



True God and His Son

Jonathan Mukwiri

Copyright © 2015 by
Jonathan Mukwiri

All rights reserved.

Published by:
Warning Message
Durham, United Kingdom
www.warningmessage.org

True God and His Son

By Jonathan Mukwiri

This booklet appeals to fellow Seventh-day Adventists to repent of modern Baal worship of the trinity enshrined in our Fundamental Beliefs which says: "Trinity – There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons," which makes the Spirit of God into another god it calls "God the eternal Spirit," which unbiblical concepts destroys the personality of God and of Christ. Ezekiel chapters eight and nine explained in the booklet "Greater Abominations" show the destruction soon to fall upon those who refuse to repent of worshipping trinity gods. To have life eternal, all who sigh and cry for abominations in church must know the true God and His Son. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 3:16; 17:3).

Summary about the Father: The Father is Head of All (Ephesians 4:6; Corinthians 11:3); The Father is All and in All (1 Corinthians 15:28; John 17:23); The Father is Creator and Source of All (Hebrews 2:10; 1 Corinthians 8:6; Romans 11:36; Ephesians 3:14-15; Revelation 4:11); The Father has everlasting life (original, unborrowed, underived) (John 5:26).

Summary about the Son: The Son is by and through whom are all things (Colossians 1:16; John 1:3; Hebrews 1:2); The Son created all creatures by the Father's power (Ephesians 3:9); The Son has the Father's original life (original, unborrowed, underived) (John 5:26); The Son has the fullness of His Father [Godhead] dwelling in Him (Colossians 2:9; how is the Father [Godhead] in the Son? by the Spirit of the Father being without measure in the Son: John 3:34). Sadly, the trinity destroys the Son-ship of Christ!

Summary about the Holy Spirit: Of spirits, there is only "one Spirit" (Ephesians 4:4) that is holy; that one Spirit is "the Spirit of your Father" (Matthew 10:20); God is everywhere by and in that one Spirit, as the psalmist tells us that God's own Spirit is His presence, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Psalm 139:7); that one Spirit is an integral part of God just as the spirit of man is an integral part of man, for we are told, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11); that one Spirit is which God gave to His Son, Christ, "for God giveth not the Spirit by measure unto Him" (John 3:34); hence that one Spirit is shared by the Father and His Son as their Spirit, that is why Paul interchanges this by saying, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9); that one Spirit the Father gives us as the Spirit of His Son, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6); it is that one Spirit, as an integral inner part of Christ, that He breathed out to His disciples, "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22); that one Spirit of Christ, as an integral part of Christ, when in us, is Christ Himself, for "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17); and as the Father and Son share that one Spirit, when that one Spirit is in us, Father and Son are in us, for Christ said: "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). Sadly, the trinity destroys all this truth!

How many Gods are there? There is Only one God. This is an incontrovertible biblical truth. Both the Old and the New Testaments declare this fact in unmistakable language: Deuteronomy 6:4; Mark 12:29; 1 Corinthians 8:6. That there is One God, every single person who holds the Bible as supreme authority acknowledges this truth. The one true God is the Father. He is the supreme authority and the source of all things and all persons. "... there is but one God, the Father, of whom are all things ..." (1 Corinthians 8:6).

Jesus is the literal Son of the one true God, brought forth from God, He originated from the same "substance" or being of God, but became, when He was begotten, a separate, independent, self-existing being, inheriting from His Father all the attributes and powers of divinity. The Son is, always has been and ever will be subject to the authority of His Father, the only true God (John 17:3; 1 Corinthians 15:27-28).

Who is Michael? Are Jesus and Michael the same? The Bible reference to Michael demonstrates very well the relation of Father and Son. It is one of the glaring inconsistencies in the trinity. The inconsistency of the trinity belief is that it holds Jesus Christ as the absolute co-eternal almighty God, while at the same time He is Michael the archangel. But the Bible teaching of Michael demonstrates that the trinity is wrong in holding the Son as co-eternal equal in absolute sense.

First, Michael is "the great prince which standeth for the children of thy people." (Daniel 12:1). Second, in speaking to Daniel, Gabriel refers to Michael as "your prince." (Daniel 10:21). Third, there is only one heavenly being referred to as a prince or "the great prince" in the book of Daniel. This must be the same person referred to as the "prince of the host" in Dan 8:11 where it says of the little horn, "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." In verse 25 of Daniel 8 this same person is called

the "Prince of princes." Again, in Daniel 9:25 we find that Jesus is referred to as "the Messiah, the prince." It is clear that in the book of Daniel the references to "the prince, the great prince, the prince of the host, the prince of the covenant and Michael your prince, all have reference to the same person, who is Jesus Christ. Michael's identity is established.

