

Was Jesus Christ created?

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

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

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

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

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

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

Who is God?

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

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

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

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

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

Paul confirmed this when He wrote, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God." Philippians 2:5-6. The Greek word that was translated

“form” means, “*the form by which a person or thing strikes the vision, external appearance.*” (Thayer's Greek Lexicon). God has an external appearance and His Son Jesus Christ has the same type of appearance.

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

Who is Jesus Christ?

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

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

The very first sermon Paul ever preached after learning the gospel from Christ Himself, “*straightway he preached Christ in the synagogues, that He is the Son of God.*” Acts 9:20. The apostle Peter, who lived with Jesus and heard His messages firsthand said, “*And we believe and are sure that you are that Christ, the Son of the living God.*” John 6:69. Christ's disciples also exclaimed, “*we believe that you came forth from God.*” John 16:30. Martha who was a close friend of Jesus and heard many of His teachings said to Him, “*Yes, Lord: I believe that you are the Christ, the Son of God, which should come into the world.*” John 11:27. Right after Phillip preached the gospel to the eunuch, “*said, If you believe with all thine heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.*” Acts 8:37. Mark said who Jesus was in the first verse of his Gospel. “*The beginning of the gospel of Jesus Christ, the Son of God.*” Mark 1:1. Even the demons knew, “*they cried out, saying, What have we to do with you, Jesus, you Son of God?*” Matthew 8:29. So how did the demons know that Jesus was the Son of God? Because they had met Him before! These demons had once lived in Heaven. When Lucifer was cast out of Heaven, he took a third of the angels with him. (Revelation 12:9) So they knew Jesus was the only Son of God!

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

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

Was Jesus the Son of God before His incarnation?

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

“*because that God sent his only begotten Son into the world, that we might live through him.*” 1 John 4:9
“*For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*” John 3:17

And God's Son was in the fiery furnace with the faithful three over 500 years before His incarnation. "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Daniel 3:25

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

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

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

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

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

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

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

Thayer's Greek-English Lexicon

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

G2064 - To come from one place to another.

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

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

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

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

dictionary says, *only born, that is, sole: - only (begotten, child)*. So it more accurately means only child. Whenever this Greek word is used of persons, it is exclusively used of parent-child relationships.

Here is every single use of "monogenēs" found in the entire Bible. "*only begotten son*" 4 times referring to Jesus and 1 time referring to Abraham's only son Isaac, "*only begotten of the Father*" 1 time, "*only son of his mother*" 1 time, "*only daughter*" 1 time and "*only child*" 1 time. So there is not one single Scripture in the Bible that uses this Greek word that does not refer to an only son, daughter or child that was not begotten.

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

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

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

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

Everything that Christ consists of had no beginning, His divinity, His makeup, His substance had no beginning as it all came from the Father. If you trace Christ back you will have to go through the Father and you will never get to a beginning. But His personality as the Son began when He was brought forth by His Father. And if Jesus did not get His divine nature from His Father, then where did He get it from? That would mean that Jesus would have to be a God in His own right just like His Father and so we would have two gods. This would break the first Commandment where the one true God the Father says, "*You shall have no other gods before me.*" Exodus 20:3. It does not say before us. If Jesus does not have the same divine nature as His Father because He is His Son, then we have a very serious problem.

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

Another means of trying to discredit the truth is to say that Jesus cannot be born of God because He has no mother.

But this is an anthropomorphic thought. Why do Trinitarians try and put "human" limitations on God? He is God! Not human! Just because something does not seem reasonable or logical to us, or just because it does not make sense to us, it does not mean it is not truth. Our heavenly Father said, "*For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*" Isaiah 55:8-9. I once heard a Pastor say that if Christ had a beginning that He must be created. Says what Scripture? That is his thought that imposes a limitation on what God can do. God can and did bring forth a Son without having to create Him. Scripture does not lie and those opposing the truth on Christ being begotten of the Father should know all things are possible with God. We must not put *human limitations* on how or what God can and cannot do based on our human finite knowledge over the omniscience and omnipotence of God. Why do so many Christians try to explain away literally hundreds of clear words that state Jesus is the Son of God just to uphold a pagan doctrine that does not exist in the Bible? When Satan goes to this much effort you know it has to be extremely important.

