachers and leaders who promote this idea about God. Christ’s instruction in Matthew 28:19 was to safeguard His church against such notions and ideas that destroy the very fabric of the Gospel. The reason we say so is as follows:

“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

Before baptizing we are commanded to “teach all nations”. What are we to teach them?

“And he said unto them, Go ye into all the world, and *preach the gospel* to every creature. He that *believeth* and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16: 15, 16

According to Jesus Himself, we are to teach them the Gospel. Well what is the Gospel? We all know the best verse that summarizes the Gospel:

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

When Jesus said in Matthew 28:19 “teach all nations” He commissioned us to teach all people that God so loved the world that He gave His only begotten Son.

But we saw the Trinitarian view actually denies the true Sonship of Christ and true Fatherhood of God the Father. They admitted, as quoted above, that this relationship is merely a metaphor and a role-

playing. This alone is enough to show us that believing in the trinity totally contradicts the commission that Jesus gave us in Matthew 28:19

Furthermore, if we go to Mark 16:16, we read “He that *believeth* and is baptized shall be saved, but he that believeth not shall be damned”. What is it that must be believed before baptism? One story answers the questions very plainly.

The Eunuch who was baptized by the Apostle Philip answered this question in Acts 8:37. (Please read the verse in context.) Philip, moved by the Spirit of God had to make sure that the Eunuch believed something with all his heart *before* he could baptize him:

“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I *believe that Jesus Christ is the Son of God.*”

This furnishes us with positive proof that a fundamental instruction that must precede baptism is the teaching regarding the Son of God. Jesus commissioned His followers, in order to protect His church from false beliefs, to teach all people the gospel and make sure that they believe with all their hearts the fact that He is the Son of God. Dear reader, this is serious. Our Lord and Master said plainly that “he that believeth not shall be damned” Mark 16:16.

In fact, while preaching the gospel to Nicodemus, Jesus said: “He that believeth on him is not condemned: but he that believeth not is *condemned already*, because he hath not believed in the name of *the only begotten Son of God.*” John 3:18

We deny the divine sonship of Christ when we reduce it to a mere metaphor or a role-play. Christ gave a very serious and solemn warning to all those who might be tempted to question His divine sonship. Let all take heed to the words of the Master.

“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*. 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*. These things have I written unto you that *believe on the name of the Son of God*; that ye may know that ye have eternal life, and *that ye may believe on the name of the Son of God*.” 1 John 5:10-13:

Dear reader, to deny the true relationship between the Father and the Son by calling it a metaphor, to deny the true Fatherhood of God the Father, and the true Sonship of Jesus Christ by calling it a role-play, is considered denying the Father and the Son. This is why Jesus told His followers to teach people the truth before baptizing them. False ideas about God originate from the enemy of God:

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

“The Saviour has given the promise of His presence to all who labor in the spirit of true service. "All power is given unto Me in heaven and in earth," He says; "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy, Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." As you present the Word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when He will not be near you by His Holy Spirit. He is in every meeting that is held in His name. His promise is given for as long as time shall last.” {AUCR, December 30, 1907 par. 3}

Christ & Melchisedec

Question:

Doesn't Hebrews seven, speaking of Melchisedec as a figure of Christ, tell us that Christ had no beginning? Isn't it plain from that passage that Christ has no "beginning of days"?

Answer:

Let us examine the passage and see whether Paul is talking about the man Melchisedec or Christ:

In verse one Paul tells us that it was Melchisedec "*who met Abraham returning from the slaughter of the kings*" It is clear to any Bible student that it was not Christ that met Abraham, but the man Melchisedec. Furthermore, in Verse 4 he says "*Now consider how great this **man** was, unto whom even the patriarch Abraham gave the tenth of the spoils*"

Now let us examine the text to see what Paul means by "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7:3

The key to understand this passage is found in verses 5 and 6 of the same chapter, and it reads thus: "*And verily they that are of the **sons of Levi**, who receive the **office of the priesthood**, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: **But he whose descent is not counted from them** received tithes of Abraham, and blessed him that had the promises.*"

This tells us clearly that "he", Melchisedec, did not have his descent counted "from them" from "the sons of Levi". The Peshitta Version puts it this way "*But this man (Melchisedec) **who is not recorded in their genealogies** (Levi) took tithes even from Abraham*" Hebrews 7:6

Keeping this in mind will assist us in understanding what Paul meant by v.3:

“Without father, without mother, without descent”

This is explained to be “without genealogy”; that is, his genealogy is *not known*, whereas a Levitical priest could not dispense with the proof of his descent. These descriptions belong to Melchisedec only *in respect to his **priesthood***, and *in so far as it is the type of the **priesthood of the Son of God***. They do not apply to his person. There is nothing in the Genesis account (Genesis 14:18-20) to suggest that Melchisedec was a superhuman being, for he is classed with the other kings in the chapter as a living historic person. Obviously the *man* Melchisedec had a Father, and mother, and did have beginning of days and did die else he would not have been a human being! And if he was not a human being he could not have been a priest (Hebrews 5:1).

Whereas the ***priesthood*** of Melchisedec did not have a descent (from Levi) and thus is a fit type of the ***priesthood*** of Christ Thus Paul concludes “For he testifieth, Thou [Christ] art a priest for ever after **the order** of Melchisedec.” Hebrews 7:17. Clearly, Paul is here speaking of the office of priesthood rather than the actual persons.

“Without beginning of days nor end of life but made like unto the Son of God”

Namely, history has not recorded his beginning nor end, as it has the beginning and end of Aaron. “Days” mean his time of discharging his *function* (as a priest). So the eternity spoken of is that of the *priestly office*. It is not said that he was absolutely like but “*made like*,” that is, in the particulars that are specified here. Nothing is said in the Genesis of the end of his priesthood, or of his having had in his priesthood either predecessor or successor, which, in a typical point of view, represents Christ’s eternal priesthood, without beginning or end.

This is the similarity between Melchisedec and Christ. Paul is dealing with the *priesthood* parallels, not the actual persons.

Begotten and created

Question:

Are you not saying that Christ was created by the Father when you insist that He was begotten? Isn't begotten the same thing as being created? Do you believe that Christ was created?

Answer:

No, Christ is not a created being. We have never believed that nor ever taught that. It is a serious blasphemy to suggest that Christ is created. The misunderstanding in people's mind is due to the false assumption that the words 'begotten' and 'created' mean the same thing. The fact is they do *not* mean the same thing at all.

