

BILL PINTO

ANOTHER
JESUS,
ANOTHER
GOSPEL

WITH ANSWERS TO
OBJECTIONS



He saith unto them, But whom say ye that I am?

And Simon Peter answered and said,
THOU ART THE CHRIST,
THE SON OF THE LIVING GOD.

And Jesus answered and said unto him,
BLESSED ART THOU, SIMON BARJONA:
for flesh and blood hath not revealed [it] unto thee,
BUT MY FATHER WHICH IS IN HEAVEN.

And I say also unto thee, That thou art Peter,
AND UPON THIS ROCK I WILL BUILD MY CHURCH;
and the gates of hell shall not prevail against it.

AND I WILL GIVE UNTO THEE THE KEYS OF
THE KINGDOM OF HEAVEN:
and whatsoever thou shalt bind on earth
shall be bound in heaven: and whatsoever
thou shalt loose on earth shall be loosed in heaven.

MATTHEW 16:15-19

Another Jesus, Another Gospel

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Answers to Objections

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The Fear of Falsehood

2 Corinthians 11:3 **But I fear**, lest by any means, as the serpent beguiled Eve through his subtlety, **so your minds should be corrupted from the simplicity that is in Christ.**

In his letters to the Corinthians, the apostle Paul outlines the only true gospel, calling it “the simplicity that is in Christ”. Notwithstanding this instruction, Paul feared that some might seek to counter the simple truths he taught, and thus he counseled the believers not to accept *another* Jesus and *another* gospel:

2 Corinthians 11:4 For if he that cometh preacheth another Jesus, whom we have not preached, or [if] ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, **ye might well bear with [him].**

Paul was wary that after sharing the simple truth about God and His Son, others would come along to share a false gospel, preaching another Jesus and another Spirit. What’s more, Paul predicted that the church “might well bear with [or accept] him [the false teacher]”!

Sadly, Paul’s fear has become a reality. The vast majority of Christian churches today proclaim a trinity god. Another gospel has come in.

I implore you not to be deceived into thinking that this is a minor matter. Either the message contained within this book is the false gospel, or the doctrine of the trinity is. Most certainly, the two beliefs couldn’t be further apart from each other. As you’ll soon

discover, one teaching is based purely upon passages of plain Scripture, while the other is founded upon suppositions and speculative theories.

Friends, study carefully. There is no middle ground.

Metaphors and Role-Plays

For the purpose of unravelling the Protestant perspective of the trinity, I will be using quotations from leaders of the Seventh-day Adventist Church, and at times comparing these statements with those from the Roman Catholic Church. To begin, we find that the Adventist Church defines the trinity as follows:

Adventist Church's Fundamental Belief Number 2

The Trinity: There is one God: Father, Son, and Holy Spirit, a unity of three **coeternal** Persons...¹

There isn't a single verse in the Bible which teaches that God is a unity of three co-eternal persons. On the contrary, the Bible declares:

Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD:

Interestingly, Jesus was once asked by a scribe: "which is the first [greatest] commandment of all?" (Mark 12:28). As was often His custom, the Lord answered by quoting from the Old Testament Scriptures. Yet notice which passage Jesus references in answer to this question:

Mark 12:29 Hear, O Israel; The Lord our God is one Lord:

In answer to the question, "which is the first commandment of all?" Jesus recalls Deuteronomy 6:4, underlining the importance of believing in one God. In his letter to the Corinthians, the apostle

Paul clearly outlines who that one God is:

1 Corinthians 8:6 But to us [there is but] **one God, the Father**, of whom [are] all things...

Paul plainly declares that there is “one God, the Father”. This is reiterated in his letter to the Ephesians, where he states:

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

James also writes:

James 2:19 Thou believest that there is **one God**; thou doest well...

Finally, we read the words of Jesus Himself:

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

By comparing John 17:3 with Mark 12:29, it becomes abundantly clear that when Jesus quoted the Shema of Israel (“Hear, O Israel; The Lord our God is one Lord”), He was referring to His Father; “the only true God”.

The Father is the source of all life, including the life of His Son (John 5:26). This is why Jesus is called the “only begotten Son of God” (John 3:18). He is equal with God in nature. And the Bible tells us that the Father created all things through His Son (Ephesians 3:9, Hebrews 1:2). Furthermore, the Bible repeatedly explains that the Holy Spirit is the personal presence of the Father and Son. (Romans 8:9, Galatians 4:6, John 20:22, John 14:23.) It is their Spirit, and not a mysterious, third being.

In spite of these statements, Gordon Jensen—a leading theologian from Andrews’ University—writes:

A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and **entered into the role of the Father, another the role of the Son...**²

Jensen's words mark the orthodox teaching of the Seventh-day Adventist Church. And through this statement alone, Jensen and the Adventist Church are declaring that there is no Father and Son. Rather, they propose that "one of the divine Beings accepted, and entered into the role of the Father, another the role of the Son". Furthermore, in Pr Max Hatton's *Understanding the Trinity*, we read:

The Father-Son relationship in the Godhead should be understood in a **metaphorical sense, not in a literal sense.**³

A metaphor is a symbol, a figure of speech, an image, or an allegory. In essence, it's not real. For once you teach three co-eternals, you cannot believe in a real Father and Son. It's for this reason that the SDA Church teaches that the Father-Son relationship is a role-play; only to "be understood in a metaphorical sense".

However, in holding to this teaching, trinitarians are forced to reject plain passages of Scripture spoken by Christ Himself, and even those spoken by the Father in heaven. By their rejection of the simple gospel, they're forced to introduce *another* gospel.

Please review the aforementioned statements made by Adventist church leaders. No scriptural evidence is supplied. When one is making these types of statements—which are being distributed worldwide—solid scriptural support must be shown, and that which does not contradict other Scripture!

Further, when you're told that the Father-Son relationship is metaphorical, that Jesus isn't literally the Son, and that He doesn't have a literal Father, remember who's speaking in John 3:16. We

often forget that these are the very words of Christ, and that this is the gospel which has to transcend to every nation, kindred, tongue, and people. The gospel which even a child can understand! Surely you don't need a theologian to tell you what "only begotten" means. It's a simple self-explanatory truth. Consider the following exceptionally plain passages:

John 3:16 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.

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

The Bible teaches that to know God is to love Him, and one comes to love God by believing in who He is and what He's done for them. Friends, God sent His only begotten Son into the world to save you. Not someone playing the role of a Son. Not a metaphor. His only begotten Son.

Romans 8:32 **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?

These are all plain statements. They are not metaphors, and neither are they symbolic. In fact, God sought to make it so clear that He spoke twice from heaven concerning this very point. The Father's voice is recorded only three times in the entire New Testament, and for two of those times, He testifies that Jesus *is* His beloved Son. Notice the words He speaks at Christ's baptism:

Matthew 3:17 And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased.

I don't think people realise how serious it is to call God the Father and His Son a metaphor. Remember, this is God the Father that's speaking. Are we going to say that His words are not to be tak-

en literally? How else is one supposed to understand a voice from heaven saying: “this is my beloved Son”? Simply look to the mount of transfiguration where Christ was glorified before Peter, James, and John:

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him.

Lying at the very core of the gospel is the Father’s gift to humanity; the gift of His only begotten Son as the atonement for our sins. But what is the mainstream church teaching in regards to this precious truth?

The Father–Son relationship in the Godhead **should be understood in a metaphorical sense, not in a literal sense.**⁴

Today, trinitarians declare that the Father-Son relationship is metaphorical. That it wasn’t literally God’s Son who was sent to die. And it wasn’t literally the Father who sent him, but one who “entered into the *role* of the Father, [and] another the *role* of the Son.”⁵

By this teaching, theologians are undermining the infinite sacrifice of God and His Son, and are concealing the great love which the Father has expressed toward you and me.

What’s more, the doctrine of the trinity fails to provide one verse as evidence for a metaphorical Father and Son. Yet Christ, the Father, and the apostles each testify of the same truth: the Father and Son are *not* metaphors.

Revealing or Concealing

How does Satan prevent us from seeing the love of God? Through a trinity doctrine. A doctrine which dismembers the core of the gospel and the very hope of man's salvation. In John 3:36, we find clear conditions for man's access into everlasting life:

John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

By asserting a metaphorical Father and Son, the trinity denies that Jesus is the only begotten Son of God. Conversely, our salvation depends upon us accepting this very fact!

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

Here is a challenge. If you believe that God is a unity of three co-eternal persons, then provide one verse of Scripture to support this definition. As a surety, you won't find a single text. Theologians know there's no Scripture to support their teaching. Yet still they insist that the Father-Son relationship is metaphorical; merely a role-play.

Conversely, Jesus declares:

John 3:16 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.

The Father declares:

Matthew 3:17 And lo a voice from heaven, saying, **This is my beloved Son**, in whom I am well pleased.

Matthew 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son**, in whom I am well pleased; hear ye him.

The apostles declare:

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

Romans 8:32 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?

The truth about God is intricately connected with how greatly He loves mankind. However, through the trinity doctrine, ministers of the gospel seek to make God a liar:

1 John 5:10 He that believeth on the Son of God hath the witness in himself: **he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.**

That's how far Scripture goes in appealing us to accept this beautiful truth. If you don't believe "the record that God gave of his Son", you make God a liar. Of course, we know that God cannot lie. So why is it so hard to believe His plain, loving words: "**And lo a voice from heaven, saying, This is my beloved Son**, in whom I am well pleased"? (Matthew 3:17).

In Matthew 16:15, Jesus asks His disciples a most pertinent question: “He saith unto them, **But whom say ye that I am?**” Then, speaking on behalf of the twelve, Peter declares:

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

16:17 And Jesus answered and said unto him, **Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.**

16:18 And I say also unto thee, That thou art Peter, and **upon this rock I will build my church;** and the gates of hell shall not prevail against it.

