

The Divinity of Christ

HERE IS AN ABUNDANCE OF EVIDENCE FROM GOD'S WORD PROVING THIS

An insidious attack, on the Godhood of Jesus Christ, is being made by men professing to be faithful Adventists. They are touring the country, speaking, and making videos which deny the basis of our salvation—the Godhood of our Saviour.

Here is a sample of their devastating statements, downgrading Jesus:

FRED ALABACK—"God the Father is the one and only being in the universe that did not have a beginning of any kind . . . one and only supreme being in the universe . . . the 'one God.'"—*Fred Alaback, Liberty Review, October, 1989.*

BILL STRINGFELLOW—"Our heavenly Father is the One Supreme Being in the universe. He is the source from which comes all life and power . . . Our heavenly Father is the only true God—period!"—*Bill Stringfellow, video taped presentation, Part One, March, 1994.*

SCOTT STANLEY, JOHN SMITH, JOHN ENCISCO—"The entire gospel is based on the fact that there is one God, the Father."—*Scott Stanley, John Smith, and John Encisco, booklet, 9.*

MARTY WOLD—"My purpose has been . . . to establish the Bible truth of One God, the Father."—*Marty Wold, Form letter, August 19, 1987, 12.*

In one of their booklets, entitled, *What Did the Pioneers Believe?* they list Ellen White as supporting their unitarian position, yet are careful to not quote any of her numerous statements in support of the full Godhood of Jesus Christ. Instead, they deceptively only quote a few of her statements, that we should remain by the "landmarks." The remainder of the booklet consists of quotations from earlier church workers who were in error on this point.

In the pages which follow, you will find a remarkably complete presentation of what the Bible and Spirit of Prophecy say on this.

You now have in hand the evidence to fully refute the heresy that the Saviour, whom you pin your hopes of salvation upon, is a finite being—a created being who is only a little above the angels.

(In companion studies will be found vindications of the Person and Godhood of the Holy Spirit. These are truths which are also under attack.)

The devil hates Jesus. Here are a few of the many unitarian statements by spiritualists:

The One [God] is the term most suitable for defining the Absolute, since the whole precedes the parts."—*The Secret Teachings of All Ages, XV, by Manly P. Hall, 33rd Degree Mason.*

"The Father uttered himself and all creatures in the Word, his Son, and the return of the Father into himself includes the like return of all creatures into the same Eternal Source. The logical genesis of the Son furnishes a type of all evolution or creation; the Son is the unity of all the works of God . . . God is in all things, and God is all things."—*Dictionary of All Scriptures and Myths, by G.A. Gaskell, 770.*

"Holy is God, whose will is performed and accomplished by His own powers which He hath given birth to out of Himself."—*Hall, quoting Hermes, the founder of the mysteries of spiritualism, XL.*

"The Absolute [or God—the One Source of all] . . . is the beginning and final goal of the whole series of essences which exist . . . the beginning and end of all things."—*Gaskell, 317.*

CONTENTS

IF YOU NEED IMMEDIATE HELP IN PROTECTING YOURSELF OR YOUR LOVED ONES AGAINST THESE UNITARIAN ADVENTISTS—GO DIRECTLY TO THE UNDERLINED SECTIONS

— THE DIVINITY OF CHRIST IN THE BIBLE —

SECTION ONE — THE SONSHIP OF CHRIST 10

- 1 - Christ is the Son of God 10
- 2 - Christ is the Unique Son 11
- 3 - Christ's Sonship Reveals His Divinity 11
- 4 - God's Son in Place of Ours 12

SECTION TWO — CHRIST IS FULLY GOD 12

- 1 - Christ is the Image of God 12
- 2 - Christ is the Logos 12
- 3 - Only Christ Fully Knows God, the Father 12
- 4 - Christ is Repeatedly Called God 13
- 5 - The Divine Names Are Applied to Christ 13
- 6 - Christ Has the Divine Attributes 13
- 7 - Christ Has Every Attribute of God 14
- 8 - Christ Does the Divine Works 14

SECTION THREE — THE ETERNITY OF CHRIST 15

The Eight Evidences of the Eternity of Christ 15

SECTION FOUR — REFUTING THE "EVIDENCES" OFFERED AGAINST THE ETERNITY OF CHRIST 17

SECTION FIVE — THIRTEEN BIBLE PROOFS THAT CHRIST HAS EXISTED FOREVER 21

SECTION SIX — STATEMENTS BY MODERN ARIANS AND FELLOW TRAVELERS 22

- 1 - The Position of Jehovah's Witnesses 22
- 2 - Statements by Traveling Adventist Speakers 23
- 3 - Statements by Spiritualists 23