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

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen **were not made of things which do appear.**” Hebrews 11:3

Therefore, to create is to make something out of nothing. The first chapter of the Bible is a good illustration of things being created; things that were made out of nothing. God did not have to use pre-existing matter to make new things. This is how it is further described:

“In the formation of our world, **God was not beholden to preexistent substance or matter. For the "things which are seen were not made of things which do appear."** On the contrary, **all**

things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things that are therein, are not only the work of His hand, they came into existence by the breath of His mouth.” {3SM 312.1}

“In the formation of our world, **God was not indebted to pre-existing matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose.** The heavens and all the host of them, the earth and all things therein, are not only the work of His hand; **they came into existence by the breath of His mouth.**” {8T 258, 259}

She then goes on to quote Hebrews 11:3 and Psalm 33:6-9. Thus we see a clear demonstration of the meaning of the word “create”, which is to make something out of nothing. It is when something comes into existence while there was no pre-existing matter for it to come from. Therefore it is created.

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

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

In the above verse the words “bring forth” are from the Hebrew word ‘*yalad*’ (Strong’s #03205) which means: to bear, bring forth, beget,

gender, travail. It has been translated in the AV (Authorized Version: the KJV) **beget** 201 times, **bare** 110, **born** 79, **bring forth** 25, **bear** 23, **travail** 16, **midwife** 10, **child** 8, **delivered** 5, **borne** 3, **birth** 2, **labour** 2, **brought up** 2, misc 12; making a total of 498 occurrences. (See also Luke 3:23-38 where we see the line being traced back through each preceding father, up to the ultimate source.)

The point is clear that “begotten” means to bring forth, or to come out of. It does not mean to make something out of nothing.

We can illustrate the difference in the following: Lucifer was created (made out of nothing) as per Ezekiel 28:13, 15. Jesus Christ (Michael in heaven) was begotten of the Father (came out of Him) as per John 1:14; 3:16; 8:42. Therefore, the difference between “created” and “begotten” is the difference between Lucifer and Christ! That is as far apart as the creature is from the creator. Lucifer can be traced back to his original source and it will be found that he was made out of nothing. To attempt to do the same with Michael we are faced with a different outcome. We can trace him back through the Father, but then we can never reach a beginning, for the Father is without beginning. Therefore Christ can never ever be traced back to nothing like Lucifer. Therefore, His source (the Father) is an eternal source with no beginning. That is why Jesus is called the eternal Son of God:

“The Word existed as a divine being, even as **the eternal Son of God**, in union and oneness with His Father.” {EV 615}

This is talking about His divine sonship as the Son of God in heaven, long before He ever came to earth to be the son of man. Here we see the stark difference between the two words.

Inspiration makes a divine distinction between the words confirming for us that they do not mean the same thing. Notice how they are contrasted in the following quote:

“A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- **not a son by creation**, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten** in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection.” {ST, May 30, 1895 par. 3}

It is clear from the above quote that Sister White understood the two words to be radically different. She clearly says that Jesus was NOT created, but rather that He was begotten. Thus, we can safely conclude that “created” and “begotten” are two different actions, which are not equal.

One who is begotten is an inheritor of the begetter by right of birth. This fact is illustrated all around us. Every species that begets (brings forth), whether it be plant or animal, demonstrates the principle of inheritance. The product always inherits the nature of the begetter.

Christ is the only-begotten Son of God. He has the nature of His Father by right of inheritance.

“Being made so much better than the angels, as he hath **by inheritance** obtained a more excellent name than they.” Hebrews 1:4

The early Advent believers recognized this fact. Here is a quote from E. J Waggoner explaining it:

*“Before passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, **through that opinion, do actually deny His Divinity. It is the idea that Christ is a created being**, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies.*”

*...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....

***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.** 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 Jer. 23:5, 6, 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. *Let no one, therefore, who honors Christ at all, give Him less honor than He gives the Father, for this would be to dishonor the Father by just so much, but let all, with the angels in heaven, worship the Son, having no fear that they are worshiping and serving the creature**

instead of the Creator.” {E. J. Waggoner, *Christ And His Righteousness*, pp. 19-24. 1890}

Begotten and unique

Question:

Why do you interpret the word begotten to mean born when it actually means ‘unique’? Aren’t you twisting the word to suit your own meaning that way?

Answer:

This objection is very easy to answer if we only allow the Bible to speak for itself. The Greek word ‘monogenes’ (number monogenes in Strong’s Concordance) is translated in the KJV Bible as “only begotten”. The meaning of this word is said to be “unique” and not “only begotten”. The most famous Bible passage where this occurs is John 3:16.

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

A casual examination of the Biblical usage of this word will reveal what it means.

This word was used nine times in the New Testament. We will list all the verse and examine them to see what the word means. Three of the nine verses can not mean anything else but born:

Luke 7:12 “Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only <monogenes> son of his mother, and she was a widow: and much people of the city was with her.”

Luke 8:42 For he had one only <monogenes> daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

Luke 9:38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child <monogenes>.

In the above verses the word “monogenes” clearly means born, it doesn’t mean ‘unique’.

This is confirmed by the actual meaning of the word itself:

According to Strong’s concordance, ‘monogenes’ is compounded of two separate words, namely ‘monos’ and ‘ginomai’. It says

“3439 ... Monogenes ... from 3441 and 1096; Only-born, i.e. sole - only (begotten, child) (James Strong, LL.D., S.T.D., The New Strong’s Exhaustive Concordance of the Bible, New Strong’s Concise Dictionary of the words in the Greek Testament, page 59)

This next verse is the one that the theologians always pick to mean ‘unique’:

Hebrews 11:17 “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten <monogenes> son,”

We have seen from the other clear verses that the word clearly means born, nowhere has it been translated as ‘unique’. The reason they understand the above text to mean unique is because of the fact that Abraham had more than one child, so they conclude that Isaac cannot be his only born. But what is being ignored is the fact that Abraham had only one child from his wife Sarah. Isaac was the “only

begotten” child *of promise*. He was the only Son born to Abraham by a special divine promise; his *only* Son from His wife Sarah.

So far, all the above instances where the word ‘begotten’ (monogenes) has been used clearly refer to birth. Why then, when it comes to Jesus, must the word have another meaning? Such would not be consistent Bible study.

Here are the five verses using that word to refer to Jesus Christ:

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten <monogenes> of the Father,) full of grace and truth.

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

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

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten <monogenes> Son of God.