Notice how Jesus responds to Peter’s confession. There are three important points to be learned:

1. Jesus blesses Peter for the answer he gives.
2. Jesus states that Peter’s confession was revealed to him by the Father himself.
3. Jesus declares that Peter’s confession (“Thou art the Christ, the Son of the living God”) is the foundation of the Christian church.

Can you see how vitally important this truth is? Jesus declares that His church is built upon it and “the gates of hell shall not prevail against it”. It’s for this reason that the trinity destroys the very foundation of God’s church! It denies that Jesus is truly the Son of God, and therefore denies the words of the Father, the confessions of the apostles, and the promises of Jesus Christ.

Remember, trinitarians teach that the Son is only a metaphor. Hence, according to this teaching, the entire Christian church is built upon something that is not real. Amazing! The greatest truth in the Bible—a truth so solid that Jesus calls it the rock upon which He will build His church—is according to the trinitarian, only a metaphor.

By contrast, consider how much importance the apostle Peter

placed upon the Sonship of Christ. In 2 Peter 1, we read the final will and testimony of this dedicated apostle. As Peter is about to die, there's one thing on his mind that he wants others to remember:

2 Peter 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance;

1:14 Knowing that shortly I must put off [this] my tabernacle, even as our Lord Jesus Christ hath showed me.

1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

1:17 **For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.**

1:18 **And this voice which came from heaven we heard, when we were with him in the holy mount.**

Here we see what Peter's faith was built upon. Just before his martyrdom, Peter records the single most important truth for the church to hold onto. Think about it: this is the apostle who walked with Jesus from the beginning of His ministry. He could have written about Christ's miracles, His teachings, the upper-room experience, the cross, His resurrection, or Pentecost. Yet an aged Peter who is about to die pens for us the most vital truth of Christ's entire ministry. That he, along with James and John, saw Jesus transfigured and heard the Father's voice saying: "this is my beloved Son, in whom I am well pleased". Indeed, Peter's final words are an earnest confession, to which he adds: "and this voice which came from heaven we heard".

Friends, who are you going to believe? The words of the Father Himself? Or the words of church leaders who deny a literal Father and Son? Notice who it is that denies the Father and Son:

1 John 2:22 Who is a liar but he that denieth that Jesus is the

Christ? He is antichrist, that denieth the Father and the Son.

John affirms that it's the spirit of antichrist which denies the Father and Son. It comes from Rome. And Rome, from Babylon.

In Adventism, there are two main beliefs concerning the trinity:

1. Tritheism: 3 gods
2. Trinitarianism: 1 god in 3 persons

Both beliefs are false. Both deny that Jesus is the only begotten Son of God. And both deny that the Holy Spirit is the personal Spirit of the Father and Son. The second belief—which we are dealing with—is most verily a Roman Catholic teaching. In the *Compendium of the Catechism of the Catholic Church*, we read:

The **three** divine Persons are **only one** God...⁶

Moreover, a comparative analysis of Pr Hatton's *Understanding the Trinity*, and the *Compendium of the Catechism of the Catholic Church*, reveals that this is exactly what the SDA church teaches today.

SDA Publication: <i>Understanding the Trinity</i>	Rome's Publication: <i>Compendium of the Catechism of the Catholic Church</i>
"(Father, Son, and Holy Spirit) are all part of the One God" p117	" one God in three persons , the consubstantial trinity... By nature one God"
"three persons in one essence " p132	"Each of the persons is that supreme reality, viz., the Divine substance, essence or nature"
" each person is distinct in relation to the others" p130	"the Church's faith also professes the distinction of persons. "
"all participate to some degree in what is done" p131	"the Divine persons are also inseparable in what they do."
"The being of the Godhead is thus one and indivisible. " p130	"In adoring the Holy Trinity, life-giving, consubstantial, and indivisible "
"(Father, Son, and Holy Spirit) are all part of the One God who acts. When one Member acts, His action has the quality of them all acting because they are the One God." p117	"Inseparable in what they are, the Divine persons are also inseparable in what they do. "
"The three Persons are, therefore, the one God." p133	"The three divine Persons are only one God."

Both the Seventh-day Adventist Church and Roman Catholic Church teach:

- "one god in three persons"
- "three persons in one essence"
- the "distinction of persons"
- that this one god is "indivisible"
- "the three persons are therefore the one God"

How can anyone read the above comparisons and not acknowledge that the trinity of the SDA Church is the same trinity as that of Rome? For further evidence, consider the Athanasian Creed, which originated in approximately 500 AD. This creed—cherished by Catholicism—provides a thorough description of the doctrine of the trinity. It states:

That we worship **one God in Trinity**, and Trinity in Unity, neither confounding the persons, nor dividing the substance... For there is one Person of the Father, another of the Son, and another of the Holy Spirit...So the Father is God, the Son is God, and the Holy Spirit is God. And yet they are not three gods, but one God...And in the Trinity none is before or after another; none is greater or less than another, but **all three Persons are co-eternal together and co-equal**. He therefore that will be saved must think thus of the Trinity.⁷

Now, compare this creed with the fundamental beliefs of the Adventist Church. What does the SDA Church proclaim?

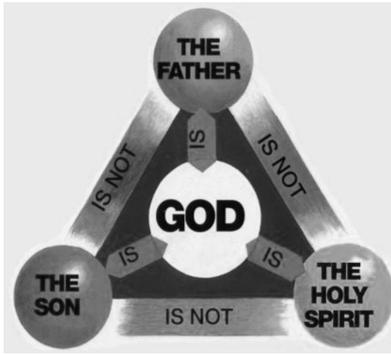
There is one God: Father, Son and Holy Spirit, a unity of three **co-eternal** persons...⁸

Likewise, commenting on the Athanasian Creed in his book *Understanding the Trinity*, Max Hatton states: “this formula has served Christians well for about two millennia.”⁹

Friends, what has Scripture taught us?

1 John 2:22 ...**He is antichrist, that denieth the Father and the Son.**

Lastly, if you still believe that the Adventist Trinity is different to that of Rome’s, consider the following illustrations:



The illustration on the left is taken from the Seventh-day Adventist publication *New Pictorial Aid for Bible Study*.¹⁰ On the right is an image from *My Catholic Faith*; a text which seeks to explain the Catholic understanding of the trinity.¹¹

Both churches employ the triquetra—a symbol of equality, unity, and eternity—to denote the nature of their god. As you can see, the pictorial explanation given by the Seventh-day Adventist Church is an exact replica of that offered by the Catholic and Protestant churches. It's one and the same trinity.

The Father of All

1 Corinthians 8:6 But to us [there is but] **one God, the Father, of whom [are] all things**, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

In 1 Corinthians 8:6, we find a simple yet remarkable statement. Here, the apostle Paul proclaims that there is “one God; the Father, of whom are all things”. Paul certainly wasn’t an advocate of ‘one-god-in-three-persons’.

Furthermore, in John 17:3, we’re shown Christ’s prayer for humanity. Rest assured, this prayer is not symbolic. Neither is it figurative. They are simply the words of the Son in communion with His Father:

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

Here, Jesus declares the exact same message that Paul shares in 1 Corinthians 8:6. And in Ephesians 4:6, we find harmony again:

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

As surely as the Father is the one true God, Jesus Christ is His only begotten Son. In Proverbs 30:4, Solomon ponders the days of creation, and asks:

Proverbs 30:4 ...who hath established all the ends of the

earth? what [is] his name, and **what [is] his son's name**, if thou canst tell?

Here, the wisest man who's ever lived points to God's Son as being a Son before creation. Not a Son merely at Bethlehem, but a Son who existed before the Earth was made. And the prophet Isaiah declares:

Isaiah 9:6 For unto us a child is born, **unto us a son is given...**

This prophecy is the John 3:16 of the Old Testament. The child who was born in Bethlehem is the Son who was given "unto us". The only begotten Son of God.

John 3:16 **For God so loved the world, that he gave his only begotten Son...**

3:17 For God **sent** not his Son into the world to condemn the world; but that the world through him might be saved.

In order for the Father to send His Son into the world, Jesus had to be a Son before Bethlehem. This is exactly what the following text reveals:

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

Once again, we see that Jesus was a Son before Bethlehem, and it was this Son who was sent down from heaven. John also declares:

John 1:14 ...and we beheld his glory, **the glory as of the only begotten of the Father...**

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

Today, many are denying what these verses truly mean. They refuse

to accept that Jesus is literally the Son of God. For this reason, God (in his mercy) makes it incredibly plain:

Mark 15:39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, **Truly this man was the Son of God.**

So far, we've seen perfect harmony throughout the Old and New Testaments that God sent His only begotten Son into the world. Then, to allow no room for doubt, Scripture states: "Truly, this man was **the Son of God**"! However, if you still refuse to believe that Jesus is truly God's begotten Son, take careful note of John 3:18:

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

The Bible repeatedly admonishes us that our eternal life depends upon us knowing the Father and Son:

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

Consider the dictionary definition for the word 'only':

On"ly

1. **One alone; single; as, the only man present; his only occupation.**
2. **Alone in its class; by itself; not associated with others of the same class or kind; as, an only child.**¹²

When Jesus calls the Father "the only true God", He means what He says. Yet like Catholic Rome, Protestant leaders are proclaiming the exact opposite of what Christ has made incredibly plain. Notice again these statements from the Adventist Church and the Church of Rome:

SDA Publication: <i>Understanding the Trinity</i>	Rome's Publication: <i>Compendium of the Catechism of the Catholic Church</i>
“three persons in one essence” p132	“Each of the persons is that supreme reality, viz., the Divine substance, essence or nature”
“The three Persons are, therefore, the one God.” p133	“The three divine Persons are only one God.”

The Bible states that the Father is the only true God. Yet both the Adventist and Catholic churches declare that God is an essence of three distinct persons. By contrast, Paul asserts:

1 Corinthians 8:6 But to us [there is but] **one God, the Father, of whom [are] all things**, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him.