Furthermore, in Jude 1:9 Michael is referred to as the archangel. He is the only archangel mentioned in the Bible. The misconception of popular Christianity that there are several archangels has been immortalised in the lines of songs such as, "praise him, praise him, highest archangels in glory." However, such an idea has no basis in Scripture. The Bible only speaks of one archangel, and this person is called Michael. There is further evidence that this person is to be identified with Jesus Christ when we discover that when Jesus returns the second time it will be with the shout of the archangel (1 Thess. 4:16). Since there is only one archangel and Jesus' voice is the voice of the archangel, then it is evident that Jesus is the archangel. Again, Michael is Christ.

Jesus being Michael the archangel does not in any way make angels equal to Christ. The term "archangel" indicates one who is chief over the angels, and not merely an angel who has been elevated to a position over the others. The superior status of Jesus is indicated in the titles, "The prince of princes," "The prince of the host," and "the great prince."

Are God and Michael the same? On the other hand however, while it is plain that Michael is a Being who is superior to the angels, it is equally plain that Michael is one who is subject to God. The very name "Michael" is weighted with meaning and is very instructive. The word means literally, "who is like God," and signifies one who is like God. In every reasonable approach to comprehension it is as plain as day that if a person is like another person, then he cannot be the same person that he is like. The word "like" signifies they are similar, but not the same. Just like fathers and sons.

In Jude 1:9 we find a record of Michael appealing to the authority of God. Jude 1:9 "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here we find that Michael (the pre-advent Jesus Christ) had come to raise Moses from the dead. The devil apparently presented himself to resist Michael, evidently with the argument that Moses had died as a sinner, no ransom had yet been provided for him and therefore Michael had no right to bring him back from the dead. Notice what it says about Michael: He did not rail against Satan. He did not dismiss him from his presence contemptuously. He did not Himself exercise personal authority in countering Satan's opposition. Instead, he called upon One whom He quite clearly recognised as being a

higher authority than Himself. His counter to Satan was, "the Lord rebuke thee." Why did he not say, "I rebuke thee" and instead appealed to the authority of the Father?

In the OT, it was Michael (in form of "angel") having the authority to use God's name that led Israel in the wilderness. Let us read these OT passages: Exodus 23:20-23: 20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. [God's name was in Him hence He led them as God Himself] 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Judges 2:1-4: 1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you. 2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? 3 Wherefore I also said, I will not drive them out from before you; but they shall be as

thorns in your sides, and their gods shall be a snare unto you.
4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Exodus 3:2, 6: 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not burnt. 6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Exodus 3:14, 15: 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Exodus 13:21: And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

Exodus 14:19: And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

Isaiah 63:9: In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Joshua 5:13-15: 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14 And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Joshua 6:2: And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

NT confirms the above OT passages that Christ was “the angel which spake to him [Moses] in the mount Sina” (Acts 7:38) led Israel “under the cloud” and they were sustained by “that spiritual rock” “and that Rock was Christ” (1 Cor 10:1-4).

Is Jesus Christ the Son of God? First, this question goes to the heart of all that is professed as Christianity. The Christian gospel declares that “God so loved the world, that

He gave His only begotten Son" (John 3:16). The measure of God's love for humanity is manifested in the gift of His only begotten Son (1John 4:9). If, as the trinity teaches, Jesus Christ merely took "the role of the Son" and hence His Sonship is only a "role-play title" as taught by trinity theologians, and if Christ is not *truly the only begotten* Son of God, then God did not sacrifice as much as is presented to us; and if He did not sacrifice as much, then, He did not so love after all.

Second, so critical is this issue that it determines who is antichrist. "He is antichrist, that denieth the Father and the Son" (1 John 2:22). Trinitarians have the spirit of antichrist.

Third, the Scriptures are absolutely clear that Jesus Christ is the only begotten Son of God. Jesus declared "I proceeded forth and came from God" (John 8: 42). Of Christ, "the wisdom of God" (1 Cor. 1:24) it is also declared: "The Lord possessed me in the beginning of his way.... When there were no depths, *I was brought forth*.... Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him" (Proverbs 8:22-24, 30). We will come back to Proverbs 8 later below. The Scriptures are very plain!