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

When we allow the Bible to be its own interpreter it becomes very easy to understand. Christ is the ”only begotten” Son of God. This, no doubt, makes Him *unique*. There is no other being in the whole universe who was “begotten” of God as Christ was. This is the point that John is trying to emphasize

when he refers to Christ by the word “monogenes”. (Further suggested reading: “The Begotten Series”)

Furthermore, with the correct understanding of the word we can harmonize the New Testament with what the Old Testament says in Proverbs 8:22-25. Notice how inspiration uses this passage to show *why* Christ is so unique.

*The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "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." John 1:1, 2. Christ, the Word, **the only begotten of God**, was one with the eternal Father--one in nature, in character, in purpose--**the only being** that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. **And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30. {PP 34.1}***

It is this that makes Christ everything that He is. Elsewhere we are told *how* Christ is the Son of God:

*A complete offering has been made; for "God so loved the world, that he gave **his only-begotten Son**,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten in the express image of the Father's person**, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST, May 30, 1895 par. 3}*

Thus inspiration confirms the words of Scripture that Christ is indeed the “only begotten” of the Father. He was *begotten* of Him. With this understanding, that Christ was truly the first-born of heaven, the only begotten of the Father, we can begin to understand the experience that Enoch had:

Of Enoch it is written that he lived sixty-five years, and begat a son.after the birth of his first son Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of His Son and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ became the subject of his meditations day and night, and with all the fervor of his soul he sought to reveal that love to the people among whom he dwelt. {ML 255.3}

If we can only comprehend that love! How could God love us so much, enough to give us His own Son to die for us, enough to turn His face from His dying Son on the cross and even to hide His face from Him because He became sin for us, just so we can have eternal life. If this understanding could only break the darkness in our minds and the traditions that we have so long cherished, we too can have the experience of Enoch, and we may belong to the 144,000 that will be translated as Enoch was.

Begotten and the resurrection

Question:

The Bible teaches that Christ was begotten when He was raised from the dead (Acts 13:33, 34). Isn't this the real meaning of "only begotten" rather than your idea?

Answer:

Let us read the passage in question and see what it means:

Acts 13:33, 34 "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. 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."

Let us see what the SDA Bible commentary says regarding this text:

"Raised up Jesus again. Or, "raised up Jesus." These words may most naturally be understood to refer to the resurrection of Christ. But if so, a problem arises in regard to the application of the quotation that follows from Ps. 2 (see below on "this day"). Therefore many commentators understand the words, "raised up Jesus," here in the same sense that they appear in chs. 3:22; 7:37, where ***they clearly refer, not to the resurrection, but to God's introduction of Christ into this world.*** See on Deut. 18:15"

The above is enough to prove that even the church's theologians do not understand this text in the way the objectors do. The term "raised up Jesus" is applied to the incarnation, not to the resurrection.

This is confirmed when we read the first few words of the next verse, v.34. Here are the words:

“And as concerning that he raised him up from the dead”

Paul is introducing a new topic, namely the resurrection of Jesus Christ. So this tells us that the verse prior to it, v.33, was not talking about His resurrection. (See Romans 1:4; Revelation 1:5 which do refer to Christ as begotten from the dead)

But nonetheless, let us examine the verse in context and see what it is talking about.

“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. **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.” Acts 13:32-34

We will address these verses in sections:

“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”

The question is: what promise is Paul talking about, and how did God fulfill it?

We find the answer for the first part of the question in Acts 13:23

“Of this man’s seed hath God according to his **promise raised unto Israel a Saviour**, Jesus”

Here we find that the promise Paul is referring to was raising up a Saviour unto Israel. Here is another text that sheds more light:

“For Moses truly said unto the fathers, A prophet shall the Lord your God **raise up** unto you of your brethren...” Acts 3:22

What did God mean by raising up a Saviour? Did He mean raising Him up from the dead?

“For unto you **is born** this day in the city of David **a Saviour**, which is Christ the Lord.” Luke 2:11

There is our answer. “raised unto Israel a Saviour” means what Luke said “born....a Saviour”.

The answer for the second part of the question ‘How did God fulfill this promise?’ is found in Galatians 4:4, 5 “But when the fulness of the time was come, *God sent forth his Son, made of a woman, made under the law*”

God fulfilled His promise by sending His Son into the world, by raising up a savior, Jesus. That is what Paul meant by saying “**in that he hath raised up Jesus again**” Acts 13:33

Obviously Acts 13:33 is not referring to the resurrection from the dead. Rather it is referring to raising up a savior or as Luke puts it “For unto you **is born**...a Savior” Luke 2:11, when He was born on earth.

“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.*”

Why does Paul make reference to the second Psalm?

Psalms 2:7 “I will declare the decree: *the LORD hath said unto me, Thou art my Son; this day have I begotten thee.*”

Christ, speaking through David, declares that He is the begotten Son of God. He was begotten before all things. When He came to be born on earth He became the Son of God in a new sense.

“In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, “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” (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world--the Son of God, yet allied by birth to the human race.” {1SM 226.2}

Paul uses the birth of Christ on earth and compares it with Christ being begotten of His Father in eternity of the past. The birth of Christ from His Father in eternity of the past is made clear in many passages. Proverbs 8:22-25 sets this fact straight for us. The Spirit of Prophecy tells us:

“And the Son of God declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30. {PP 34.1}

Thus, Acts 13:33 is not dealing with the resurrection at all, rather it is the incarnation.

Two gods or one?

Question:

Does not your belief in two divine beings equate to a belief in two gods? For if God the Father is God and Jesus is God, then you have 2 gods and not one.

Answer:

Were it not for the fact that Christ is the divine Son of God then we would indeed have two gods.

The Bible makes it clear that there is one God only and none other but He. This one God is the Father:

Deuteronomy 4:35

Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

Ephesians 4:6

One God and Father of all, who is above all, and through all, and in you all.

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.

Only the Father is described in the words “of whom are all things”. He is the great Source of all. There is only one ultimate Source of all things, not two or three. This one great Source is God the Father.

The Son of God is not another second source “of whom are all things”. This would make Him another God. He is rather described as the one “by whom are all things”. He is the channel through which all things come to creation. All things proceed from the Father through the Son.

Because Christ is the Son of God, He inherited all things from the Father. That includes the God-nature (divinity).

Hebrews 1:1-4

*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; Being made so much better than the angels, as he hath by **inheritance obtained a more excellent name than they.***

The Godhood and divinity of Christ is due to the fact that He is a begotten Son. This does not make Him a second God (another source). This maintains the truth that God the Father is the one Source of all things in the entire universe. Only this can harmonize the truth of two divine beings with one (not two) ultimate sources. If Christ was not the begotten Son of God then we would certainly have two gods.