For Adventists: "*It is true that there are many sons of God; but Christ is the "only begotten Son of God," and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom.*

8:14,15); **but Christ is the Son of God by birth.** The writer to the Hebrews further shows that the position of the Son of God is not one to which Christ has been elevated, but that it is one which He has by right." — (E.J. Waggoner, CAHR, p. 11-12)

"God so loved the world, that he gave his only-begotten Son,"-- **not a son by creation**, as were the angels, nor a son by adoption, as is the forgiven sinner, **but a Son begotten in the express image of the Father's person.**" — (E.G. White, ST, May 30, 1895)

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

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

Did Christ have a beginning or just His personality?

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

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

For Adventists: "*The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.*" — (E.G. White, MS116, December 19, 1905). Waggoner explains in words that are easier to understand making what Ellen White said above easier to comprehend. "*Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so "it pleased the Father that in him should all fullness dwell."* Col. 1:19 ... *While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning.*" — (E.J. Waggoner, ST, April 8, 1889)

When and How was Jesus born from the Father?

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

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

vanishing point”, “time out of mind - past or future”, “ancient time” and “beginning of the world” to name a few. Here are some other translations that demonstrate this point.

Proverbs 8:23 CJB “I was appointed before the world, before the start, before the earth's beginnings.”
Proverbs 8:23 HCSB “I was formed before ancient times, from the beginning, before the earth began.”
Proverbs 8:23 NLT “I was appointed in ages past, at the very first, before the earth began.”
Proverbs 8:23 NLV “I was set apart long ago, from the beginning, before the earth was.”
Proverbs 8:23 RSV “Ages ago I was set up, at the first, before the beginning of the earth.”

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

For Adventists: “*Through Solomon Christ declared: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.”* — (E.G. White, ST, Aug 29, 1900)

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

Solomon has used Hebrew parallelism in verse 23 which expresses a thought one way, and then uses a complementary thought to express it another way. So the last two phrases of this verse are saying the same thing as the first phrase but in a different way. This gives tremendous clarity on when he is referring to and yet most still get it wrong. Bible writers did not understand science as we do and measured time by the spheres in the sky that did not exist until Christ created everything. So Christ was established *in the beginning* (Genesis 1:1) *before He made the earth*, which was *before time was* since there was nothing to measure time by yet. Thus we know that the beginning was when the earth was made where there was nothing in existence to measure time by and hence was before time was. And so the phrases “from eternity”, “from everlasting”, “before time was”, “the days of eternity”, “from the beginning” and “before the earth was” all mean the same thing. Quite simply, before the earth and all things were created. Micah 5:2 also informs us that Christ has an origin and was brought forth a long time ago. It also uses the Hebrew word “Olam” as Proverbs 8:23 and has the same translation issue. The phrase “goings forth” in the KJV implies an origin of course and why the NIV used the word “origins.”

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

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

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

For Adventists: “*And although we may try to reason in regard to our Creator, how long He [Christ] has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond.*” — (E.G. White, 7BC 919.5)

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

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

Note that the nature of God and His only begotten Son is actually illustrated on a small scale with Adam and Eve. "Adam had enjoyed the companionship of God and of holy angels. ... Love, gratitude, loyalty to the Creator—all were overborne by love to Eve. She was a part of himself." — (E.G. White, PP, 56.2)

In exactly the same way Eve was part of Adam, Christ is part of God. "God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lay hold of infinity. Though sin had produced a gulf between man and his God, divine benevolence provided a plan to bridge that gulf. And what material did He use? A part of Himself. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf and opened a channel of communication between God and man." — (E.G. White, Lt36a, Sept 18, 1890)

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

Who or What is the Holy Spirit?

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

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

For Adventists: "In giving us His Spirit, God gives us Himself." — (E.G. White, 7T 273.1, 1902). "The divine Spirit that the world's Redeemer promised to send, is the presence and power of God." — (E.G. White, ST, Nov 23)

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

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

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

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

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

God the Father and His Son Jesus Christ have different names and titles in the Bible because they are personal beings. If the Holy Spirit is a personal being co-equal with the Father and Son as the trinity doctrine teaches, then why doesn't it have a personal name also? The "Spirit" is not a name, it is what it is. "Holy" is just the adjective that describes God's Spirit, and other terms such as the "Spirit of God" is not a name either but what it is. It is the Spirit of God! It is also called the "Spirit of your Father" which once again is just what it is. So if the Holy Spirit was truly a personal being then why no personal name?