Fourth, the vast majority of professed Christians deny that Jesus Christ was truly begotten of God before He came into the world as a babe. By the belief that God is a *Trinity*, our theologians deny that Jesus Christ is truly the begotten Son of God and that JEHOVAH is the Father of Jesus Christ.

Fifth, prophets of the Bible have referred to the Father as "the God and Father of our Lord Jesus Christ" (1 Peter 1:3; 2 Corinthians 11:31).

Sixth, the *Trinity* declares that there is one God, a single Being but who is simultaneously Father, Son and Holy Spirit. This idea immediately creates confusion as to who is the God that gave His Son and who was the Son that was given. Indeed, it raises a question as to whether it was really a Son that was given. These "ancient men" (Ezekiel 8:11-12; 9:6), who after the death of our faithful pioneers brought Baalim into our church (Judges 2:7-11), are "ungodly men ... denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4).

Seventh, and furthermore, if God is a *Trinity* and Jesus Christ is, therefore, Himself the Supreme Being or He is absolutely co-equal with the Supreme Being, then it implies that Jesus did not truly die. The Supreme Being is described as the one "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1Tim. 6:15-16). If such applied to Jesus then He did not truly die at the cross, but was very much alive while foisting a delusion on humanity, thus making all our professions about the death and resurrection of Christ mere vanity and illusion. That is how absurd a belief in the trinity is!

Eighth, the Bible is clear as to who is the One God. "But to us there is but one God, the Father" (1 Corinthians 8:6).

Ninth, the Bible is clear as to who is the only begotten Son of the One God; "and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3).

Tenth, the Bible is clear that the Spirit of God, the Holy Spirit, is related to God in the same way that the spirit of man is related to man; "For what man knoweth the things of a man, save the spirit of man which is in him? *Even* so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11). The Holy Spirit is therefore not an inanimate force; neither is the Holy Spirit a distinct and separate consciousness from JEHOVAH Himself. Rather, the Holy Spirit is an integral aspect of JEHOVAH'S own being. Hence, when one grieves the Holy Spirit, it is JEHOVAH Himself that is grieved and not someone else such as the third trinity god.

Eleventh, the Bible is clear as to who are *the only two Beings* in the universe to whom worship is due; "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22). It is clear that the Lord God Almighty is not the same Being as the Lamb, even though the Lamb is worshipped alongside the Lord God Almighty. The reason for this is that the Lamb is the only begotten Son of the Lord God Almighty and it is the will of the Father that His Son should likewise be worshipped (John 5:22-23).

Twelfth, JEHOVAH is divine. His only begotten Son could not be other than divine also. But the great mistake of

trinitarians, in arguing this subject is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and His divinity; but they are entirely silent in regard to a trinity.

Thirteenth, it is only a degraded concept of JEHOVAH that leads individuals to think that it is somehow demeaning to Jesus Christ to be the literal Son of the Supreme Being.

Fourteen, the Bible is clear that even after an end is put to sin "then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). The Son has and will ever be subject to His Father.

Fifteenth, must the selflessness and benevolence of He "whose name alone is JEHOVAH" (Ps. 83:18) in exalting His Son to full equality with Himself, giving Him JEHOVAH's life (John 5:26), JEHOVAH's throne (Rev. 3:21), JEHOVAH's authority (Matthew 28:18), JEHOVAH's name (Ex. 23:20-21; Phil. 2:9; Heb. 1:4) be used as a means of detracting from JEHOVAH in declaring that Jesus is too exalted to be JEHOVAH's real Son? Nay, but such is the highest evidence that God is love (1 John 4:8), for it is out of love for His own Son that He has done all this. Yet He has spared not His own Son, but has delivered Him up for us all (Rom. 8:32), because

of His great love for us also, that we might be adopted as sons and daughters of His, to be joint heirs with His only begotten Son (Rom. 8:17). But the trinity trashes all that!

Sixteenth, Jesus Christ is indeed worthy of adoration and honour because, while He could have perverted His powers and endowments as Lucifer did, He did not. He has humbled Himself and submitted to His Father without reserve, being drawn to love His Father even more. Jesus Christ is truly great, and His greatness is most evident in His submission to His Father. Only a *true Son* would so single-heartedly love, adore and submit to His Father in the face of His Father so unselfishly and unreservedly exalting Him.

Seventeenth, Jesus is the Son of God. Upon this rock the Church is built and the gates of hell will not prevail against it (Matt. 16:16-18). "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5).