SECTION SEVEN — TWENTY-FOUR BIBLE PROOFS THAT CHRIST IS FULLY GOD 24

— THE DIVINITY OF CHRIST IN THE SPIRIT OF PROPHECY —

SECTION EIGHT — WHAT THE SPIRIT OF PROPHECY TEACHES ABOUT THE FULL GODHOOD AND ETERNITY OF JESUS CHRIST 24

— FACTS ABOUT ARIANISM AND UNITARIANISM —

SECTION NINE — THE TRUTH ABOUT ARIANISM AND UNITARIANISM 27

10 The Godhead: The Divinity of Christ / Bible

INTRODUCTION

The Godhead consists of the Father, the Son, and the Holy Spirit. “Arians” believe that Christ is not fully God. “Unitarians” believe there is no Holy Spirit either. So the men currently attacking both are actually “Unitarian Adventists.” Outside of Adventism, it is generally only atheists who are Unitarians. Satan wants to destroy the Bible doctrines of God, and he wants to destroy the Bible truth about the Godhead.

We earlier produced several Spirit of Prophecy compilations which clearly show that all three Persons of the Godhead are fully divine in the fullest sense of the word.

This present study goes deeper into the topic—because precious souls are being led into error by traveling independent Adventist preachers who are leading them astray. Those of us who believe in God’s Word must do what we can to help one another.

Christians do not question the fullness of the Father’s divinity, so this present study will focus on the divine attributes of the Son. A companion study will defend the Holy Spirit.

We should be magnifying Christ and the Holy Spirit instead of downgrading them—as some are trying to do. Read Matthew 12:31. When the Judgment meets and the books are opened, I would fear to be in the shoes of such men. It is true that some of our denominational workers did not have the full light a century ago. But, in the Spirit of Prophecy, Adventists now have so much more. The damning question will be asked regarding the men now doing this: “Instead of proclaiming the Third Angel’s Message, why were they attacking the divinity of Christ and the existence of the Holy Spirit?”

— SECTION ONE — THE SONSHIP OF CHRIST

Let us first consider the Sonship of Christ. After that, we will consider His other attributes and, finally, His eternity.

1 - CHRIST IS THE SON OF GOD

In some passages, Christ is spoken of as becoming the “Son” at the time of the Incarnation. In others, His Sonship is said to have begun at the moment of resurrection. These passages are explicit enough that there are those who do not believe that Christ was the Son prior to the Incarnation. However, other passages in the Bible and Spirit of Prophecy are clear that He was the Son of God prior to coming to this earth.

But, in a special, new sense, Christ became God’s Son while on earth.

“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 . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.”—*John 1:14, 18.*

(1) SONSHIP AT THE INCARNATION

Jesus was the son of Mary and the Son of God.

“Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”—*Luke 3:38.*

“But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.”—*Galatians 4:4.*

There is an intriguing passage in the Old Testament which consists of a prophecy, given to King David, that, when Christ would be born, He would become the Son of God.

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My name, and I will stablish the throne of His kingdom for ever. I will be His Father, and He shall be My Son.”—*2 Samuel 7:12-14.*

According to that verse, the Father-Son relationship would begin at a later time.

The following passage might apply the beginning of the Father-Son relationship to the time of the Incarnation:

“For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first begotten into the world, He said, And let all the angels of God worship Him.”—*Hebrews 1:5-6.*

Notice that, in the announcement made to Mary, the Sonship of Christ is spoken of as occurring at Christ’s birth.

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore that holy thing which shall be born of thee shall be called the Son of God.”—*Luke 1:35.*

At the Incarnation, God literally became the Father of Christ, and Christ literally became His Son.

If we accept Christ as our Saviour, we too can become the sons of God.

“But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.”—*John 1:12.*

(2) SONSHIP AT THE RESURRECTION

There are also Bible verses which point to the resurrection as the time in which Jesus became the “Son of God.”

Please notice that in Hebrews 1:5, quoted above,

God is speaking to the angels about how, by a future decree, He would become a Father to Christ and Christ would become His Son. According to Acts 13:32-33, that decree took effect when Christ was raised from the dead and entered upon His mediation as our great High Priest.

“I will declare the decree: The Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.”—*Psalm 2:7*.

At what time was Psalm 2:7 fulfilled? According to the New Testament, it happened when Christ was raised from the dead.

“And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, Thou art My Son, this day have I begotten Thee.”—*Acts 13:32-33*

That passage definitely connects the sonship of Christ to the resurrection.

It is intriguing that, in the above passage, the Sonship and begottenship of Christ is shown as clear evidences of His Godhood. That is important. According to Scripture, the sonship of Christ in no way denies His full divinity. (More on this later.) As you know, the entire first chapter of Hebrews is an extremely strong statement on the total divinity of Christ.

There are other passages which indicate that the initiation into sonship was keyed to the beginning of Christ’s mediatorial work as our great High Priest.

“So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I have begotten Thee.”—*Hebrews 5:5*.