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

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

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

"Who has directed the Spirit of the LORD, or being his counsellor has taught him?" Isaiah 40:13 KJV
"For who has known the mind of the Lord? Or who has been his counsellor?" Romans 11:34 KJV

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

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

Would you believe me if I said that a person's spirit is another literal being? After all, a person's spirit can be troubled, Daniel 2:3 "...my spirit was troubled..." And a person's spirit can be grieved, Daniel 7:15 "I Daniel was grieved in my spirit..." And a person's spirit can speak and pray, 1 Corinthians 14:14 "...my spirit prayeth..." And a person's spirit can rejoice, Luke 1:47 "my spirit has rejoiced..." And a person's spirit can be received by the Lord, Acts 7:59 "...Lord Jesus, receive my spirit." A person's spirit can also serve, Romans 1:9 "...I serve with my spirit..." And a person's spirit can also rest, 2 Corinthians 2:13 "I had no rest in my spirit..." So we find that a person's spirit has a mind, will and emotions. Therefore, a person's spirit must be another literal being. Right now you are probably thinking I have lost my mind, and yet this is exactly the same logic that is used to *imply* that the Holy Spirit is another literal being!

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

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

The spirit of every living being has a personality because our spirit is in fact our personality! So the Holy Spirit has a personality because God has a personality. In giving us His Spirit God gives us Himself. It is not another being and it is not some impersonal force. It is the presence and power of God Himself. It is God's own Spirit having God's own personality. If I could give you my spirit, whose personality would you have? Mine! So God's

Spirit has God's personality. The same applies to the fact that the Spirit is divine because God is a divine being. Remember that God is a spirit and yet He is a personal being. "God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24

For Adventists: The Holy Spirit is not some force or another being but God Himself. "In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influences, to give health and life to the world." — (E.G. White, 7T 273.1, 1902). "God is a spirit; yet He is a personal being, for man was made in His image." — (E.G. White, 8T 263.1, 1904)

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

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

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

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

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

This is why the Holy Spirit has all the characteristics of the Father because it is His Spirit. Whose Spirit was Jesus anointed with at His baptism? "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matthew 3:16. By the power of whose Spirit did Jesus cast out demons? "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matthew 12:28. The Apostles did many miracles by the power of whose Spirit just as Jesus did? "Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ." Romans 15:19. This unmistakable verse says the Holy Spirit is God's Spirit. "Therefore he who rejects this does not reject man, but God who has also given us His Holy Spirit." 1 Thessalonians 4:8. Whose Spirit is it that dwells in us? Is it another person or God Himself through His Spirit? "Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit." 1 John 4:13. There are more than twenty five verses that reveal this simple truth. Here is one more. "And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption." Ephesians 4:30

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

“God’s Spirit,” the “Spirit of God,” the “Spirit of Christ,” “My Spirit,” “His Spirit,” and the “Holy Spirit” are used to name just a few. Also, the Scriptures never tell us to “pray to” or “worship” the Spirit. Why would the Bible neglect that if the Holy Spirit was a co-equal God of a trinity? We are told to pray “for” the Spirit, but *never* “to” the Spirit.

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

Some also mention Genesis 1:2 which says “*the Spirit of God moved upon the face of the waters*” as if that gives support to the Holy Spirit being a literal being. But does it say a separate person called God the Spirit moved on the face of the waters or does it say God through His Spirit and hence His personal presence moved upon the face of the waters?

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

Are the Father and Son One in Spirit?