Eighteenth, our assurance that God loves us is that God gave His only begotten Son whom He loves, in order to save us. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). God has even offered to make us partakers of the divine nature (2 Pet. 1:4) by offering us His Holy Spirit, an integral aspect of JEHOVAH'S own Being. What marvellous love! As the songwriter says "Love so amazing, so divine, demands my life, my soul, my all."

Testimony of the OT about Jesus Christ being begotten of God: Though the testimony of the Old Testament is not as clear as that of the New, there are several verses in the Old Testament which clearly reveal the truth that God had a Son long before Jesus ever came to the earth as a babe.

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

Which two beings was this verse speaking of? One of them is clearly the Creator of all things the one who "bound the waters in a garment" and "established all the ends of the earth." However, there is another person mentioned. Here long before Christ was born in Bethlehem as a babe the question is asked, "what is His Son's name?" If God did not have a Son at that time what is the meaning of the question?

Again when we look at Proverbs 8:22-31 it is difficult for us to misunderstand the meaning of the passage. Of whom is this passage speaking? The first few verses of the chapter indicate that it is speaking of "wisdom." However, as often happens with Old Testament prophetic or poetic passages the subject changes from a general application to specific application to someone in particular. It is clear that these verses must be speaking of a person rather than the abstract

quality of wisdom because it states that "I was brought forth" (verses 24 and 25).

If we were to conclude that this refers to the quality of wisdom, then we would also have to conclude that there was a time, before God brought forth wisdom when wisdom did not exist and that therefore at one point, God was not wise. This person mentioned in Proverbs 8:22-31 has some very particular specifications which could apply to only one Being in the universe. Let us look at some of these specifications:

First, the person was "brought forth" (born, begotten; verses 24 and 25). The term "brought forth" is translated in some Bible versions as "given birth" or as "I was born." Nearly every other version translates it as "brought forth." Second, the person was "set up" (born) before anything was created. A period referred to as "everlasting" (verse 23). Third, the person was present during all the creative acts of God (verses 27-29). Fourth, the companionship of this person with God brought "delight" to God (verse 30).

Who is it that the Bible says was "begotten" by God (John 3:16) from the days of "everlasting" (Micah 5:2), who was present and active during the creation of the entire universe (Eph 3:9; Gen 1:26), and who brought delight to the heart of God (Matt 3:17)? Only one Being in the entire universe fits the description. Proverbs 8:22-30 is clearly referring to Jesus

Christ, the Son of God, who, according to 1 Corinthians 1:24 is "the wisdom of God."

Those who deny that Jesus is truly the Son of God, and indeed the trinity doctrine, have two problems with Proverbs 8:22-30. Firstly, they see clearly that it speaks of a starting point for Christ. A time when He was "brought forth." Regardless of the fact that this time is so far back in eternity as to be referred to as "everlasting," they have a problem because they feel that Jesus is absolute co-eternal God Himself and as such could not have had a beginning. Secondly, they wrongly feel the term "brought forth" implies creation and of course, IF Jesus was created then He could not have been a divine being and it would not have been possible for Him to have paid the price for man's redemption.

Further OT passages about the Son of God: Jesus is "the King's Son" (Psalm 72:1); He shall cry to Me, "You are my Father, My God ... I will make him My firstborn" (Psalm 89:20-37). He is the "stone cut out of the mountain without hands" (Dan 2:34-45). He is "the fruit of [His Father's] body" (Micah 6:7). "For by the word of the LORD were the heavens made" (Psalm 33:6); "the counsel of peace shall be between them both" (Zech 6:13). Therefore "the LORD GOD" said "Mine Angel shall go before you ... My name is in him" (Exod 23:17-23); "the Angel of His presence saved them...and He bare them, and carried them all the days of old" (Isa 63:9).

Jesus was brought forth and crowned equal by God: In the divine government of God there is an unmistakable chain of command. Unquestionably, God our heavenly Father reigns supreme, and our Lord Jesus Christ stands next to Him. Jesus said, "For my Father is greater than I" (John 14:28). Hebrews 1:1-5 shows Jesus was proclaimed by His Father to be equal by inheritance [comments in brackets].

Hebrews 1;1-5: 1 God who at sundry [various] times and in divers [different] manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, By whom also He made the worlds [Look at this next statement]; 3 Who being the brightness of His glory, and the express image of His person [He looks just like His Father], and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high; 4 Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they [God gave His Son an inheritance!]. 5 For unto which of the angels said He at any time, thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

There was a certain specific day when God brought forth His Son; which was way back (even though it is impossible to think back that far into the past) God brought forth His Son!

