

Is the Father greater than Jesus?

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

John 14:28 “*You have heard how I said unto you, I go away, and come again unto you. If you loved me, you would rejoice, because I said, I go unto the Father: for my Father is greater than I.*”

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

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

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

The word “greater” in John 14:28 refers to position in the same way it does with a human father and son as well as a husband and wife. 1 Corinthians 11:3 states that the head of the woman is man. But does this mean the husband is a superior being to his wife? The answer is an obvious no. She is a human being just as the man is and so they are equal in nature. The husband is greater than his wife only by position. The same applies to a father and son.

The father is greater because he was first being the father, and the same applies to our Heavenly Father and His Son. The Father is greater in position in that He was first, but not greater in nature or form as Philippians 2:6 states.

For Adventists: “*The Father was greater than the Son in that he was first.*” — (James White, *RH*, Jan 4, 1881). “*While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ’s personality had a beginning.*” — (E.J. Waggoner, *ST*, April 8, 1889)

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

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

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

For Adventists: “*God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father.*” — (E.G. White, 8T 268.3). The Trinity doctrine claims the Father, Son and Holy Spirit are 3 co-equal, co-eternal God’s. But Ellen White says Christ was MADE EQUAL with His Father and by His Father as Scripture also reveals, again proving this doctrine from Satan a lie.

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

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

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

and still have the same nature. Thus the example is given of how Christ came out of the Father and has His same divine nature.

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

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

Was Jesus Omniscient and Omnipotent on Earth?

We find in John 21:17 Peter saying to Christ, "*you know all things.*" So how are we to understand Jesus saying, "*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*" [Mark 13:32](#). Compare with [Matthew 24:36](#). So here we have a problem because Jesus is confessing to not knowing something. And Scripture also says, "*Jesus increased in wisdom and stature, and in favor with God and men.*" [Luke 2:52](#). How do you increase in wisdom when you know all things? And "*Though he were a Son, yet learned he obedience by the things which he suffered.*" Hebrews 5:8. Was Jesus limited by the human body prepared for Him and had to learn things just as we do? So what did Peter mean? Was He right? Because Jesus did not contradict Him. Or is there some way that Jesus could effectively know anything He needed?

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

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

Note that Matthew 12:22-32 reveals that the unpardonable sin and blasphemy against the Holy Spirit is attributing the work of the Holy Spirit to Satan. Some Trinitarians who do not understand this conclude that blasphemy against the Holy Spirit could be sharing truth on this topic which is clearly not so. But what about Trinitarians? Could they in fact be guilty of blasphemy against the Holy Spirit? What if the "Spirit of God" is the

“Spirit OF God” just as the Bible states, and not something called “god the holy spirit” which the Bible never says? If the Trinity doctrine is wrong, then the Holy Spirit is really a creation of Satan rather than the Spirit of the Father and Son. And if it is a creation of Satan, who would Trinitarians be attributing the work of the Holy Spirit to? They would inadvertently be attributing the work of the Spirit of God to Satan which is in fact the unpardonable sin! You cannot afford to get this wrong.

For Adventists: “*What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit.*” — (E.G. White, 5T 634.1, 1889)

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

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

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

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

Why is it so hard to accept and understand that the disciples and many others have done all the same miracles that Jesus did by the power of the Holy Spirit ([Romans 15:9](#)), and so when Jesus came as a man that He did them the same way? It seems most refuse to accept that their Lord and Saviour gave up a lot when he came as a man, and cannot stand the thought that for a while He was not omnipresent, omniscience and omnipotent. Though most accept Christ gave up His omnipresence, but only because they have no choice as there is no avoiding this fact.

However, how many have stopped to consider the incredible love of their Saviour here in that temporarily laying aside these things made an even far greater sacrifice that could have been disastrous in cosmic proportions. Jesus even had to give up His dignity and have dirty diapers changed! By accepting the facts of Scripture, one does not have to go looking for ways of explaining away other Scriptures that show one is in error. We need to be able to harmonize all Scripture and realize that when we have to start trying to jam a square peg into a round hole then we have something wrong.

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

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

Here is one more example to consider that many have overlooked. Revelation 1:1 states, "*The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:*" This revelation was given to Jesus Christ by God. Why would Christ need His Father to reveal these things to Him if He knew all things? See also [Gill's Commentary](#) on John 10:30 in relation to Mark 13:32.

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

Was Jesus always Immortal?