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

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

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

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

But not only His life but Christ also received of His Father’s Spirit. Thus the Father and Son are one in Spirit, and that one Spirit proceeds from the Father and comes to us through His Son. This is why Paul equates the “Spirit of God” with the “Spirit of Christ” as it is the same *one* Spirit of God the Father and His Son Jesus Christ. And so we find that the Holy Spirit is the same Spirit whether it is spoken of as pertaining to God or Christ. “*But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*” Romans 8:9

Referring to the Holy Spirit, Paul says that Christ is that Spirit. “*Now the Lord [Jesus] is that Spirit: and where the Spirit of the Lord is, there is liberty.*” 2 Corinthians 3:17

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

Thus through their Holy Spirit both the Father and Son come and make their abode in you. “*If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*” John 14:23

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

So it is by the Holy Spirit that Christ lives in us. “*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.*” Galatians 2:20

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

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

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

Christ has always partaken of the Spirit of God since He was begotten of the Father before they created anything. When Jesus was incarnated on earth 2000 years ago, He was full of that same Holy Spirit of God from His conception, and throughout His earthy sojourn as the Son of Man. After His resurrection and ascension to Heaven, He sent “another Comforter” to earth to empower His people till the end of time, which was Himself in Spirit form. Only the Father and the Son can be present outside of their bodies throughout the Universe. Their Holy Spirit is the way in which they are omnipresent while also being physically present in the Heavenly Sanctuary as we speak. This is where the nascent Catholics made their mistakes when coming up with the incomprehensible doctrine of the trinity versus the plain word of God. In creating the trinity they philosophized when they should have left it alone as it is totally un-Scriptural.

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

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

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

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

Why both? Because, “The Father gave his Spirit without measure to his Son,” — (E.G. White, RH, Nov 5, 1908) So, “They were two, yet little short of being identical; two in individuality, yet one in spirit.” — (E.G. White, YI, Dec 16, 1897)

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

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

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

How do Trinitarians claim the Holy Spirit is God?

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

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

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

So does Acts 5:3-4 say the Holy Spirit is god or that they lied to the "almighty God" as it is His Spirit? *"Peter asked, "Was it not thine own?" thus showing that no undue influence had been brought to bear upon Ananias and Sapphira to compel them to sacrifice their possessions to the general good. They had acted from choice. But in pretending to be wrought upon by the Holy Ghost, and attempting to deceive the apostles, they had lied to the Almighty."* — (E.G. White, 3SP 285.1)

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

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

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

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

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

For Adventists: The "Spirit of God" is His "own Spirit" and when God gives us His Spirit He give us Himself! *"In giving us His Spirit, God gives us Himself,"* — (E.G. White, 7T 273.1, 1902)

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

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

Does the Bible prove the Holy Spirit cannot be a literal being?

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

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

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

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

Paul wrote *"there is one God, and one mediator between God and men, the man Christ Jesus."* 1 Timothy 2:5. But how can Christ be our Mediator when He has returned to the Father? Because the Holy Spirit is the Spirit of God and it is also the Spirit of Christ and why Jesus could say *"I, I am with you always, even unto the end of the world."* Matthew 28:20. If the Holy Spirit is the Spirit of Christ we have no problem, but if the Holy Spirit was another being we would have two mediators between God and man making Scripture a lie. For example: 1 John 2:1 states that Jesus is our "Advocate" and John 14:26 states the Holy Spirit is the "Comforter." The Greek word for "Comforter" and "Advocate" in these verses is "Parakletos" which means *Mediator, Intercessor, Comforter and Advocate*. So we either have two mediators between ourselves and the Father contradicting 1 Timothy 2:5, or the Holy Spirit is the Spirit of Christ. So which is it? The Holy Spirit is another being and 1 Timothy 2:5 is a lie. Or the Holy Spirit is the Spirit of Christ and all Scripture is in harmony.

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

The thrones of God and His Son are spoken of, but a throne for the Holy Spirit is "never" mentioned. If the Holy Spirit is equal to the Father and Son, why is a throne for the Holy Spirit "never" mentioned? Because it is their Spirit and not another god.

Ask yourself these simple questions.

Why did the Father never speak to the Holy Spirit?
Why did Jesus never speak to the Holy Spirit?
Why did the Holy Spirit never speak to Jesus?
Why did the Holy Spirit never speak to the Father?