The reason why the Father is the only true God is because the Father is the originator of all things. He is the sovereign of the universe. All things came from God, including His Son. At this point, you may be asking: Isn't Jesus our creator? This is true. Yet take a closer look at what Paul is teaching:

Ephesians 3:9 And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid **in God, who created all things by Jesus Christ:**

Hebrews 1:2 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;**

Yes, Jesus created all things. That is true. But the deeper truth is that the Father created all things through His Son. Furthermore, as Hebrews 1:2 points out, Jesus was God's Son at the time when He created the worlds! That's exactly what Solomon states in Proverbs 30:4:

Proverbs 30:4 ...who hath established all the ends of the earth? what [is] his name, and **what [is] his son's name**, if thou canst tell?

Jesus was God's Son long before He became a Son in Bethlehem. This is firmly established through the Old Testament prophecies:

Micah 5:2 But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; **whose goings forth [have been] from of old**, from everlasting.

Nevertheless, the question of *when* Jesus was begotten—throughout the ages of eternity—remains a mystery beyond our comprehension.

Now, you may be wondering; doesn't Jesus possess eternal life of Himself? Again, this is true. But from whence did He receive His eternal life?

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

Jesus received His life from the Father. And what type of life does the Father have? Eternal life. Divine life. The life that the Father gave to His Son is not the life of humanity, but of everlasting Divinity! That's the reason He is a creator, and the reason He possesses eternal life. In the next chapter, we will consider how Christ received that Divine, eternal life.

A Real Divine Father, a Real Divine Son

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

It was by inheritance that Christ received the Divine life of His Father! Indeed, Jesus received by inheritance a more excellent name than the angels. A divine name. Remember Christ's words in the epistle of John:

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

To further illustrate the life which Christ inherited from His Father, consider the following chart which focuses on a human father-son relationship:

A Human Father	A Human Son
Human Being	Human Being
Mortality	Mortality
Intelligence	Intelligence
Reason	Reason
Will	Will
Physical Nature	Physical Nature
Spiritual Nature	Spiritual Nature

In this instance, is the son any less human than his father? No. The son inherited the very nature of his father from birth. They

are identical in nature. Yet could the son have existed without the father? No, certainly not. For the son received his life from his father!

Bearing this principle in mind, consider the relationship that exists between our heavenly Father and His only begotten Son as highlighted by the following table:

God the Father	God's Son (Jesus Christ)
Divine	Divine
Immortal	Immortal
Eternal	Eternal
Omnipotent	Omnipotent
Omniscient	Omniscient
Omnipresent	Omnipresent
Physical Nature	Physical Nature
Spiritual Nature	Spiritual Nature

In this instance, is the Son any less Divine than the Father? No. Jesus inherited the very nature of His Father from birth. A Divine nature. And take note that God the Father also has a physical nature. Daniel saw the Ancient of days sitting upon a throne “whose garment was white as snow, and the hair of his head like the pure wool” (Daniel 7:9). Isaiah saw him seated high and lifted up, as the “train [of his robe] filled the temple” (Isaiah 6:1). And John also saw him, as the “one [who] sat on the throne” (Revelation 4:2). Unquestionably, God the Father has a physical nature. He’s not an essence. And He had a Son. Bible commentator Ellet Joseph Waggoner aptly writes:

The word was ‘in the beginning.’ The mind of man cannot grasp the ages that are spanned in this phrase. **It is not given to men to know when or how the Son was begotten;** but we know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was

created.¹³

While we cannot measure the length of Christ's divine life before the incarnation, we are to accept His declaration that He came forth from God:

John 8:42 Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God...**

Friends, from this verse alone, we can see that the Father and Son are not co-eternal beings, as fundamental belief #2 would have you believe. On the contrary, Jesus is telling us that He "proceeded forth and came from God"!

The word "proceeded" means to be born, to issue forth from. It doesn't mean to merely be sent. Jesus was born of God. In the ages of eternity, Christ had a beginning. Yet does that make Jesus a lesser God? Certainly not. Jesus inherited the very Divinity of God the Father!

Indeed, Jesus Christ is God. The Bible is filled with passages which denote just that:

Psalm 50:3 **Our God shall come**, and shall not keep silence...

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

Yes, Jesus is God. However, there is a deeper truth. Scripture also teaches that Jesus Himself has a God and Father. The disciples declare:

1 Peter 1:3 Blessed [be] **the God and Father of our Lord Jesus Christ...**

Ephesians 1:3 Blessed [be] **the God and Father of our Lord Jesus Christ...**

2 Corinthians 11:31 **The God and Father of our Lord Jesus Christ...**

The Son declares:

John 20:17 ...I ascend unto **my Father**, and your Father; and [to] **my God**, and your God.

Revelation 3:12 Him that overcometh will I make a pillar in the temple of **my God**...and I will write upon him the name of **my God**, and the name of the city of **my God**, [which is] new Jerusalem, which cometh down out of heaven from **my God**...

Isaiah 49:4 ...surely my judgment [is] with the LORD, and my work with **my God**.

Isaiah 49:5 ...yet shall I be glorious in the eyes of the LORD, and **my God** shall be my strength.

And in the following two verses, even the Father calls Jesus God:

Hebrews 1:8 But unto the Son [he saith], Thy throne, **O God**, [is] for ever and ever: a sceptre of righteousness [is] the sceptre of thy kingdom.

Hebrews 1:10 And, Thou, **Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

However, notice what the Father says in verse 9:

Hebrews 1:9 Thou hast loved righteousness, and hated iniquity; **therefore God**, [even] **thy God**, hath anointed thee with the oil of gladness above thy fellows.

What perfect harmony! The disciples, Jesus, and the Father Himself all testify that Jesus has a God and Father.

Friends, if God were a trinity, the truths we've just read would be blasphemy, for the trinity teaches a unity of three co-eternal and co-equal divine beings. Yet these inspired verses all teach that although Jesus is rightly called God, He Himself has a God and Father.

The same Paul who declares that "Jesus Christ is Lord" (Philippians 2:11) also testifies that "there is but one God, the Father" (1 Corinthians 8:6). Are you going to charge the apostle Paul with believing in two gods? Paul also said this about Jesus:

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

What a powerful testament! Christ is called both "the image of the invisible God", and "the firstborn" of every creature. Now notice what the *Greek Lexicon* says in relation to this verse:

Christ is called the firstborn of all creation, **who came into being through God** prior to the entire universe of created things...¹⁴

Colossians 1:15 teaches us that while Christ is equal with God (for He is the image of the invisible God), He came into being through God (as the first born of all creation). That's why Paul states that "to us, there is but one God, the Father". It's because the Father is the originator of all life! So why is Christ called "Lord", you ask? It is because Christ was truly begotten of the Father, and thereby inherited His exact Divine nature.

Furthermore, in Hebrews 1:6, the apostle Paul calls Jesus "the first-begotten" **who was brought into the world**, just as John declares in 1 John 4:9. Yet surprisingly, some brethren still claim that Christ was a Son from Bethlehem only.

What's more, the same brethren who teach that a co-eternal being took the role of a Son at Bethlehem claim that this role was

purely for the working out of the plan of salvation. Yet notice what 1 Corinthians 15:28 says about the Son once the plan of salvation is complete:

1 Corinthians 15:28 And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him** that put all things under him, that God may be all in all.

From the days before creation, to the future heavenly Jerusalem, Christ will always be God's only begotten Son. And lovingly, willingly, He will subject Himself to His Father's will.

As we saw earlier, Jesus is rightly called God. However, the Bible also teaches that Jesus Himself has a God and Father. Thus, God is not a mysterious, indivisible essence of three co-eternals. Rather, God the Father had a Son, and by nature, the Son inherited the Divinity of His Father.

Please understand this point. The Divinity of God is the Spirit of God. There is only one Divinity, and therefore only one Spirit. God the Father is the original source of this Divinity, as His titles vividly point out:

- Ancient of days (Daniel 7:9)
- Only true God (John 17:3)
- Most High God (Psalms 78:56)
- Thou Son of the Most High God (Mark 5:7)

In Mark 5:7, it's demons who are speaking. Satan knows who the Most High God is. And even the devils acknowledge that Christ is truly the "Son of the Most High God"! Indeed, the devils believe and acknowledge this truth, while the trinitarian teaches:

There is one God: Father, Son, and Holy Spirit, a unity of three **coeternal** persons...¹⁵

The following table outlines the doctrine of the trinity, in light of the statements previously given.

God the Father	god the Son	god the Holy Spirit
Divine Person	Divine Person	Divine Person
Eternal (no beginning)	Eternal (no beginning)	Eternal (no beginning)
Omnipotent etc	Omnipotent etc	Omnipotent etc

According to trinitarians, ‘god the Son’—a term not once recorded in the Holy Bible—is the source of his own divinity. He is co-eternal with the other two persons. Therefore, he is without beginning, and his sonship is only a metaphor; a role-play.

The moment one believes in the trinity and its term ‘god the son’, they must acknowledge that they believe in two gods. Why? Because the trinitarian denies that ‘god the son’ had a beginning. They teach that he is divine and has always existed. Therefore, by being unrelated to the Father, he bears his own separate divinity. This makes two divinities, or two gods! This objection cannot be answered.

To make matters worse, the trinitarian then believes in god the Spirit; a third divine co-eternal person. This leaves us with three individual god beings. This is a polytheistic religion. It truly is *another* gospel.

Their Spirit, the Holy Spirit

So far, we've seen that the Father is the "only true God" and that Jesus Christ is "the only begotten Son of the Father". Now let's see how the Bible describes the 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.

Galatians 4:6 ...**God hath sent forth the Spirit of his Son into your hearts**, crying, Abba, Father.

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.**

Who is "the Holy Ghost"? Notice the same passage in Matthew's gospel:

Matthew 10:19 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.