Let us consider some facts from scriptures in regards to God and Jesus:

- The Father is God (1 Corinthians 8:6; Ephesians 4:6; John 17:3)
- Christ is God (Hebrews 1:8; John 1:1)
- The Father is the God of His Son (2 Corinthians 11:31; Ephesians 1:3; 1 Peter 1:3; Hebrews 1:9; Psalms 45:7)
- Christ is never called the God of the Father
- God the Father does not have a God, He is the head of all (1 Corinthians 11:3; 1 Corinthians 3:23)

- Christ calls the Father “my God” (Matt 27:46; post resurrection John 20:17; post ascension Revelation 3:12)
- The Father is called “the only true God”, “the Ancient of days” (John 17:3; Daniel 7:9, 13, 22)
- Christ is not referred to by this titles
- God the Father is the head of Christ (1 Corinthians 11:3)
- Christ is never called the head of the Father
- The Father is never subject to anyone
- Christ is going to be subject to the Father (1 Corinthians 15:28)
- God the Father is above all, including Christ (Ephesians 4:5, 6)
- Christ is not above the Father
- The Father is never called “the Son”
- The Son is never called “God the Father”

Although Christ is called God in the Bible, yet there is a clear distinction between the Father and the Son. This only serves as confirmation that the Father is the one great Source of all, and the Son is the channel through which all things flow. This in no way means that Christ is any less divine than His Father. He is just as divine for ‘by inheritance He [Christ] obtained a more excellent name than they’ being the Son of the only God, He inherited from His Father all the attributes of divinity, He was made equal to the Father. It pleased the Father that in him should all fullness of the Godhead dwell; (Colossians 1:19). Christ is fully divine; He is God essentially, and in the highest sense.

The Spirit of Prophecy confirms this in a number of places:

“**All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, **the Father's life** flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to **the great Source of all**. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.” {DA 21.2}

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

“God is the Father of Christ; Christ is the Son of God. To Christ **has been given** an exalted position. He **has been made equal** with the Father. All the counsels of God are opened to His Son.” {8T 268.3}

A simple illustration may help clear the picture:

Let us say you had a business of which you were the boss. One day you had a son and when an adult, he worked with you. You inform the employees that in our absence, your son will be the boss; his orders are to be obeyed as readily as your own; he can hire and fire whomever he wants. While this situation might appear like there are two bosses, the truth is there is still one boss. As a faithful son, his commands and authority is in perfect harmony with your own (owing to the fact that he knows you best). His authority to function in that capacity is due to the fact that he is your own son, the inheritor of all that you possess. You are still the ultimate boss, the one who is the source of the business and the head of it all. Your loving son recognizes this fact, knowing that it does not reduce his status or authority. Everything that he is stems from the fact that he is your son. This is the key that ensures the smooth of operation and running of the word without a contradiction that would be present were there two unrelated bosses.

It is similar with God the Father and His dear Son, but of course on a bigger and wider scale. The Sonship of Christ is the basis of the position He holds as the only other divine being in the universe. Christ is called God/divine in the Bible because He is a begotten Son and inherited all things, including life (John 5:26) from His Father. That is how we have two divine beings and yet only one great Source of all.

Having said that, we would like to pose some questions for the reader's contemplation:

Who is the supreme ruler of the universe? {RH, September 11, 1894 par. 6}

Who is the great source of all? {DA 21.2}

Why was Jesus 'God' able to die, yet the Father 'God' can not die?

If God is made of 3 divine beings, then what happened to God (3 in 1) when Jesus was in the tomb? What would have happened to God (3 in 1) had Jesus failed in His mission?

Belittling Jesus

Question:

Your idea belittles Jesus Christ by denying that He is the one God of the Bible. When you insist that Christ is the Son of God are you not denying His full divinity and making Him a lesser god?

Answer:

The best way we can honor Christ is to believe His words. We actually belittle and dishonor Christ when we ignore His words of instruction.

When He was asked Christ identified Himself as the Son of God. Why would it be belittling to Him if we repeat what He said? This is the identity He claimed for Himself. We believe He is well qualified to tell us who He is.

In John 10: 24 we read:

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

In other words, the Jews were asking Christ to identify Himself, to tell them once and for all who He is.

After identifying Himself as the Son of God, and claiming to be one with His Father, the Jews picked up stones to stone Him. And when Jesus inquired the reason for doing so, this was their answer:

*For a good work we stone thee not; but for blasphemy; and because that thou, being a man, **makest thyself God.** John 10:33*

The Jews understood what Jesus meant. They understood that by claiming to be the Son of God, the Messiah, Jesus was claiming divinity as His own. He was telling them that He is just as divine as His Father.

In reply to their accusations, Jesus said:

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 10:36

Here we read Jesus Himself telling the Jews and the rest of the world who He is. Jesus never claimed to be the God of the Bible. Whenever He was asked, He always claimed to be the Son of God.

Furthermore, God the Father Himself twice spoke from Heaven declaring Jesus to be His Son (Matthew 3:17, 17:5)

Now the questions we would like to ask are: why is it considered belittling to identify Jesus in the same way He identified Himself? If Jesus was not truly the Son of God, why did He tell us He was? Why did God the Father proclaim it twice from heaven?

The truth of the matter is that Christ is truly the Son of God, possessing by inheritance the very same nature as the Father. His divine nature is no less than that of the Father in any way shaper of form. He is God because He is the Son of God. The Bible testimony abounds with this truth:

Jesus said it (John 10:36; 5:18), Paul preached it (Acts 9:20), the disciples proclaimed it (Acts 5:42), Christ taught it to Nicodemus (John 3:16), He was crucified for admitting it (Mark 14:61-65), the Father in Heaven revealed it to Peter (Matthew 16:16) and proclaimed it audible from heaven twice (Matthew 3:17; 17:5), the Roman soldier was inspired by the Spirit of God to admit it (Matthew 27:54), the Ethiopian had to believe to qualify for baptism (Acts 8:37), and even the fallen angels confessed it (Luke 8:28).

As a matter of fact, any claim that denies that Christ is “the Son of God” is belittling Him. We do not honor Him more by attempting to elevate His position by denying His divine sonship. The Bible clearly

presents the fact that there is only One God. (Deuteronomy 6:4; 4:35; Jeremiah 10:10; 1 Thessalonians 1:9, 10; James 2:19; 3:9; 1 Timothy 2:5; 1 Corinthians 8:6; Romans 15:6...etc). When we say that Christ is *not* the Son of this God, yet is still God, or a part of God, we actually take away Christ's credentials and His right to divinity. We make Him into *another* God. In other words, we would belittle Him. Why? Because we are not acknowledging Him as the Son of the "only true God".