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

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

"Grace to you and peace from God our Father, and the Lord Jesus Christ." Romans 1:7
"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." 1 Corinthians 1:3
"Grace be to you and peace from God our Father, and from the Lord Jesus Christ." 2 Corinthians 1:2
"Grace be to you and peace from God the Father, and from our Lord Jesus Christ," Galatians 1:3
"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Ephesians 1:2
"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Philippians 1:2
"Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." Colossians 1:2
"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." 1 Thessalonians 1:1
"Grace unto you, and peace, from God our Father and the Lord Jesus Christ." 2 Thessalonians 1:2
"Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." 1 Timothy 1:2
"Grace, mercy, and peace, from God the Father and Christ Jesus our Lord." 2 Timothy 1:2
"Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Titus 1:4

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

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

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

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

So the Bible reveals the following: There are only two beings, our fellowship is not with the Holy Spirit, only the Father and Son, we only need to know the Father and Son for eternal life, the Holy Spirit has not seen the Father, only the Son, the Holy Spirit cannot reveal the Father and Son, only they can. Our one mediator is the Holy Spirit of Christ and not the Holy Spirit as another being, the Holy Spirit is never spoken to by the Father and Son and they are never spoken to by the Holy Spirit, we are never told to pray to or worship the Holy Spirit and the Holy Spirit is never included in any salutations. And yet we are expected to believe that the Holy Spirit is a third co-equal being! Clearly that is just not possible. There are many more Scriptures that reveal the same thing over and over. The idea of the Holy Spirit as an individual being was an invention of man through Satan in 381 AD long after the completion of the Bible and hence could never have come from the Bible. It is a very clever and convincing deception until you have seen the real truth.

Who is the Comforter?

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

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

The Greek word for Comforter is "paraklētōs" which Strong's dictionary says means, "*intercessor, advocate, comforter.*" The Thayer dictionary used these words, "*one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate.*" So who is our advocate and comforter? Who is the only mediator between God and man? There can be no mistake or confusion as John says, "*My little children, these things write I unto you, that you sin not. And if any man sin, we have an advocate (Comforter) [paraklētōs] with the Father, Jesus Christ the righteous.*" 1 John 2:1. Parentheses are added. Note that the word for *advocate* here is exactly the same Greek word [paraklētōs] used in John 14:16, 26; 15:26; 16:7 for *Comforter* but has been translated here as *advocate*. So John says our advocate and Comforter is "*Jesus Christ the righteous.*" And who does Timothy say our mediator and hence advocate is between God and man? "*For there is one God, and one mediator between God and men, the man Christ Jesus,*" 1 Timothy 2:5

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


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

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

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

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


Who is the 'Comforter'?



English (KJV)	Strong's	Root Form (Greek)	Tense
But	g1161	δέ de	433
when	g3752	ὅταν hotan	433
the Comforter	g3875	παράκλητος paraklētōs	433
is come,	g2064	ἔρχομαι erchomai	433

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

Strong's G3875 gives the clue



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

Compare "heteros" with "allos"

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

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

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

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

In v. 16 Jesus says He will send "another" Comforter but leaves no doubt as to who He meant in v. 18. In unmistakable words He says "I will not leave you comfortless: I will come to you." This "other Comforter" is none other than Christ Himself in another form (Spirit form). He is not seen (physically) as He was when He was here on earth. He is removed from the eye of sense, but He is still with us in Spirit. The Comforter is referred to as the *Spirit of truth* in v. 17 which is the first time Christ reveals He is referring to Himself in this passage. Ten verses earlier Jesus says, "I am the truth" (v. 6) and by His Spirit He is the "*Spirit of truth*." In v. 17 we also see that the Comforter is someone whom the world cannot receive because it does not know Him. But Christ tells His disciples that they know Him for He is dwelling with them. The only one with them is Christ. In verse 19 Christ says that in a while the world seeth me no more referring to His death and resurrection, so in v. 18 and 19 Christ is saying that though He is leaving, He will not leave them Comfortless and is going to come back to them. So the disciples knew it was Christ who was going to return to them as their Comforter but did not understand how. And so Judas, not Iscariot, asks Christ how is He going to manifest Himself to them as the Comforter and not unto the world? (v. 22).