10:20 **For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

2 Peter 1:21 For the prophecy came not in old time by the will of man: **but holy men of God spake [as they were] moved by**

the Holy Ghost.

And who was it that inspired the prophets?

1 Peter 1:10 Of which salvation the prophets have inquired and searched diligently...

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.

Philippians 1:19 For I know that this shall turn to my salvation through your prayer, and the **supply of the Spirit of Jesus Christ,**

John 20:22 And when he had said this, **he breathed on [them],** and saith unto them, **Receive ye the Holy Ghost:**

In summary, we may conclude the following:

- The Holy Spirit is the Spirit of God and the Spirit of Christ (Romans 8:9).
- God sends forth “the Spirit of his Son into your hearts”. It’s not somebody else (Galatians 4:6).
- The Holy Ghost is the Spirit of the Father (Mark 13:11, Matthew 10:19-20).
- The Holy Spirit that inspired the prophets is the Spirit of Christ (2 Peter 1:21, 1 Peter 1:10-11).
- The Holy Spirit comes direct from Christ; it’s His very breath, character, and life (John 20:22).

Moreover, in John 20:22, we’re given unmistakable insight into where the Holy Spirit proceeds from. How else is one to understand this next verse?

John 20:22 And when he had said this, **he breathed on [them],** and saith unto them, **Receive ye the Holy Ghost:**

Where did the Holy Spirit come from? John says: “he [Christ] breathed on them”. It’s Christ’s own breath. The Holy Spirit came from inside Him!

The Holy Spirit is not a third co-eternal person. Christ breathed on His disciples and said: “receive ye the Holy Ghost”. It’s a most beautiful illustration because it’s practical. And this is the same Spirit we find in the story of creation:

Genesis 1:2 And the earth was without form, and void; and darkness [was] upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.

Some people interpret this to mean that the Holy Spirit—a third divine being—was moving upon the waters. But the verse states that it was “the Spirit of God” which moved upon the waters. How does David describe the Spirit in creation?

Psalms 33:6 **By the word of the LORD** were the heavens made; and all the host of them **by the breath of his mouth**...

Notice the word: “breath”. This is the same Hebrew word that is translated as “spirit” in Genesis 1:2!

spirit

H7307 ruwach roo’-akh

from ‘ruwach’ (7306); wind; breath, by resemblance spirit, but only of a rational being (including its expression and functions):—air, **breath, mind, spirit** wind.¹⁶

The word literally means “breath”. So, what was it that moved upon the face of the waters? “The breath of his mouth”. It was Christ’s breath—His spoken word—which moved upon the waters:

Psalms 33:9 For he **spake**, and it was [done]; he **commanded**, and it stood fast.

Therefore, the Spirit of God is the spoken word of God. It’s not

another being. In fact, the Holy Spirit is described as being the personal presence of God and Christ. Consider the following passages:

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

139:8 If I ascend up into heaven, thou [art] there: if I make my bed in hell, behold, thou [art there].

139:9 [If] I take the wings of the morning, [and] dwell in the uttermost parts of the sea;

139:10 **Even there shall thy hand lead me, and thy right hand shall hold me.**

Psalms 51:11 Cast me not away from **thy presence**; and take not **thy holy spirit** from me.

2 Chronicles 16:9 For **the eyes of the LORD** run to and fro throughout the whole earth, to show himself strong in the behalf of [them] whose heart [is] perfect toward him...

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

The Holy Spirit is the Spirit of God. It's His presence and His word. It's not somebody else. In the following parallel statements, we discover that the Spirit of God is also the mind of God:

Isaiah 40:13 Who hath directed **the Spirit of the LORD**, or [being] his counsellor hath taught him?

Romans 11:34 For who hath known **the mind of the Lord?** or who hath been his counsellor?

So, the Holy Spirit is God's word, His presence, and His mind. And it's the Spirit of God and Christ that speaks through the disciples, as the following verses illustrate:

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.**

Matthew 10:19-20 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. **For it is not ye that speak, but the Spirit of your Father** which speaketh in you.

2 Peter 1:21 For the prophecy came not in old time by the will of man: but **holy men of God spake [as they were] moved by the Holy Ghost.**

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.

Friends, the Holy Spirit is the Spirit of God and Christ, just as Paul declares in Romans 8:9:

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.

Ultimately, the Holy Spirit is the breath, presence, mind, right hand of power (Divinity), and eyes of the Lord. It's for this reason that the Spirit is called the:

- Spirit of Christ (Peter 1:11)
- Spirit of His Son (Galatians 4:6)
- Spirit of your Father (Matthew 10:20)
- Spirit of Jesus Christ (Philippians 1:19)
- Spirit of God (Matthew 3:16)

Certainly, the word “of” is possessive. The Spirit belongs to God. It's not somebody else. Notice the following passage from the book

of Daniel:

Daniel 2:1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith **his spirit was troubled**, and his sleep brake from him.

One wouldn't read the phrase "his spirit was troubled", and think that somebody else was troubled. It was Nebuchadnezzar's mind that was troubled! We have no difficulty in accepting this. So why then, when we read the phrase: "the Spirit of God", do we feel the need to detach the Spirit and turn it into a third person? This is exactly what the trinity does, as Pastor Max Hatton clearly states:

The Holy Spirit is a Person of the Trinity; He is not the Father, neither is He the Son. He is One of the co-eternal three.¹⁷

The Holy Spirit takes the place of Jesus...He is the Counselor of John 14:16.¹⁸

The trinity teaches that the Holy Spirit is someone else. Now, let's examine John 14:16-17; the passage which Pr Hatton is referring to in the previous quote.

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
14:17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but **ye know him; for he dwelleth with you, and shall be in you.**

Speaking of the Comforter which would come at Pentecost, Jesus says to His disciples: "ye know him". How did they know Him? "For he dwelleth with you".

The Comforter wasn't a stranger. He was dwelling with the disciples at that very moment. He'd been living with them, eating with them, and travelling with them. He was with them in the present tense. That's why Jesus tells the disciples that "ye know him". In the very next verse, Jesus plainly identifies who the Comforter is:

John 14:18 I will not leave you comfortless: **I will come to you.**

Jesus says: “I will come to you”. It is “I”, who am already dwelling with you. “I”, whom you already know. Does this sound like somebody else taking His place? Jesus continues:

John 14:20 At that day ye shall know that I [am] in my Father, and ye in me, and **I in you.**

14:21 ...and **I will love him, and will manifest myself to him.**

The disciples understood who the Comforter was. The disciples believed Him when He promised: “I will come to you”. They simply wanted to learn by what means He would come. Notice the conversation that takes place between Jesus and the disciples:

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

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.**

Christ was leaving the disciples physically, but He was coming to dwell with them spiritually. That’s why the world wouldn’t recognise Him, but those who knew Him personally would. The very love, joy, and peace that the disciples had experienced with Jesus in person, was to abide with them still through His Spirit. Christ’s promise was this:

John 14:23 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.**

By contrast, the trinity asserts:

The Holy Spirit is a Person of the Trinity; **He is not the**

Father, neither is He the Son.¹⁹

Yet what does the Bible say?

- ...**I will come** to you. (John 14:18)
- ...**I in you**. (John 14:20)
- ...**manifest myself** to him. (John 14:21)
- ...**there am I** in the midst of them. (Matthew 18:20)
- ...**I will never leave thee**, nor forsake thee. (Hebrews 13:5)
- ... **he breathed on [them]**, and saith unto them, Receive ye the Holy Ghost. (John 20:22)
- ...God hath sent forth **the Spirit of his Son into your hearts...** (Galatians 4:6)

Friends, hold fast to the promises of Jesus Christ. Remember the last words He spoke to His church. His parting promise to you is this:

Matthew 28:20 ...**lo, I am with you always**, [even] unto the end of the world. Amen.

As Christ was ascending up to heaven, He wanted to assure His followers that He would remain with them. He wasn't sending someone else to take His place. He says: "I am with you always, [even] unto the end of the world".

Friends, this is the Comforter who is with us right now. Not some mysterious being that we do not know, who never partook of our humanity, and can never understand the trials that we face each day. No. The Comforter is someone who walked this Earth for thirty-three and a half years, who met every trial and temptation "as is common to man" (1 Corinthians 10:13), and who learnt "obedience by the things which He suffered" (Hebrews 5:8). It is *He* who has become "the author and finisher of our faith" (Hebrews 12:2). It is He who promises:

John 14:18 **I will not leave you comfortless: I will come to you.**

Hebrews 13:5 ...**I will never leave thee**, nor forsake thee.

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

Throughout this study, we've learnt that there is only one true God; the Father. We've also learnt that Jesus is His only begotten Son; born in the express image of the Father's person, and in all His brightness and glory. Finally, we've seen that the Holy Spirit is the Spirit of God and Christ. This is the true gospel. The gospel that is given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (Ephesians 4:12). And it's this gospel which will bring us into the "unity of the faith, and of the **knowledge of the Son of God**, unto a perfect man" (Ephesians 4:13).

This is what Paul calls "the simplicity that is in Christ" (2 Corinthians 11:3). It is our privilege to confess with Peter and the apostles:

Matthew 16:16 Thou art the Christ, the Son of the living God.

Answers to Objections

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1 John 5:7

1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The trinitarian objects: 1 John 5:7 states that the Father, the Word, and the Holy Ghost are one. This shows a trinity of three co-eternal persons.

Inspiration answers: 1 John 5:7 doesn't say that these three are a trinity, or that they are one god. It simply says that they are one. We are admonished not to add to God's word (Proverbs 30:6).

1 John 5:7 begins with the words: "for there are three that **bear record** in heaven". The Father, the Word, and the Holy Ghost are one in the record they bear. Notice the succeeding verse:

1 John 5:8 And there are **three that bear witness** in earth, the Spirit, and the water, and the blood: and **these three agree in one**.