There was a time when Christ was not in existence! Way back at sometime far beyond our human comprehension and imagination Christ Jesus came forth from God the Father.

Continuing with Hebrews 1:6: "And again I will be to Him a Father and He shall be to Me a Son. And again when he bringeth in the first begotten into the world He saith and let all the angels of God worship Him." At a specific point in time, God the Father brought His Son Christ Jesus right beside Him and told all the angels that now Christ was to be worshipped like Himself. This is proclaiming Christ as Divine and worthy of praise and adoration. Hebrews 1:8 makes this clear: "But unto His Son He saith Thy throne O God is forever and ever." This is quoted from Psalm 45:6. God here calls His Son by the same title, God, for Christ is the Father's express image (Heb 1:3); God begets God, as Humans begets humans. That Christ is called God is an affirmation of His right of inheritance. That John would write that Christ was God (John 1:1) and at the same time report what Christ emphatically said that there is only One true God the Father of Jesus (John 17:3) is powerful testimony that Christ is not the kind of God in the sense of the trinity co-eternal co-age type but rather Christ is God in the sense of Him being truly begotten Son of God who inherited all from God. Scripture reveals: Christ is equal with God His Father because He "received all things" from His Father (John 13:3, 35; Matthew

11:27; 1 Corinthians 15:24, 27) – all things that are of God: His life (John 5:26; 6:57), His name (Hebrews 1:4; Philippians 2:9; Exodus 23:21-23), His glory (John 17:22), His divinity (Colossians 1:19; 2:9), His throne (Revelation 3:21), and His authority (John 10:18; Matthew 28:18); yet, Christ is and will always be subject to the headship of the One and only true God (John 17:3; 1 Corinthians 11:3; 15:27-28). It is a great blessing to accept this truth as it is in Christ Jesus.

God's word establishes the fact that there is only one Supreme Being. One God over and above all. It clearly tells us that God brought forth a Son and He came into being through His Father's omnipotent miraculous powers. Therefore the Son has not been in existence as long as His Father, because naturally the Father is always older than His Son. Christ says, "my Father is greater than I" (John 14:28).

What about the Holy Spirit? Now, read the following from your Bible: Romans 8:9-11; Ephesians 4:30; Philippians 1:19 (Note the interchange of terms, as in the "Spirit of God" and the "Spirit of Christ" and the "Spirit" and the "Holy Spirit of God" and the "Spirit of Jesus Christ" - all used interchangeably, which really means the same One Spirit possessed by both Father and Son, and not a separate spirit from them). The Bible says this: "Through Him [Christ] we both have access by one Spirit unto the Father" (Ephesians 2:18); and "There is one Spirit" (Ephesians 4:4).

Is the Holy Spirit a separate Individual as the trinity teaches? The Bible clearly shows that the Holy Spirit is NOT a separate Individual Being from the Father and Son, but it is their very own Spirit. Does it matter to know the truth of what the Bible reveals about the Holy Spirit? If knowing, loving and worshipping God is the most important aspect of any Christian's experience, then it is clear that one of the things which we must understand as a matter of the highest priority is the true identity of the God who we worship. To know the true God and His Son is eternal life, as the Bible tells us. John 17:3 "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Another spirit other than the Holy Spirit of God always wants to possess us. We must know the revealed truth about the Holy Spirit. Luke 9:55 "But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of."

Partly why we are counselled to try or test the spirits, and to do so we need first to have the truth about the true Spirit, truth about the Holy Spirit. 1 John 4:1 "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

One of the functions of the Holy Spirit is to lead us into all truth, which all truth includes what is revealed in the Bible about who the Holy Spirit is. 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 shew you things to come."

If we neglect to study the truth that the Holy Spirit reveals to us, then we grieve the Holy Spirit, yet it the truth that helps spiritually. Ephesians 4:30 "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

Who exactly is the "Holy Spirit"? The Holy Spirit is the Spirit of God — the Spirit of the Father and of the Son. The Holy Spirit is the personal and omnipresent Spirit of the Father and the Son (you have already read: Romans 8:8-10). This is the same Spirit that the Father gives us as the Spirit of Christ into our hearts (as clearly stated in Galatians 4:6).