How did the disciples understand "another Comforter?" Did they understand that Christ was talking about someone else? No! This Judas understood perfectly that it was Christ who was coming back to them and not someone else. Notice that his question is not "who" but "how?" And so he was not wondering "who" but he did wonder "how" Christ was going to manifest Himself to them as their Comforter. The answer is: by His Spirit which is something they did not yet understand.

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

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

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

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

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

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

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

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

“Cumbered with humanity, **Christ** could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself**, divested of the personality of humanity, and independent thereof. He would represent **Himself** as present in all places **by His Holy Spirit**, as the Omnipresent.” — (E.G. White, 14MR 23.3, 1895)

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

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

1. John 14:17 “Even the **Spirit of truth** [Jesus is the truth and by His Spirit He is the Spirit of truth]; whom the world cannot receive, because it seeth him not, neither knows him: but **you know him; for he dwelleth with you** [Christ is the only one with them], and shall be in you [by His Spirit as the Comforter].”
2. John 14:18 “I [Jesus] will not leave you comfortless: I will come to you.”
3. John 14:20 “At that day you shall know that I am in my Father, and you in me, **and I in you** [by His Spirit as the Comforter].”
4. John 14:21 “He that has my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, **and will manifest myself to him** [by His Spirit as the Comforter].”
5. John 14:22 “Judas saith unto him, not Iscariot, Lord, how is it that **you [Jesus] will manifest thyself unto us** [as the Comforter], and not unto the world?”
6. John 14:23 “If a man love me, he will keep my words: and my Father will love him, and **we [Jesus and His Father] will come unto him, and make our abode with him.**”
7. John 14:28 “You heard me say, **I [Jesus] am going away and I am coming back to you** [by His Spirit as the Comforter].”

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

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

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

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

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

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

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

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

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

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

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

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

The Spirit of truth is also to *show us what things are to come* which we find in Revelation 1:1 is also Christ. Just as the words He speaks are from His Father, so are the things to come that He is to show us. And hence we find all

Scripture lines up without any contradiction or inconsistencies as truth always does.

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

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

What is the Comma Johanneum?

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

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

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

the Geneva Bible New Testament in 1557 and the Authorized King James Version in 1611. To the left is an image of the Codex 61 with the added words underlined in red.

There is no doubt that the latter part of 1 John 5:7 and the first part of 1 John 5:8 never existed in the original and inspired words of God. The textual Scholar Bart Ehrman described this forgery as follows, "...this represents the most obvious instance of a theologically motivated corruption in the entire manuscript tradition of the New Testament." The English King James Bible translated in 1611 AD retains this Trinitarian forgery but none of our modern translations have it except the NKJV. And since this text was not from God, then who was it really from? See also [was 1 John 5:7 Added to the Bible](#).

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

What happened to Matthew 28:19?

Trinitarians often say Matthew 28:19 supports their belief stating that by the shared authority of these three we are commissioned to baptize. However, this verse in no way affirms the trinity doctrine which states that the Father, Son and Holy Spirit are three co-equal, co-eternal beings that make *one God*. This verse refers to three entities but never says they are one and says nothing about their personality. Nobody denies there is the Father, Son and the Holy Spirit. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19

So this verse does not say they are three beings,
it does not say they are three in one or one in three,
it does not say these three are the Godhead,
it does not say these three are a trinity,
it does not say these three are co-equal or co-eternal beings,
it does not say that these three are all God,
and yet some draw the conclusion that this supports their belief in the trinity which is clearly not so. Trinitarians are concluding something from this verse that it just does not say.

For Adventists: Here is the Godhead according to Ellen White. "Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks." — (E.G. White, 9T 189.3, 1909). The third person is the Spirit of Christ, not a third being.

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

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

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

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

Eusebius (c. 260—c. 340) was the Bishop of Caesarea and is known as "the Father of Church History." He wrote prolifically and his most celebrated work is his Ecclesiastical History, a history of the Church from the Apostolic

period until his own time. Eusebius quotes many verses in his writings including Matthew 28:19 several times. But he never quotes it as it appears in modern Bibles. He always finishes the verse with the words "in my name."

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

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

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

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

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

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

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



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www.onetruegodchimin.com

电邮/Email: onettruegodchineseministry@gmail.com