When John states: "these three are one", he is referring to the record that the Father, the Son and the Holy Spirit "bear witness" in. John states that "these three agree in one"; meaning that they are united in the testimony they bear. And what is that testimony?

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

To interpret 1 John 5:7 to mean a trinity of three co-eternals is to deny that Jesus is *truly* the Son of God. For the trinity teaches that Jesus is only a metaphorical son. Yet only two verses prior, we're admonished that the only way to overcome the world is to believe that "Jesus *is* the Son of God"! And in verse 6 we read:

1 John 5:6 This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. **And it**

is the Spirit that beareth witness, because the Spirit is truth.

Notice that the Spirit also bears witness that Jesus is the Christ, the Son of God. Now in verse 9, we read the Father's testimony of His Son:¹

1 John 5:9 If we receive the witness of men, **the witness of God is greater**; for this is the **witness of God which he hath testified of his Son.**

What if we don't believe the record which God gave of His Son? John continues:

1 John 5:10 He that believeth on the Son of God hath the witness in himself: **he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.**

So how important is it to believe in the Son of God? John once again affirms:

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

Let us not forget the testimony of Jesus Himself, as penned by the same author:

John 3:16 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.

It's interesting to note that in 1 John 5:7, the term John uses for the Son is "the Word". This is important because in John's gospel, he tells us exactly who the Word is:

1 See also Matthew 3:17 and Matthew 17:5.

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

Thus, one could rightly translate 1 John 5:7 as:

1 John 5:7 For there are three that bear record in heaven, the Father, the word [the only begotten of the Father], and the Holy Ghost: and these three are one.

We have seen that the Father, the Son, and the Holy Ghost are one in the record they bear, and that record is: "Jesus is the Son of God" (1 John 5:5). Amazing! The very text which trinitarians use to teach a trinity of three co-eternal persons (and hence deny that Jesus is the literal Son of God) testifies to the record that Jesus *is* the Son of God! Moreover, the same chapter clearly states that our eternal life depends on us believing this truth:

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life...

Matthew 28:19

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

The trinitarian objects: This list of three names (the Father, the Son, and the Holy Ghost) reveals a trinity of three co-eternal persons.

Inspiration answers: Christ lists three names (the Father, the Son, and the Holy Ghost) yet never implies that they belong to a trinity of three co-eternal persons. Rather, He continually declares that the Holy Ghost (the Spirit) is the Spirit of God Himself.

In fact, Matthew 28:19 reinstates the truth about the Father-Son relationship. As concerning the Holy Spirit, we've already learnt that it is the personal Spirit of the Father and Son. Consider these next points as a summary of what we've learnt thus far:

- The Spirit proceeds from the Father. (John 15:26)
- The Spirit is the presence and power of God. (Psalm 139:7, Psalm 51:11)
- The Spirit is the breath and word of God. (Genesis 1:2, Psalm 33:6,9)
- God sends forth the Spirit of His Son into our hearts. (Galatians 4:6)
- The Spirit is the Spirit of the Father and Son. (Romans 8:9)
- Jesus says "we will come and make our abode with you". (John 14:23)
- Jesus is our comforter. (John 14:18)
- The Spirit of Christ inspired the prophets. (1 Peter 1:11)
- The Spirit proceeds from Christ. (John 20:22).

Trinitarians use Matthew 28:19 to teach a trinity of three co-eternal persons. Yet in denying a literal Father and Son, they destroy the very essence of the passage they quote! Remember these statements made by Adventist theologians:

A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into **the role of the Father, another the role of the Son...**²⁰

The Father-Son relationship in the Godhead should be understood in a **metaphorical sense, not in a literal sense.**²¹

Jesus became the Son of God at his human birth...²²

These statements are in direct opposition to what Matthew 28:19 is teaching. Jesus declares:

Matthew 28:19 **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

Here, Christ instructs his followers to “go ye therefore, and teach all nations”. He instructs them to baptise others into the truth concerning the Father, His Son, and their Holy Spirit. Notice the parallel passage in Mark’s gospel:

Mark 16:15 **And he said unto them, Go ye into all the world, and preach the gospel** to every creature.

Now, what is the principle truth of the gospel that is to be preached to every creature? According to Jesus, it’s John 3:16:

John 3:16 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 of this gospel, Mark writes: “he that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16). Friends, this is what Christ instructs His disciples to teach

in Matthew 28:19. It's into this gospel that we are to baptize, and be baptized. Matthew 28:19 is calling us to believe in the Father who had an only begotten Son and sent Him from heaven to die for our sins. Consider this testimony of the converted Christian:

1 John 4:13 Hereby know we that we dwell in him, and he in us, because **he hath given us of his Spirit.**

4:14 And we have seen and do testify that **the Father sent the Son [to be] the Saviour of the world.**

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

Friends, notice how important it is to believe in the true gospel:

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

After Jesus declared John 3:16, He added this warning:

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

Amazing! The very text which trinitarians use to teach a trinity (of three co-eternals) condemns them because they do not believe “in the name of the only begotten Son of God”.

John 16:13

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.

The trinitarian objects: The Spirit is referred to as “he”. Therefore, it must be in reference to someone else.

Inspiration answers: Jesus commonly speaks of Himself in the third person. Therefore, use of the word “he” doesn’t necessitate a separate person.

Consider the following verse as an example:

Luke 18:8 I tell you that **he** will avenge them speedily. Nevertheless when the Son of man cometh, shall **he** find faith on the earth?

In Luke 18:8, Christ is talking about Himself in the third person. By this alone, you cannot assume that use of the word “he” in the Bible necessarily points to someone else. A similar example is given in the gospel of John:

John 9:35 Jesus...said unto him, Dost thou believe on the Son of God?
9:36 He answered and said, Who is he, Lord, that I might believe on him?
9:37 And Jesus said unto him, Thou hast both seen **him**, and it is **he** that talketh with thee.

Here again, Christ refers to Himself as “him” and “he”. And speaking of the Spirit, Jesus says: “he shall not speak of himself”. Now notice the parallels between this statement and what else Jesus says of Himself in the gospel of John:

Third Person: John 16:13	First Person: Parallel Verses
<p>“...he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak...”</p>	<p>“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. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” John 12:49, 50.</p>
	<p>“...the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” John 14:10..</p>
	<p>“...and the word which ye hear is not mine, but the Father’s which sent me.” John 14:24.</p>
	<p>“...but as my Father hath taught me, I speak these things.” John 8:28.</p>

During His ministry, Jesus spoke the words which His Father gave to Him. That’s why in John 16:13, He states: the Spirit “shall not speak of himself; but whatsoever he shall hear, [that] shall he speak”. Ever since the fall, all communication between God and man has been through Christ. Even in heaven now, Christ is speaking the words of His Father. A partial fulfillment of John 16:13 is seen in Revelation 1:1:

John 16:13	Revelation 1:1
<p>“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.”</p>	<p>“The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass...”</p>

Without doubt, the Spirit of truth in John 16:3 is the Spirit of Christ. In Revelation chapter 2, John distinctly teaches that Christ is the Spirit which speaks to the churches:

Revelation 2:8 And unto the angel of the church in Smyrna write; **These things saith the first and the last, which was dead, and is alive;**

Who is “the first and the last”? Who “was dead, and is alive”? It is none other than Christ! Therefore, it is Christ who writes to the church in Smyrna. And how does Christ speak? John admonishes us:

Revelation 2:11 He that hath an ear, let him hear **what the Spirit saith unto the churches...**

It is through His Spirit that Christ speaks unto the churches. In this light, the Spirit of truth is He “which was dead, and is alive” (Revelation 2:8), who speaks not His own words, but the words of His Father.

John 1:1

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

The trinitarian objects: The Word was God. Therefore, Jesus is a co-eternal divine being.

Inspiration answers: The Word is “the only begotten of the Father” (John 1:14). This is why Christ is equal with God, and can rightly be called God. Yet Jesus Himself testifies that the Father is “the only true God” (John 17:3).

To whom does “the beginning” refer to? The next three words reveal that “in the beginning *was the Word*”. Trinitarians have two approaches in seeking to escape the fact that the term “in the beginning” is in reference to “the Word”.

On the one hand, they claim that “in the beginning” refers to creation. This is problematic since creation isn’t mentioned until verse 3. John 1:1 simply says:

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

1:2 The same was in the beginning with God.

1:3 All things were made by him; and without him was not any thing made that was made.

Notice how creation came by the Word, who was “in the beginning”. From this alone we can see that the phrase “in the beginning” cannot refer to creation. It can only refer to the Word, by whom all things were created. And who is the Word? Verse 14 reveals:

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

To the honest Bible student, this is straightforward. Trinitarians

also know this, and hence they try another approach. They claim that the word “the” is not the definite article, as it is not part of the original text. Therefore, according to trinitarians, “the beginning” is not a beginning, because the word “the” is missing. They know that if “the beginning” refers to Christ, it would contradict their theory of three co-eternals.

Interestingly, trinitarians contradict themselves regardless. In the following four verses, the word “the” does not appear in the original text. Yet who is going to deny that in these four passages, a literal beginning is being referred to? Wasn't there a beginning when God made Adam and Eve?

Matthew 19:4 ...he which made [them] at **the** beginning made them male and female,

What about the earthquakes, famines, plagues, and wars which are spoken of in Matthew 24; do not these events have a beginning? Of course they do. Jesus says so Himself:

Matthew 24:8 All these [are] **the** beginning of sorrows.

Didn't Jesus know about Judas from the beginning of His ministry?

John 6:64 ...For Jesus knew from **the** beginning who they were that believed not, and who should betray him.”

Wasn't there a beginning to Satan's murderous plan? Indeed, for Satan began his life as a holy angel!

John 8:44 ...He was a murderer from **the** beginning...

In all four of these passages, the word “the” is absent from the original text. Yet all would agree that the word “beginning” marks a literal starting point for the events described. Furthermore, notice how the *Strong's Concordance* defines the word ‘beginning’:

from G756; a **commencement**, or (concretely) chief (in vari-

ous applications of order, time, place, or rank):—beginning...