How does the Bible reveal Christ as omnipresent or Christ as that Spirit? 1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." In other words, "the last Adam [Jesus Christ] was made [after His resurrection] a quickening spirit." Christ has given His own Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church. Galatians 4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The Spirit of God is His own omnipresence. Jesus has the same Spirit, for there is only one Spirit that is Holy. Ephesians 4:4 "There is one body, and one Spirit, even as ye are called in one hope

of your calling." The Holy Spirit who abides in us is the Lord Jesus Christ Himself. 2 Corinthians 3:17 "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

A belief in a separate being called "God the Spirit" was invented by the apostate leaders of the Catholic church. That phrase "God the Spirit" is not mentioned one time in Scripture. Catholic as well as Protestant and even (honest) Adventist scholars admit that if we only had the Old Testament, there would be no evidence for the Holy Spirit as a third being separate from the Father and Son or the Trinity. Every Bible truth has its foundation in the Old Testament.

Our Seventh-day Adventist trinity Fundamental Belief calls the Holy Spirit "God the Eternal Spirit" a phrase that is not found in the Bible. But worse still, the trinity separates the Spirit from God and make it into a separate god – this provokes God to jealousy (read Ezekiel chapters eight and nine). A belief in a god is sin, for sin is transgression of the law (1 John 3:4), and the law says we should not have other gods (Exodus 20:3). Instead of the Holy Spirit being a personality or a manifestation of the Father, the trinity doctrine made it into a separate god with his own individual personality and being. To believe in that third god is worshiping other gods contrary to the law, and it is sin.

How many spirits do we have? Spirit of man: Job 10:12 "Thou hast granted me life and favour, and thy visitation hath

preserved my spirit.” Luke 1:47 “And my spirit hath rejoiced in God my Saviour.” Spirit of devil: Revelation 16:14 “For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Spirit of God: Romans 8:14 “For as many as are led by the Spirit of God, they are the sons of God.”

How many holy spirits are there? 1 Corinthians 12:13 “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.” Ephesians 2:18 “For through him we both have access by one Spirit unto the Father. Ephesians 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling.”

Is the Spirit of God different from the Holy Spirit? Matthew 10:19-20: “19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.” Mark 13:11 “But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.” 1 Corinthians 2:10-12: “10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the

deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.”

Is the Spirit of Christ different from the Spirit of God and Holy Spirit? Romans 8:9 “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” John 14:23 “Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

It is freely admitted by us Seventh-day Adventists (as in the ‘Seventh-day Adventists Believe...’) that the word ‘ruach’ is frequently used of the *Spirit of God meaning the Holy Spirit*, yet nowhere in the Scriptures do we find that the Holy Spirit is ever separated from God. In other words, just as the spirit of man is always seen as belonging to and being an integral part of a man (when a person is alive), the Holy Spirit is always spoken of as *belonging to and being an integral part of God*. This is one of the reasons why an understanding of the human spirit can help us in understanding God’s Spirit.

This ‘belonging’ can be seen in the multitude of times that the Scriptures say such as: “And the earth was without form,

and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2). "And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him" (Numbers 24:2). "And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim" (Judges 3:10). "But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him" (Judges 6:34). "And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Samuel 10:6). "And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them" (1 Samuel 10:10). "And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly" (1 Samuel 11:6). In these texts and many others, we can see that the Holy Spirit belongs to and is an integral part of God.

Why does the Bible refer to the Holy Spirit as "He" and "It"? John 16:7 "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

him [autos] unto you.” Romans 8:16 “The Spirit itself [autos] bears witness with our spirit, that we are the children of God.”

Did the OT writers understand the Holy Spirit to be separate from God or to be His Spirit? Isaiah 42:1-3 (echoed in Matthew 12:17-20): “1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. Joel 2:28-29 (echoed in Acts 2:16-18): 28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.”

Did the NT writers understand the Holy Spirit to be separate from God or to be His Spirit? Matthew 12:17-20 (quoting from Isaiah 42:1-3): “17 That it might be fulfilled which was spoken by Esaias the prophet, saying, 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not

quench, till he send forth judgment unto victory. Acts 2:16-18 (quoting from Joel 2:28-29): 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy.”

Is the Holy Spirit in us a separate Being or the Spirit part of God and Christ? Galatians 4:6 “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” 1 Peter 1:11 “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 Corinthians 5:3-4: “3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.” John 3:34 “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.” John 20:22 “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.” May Christ breathe His Spirit also into you!

This booklet is available from
Warning Message
Check it out online at
www.warningmessage.org

Warning Message is a company registered in England and Wales, to advance the gospel of Jesus Christ in the context of the three angels' messages of Revelation 14 and to pursue such other purposes that may advance the Christian faith.

Visit our online Library today at
www.warningmessage.org



www.warningmessage.org