Please consider the following illustration to further help us understand this matter:

Let us say England had a king by the name of Arthur. The law of the kingdom states that there is only one king, and if anyone else claims to be king other than the current king, he should be executed. It would be considered treason. Now when King Arthur had a son, Charles, he made a decree saying "my son is equal to me, whatsoever he says should be obeyed".

Q – What do you think gave Charles his credentials or his right to royalty?

A – Of course it would be his relation to his father, King Arthur.

Now let us say, Charles' friends loved him so much that they said "Charles is not the son of King Arthur, he is a king in his own right. There are two kings, Arthur and Charles."

The question is, did the friends of Charles take away his right to the royal throne by denying his sonship or did they exalt him?

To answer the question honestly we have to admit that they not only took his royalty away, but made him a false king who, according to the law, should be executed because it is considered treason. In other words, they belittled Charles by taking away his sonship, his inheritance and his royalty.

In the same way, the Bible says there is only one God, the Father, and He has a Son, Jesus. Now if any person wants to say that Christ is not

the Son of God yet is God in his own right, then this person is belittling Christ because by taking away His sonship, His inheritance, His credentials, and His very right to divinity. This makes Christ a false God because the Bible teaches that “to us there is by one God, the Father.”

The Spirit of Prophecy tells us:

*“God is the Father of Christ; Christ is the **Son of God**. To Christ **has been given** an exalted position. He **has been made equal** with the Father. All the counsels of God are opened to His Son. {8T 268.3}*

It is plain here that His sonship is the basis of His “exalted position” of being “equal with the Father”. This is the highest honor we can pay to Christ, our beloved redeemer; to acknowledge His true identity as the divine Son of God.

Divine Son & beginning

Question:

How can Jesus have a beginning and still be God?

Answer:

We must always keep in mind the consistent Bible testimony that there is only one God:

“Hear, O Israel: The LORD **our God is one** LORD” Deuteronomy 6:4,

“Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.” Deuteronomy 4:35

“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**” Mark 12:32

“Now a mediator is not a mediator of one, **but God is one.**” Galatians 3:20

This one God is God the Father:

“Father...And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.” John 17:1, 3

“**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

The Father is God, He is fully divine, and He never had a beginning. He is from everlasting to everlasting (Psalm 90:2). He is the One great Source of all things and is above all (Ephesians 4:6).

Jesus is God (possessing the divine nature) by inheritance (Heb.1:4; John 5:26; John 5:18). His Father is the great Source of all, and being His Son Christ inherited all things from His Father (His nature, His

character, His name, His Spirit, His life...etc.) Both the Bible and the Spirit of Prophecy tell us that He is divine by inheritance.

“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; 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?” Hebrews 1:1-5

Commenting on these verses we read from the Spirit of Prophecy:

“God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son... The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.” {*Testimonies Volume 8*, p. 268, 269}

“**All things Christ received from God**, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.” {*The Desire of Ages*, p. 21.2}

The fact that Christ is the Son of God (being begotten of Him) is the key to understanding Christ's exalted and equal position with the

Father. He is so because this is how He was begotten; possessing all these divine attributes.

“Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord?” {*Patriarchs and Prophets*, pp. 38, 39}

Elsewhere we are told:

““God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily.” {ST, May 30, 1895 par. 3}

Christ not having a beginning does not make Him any more divine, for His divinity is not dependant on time or on His ‘age’, if we can use such terminology. It is dependent on Him being begotten by the only true God. This fact makes Him the divine Son of God; it is this fact that entitles Him to the inheritance He received, which includes His divinity. To insist that Christ had no beginning does not add to His dignity or status. Christ is who He is, not because He has no beginning, but because He was begotten of God.

Both the Bible and the Spirit of Prophecy are clear on this point. The divine sonship of Christ is what makes Him who He is.

“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.”
Proverbs 8:22-25

“Jesus said unto them, If God were your Father, ye would love me: for I **proceeded forth** and came from God; neither came I of myself, but he sent me.” John 8:42 (Notice the two separate actions)

“For I have given unto them the words which thou gavest me; and they have received them, and have known surely that **I came out from thee**, and they have believed that *thou didst send me.*” John 17:8 (Notice the two separate actions)

“And although we may try to reason in regard to our Creator, *how long He has had existence*, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.” {7BC 919.5}

And commenting on John 8:58 we are told:

“Here Christ shows them that, although they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation *is not measured by figures.*” {ST, May 3, 1899 par. 4}

If Ellen White did not believe Jesus to be born in eternity why would she state such a question as “how long He has had existence”, or why would she say his existence “is not measured by *figures*”? She simply told us that we will never be able to comprehend the length of His existence. Why? Because He was begotten in eternity, before even time was created.

The Pioneers of the SDA church made some insightful comments regarding this point:

““Every member of the human family, except Adam, has had parents, and every one has had beginning of days; and indeed, with two exceptions, everyone has had end of life. Even the angels of God

have all had beginning of days, so that they would be as much excluded by this language as the members of the human family. *And as to the Son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days.*” {J. N. Andrews, *Review & Herald*, September 7, 1869}

“*God alone is without beginning. At the earliest epoch when a beginning could be, - a period so remote that to finite minds it is essentially eternity, - appeared the Word.* “In the beginning was the Word, and the Word was with God, and the Word was God.” John 1:1. ***This uncreated Word*** was the Being, who, in the fulness of time, was made flesh, and dwelt among us. *His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, “his [God’s] only begotten Son”* (John 3:16; 1 John 4:9), “the only begotten of the Father” (John 1:14), and, “I proceeded forth and came from God.” John 8:42. *Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God appeared.* And then the Holy Spirit (by an infirmity of translation called “the Holy Ghost”), ***the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power***, representative of them both (Ps. 139:7), was in existence also.” {U. Smith, *Looking Unto Jesus*, p. 10. 1898}

“*In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son.* It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col.

1:19...While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning. {E. J. Waggoner, *Signs of the Times*, April 8, 1889}

There is a harmony seen here through the Bible, the Spirit of Prophecy and the Pioneer position regarding Christ. They taught that He was fully divine by virtue of His inheritance (being the only begotten Son).