Commenting on John 1:1, the *Thayer's Greek Lexicon* defines the word 'beginning' as:

beginning, origin; a. Used absolutely, of the beginning of all things:²³

Clearly, the word "beginning" is in reference to Jesus; "in the beginning was the Word". Yet the trinitarian will argue that the Word was God, and God has no beginning. This is true. However, take notice of the correct rendering of John 1:1:

<i>en</i> 1722	<i>arch</i> 746	<i>hn</i> 2258	<i>o</i> 3588	<i>logov</i> 3056
In	beginning	was	the	Word
<i>kai</i> 2532	<i>o</i> 3588	<i>logov</i> 3056	<i>hn</i> 2258	<i>prov</i> 4314
and	the	Word	was	with
<i>ton</i> 3588	<i>yeon</i> 2316	<i>kai</i> 2532	<i>yeov</i> 2316	<i>hn</i> 2258
the	God	and	God	was
	<i>o</i> 3588	<i>logov</i> 3056		
	the	Word.		

Notice how the word "God" (theos) in John 1:1 is spelled differently each time? The first time the word is used, it is a noun. It refers to God the Father. The second time the word is used, it is an adjective. It means that the Word was Divine, or the same as God. Notice the following translation by James Moffatt, Hugh J. Schonfield and

Edgar Goodspeed:

...and the Word was divine.

Today's English Version reads:

...and he was the same as God.

The Revised English Bible reads:

...and what God was, the Word was.

Furthermore, consider how Bible commentator E.J. Waggoner explains John 1:1:

The word was ‘in the beginning.’ The mind of man cannot grasp the ages that are spanned in this phrase. **It is not given to men to know when or how the Son was begotten,**²⁴

Similarly, from Bible historian Uriah Smith, we’re told:

God alone is without beginning, **at the earliest epoch when a beginning could be, a period so remote that to finite minds it is essentially eternity, appeared the Word** ‘In the beginning was the Word, and the Word was with God, and the Word was God.’ John 1:1.²⁵

John 1:1 is not the first occasion in which we’re told that the Divine Son of God had a beginning. Notice Proverbs chapter 8:

Proverbs 8:22 The LORD possessed me in the beginning of his way, before his works of old.

8:23 I was set up from everlasting...

8:29 ...when he appointed the foundations of the earth:

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

Friends, it’s Christ who is speaking in Proverbs 8:22, and He declares: “the Lord possessed Me in the beginning of His way”. The passage goes on to say that this happened “before His works of old” (creation). This is exactly what John 1:1-3 is teaching. In John 1:1, “the beginning” (of the Word) refers to a time before all creation.

Interestingly, Matthew chapter 1 and Luke chapter 3 each outline the human genealogy of Jesus. Both chapters span many genera-

tions. In John 1:1, we find the Divine genealogy of Christ. In this case, the apostle needed only one verse: “in the beginning was the Word”. At a time before creation, God the Father brought forth a Son. Christ Himself is telling you: “*the Lord possessed Me in the beginning of His way, before His works of old*” (Proverbs 8:22).

Furthermore, Micah 5:2 propounds: Christ’s “goings forth [have been] from of old”; from the days of eternity (margin). Therefore, the Word—the only begotten of the Father—was brought forth from the days before creation; before time even existed. That’s why it cannot be computed by human minds.

How marvelous is the wisdom of God! The very verse which trinitarians use to teach a trinity of three co-eternals clearly teaches that the Word—the Son of God—had a beginning! And John 1:14 reveals exactly who the Word is:

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

With this in mind, John 1:1 could easily be read like this: “in the beginning was [the only begotten of the Father]”. What a glorious truth!

Isaiah 9:6

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

The trinitarian objects: Christ is called “The mighty God, The everlasting Father”. This implies a trinity of three co-eternal persons.

Inspiration answers: The prophecy of Isaiah 9:6 foretells the love of God in giving His Son to the world. It also describes Christ’s ministry; His life, teachings, and miracles. No part of this verse infers a trinity god.

If one interprets this verse to mean that Christ is the “Everlasting Father”, who is the Son that is given? To teach that Christ is both the Father and Son is Unitarianism and not Trinitarianism. Neither of these teachings are correct.

Incidentally, Jesus is never called any of these names in the New Testament. These are titles describing His life, ministry, and character. The Hebrew word for ‘name’ is ‘shem’ (H8034). In the *Thayer’s Greek Lexicon* it is defined as:

an appellation, as a mark or memorial of individuality; by implication honor, **authority, character**.²⁶

Consider the name “Wonderful” as mentioned in Isaiah 9:6. This word refers particularly to one who would do wonderful things, such as the working of miracles. Throughout His ministry, Jesus truly fulfilled the meaning of this word.

Now consider the name “Counsellor”. In His life and ministry, Jesus was the greatest teacher, counsellor, and comforter the world has ever known. Concerning the term, “The mighty God”, let us see how the apostle Luke describes Jesus:²

2 See also Luke 19:37.

Luke 9:43 And they were all amazed at **the mighty power of God**. But while they wondered every one at all things which Jesus did, he said unto his disciples...

The term “The Prince of Peace” was perfectly fulfilled through Christ’s life, especially by His death and resurrection. The apostle Paul writes:³

Ephesians 2:14 For **he is our peace**, who hath made both one, and hath broken down the middle wall of partition [between us];

And what about the term: “the everlasting Father”? We know that Adam is the father of the human race. Yet Jesus is called “the last Adam” (1 Corinthians 15:45-49).⁴ Indeed, Christ is rightly called “the everlasting Father”, not because He is God the Father, but because He is the second Adam, and is thus the new Father of the born-again children of God:⁵

1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Friends, how can one use Isaiah 9:6 to teach a trinity when the verse itself begins by saying: “For unto us a child is born, **unto us a Son is given**”? The trinitarian doesn’t even believe that God had a Son to give! Without a doubt, Isaiah 9:6 is the John 3:16 of the Old Testament. Through the gospel prophet, God declares: “unto us [the world] a Son is given” (Isaiah 9:6). And in proclaiming the everlasting gospel, Jesus echoes those very words:

John 3:16 For God so loved the world [us], that he gave his only begotten Son...

3 See also Ephesians 2:17.

4 See also Romans 5:15-18.

5 See also Hebrews 2:13.

Isaiah 44:6

Isaiah 44:6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I [am] the first, and I [am] the last; and beside me [there is] no God.

The trinitarian objects: In Isaiah 44:6, the speaker calls Himself “redeemer” and then declares “besides me there is no God”. Since Jesus is our Redeemer, He must be the one true God.

Inspiration answers: Isaiah 44:6 says nothing about a trinity god. A careful study of this verse alongside other relevant passages in Isaiah will reveal that it’s God the Father who is speaking in Isaiah 44:6. This harmonises perfectly with Jesus’ words in John 17:3: “that they might know thee the only true God”.

It’s important to note that there is only one person speaking in this verse, not two. This is how the verse correctly reads: “Thus saith the LORD the King [and redeemer] of Israel...the LORD of hosts”.

Furthermore, just because the word “redeemer” is used in Isaiah 44:6, that doesn’t automatically mean that it’s in reference to Christ. The Father is also called the Redeemer. In Isaiah 63:8, the Father is called “Saviour”.⁶ And in Isaiah 63:9 we’re told that it’s the Father who “redeemed” Israel. Of this we can be sure, for in the very same verse, the Son is mentioned separately as being “the angel of His presence”. Now, notice verse 16 of the same chapter:

Isaiah 63:16 Doubtless thou [art] our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, **O LORD, [art] our father, our redeemer;** thy name [is] from everlasting.

Consider also Isaiah 49:7. Here, God the Father is speaking and He calls Himself “the Redeemer of Israel”. Ultimately, one cannot apply Isaiah 44:6 to Christ purely on the assumption that He is called the Redeemer, since we have just seen that this title rightly

6 See also 1 Timothy 1:1.

applies to God the Father as well.

Additionally, the speaker states: “beside me [there is] no God”. This alone eliminates the other two supposed members of the co-eternal, co-equal trinity! Now, notice verse 8 of the same chapter. The question is asked:

Isaiah 44:8 ...Is there a God beside me? yea, [there is] no God; I know not [any].

In this verse, it's clear that one person is speaking, and that the speaker is contrasting Himself (the one true God) against the vast array of heathen gods. This is the crux of the entire passage. That there is one true God of Israel, unlike the multiplicity of gods which exist in heathen nations. Notice verse 24:

Isaiah 44:24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I [am] the LORD that maketh all [things]; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**;

Why does the speaker say that He made the heavens and the Earth “alone” and “by myself”? As revealed in Hebrews 1:2 and Ephesians 3:9, “God created all things by Jesus Christ”. Indeed, the Father is the originator of all life. He is the One “of whom are all things”. Consider Revelation 4:11:

Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The One who is worshiped in heaven as the Creator of all things is the Father, since even Christ received His life from the Father (John 5:26). It is the Father who is sitting on the throne in Revelation 4:11.⁷ It is the Father who receives the praise: “thou [art] the God, [even] thou alone, of all the kingdoms of the earth: thou hast made heaven and earth” (Isaiah 37:16).

7 Compare this with 2 Kings 19:15.

In 1 Corinthians 15:28 we read:

1 Corinthians 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Isaiah 48:16

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

The trinitarian objects: Christ states: “God, **and** his Spirit, hath sent me”. Therefore, God, and the Spirit are separate persons.

Inspiration answers: Christ states: “God, and **his** Spirit, hath sent me”. As evidenced by the pronoun “his”, the Spirit is God’s Spirit; it belongs to Him.