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

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

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

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

Early church error

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

The most commonly accessed Encyclopedia on the Internet is [Wikipedia](#). So a "*consensus of Modern exegetes*" tell us that both the Old and New Testaments do not explicitly contain the doctrine of the trinity. It came into Christendom from another source outside of Scripture. The [Encyclopedia Britannica](#) basically says the same thing as the Wikipedia. Both tell us that the idea of the trinity came after Scripture and from sources outside of Scripture.

The [Oxford Companion to the Bible](#) says it "*cannot be clearly detected within the confines of the canon*"? Is that a nice way of saying that the Bible does not teach the doctrine of trinity? The [Columbia Electronic Encyclopedia](#) and the [Encarta Encyclopedia](#) says the doctrine of the trinity is not explicitly taught in the New Testament. Can we base our faith purely on inference alone? If it is a fundamental doctrine in Christianity, it should surely have enough evidence to have become a doctrine! Another two from [Encyclopedia of Religion](#) and the [New International Dictionary of New Testament Theology](#). If the Bible does not teach this doctrine then where did it come from? And last the [International Standard Bible Dictionary](#). I will leave the reader to define the word "allusion."

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

Is Jesus God the Father?

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

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

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

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

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

Is Jesus the Everlasting Father?

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

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

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

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

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

"*For a Child is born to us, and a Son is given to us, whose government is upon His shoulder; and His name is called the Messenger of great counsel; for I will bring peace upon the princes, and health to Him.*" Isaiah 9:6 Septuagint

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

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

I and My Father are One?

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

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

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

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

The Jewish leaders were outraged by this statement from Jesus in John 10:30 and sought to execute Him because they thought Jesus was claiming equality with God. "*The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*" John 10:33. Three verses on we find Jesus clarifies and said that His claim was to be the Son of God. "*Say you of him, whom the Father has sanctified, and sent into the world, You blasphemest; because I said, I am the Son of God?*" John 10:36

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

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

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

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

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

"*That they all may be one; as you, Father, are in me, and I in you, that they also may be one in us.*" John 17:21

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

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

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

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

He that has seen Me has seen the Father

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

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

"He that hath seen me; not with the eyes of his body, but with the eyes of his understanding; he that has beheld the perfections of the Godhead in me:

Hath seen the Father; the perfections which are in him also; for the same that are in me are in him, and the same that are in him are in me: I am the very IMAGE of him, and am possessed of the same nature, attributes, and glory, that he is; so that he that sees the one, sees the other."

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

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

"Who is the image of God - Christ is called the image of God:

(1) In respect to his divine nature, his exact resemblance to God in his divine attributes and perfections; see Col_1:15; and Heb_1:3; and,

(2) In his moral attributes as Mediator, as showing forth the glory of the Father to people. He "resembles" God, and in him we see the divine glory and perfections embodied, and shine forth.

It is from his "resemblance" to God in all respects that he is called his image; and it is through him that the divine perfections are made known to people. It is an object of special dislike and hatred to Satan that the glory of Christ, who is the image of God, should shine on people, and fill their hearts. Satan hates that image; he hates that people should become like God; and he hates all that has a resemblance to the great and glorious Yahweh."

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

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

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

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

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

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

Did Thomas believe that Jesus was the Father?

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

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

Brown-Driver-Briggs' Hebrew Definitions

a) rulers, judges, either as divine representatives at sacred places or as reflecting divine majesty and power:

b) divine ones, superhuman beings including God and angels.

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

Staying within the bounds of proper grammar we find that two different individuals are being addressed in the expression "ο κυριος μου και ο θεος μου - My Lord and my God." However, the expression "ειπεν αυτω - said unto him" means only one person is being spoken to.

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

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

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

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

We also know that it is not possible for doubting Thomas to be declaring Jesus is the one God from the following. A few verses earlier John records that the risen Jesus appeared to Mary Magdalene and told her, "I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17

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

And since the risen Jesus called the Father "My God," how can Jesus be God if He has a God? Indeed John could not have meant that Thomas was calling Jesus "my God" in the Trinitarian sense when John had just recorded that Jesus called the Father "My God." Thomas could not be calling Jesus God because John just wrote that Jesus ascended to the same God Mary and Thomas both have.

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

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

Can God only forgive sins?

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

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

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

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

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

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

Should we worship God alone?