Two intercessors

Question:

Doesn't the Bible say the Holy Spirit is an intercessor (Romans 8:26, 27)? Why is that not enough to prove that the Holy Spirit is another being who intercedes on our behalf (like Christ does)?

Even the Spirit of Prophecy tells us the same thing:

“Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart. {1SM 344.1}

Answer:

Let us first examine the scripture in question then we can examine the quote.

“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 8:26, 27

The idea that people have is that the Spirit is another intercessor. Is this what Paul meant? The only one who can make intercession for us is Jesus Christ. Paul confirms this fact only a few verses later:

“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 maketh intercession for us.**” Romans 8:34

So the question is, do we have two intercessors? The answer is a resounding no. Paul, the author of Romans, makes it clear that this is not his belief at all. Notice His emphatic words to the young preacher Timothy:

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

Jesus Christ is the *only* mediator between us and God. There can be no one else. The word mediator also means intercessor:

3316. mesites *mes-ee'-tace*; from 3319; a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (**intercessor**):—mediator. (Strong's Concordance)

Mediator and intercessor are interchangeable. Jesus is our only mediator and intercessor

“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.” Hebrews 7:25

Paul uses the words “intercessor” and “mediator” interchangeably. Christ is called both the mediator and intercessor in the book of Hebrews (see Hebrews 8:6; 9:15; 12:24).

It is only through Christ that we can come to the Father. There is absolutely no other way:

“For through him we both have access by one Spirit unto the Father.” Ephesians 2:18

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” John 14:6

Thus, Paul is telling us in Romans 8 that Christ, by His spirit is our intercessor. He draws out our prayers and presents them before God

in language better than ours. The Lord Jesus is that Spirit who works in each and every heart.

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

The Spirit of Prophecy sheds more light on this. It confirms that Christ is the only way and medium between us and the Father.

“We have **only one channel** of approach to God. Our prayers can come to him through **one name only**,--that of the Lord Jesus our advocate. **His Spirit** must **inspire** our petitions. No strange fire was to be used in the censers that were waved before God in the sanctuary. **So the Lord himself** must kindle **in our hearts** the burning desire, if our prayers are acceptable to him. **The Holy Spirit within** must make intercessions for us, with groanings that cannot be uttered.” {RH, February 9, 1897 par. 10}.

Wonderful statement! The Holy Spirit is “within” making intercessions for us. Our prayers come through **only one** channel, not two! That one channel is our Lord Jesus. The spirit **of** Jesus, “His Spirit”, inspires us as we pray. It is “the Lord himself” who kindles our hearts! Jesus draws them out and He presents them before His Father in heaven.

“While **Jesus ministers in the sanctuary above**, **He** is still **by His Spirit** the minister of the church on earth.” {*Desire of Ages*, p. 166}.

How many ministers are mentioned here? Is it not only the one minister, the Lord Jesus? Yes, “For there is one God, and **one mediator** between God and men, the man Christ Jesus” 1 Timothy 2:5. This one mediator works on two levels. He is in heaven **in the flesh** interceding before the Father, and He (the same one: Jesus) is in our hearts **in the Spirit**. But it is the one and the same Jesus in both cases who is in heaven and who is also in our hearts. (see Colossians 1:27; 3:11, Galatians 1:16, John 6:56, John 14:17, **18**, **20**, **23**, John 15:4, John 17:23, Romans 8:10 etc.) In every one of those texts it

plainly says that Christ is in us, **not** someone else. Yet Christ is not in us in His physical flesh form, but He is in us by His Spirit for He is both flesh (John 1:14) and he is also Spirit (1Cor. 15:45). We do not have two intercessors.

Let us now examine the statement in question which some understand to mean that we do have two intercessors or mediators:

“Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit's striking the cords of the soul in holy memories, awakening the music of the heart. {1SM 344.1}

Based on the above statement, two objections arise:

1. If Christ is the Holy Spirit, then how come Sister White says “the Spirit pleads not for us as does Christ, who presents His blood, ...the Spirit works upon our hearts...”
2. The Holy Spirit can not be the Father because the Father can not intercede with Himself.

Therefore, the Spirit must be a third individual being like the Father and Son.

We will try to answer them separately:

1. If Christ is the Holy Spirit, then how come Sister White says “the Spirit pleads not for us as does Christ, who presents His blood, ...the Spirit works upon our hearts...”

The prophet of the Lord is not saying that the Spirit is another being separate from Christ; neither is she saying that the Spirit is not Christ. She is simply telling us that the Holy Spirit and Christ are performing different tasks. Now this can be understood in two ways:

- a. that they are 2 different beings

- b. or Christ is doing a twofold work on two different fronts

A very plain point that the Spirit and Christ are not two different or separate beings is the fact that Sister White tells us in the questioned statement:

“Christ, our Mediator, and the Holy Spirit are constantly **interceding** in man's behalf”

Now if Christ and the Holy Spirit are two separate beings, then we are saying that we have two intercessors because she said that both of them are “constantly interceding”. But we have seen earlier the plain Bible testimony that we only have one intercessor (mediator and advocate), never two. It is Jesus Christ our Lord:

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

“The mightiest created intellect cannot comprehend God; words from the most eloquent tongue fail to describe Him. . . . Men have **only one Advocate, one Intercessor**, who is able to pardon transgression. . . .” {LHU 319.4}

The Spirit of Prophecy is simply saying that Christ in His flesh that He took upon Himself, is in the presence of the Father interceding on our behalf by ministering His blood, while by His own Spirit He is ministering to His people on earth by working on their hearts, drawing out prayers and penitence, praise and thanksgiving. In doing this twofold work He is truly a mediator, touching us and connecting us with God. The words of inspiration say it well:

“**With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite**, and thus He makes reconciliation for us. Christ is today **standing as our Advocate** before the Father. He is **the one Mediator** between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls.” {10MR 177.1}

“And Jesus said He would give us the Comforter. What is the Comforter? It is the Holy Spirit of God. What is the Holy Spirit? It is the representative of Jesus Christ, it is our Advocate that stands by our side and places our petitions before the Father all fragrant with His merits.” {RC 285.4}

We mentioned the following quote earlier, but here it is again with more contexts shedding further light on the question at hand:

“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.” Heb. 7:25. Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be *invisible to human sight*, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour's absence. **While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense**, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20." {DA 166.2}

So when it says “the Spirit works upon our hearts” it means exactly what is stated elsewhere:

“Through the Holy Spirit *Christ* works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ.” {SW, March 1, 1909 par. 7}

And just so no one misunderstands, the Holy Spirit is the Spirit of Christ:

“The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ.” {DA 805.3}

“Whenever it [feet washing] is celebrated, **Christ is present by His Holy Spirit.** *It is this Spirit that brings conviction to hearts.*” {Ev 275.1}

“How does Christ subdue His chosen people to Himself?--It is by the power of His Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men.” {1SM 133.3}

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself** divested of the personality of humanity and independent thereof. He would *represent Himself* as present in all places *by His Holy Spirit*, as the Omnipresent.” {14MR 23.3}

That should settle the matter plainly and clearly for any one who wishes to examine the evidence. It is precisely what the Bible made clear long ago:

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 hath purchased with his own blood.”