Consider how Isaiah 48:16 reads in other translations:

And now the Sovereign LORD has sent me, **with his** Spirit.
New International Version

...and now the Lord Jehovah hath sent me, **and his** Spirit.
American Standard Version

...and now the Lord God has sent me, and **given me his** spirit.
Bible in Basic English

...and now Adonai ELOHIM has sent me **and his** Spirit.
Complete Jewish Bible

...and now the Lord God hath sent me, **and his** spirit.
Douay Version

...And now the Lord GOD has sent me, **and his** Spirit.
English Standard Version

...and now the Lord GOD has sent me, **and his** Spirit.
Hebrew Names Version

...And now the Lord GOD has sent Me, **and His Spirit**.
New American Standard

...Now, the Lord God has sent me **with his Spirit**.
New Century Version

...And now the Lord God has sent me **and his spirit**.
New Revised Standard

...And now the Lord GOD has sent me **and his Spirit**.
Revised Standard Version

...And now the Sovereign LORD has sent me, **endowed with his Spirit**.
Today's New International Version

Each Bible translation declares that God sent His personal Spirit with Jesus into the Earth. Therefore, it's not the Spirit—as a third person—who sent Jesus to us, but God the Father alone who sent Christ, “endowed with his Spirit” (*TNIV*). This is made abundantly evident through the book of Isaiah:

Isaiah 42:1 Behold my servant, **whom I uphold**; mine elect, [in whom] my soul delighteth; **I have put my spirit upon him**: he shall bring forth judgment to the Gentiles.

Isaiah 11:2 **And the spirit of the LORD shall rest upon him**, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Isaiah 61:1 **The spirit of the Lord GOD [is] upon me**; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound;

The point made by the Father in Isaiah 42:1, and repeated by the

prophet in the succeeding passages, is the same point brought out in Isaiah 48:16: “The Lord GOD, and his Spirit, hath sent me”. Jesus was sent by the Father with the Father’s Holy Spirit. Thus we read: “and the spirit of the LORD shall rest upon him”. Isaiah 11:2.

In Luke 4:18, we see the fulfillment of Isaiah’s prophecy:

Luke 4:18 **The Spirit of the Lord [is] upon me**, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Another Comforter

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

The trinitarian objects: Jesus says that another Comforter will be given. Therefore, the Comforter (the Holy Spirit) must be a separate co-eternal person.

Inspiration answers: Jesus says: “I will not leave you comfortless, I will come to you”. The Comforter (the Holy Spirit) is the Spirit of Christ Himself. It’s called “another” because Jesus would no longer be a Comforter in the physical, human form (which the disciples had known) but a Comforter by His Spirit.

Trinitarians openly deny that the Holy Spirit is the Spirit of the Father and the Son. In his book, *Understanding the Trinity*, Pr Max Hatton states:

The Holy Spirit takes the place of Jesus...He is the Counselor of John 14:16.²⁷

The Holy Spirit is a Person of the Trinity; He is not the Father, neither is He the Son. He is One of the co-eternal three.²⁸

Similarly, for Adventist speaker Tony Rykers, the Comforter of John 14 is another divine being, separate from Jesus. He states:

Jesus is the first Comforter obviously. If the Holy Spirit is another Comforter, it makes Him to be equal to Christ, therefore a divine being, another Comforter that will lead and guide each one of us.²⁹

What does Jesus say?

John 14:18 I will not leave you comfortless: **I will come to you.**

Do you remember what the disciples asked Jesus after He said these words?

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

Christ's answer was:

John 14:23 ...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.

Furthermore, Jesus later promised His disciples:

Matthew 28:20 ... lo, I am with you alway, even unto the end of the world. Amen.

What a blessing it is to read Christ's final words: "lo, I am with you alway, [even] unto the end of the world" (Matthew 28:20). The disciples understood that Jesus was their Comforter. In fact, they were thrilled that Jesus was still with them, and they received the early rain. Those who receive the latter rain will believe the same truth as did the early disciples. They will believe that Christ is their Comforter.

Monogenes

The trinitarian objects: The Greek word for ‘begotten’ is ‘monogenes’. It refers to Christ as being unique or special, and not as a literal begotten Son.

Inspiration answers: The word ‘monogenes’ is employed nine times in the New Testament and every single time, it’s in reference to a parent and child. The word is always translated as ‘begotten’ in the KJV, and never as ‘unique’, or ‘special’.

‘Monogenes’ is the word used in each of the five following verses. In every case, it’s in reference to Jesus being the only begotten Son of God.

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

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

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

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

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

The reason why the word ‘monogenes’ has become so controversial is because trinitarians cannot accept that Christ is truly the only

begotten Son of God. They cannot accept its simple definition—only begotten—because it reveals that Jesus was born, and therefore had a beginning. To this end, they postulate that ‘monogenes’ means ‘only’ or ‘unique’, disregarding the second half of the word altogether. Consider how the Greek word is defined in the *Strong’s Concordance*.

Monogenes (G3439) is a combination of two Greek words:

G3441 and G1096; only-born i.e. sole.:- only (begotten, child)³⁰

The first part of the word is ‘monos’:

Monos – 3441
Sole, single, only.

The second part of the word is ‘ginomai’:

Ginomai – 1096
To generate - be born, to come into being.³¹

Therefore, ‘monogenes’ can rightly be translated as ‘only generated’. This is why the *Strong’s Concordance* rightly defines ‘monogenes’ as “only begotten”. The *New American Standard Bible* (NASB) also defines ‘monogenes’ as “only begotten”.

According to the *NAS Exhaustive Concordance*, the second part of the word ‘monogenes’ is ‘genos’ (G1085).³² ‘Genos’ means ‘born’ or ‘offspring’. And the root word for ‘genos’ (G1085) is ‘ginomai’ (G1096), which we have already seen means to generate, be born, or come into being.

So regardless of whether one uses the KJV or the NASB, both translations render ‘monogenes’ as “only begotten”. And both the *Strong’s Concordance* and the *NAS Exhaustive Concordance* define the second part of the word as either ‘ginomai’ (G1096) or ‘genos’ (G1085) respectively. These words mean “to come into being” and

to be “born”.

For further evidence, consider how the term ‘genos’ is employed in Acts 18:24 and Acts 17:28-29. The word is translated as ‘born’ and ‘offspring’ in that order. Therefore, one can rightly translate ‘genos’ as ‘born offspring’. And in light of the first part of the word (‘mono’), that’s exactly how John 3:16 reads in the KJV and the NASB. God truly sent His “only begotten” into the world.

In the book of Hebrews, we find another Greek word that’s used for Jesus. This word is ‘gennaō’ (G1080), which means: “to procreate, bear, beget, bring forth, conceive”.³³ Consider its usage in Hebrews 1:5:

Hebrews 1:5 ...Thou art my Son, this day have I begotten [gennaō] thee...

Here we find a second word—outside of ‘monogenes’—which means ‘begotten’, ‘to procreate’, and to ‘bring forth’. It’s interesting to note what Old Testament passage Paul is quoting from in this verse. Indeed, the apostle is making a clear reference to Psalms 2:7, in which David employs the Hebrew word ‘yalad’. ‘Yalad’ (H3205) means to “beget, bear, birth, born, bring forth, calve, be delivered, travail”.³⁴ Notice the verse below:

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

‘Genos’, ‘yalad’, and ‘gennaō’ all mean one thing: to be born. In Hebrew and in Greek, in both the Old and New Testament, God is proclaiming that He has an “only begotten Son”!

Let us now return to Hebrews chapter 1:

Hebrews 1:6 And again, when he bringeth in the **firstbegotten** [prototokos] into the world, he saith, And let all the angels of God worship him.

Here we find another Greek word for “firstbegotten” as it relates to Jesus Christ. It is ‘prototokos’ (G4416). From the *Thayer’s Greek-English Lexicon*, we read:

Christ is called, firstborn of all creation, who came into being through God prior to the entire universe of created things.³⁵

John 16 features yet another word which identifies Christ as the only begotten Son of God. Here, Jesus is speaking to His disciples, and He outlines two actions which have taken place: his coming “forth from the Father” and his coming “into the world”:

John 16:27 For the Father himself loveth you, because ye have loved me, and have believed that I came out [exerchomai] from God.

16:28 I came forth [exerchomai] from the Father, and am come into [erchomai] the world: again, I leave the world, and go to the Father.

Jesus plainly tells the disciples that He came forth (exerchomai) from the Father. Notice how the disciples respond to this truth. They even use the same Greek word:

John 16:30 ...we believe that thou camest forth [exerchomai] from God.

After the disciples’ confession, Jesus prays to the Father on their behalf. In His prayer, Jesus confirms that the disciples have received His testimony, and surely believe that He came out (exerchomai) from God:

John 17:8 For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out [exerchomai] from thee, and they have believed that thou didst send me.

The two actions which Jesus describes in John 17 have different words and meanings. Yet for each of the phrases: “I came out from

God”, “I came forth from the Father”, “thou camest forth from God”, and “I came out from thee”, the same Greek word is used.

The word is ‘exerchomai’ (G1831), and it means:

to issue (literally or figuratively): - come-(forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Thayer’s Greek English Lexicon defines ‘exerchomai’ as “to come forth physically, arise from, to be born of”.³⁶ By contrast, the word employed when Christ says: “I...am *come into* the world”, is ‘erchomai’ (G2064), which simply means: “to come from one place to another”. Therefore, when Christ says: “I came forth [exerchomai] from the Father”, He is not saying that He was sent from God, as in ‘erchomai’, but that He literally proceeded forth from Him; that He was born of the Father!

To this end, we’ve seen six different words in the Hebrew and Greek which all mean to be born, and are all used in the context of Jesus Christ. Monogenes, genos, yalad, gennao, prototokos, and exerchomai. Now, let us consider the Aramaic translation.

The Peshitta Bible is arguably the best Bible translation next to *The King James*, being translated from Aramaic and Syriac manuscripts. *The Peshitta* translates John 1:14 as “a glory like that of the **first-born** of the Father” and John 1:18 as “the **first-born** of God”. In John 3:16,18 and 1 John 4:9, it similarly uses the term “**only begotten Son**”.