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

Matthew 4:10 “*Then saith Jesus unto him, Get you hence, Satan: for it is written, You shall worship the Lord your God, and him only shall you serve.*”

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

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

And not forgetting that [Philippians 2:5-6](#) states that Jesus is “equal” with His Father in nature and hence is fully divine, and so of course He is worthy of worship! Jesus also said, “*That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which has sent him.*” John 5:23 So what then was Jesus saying to Satan that so many have misunderstood? It is not hard to work out. In Matthew 4:10 Jesus said, “*for it is written.*” So Jesus is referring to an example of something in the Old Testament Scriptures. To find the answer, all we have to do is look at what Jesus was referring to which will apply to what He was telling Satan. Note the reference.

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

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

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

Did Jesus raise Himself from the Dead?

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

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

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

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

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

Acts 2:24 *"Whom God has raised up, having loosed the pains of death;"*
Acts 2:32 *"This Jesus has God raised up, whereof we all are witnesses."*
Acts 3:15 *"And killed the Prince of life, whom God has raised from the dead;"*
Acts 4:10 *"Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead,"*
Acts 5:30 *"The God of our fathers raised up Jesus, whom you slew and hanged on a tree."*
Acts 10:40 *"Him God raised up the third day, and showed him openly,"*
Acts 13:30 *"But God raised him from the dead:"*
Acts 13:33 *"God has fulfilled the same unto us their children, in that He has raised up Jesus again;"*
Acts 13:34 *"And as concerning that He raised him up from the dead,"*
Acts 13:37 *"But he, whom God raised again, saw no corruption."*
Acts 17:31 *"He has given assurance unto all men, in that He has raised him from the dead."*
Romans 4:24 *"if we believe on Him that raised up Jesus our Lord from the dead;"*
Romans 6:4 *"Christ was raised up from the dead by the glory of the Father,"*
Romans 10:9 *"believe in thine heart that God has raised him from the dead, you shall be saved."*
1 Corinthians 6:14 *"And God has both raised up the Lord, and will also raise up us"*
1 Corinthians 15:15 *"we have testified of God that He raised up Christ:"*
2 Corinthians 4:14 *"He which raised up the Lord Jesus shall raise up us also by Jesus,"*
Galatians 1:1 *"by Jesus Christ, and God the Father, who raised him from the dead;"*
Ephesians 1:20 *"Which He wrought in Christ, when He raised him from the dead,"*
Colossians 2:12 *"through the faith of the operation of God, who has raised him from the dead."*
1 Thessalonians 1:10 *"And to wait for His Son from heaven, whom He raised from the dead,"*
1 Peter 1:21 *"Who by him do believe in God, that raised him up from the dead,"*

Does Isaiah 43:11 or Hosea 13: 4 prove Jesus is God?

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

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

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

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

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

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

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

Before Abraham was I am

Another verse brought into question is [John 8:58](#). Note that the words "I am" also mean "I exist." Some claim that Christ was declaring Himself to be God in John 8:58 because He used the words "I am." This is erroneously based on the words "I am" being a reference to [Exodus 3:14](#). From this they draw the conclusion that Christ was alluding to a divine name and thereby telling the Jews that He was God. Trinitarians further try and support their claim by saying this is why the Jews picked up stones to kill Him. But this was due to many things Jesus said to them throughout John chapter 8 that slowly brought them to anger. The final straw being Jesus claiming seniority over Abraham who they said was their father. So Jesus claimed greater authority than the patriarch and hence was also claiming to be greater than them.

The phrase "I am" in John 8:58 comes from two Greek words "egō" and "eimi." The Strong's Definitions are:

"egō": "I" (only expressed when emphatic): - I, me."

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

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

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

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

Or

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

Both are valid translations and the majority of Bible translations agree with the last one in fact with good reason! So "I exist", "I have been" and "I was" are other possible translations which have all been used by various Bible translators for John 8:58 as well as elsewhere in the KJV. For example: *ego eimi* has been translated to "I was" in Luke 19:22 "You knewest that **I was (ego eimi)** an austere man,"

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

Luke 1:18 "And Zacharias said unto the angel, Whereby shall I know this? for **I am (ego eimi)** an old man," Luke 1:19 "And the angel answering said unto him, **I am (ego eimi)** Gabriel," John 1:27 "He it is, who coming after me is preferred before me, whose shoe's latchet **I am (ego eimi)** not worthy to unloose." Acts 10:21 "Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, **I am (ego eimi)** he whom you seek." Acts 21:39 "Paul said, **I am (ego eimi)** a man which am a Jew of Tarsus," And the blind man also identifies himself by saying, *I am*. John 9:9 "Some said, This is he: others said, He is like him: but he said, **I am (ego eimi)** he." None of the Jews saw this man as declaring himself to be God either.