Now we can examine our next and last objection:

2. The Holy Spirit can not be the Father because the Father can not intercede with Himself.

First of all we have to understand that the Spirit does not work as Christ does by standing before the Father and pleading or interceding in our behalf. Only Christ can do that.

Having said that, we agree with the above objection. If the Spirit stands before the Father and intercedes on our behalf, then logically it can not be the Father Himself because the Father can not intercede or plead with Himself.

It is the same as when a Trinitarian says that Jesus and the Father are the same being! Then what happened in Gethsemane? Was Jesus praying and pleading with Himself? Of course it is not logical.

The key to understand this is the fact that the Spirit does not intercede with the Father as does Christ. It works on our hearts to bring us to the Father through His Son. It is the Spirit of Jesus in our heart that connects us with Him and His Father.

“But he that is joined unto the Lord is one spirit.” 1 Corinthians 6:17

“For through him we both have access by one Spirit unto the Father.”
Ephesians 2:18

Thus the Father through His Spirit, which is also the Spirit of Christ, works on our every heart drawing it to the great intercessor, Christ Jesus.

“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” John 6:44

“And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.” John 6:65
(See also Titus 3:5, 6. The Father gives us the Spirit through Jesus.)

Christ and Christ alone is the one that stands before the Father and pleads His blood on our behalf. He is our only mediator and intercessor. Praise His name!

Two Comforters

Question:

The Spirit of Prophecy tells us that Jesus is our comforter, and at the same time it says that the Holy Spirit is our comforter. Doesn't that mean that we have two comforters?

"The Saviour is our Comforter. This I have proved Him to be."
{8MR 49.3}

"...we adore God for His wondrous love in giving **Jesus the Comforter.**" {19MR 297.3}

"It is the Holy Spirit, the Comforter, which Jesus said He would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord." {AG 246.8}

Answer:

Anyone examining the writings of the Spirit of Prophecy will learn quickly that there is only one Comforter. Christ Jesus is our Comforter. The Holy Spirit is not someone different to Christ, it is actually how Christ comforts us.

Let us note a few passages that will help explain this a little better. Speaking of the Holy Spirit we read:

"This refers to the omnipresence of the Spirit of Christ, called the Comforter." {14MR 179.2}

"This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With **his Spirit Christ** sends a reconciling influence and a power that takes away sin.
{RH, May 19, 1904 par. 1}

“He [Jesus] gives them His Holy Spirit, **the manifestation of His presence** and favor.” {9T 230.3}

“**The impartation of the Spirit is the impartation of the life of Christ.**” {DA 805.4}

In another place she applies John 14:17 to Jesus Christ Himself:

“They beheld **Him** [Jesus] "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." John 14:17.” {DA 494.3}

Elsewhere she says:

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself** divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” {14MR 23.3}

We can clearly see from the pen of inspiration the Holy Spirit is the Spirit of Christ, the soul of His life, His presence, His own Life, in fact, it is Himself.

““It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:57, 63). Christ is not here referring to His doctrine, **but to His person, the divinity of His character.**” {1SM 249.3}

That is why Sister White could say that Jesus is our comforter and the Holy Spirit is our comforter, while still maintaining that we only have one comforter.

Having explained what sister White means, it is very easy to see from her own writings that we only have one comforter:

The word translated “comforter” in John 14:16 is “parakletos” which is translated in 1 John 2:1 as “advocate”. Here are the two passages:

“And I will pray the Father, and he shall give you another Comforter [parakletos], that he may abide with you for ever” John 14:16

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate [parakletos] with the Father, Jesus Christ the righteous” 1 John 2:1

This plainly tells us that our Comforter is our Advocate. The two words are exactly the same in Scripture. With this in mind, let us see what Mrs. White had to say:

“Men have **only one Advocate, one Intercessor**, who is able to pardon transgression.” {LHU 319.4}

This Advocate and intercessor is only Christ. Our Comforter is Jesus Christ. There is no one who can comfort like Him. Here are couple more statements from the pen of inspiration that brings out this point: **“There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart.** Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from **the heavenly Comforter**. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. **The influence of the Holy Spirit is the life of Christ in the soul.** This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love, joy, peace, long-suffering, gentleness, goodness, faith. {RH, October 26, 1897 par. 15}

“Jesus read the future of the disciples. He saw one brought to the scaffold, one to the cross, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force. The Lord knows all about His faithful servants who for His sake are lying in prison or who are banished to lonely islands. **He comforts them with His own presence.** When for the truth's sake the believer stands at the bar of unrighteous tribunals, **Christ stands by his side.** ... Circumstances may separate friends; the restless waters of the wide sea may roll between us and them. But no circumstance, no distance, can separate us from **the Comforter.** Wherever we may be, He is at our right hand, to support, sustain, uphold, and cheer. Greater than the love of a mother for her child, is the Saviour's love for His redeemed. It is our privilege to rest in this love; to say, "I will trust Him; for He gave His life for me." {ST, April 16, 1902}

Importance of Godhead truth

Question:

How does the Godhead message contribute to character cleansing? Is this issue even important to our salvation?

Answer:

We will answer the questions in a very simple and straight forward way:

Q – What leads men to repentance?

A – “... the goodness of God leadeth thee to repentance?” Romans 2:4

The goodness and love of God is what leads us to repentance

“The goodness and the love of God lead the sinner to repentance toward God and faith toward our Lord Jesus Christ.” {1888 780.3}

Q – How did God reveal His goodness or love toward us?

A – By sending His only begotten Son to die for us.

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

The only way that God could save us was by sending His Son to die. There was no other way to demonstrate His love to us in such a way as to win back our sinful hearts. Seeing this love and goodness of God is what leads us to repentance. When we realize what the Father and Son did we are touched and love awakens love.