Now, notice the consistency in these passages written by Paul and John, as they each declare that Jesus is the only begotten Son of God:

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world...

1 John 4:9 In this was manifested the love of God toward

us, because that God sent his only begotten Son into the world...

In direct opposition to this truth, trinitarian pastor Max Hatton states:

Jesus became the Son of God at His human birth...³⁷

What did we just read in Hebrews 1:6?

Hebrews 1:6 **He bringeth** in the firstbegotten into the world.

1 John 4:9 God **sent** his only begotten Son into the world.

Jesus didn't become a son at His human birth. He was a Son before the world was even made! That's why He says "I proceeded forth [exerchomai] and came from God" (John 8:42). It's for this reason that Christ is "made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Hebrews 1:4).

Jesus obtained a more excellent name than the angels because He inherited the divine nature of His Father from birth. Yet in Hebrews 2:9-16, we read of Jesus being made "a little lower than the angels" when He took on our fallen human nature ("the seed of Abraham") in Bethlehem:

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels...that he by the grace of God should taste death for every man.

2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same...

2:16 For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.

Hebrews 2 refers to Christ's humanity. He partook of our flesh and blood, and was made a little lower than the angels because of it. By contrast, in chapter 1—which refers to Christ's Divinity—

Paul states that He has “obtained a more excellent name” than the angels. Christ is “made much better than the angels” because He bears the Divine nature of His Father which He inherited from birth. Hebrews 1 is all about Christ’s Divinity as the only begotten Son of God.

Remember what we learnt about the word ‘yalad’ used in Psalms 2:7. This word means to be born. Now notice how Paul translates this word into the Greek in the New Testament. Paul rightly translates ‘yalad’ as ‘gennao’, which as we’ve seen means to be born:

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten [gennao] thee? And again, I will be to him a Father, and he shall be to me a Son?

In the very next verse, Paul reveals that Christ was a Son before He came into this world:

Hebrews 1:6 And again, when he bringeth in the firstbegotten [prototokos] into the world, he saith, And let all the angels of God worship him.

Quoting from Psalms 2:7, Paul asks: to whom of the angels has the Father said “thou are my Son, this day have I begotten thee”? The fact is that those words belong only to Jesus. No angel is called the begotten of the Father, and hence, Jesus was made “so much better than the angels” (Hebrews 1:4)!

Please don’t misinterpret this to mean that the Son was created. Christ was begotten, not created.

In Hebrews 1:6, Christ is called “the firstbegotten” (prototokos) before His birth in Bethlehem. In Hebrews 1:4, Paul writes that Christ was “made [ginomai] so much better than the angels”. We have already seen that this refers to His birth in eternity, and not in Bethlehem, for at Bethlehem He was made “lower than the angels”. Yet notice how the same word is used in reference to Christ’s literal

birth in Bethlehem:

Galatians 4:4 But when the fulness of the time was come, God sent forth his Son, made [ginomai] of a woman, made [ginomai] under the law,

Obviously, the term “made of a woman” refers to Jesus’ human birth. However, this is the same Greek word (ginomai) that is used in Hebrews 1:4. It means: “to come into existence, begin to be, receive being”. So when we read in Hebrews 1:4 that Jesus was made (ginomai) higher than the angels, this must refer to His literal birth in eternity. That’s why Paul continues in verse 6 to declare: the Father “bringeth in the firstbegotten into the world”. To this end, we can be sure that Jesus was God’s begotten Son before the world was made. It’s a literal relationship, not a figurative one.

Every passage in the Bible which deals with the Father-Son relationship bears no suggestion that it’s to be understood metaphorically. Rather, each passage is in reference to the love of God in giving us His only begotten Son. However, trinitarians make the very heart of the gospel a metaphor—without any license to do so—and thereby destroy its power!

For instance, when speaking of James and John, the Bible calls them “the sons of thunder”. Mark 3:17. Did lightning strike the ground and beget James and John? No. The term is clearly figurative; employed to illustrate their violent, zealous temperaments. Yet no such language is ever used in reference to the Father and Son.

On the contrary, every verse which deals with their relationship carries a word from the Greek or Hebrew which means to be born of or proceed forth from, as we’ve just seen.

What’s more, by denying that Jesus is truly begotten, you diminish the great expression of the Father’s love towards humanity. As 1 John 4:9 exclaims, “in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him”. Furthermore, in Luke 12:9, Jesus

states: “but he that denieth me before men shall be denied before the angels of God.”

Friends, the doctrine of the trinity is built upon such a denial as this. Pr Max Hatton writes:

The terms Father and Son when related to Jesus can hardly be literal...The Father–Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense.³⁸

In complete opposition to this statement, Jesus implores us:

Luke 12:8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

Revelation 3:5 ...the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Some argue that this discussion concerning the literal sonship of Christ is unimportant. Yet notice how eternally significant it really is:

Luke 12:9 But he that denieth me before men shall be denied before the angels of God.

Friends, our eternal life is at stake. Only those who confess Christ’s name as the only begotten Son of God will obtain His promise: “the same shall be clothed in white raiment; and I will not blot out his name out of the book of life” (Revelation 3:5).

Firstborn

The trinitarian objects: ‘Firstborn’ means ‘chosen’ or ‘pre-eminent’. It does not mean to be born in a literal sense.

Inspiration answers: ‘Firstborn’ [prototokos G4416] is quoted nine times in the New Testament. It’s translated seven times as ‘first-born’, and twice as ‘first-begotten’. Consider its usage in Colossians 1:15:

Colossians 1:15 Who is the image of the invisible God, the **firstborn** [prototokos G4416] of every creature:

Now, notice how Paul uses the same word (prototokos) in Hebrews 1:6:

Hebrews 1:6 And again, when he bringeth in the **firstbegotten** [prototokos G4416] into the world, he saith, And let all the angels of God worship him.

From the *Thayer’s Greek-English Lexicon*, we read:

Christ is called, **firstborn of all creation, who came into being through God prior to the entire universe of created things.**³⁹

The first instance that the word ‘firstborn’ appears in the Bible is in Exodus chapter 12:

Exodus 12:12 For I will pass through the land of Egypt this night, and will smite all the **firstborn** in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I [am] the LORD.

Without doubt, the term ‘firstborn’ is to be rendered literally in this case. “All the firstborn in the land of Egypt, both man and beast” were smitten that night. Yet of the firstborn of Israel, redemption was made. Is one to say that the following verse is figurative also?

Exodus 13:13 And every **firstling of an ass** thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the **firstborn of man among thy children shalt thou redeem.**

13:15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the **firstborn of beast**: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the **firstborn of my children I redeem.**”

The dedication of “the firstborn of man among thy children” was a literal dedication. It was a ceremony given to Israel to ensure they’d never forget how God had led them out of Egypt. As a message that was to transcend to every generation, Israel could now redeem their children, because God had redeemed them out of Egypt. He had purchased them back.

Clearly, the word ‘firstborn’, as used in reference to Christ, does not mean chosen, or pre-eminent. The Word of God does not employ it as a figure of speech. As literal as was the dedication of the firstborn of Israel, was the dedication of the First-Born of the Father.

Christ's Baptism

The trinitarian objects: The Father speaks from heaven, Jesus Christ stands in the water, and the Holy Spirit descends in the form of a dove. Here is a trinity of three co-eternal persons.

Inspiration answers: It is the glory of God, the Spirit of God, which descends at Jesus' baptism. This is exactly what's described in John 15:26.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, [even] **the Spirit of truth**, which **proceedeth from the Father**, he shall testify of me:

The Spirit of truth (the Holy Spirit) "proceedeth from the Father". What does "proceedeth" mean? It means "to go out from". It's the same word that's used in Matthew 4:4 and Luke 4:22.

Matthew 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that **proceedeth** out of the mouth of God.

Luke 4:22 And all bare him witness, and wondered at the gracious words which **proceeded** out of his mouth. And they said, Is not this Joseph's son?

The Spirit that descends in a dove-like form comes out from the Father. It is the Spirit of the Father.

A Personal Appeal

Dear Reader,

We have examined every major passage in the Bible which is used to teach a trinity of three co-eternal persons. Yet not one of these passages prove such a definition. On the contrary, we have seen that the truth about the Father, His only begotten Son, and their Holy Spirit can plainly be taught from these same passages!

Furthermore, the terms, 'trinity', 'god the son', and 'god the spirit' are not once recorded in the Holy Scriptures. Pay careful attention to this point.

The trinitarian does not have a single verse in all Scripture to teach that God is a unity of three co-eternal persons. Yet as we have just seen, Scripture is abundantly clear in teaching that the Father is "the only true God", that Jesus is "truly" the "only begotten Son", and that the Holy Spirit is "the Spirit of God" and "the Spirit of Christ".

At the cross of Calvary, John 3:16 was fulfilled. It was here that God gave His only begotten Son. Interestingly, there were two classes of people at the cross that day. The majority were mocking Christ, crying: "if thou be the Son of God, come down from the cross" (Matthew 27:40). Yet amidst the scorn and derision of the crowd, the voice of a heathen soldier was heard. By faith, he proclaimed: "*truly* this was the Son of God" (Matthew 27:54).

This soldier confessed his faith, and he was saved because of it. Whereas the priests, rulers, and theologians who professed to have a great knowledge of God's Word sealed their fate unto eternal damnation. Sadly, the majority followed in the path of these supposed wise men.

For us today, the call is no different. John 3:16 requires each one to

take their stand.

Will you side with that humble soldier and declare: “truly this was the Son of God”? Or will you follow the professed teachers of our day, who once again are denying that Jesus Christ *is* the Son of the living God?

Like the heathen soldier and the Jewish priests, your decision will also determine your eternal destiny.

Endnotes

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***Do God and Christ share a
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