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

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

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

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

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

A comparison of Exodus 3:14 and John 8:58 using the Greek Old Testament the Septuagint, reveals that God said, "*I am the being (ego eimi ho ohn),"* and Jesus said, "*Before Abraham was, I am (prin abraam genesthai ego eimi)."*

So the divine name is actually "*The being (ho ohn)*", not "*I am (ego eimi)*." This is further proven by the end of Exodus 3:14 which says "*The being (ho ohn) has sent me to you.*" It does not say "*I am (ego eimi) has sent me to you.*" No matter how it is translated into English, "*ho ohn*" is not the same as "*ego eimi*." So there is no connection between "*I AM*" in Exodus and "*I am*" in John. In no way does John 8:58 equate Jesus to God except by biased inference based on weak translation and bad grammar.

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

"The absolute truth is that I was in existence before Abraham was ever born!" — (The Living Bible)
"Jesus answered, before Abraham existed, I existed." — (The Clarified New Testament)
"In truth I tell you," replied Jesus, "before Abraham existed I was." — (Twentieth Century New Testament)
"Jesus answered, "The truth is, I existed before Abraham was even born!" — (New Living Translation)
"Jesus said to them, I am telling the truth: I was alive before Abraham was born!" — (International Bible Translators)

The Alpha and Omega the Beginning and the End

Some believe that the words Alpha and Omega found in [Revelation 1:8, 11; 21:6 and 22:13](#) means that Christ is without beginning or end but it does not say that. It says that Christ is the beginning and end of something. Not only that, but a *beginning* is the origin of something and an *end* is the termination of something. Since when does "always" have a beginning and what good is eternal life if it has an end? Many Christians have the wrong concept of the word beginning in Scripture. Remember that God had no beginning and has always existed. The "Alpha" is the "first" letter of the Greek Alphabet and hence is the "beginning" of the Alphabet, and "Omega" is the "last" letter of the Greek Alphabet and hence is the "end" of the Alphabet. So these terms are simply referring to the beginning and to the end of something, but what? Let's not make any assumptions and look at what Scripture does say and what these words meant to the Jews.

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

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

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

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

So as the Jews understood on the meaning of these words, from the *beginning* and *first* book of the Bible to the *end* and *last* book of the Bible, Jesus encompasses all things. Thus the Jews who actually knew the meaning of these words disagree with the claim made by Trinitarians. The beginning and the end referred to in these passages is the beginning of this created world by Christ, while the end is the second coming of Christ and the end of this world when a New Heaven and Earth are created. Christ brought about the beginning of this world and He also brings about its end. Barnes Commentary on [Revelation 22:13](#) also confirms what Scripture reveals in this respect.

Considering these verses in Revelation that state the beginning and the end are referring to the creating and beginning of this world, consider now [Genesis 1:1](#), [Proverbs 8:23](#), [John 1:1-3](#), [Ephesians 3:9](#) and [Hebrews 1:10](#).

Thus all references to the beginning in this context is consistent throughout Scripture and further supports the meaning of the words Alpha and Omega.

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

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

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

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

Conclusion

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

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

Jesus said to Mary after His resurrection, "*Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.*" John 20:17.

Jesus told His disciples that His God is the same God as their God. He also explained who this God is being the Father. He told the disciples that His Father is also our Father, and His God is also our God.

Many are clearly confused. You often hear, "*We thank you O Father for coming down and dying for our sins.*" And then you hear people closing the prayer "*in Jesus name.*" Does it make sense to pray to Jesus in His own name? He is our mediator, and He told us to pray to the Father in Jesus' name ([Luke 11:2](#); [John 16:23](#); [Ephesians 5:20](#)).

You hear people pray to the Father and end with, "*in your name.*" The Bible says, "*For there is one God, and one mediator between God and men, the man Christ Jesus.*" 1 Timothy 2:5. We are to pray to God, the Father, in the

name of our mediator Christ Jesus. It would appear that people who confuse the Biblical distinctions and positions of the Father and Son do not know who they are worshiping and hence are not worshiping in spirit and in truth.

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

It is Christ who Comforts us and both He and His Father make their abode in us through His Spirit. John 14:16-23.

So is the trinity doctrine true or false? The testimony of Scripture is that there is but one God the Father and one Lord Jesus Christ and their Holy Spirit being the presence and power of God. The Father and Son not only created us, but loved us and devised an amazing plan to save a lost world from sin to restore us to His presence in paradise.



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