“It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son.” {GC 652.2}

Furthermore, the Bible tells us that only by accepting and believing that Jesus is the Son of God can we overcome the world. “Who is he

that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:5

Overcoming the world involves a growth and cleansing of our character. We are changed as we behold the love and glory of God in the face of Jesus Christ (2 Corinthians 3:18; 4:6). This begins to occur after repentance. We have seen that true repentance is based on God's goodness and love that was manifested by Him giving us His only-begotten Son. The fruit of character cleansing is overcoming the world and sin. Overcoming the world is dependent upon believing Jesus Christ to be the Son of God.

So from the very small and brief section above we have seen that the beginning and the end result of character cleansing depends upon believing that Jesus is the only begotten Son of God. The whole plan of salvation is designed to redeem us and restore our character to the divine image. This is why God sought to teach us love by showing us love. In the heart of this plan is the Father-Son relationship. It has a direct bearing on our perception of God's love and our response to it.

With this in mind, we can better understand why the Spirit of Prophecy says the following:

“Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ.” {RH, March 20, 1894 par. 4}

“This fact the [fallen] angels would obscure, that Christ was the only begotten Son of God, and they came to consider that they were not to consult Christ.” {TDG 128.1}

Dear reader, only God’s love which was manifest in Him giving us His Son (not His friend, not an angel, not a created being, not another God) to die for us will lead us to true repentance, which will truly elevate and cleanse our character. According to the Bible and Spirit of Prophecy, it is only the love of God that will cleanse our character (1 John 4:19). God Himself has chosen the way to show us His love. It is up to us to accept it and follow His leading or choose a way of our own devising.

Jesus told us just how important this issue is:

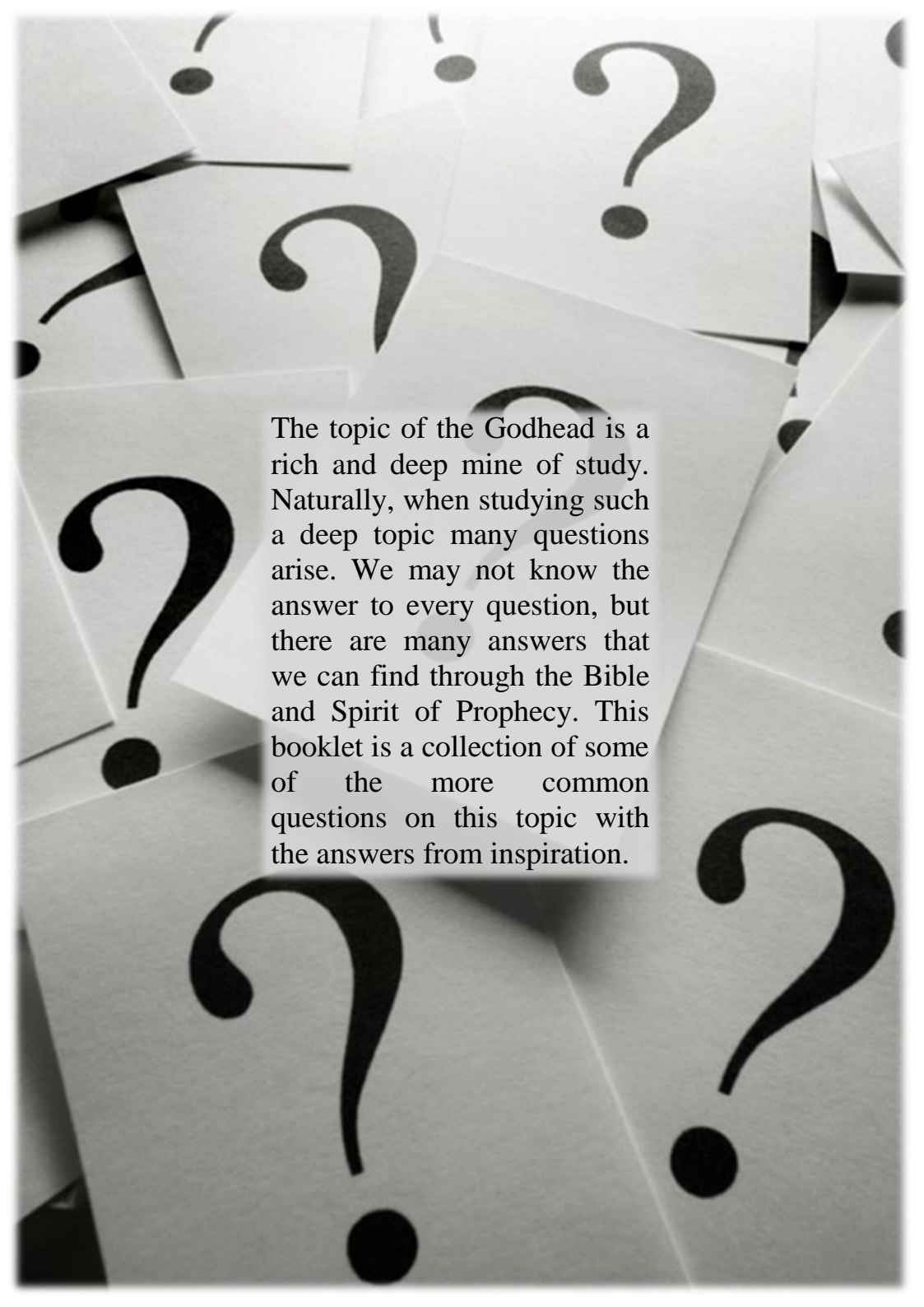
John 17:3 “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

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- **‘The Living Voice of the Lord’s Witnesses’** Direct quotes from the founders of the SDA church. Read for yourself what *all* the SDA Pioneers believed and taught, and what Mrs. White said about them.
- **‘The Alpha and the Omega’** What is the mysterious danger that awaited our church at the end of time? Ellen White saw it and she ‘trembled for our people.’
- **‘Building on Solid Rock’** The only true rock is Jesus Christ, the Son of God. A Study through the Bible, the Spirit of Prophecy, and the SDA pioneers.
- **‘Truly, This Man Is The Son of God’** Evidence of Jesus being the Son of God prior to Bethlehem.
- **‘How shall we Consider Christ?’** The true position of Christ in the 1888 message by E. J. Waggoner. Refutes the heresy that Christ is a created being.

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The topic of the Godhead is a rich and deep mine of study. Naturally, when studying such a deep topic many questions arise. We may not know the answer to every question, but there are many answers that we can find through the Bible and Spirit of Prophecy. This booklet is a collection of some of the more common questions on this topic with the answers from inspiration.