In view of Acts 13:32-33 and Hebrews 5:5, it is believed by many that Psalm 2:7 refers to the raising of Jesus from the dead as the Messiah and Mediator, and the recognition of Him as Son of God in an official sense. 2 Samuel 7:13-14 could also apply here; for it speaks in a future tense, when Christ will be the Son of God.

2 - CHRIST IS THE UNIQUE SON

Gennaos, “to beget,” is the Greek word used in these passages for “begotten.” *Monogenes* is the Greek word for “only begotten.” It can also mean “unique.”

“For God so loved the world, that He gave His only begotten Son [His unique Son], that whosoever believeth in Him should not perish, but have everlasting life.”—*John 3:16*.

In other words, God the Father gave us the best He could; He gave us His special Son. Two verses later, we are told:

“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 [unique] Son of God.”—*John 3:18*.

A similar statement by John is found in 1 John:

“In this was manifested the love of God toward us, because that God sent His only begotten [unique] Son into the world, that we might live through Him.”—*1 John 4:9*.

Some maintain that “only begotten” should be the correct translation. But keep this in mind: (1) As we will discover below, Christ was definitely not created. (2) If Christ is the “only begotten,” in the sense of being created,—then no other creatures were ever created; He was the only one!

A similar word is *yachid* in the Hebrew Old Testament, which is rendered “only one” (Genesis 22:2, 12); “only son” (Jeremiah 6:26; Amos 8:10; Zechariah 12:10); “only beloved” (Proverbs 4:3); and “darling” (Psalms 22:20; 35:17).

The concept expressed both by *monogenes* and *yachid* is someone totally special, totally close to one’s heart, totally unique, irreplaceable. The Godhead wanted to show the utter magnitude of Heaven’s gift to save mankind, so Jesus was called the *monogenes* Son.

(A variant Greek reading of John 1:18 is *monogenes Theos*, which is “God, only begotten.”)

3 - CHRIST’S SONSHIP REVEALS HIS DIVINITY

It is significant that the fact of Christ’s sonship to God was recognized as evidence of His divinity.

The Jewish leaders declared that, in calling Himself the “Son of God,” Jesus was asserting His divinity. Because of this, they accused Him of blasphemy. Here are some sample passages supporting this:

“And the high priest answered and said unto Him, I adjure thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God.”—*Matthew 26:63*.

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal to God.”—*John 5:17-18*.

Here are other passages which indicate that, because Jesus was the Son of God, He was divine:

“If Thou be the Son of God, come down from the cross.”—*Matthew 27:40*.

“Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel!”—*John 1:49*.

“She saith unto Him, Yea, Lord; I believe that Thou art the Christ, the Son of God, which should

12 The Godhead: The Divinity of Christ / Bible

come into the world.”—*John 11:27*.

In the following verse, it is the demons who recognize that Jesus is the divine Son of God:

“And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?”—*Matthew 8:29*.

These verses are also significant.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”—*Ephesians 1:3*.

“The God and Father of our Lord Jesus Christ, which is blessed for evermore.”—*2 Corinthians 11:31*.

4 - GOD'S SON IN PLACE OF OURS

The story of Abraham and Isaac, so early in the Scriptures, is one of the sweetest and most precious revelations of the love of God. It teaches us that God was going to offer up His Son for us, in the place of any offering we could make.

“Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there.”—*Genesis 22:2*.

“By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son.”—*Hebrews 11:17*.

Instead of Abraham's special son, God offered up His special Son.

“And he said, Behold the fire and the wood, but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering. So they went both of them together.”—*Genesis 22:7-8*.

“In this was manifested the love of God toward us, because that God sent His only begotten [unique] Son into the world, that we might live through Him.”—*1 John 4:9*.

— SECTION TWO — CHRIST IS FULLY GOD

1 - CHRIST IS THE IMAGE OF GOD

Christ is the totality of the “image” of God. This means He both reveals God and fully is God.

“Who is the image of the invisible God.”—*Colossians 1:15*.

God clearly stands out in Scripture as a personal Being. If the Son of God is the very image of God, He too must be a Person, and have all the inherent attributes of Godhead.

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image

of God, should shine unto them.”—*2 Corinthians 4:4*.

We find in that verse no hint that the Son is in any way inferior to the Father. They exist on the same plane.

The Greek word for “image,” in the above verses, is *eikon* and means “exact likeness.”

“Who being the brightness of His glory, and the express image [exact likeness] of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”—*Hebrews 1:3*.

“Image” in the above verse is *charakter*, which means the thing which engraves or the thing engraved with the likeness of something else; that is, a seal. As a seal impresses an exact image of itself upon the wax, so Christ is the exact counterpart of the Father.

2 - CHRIST IS THE LOGOS

Christ is also the Word (*logos* in the Greek)—the total expression or embodiment of all that God is. Two outstanding “logos” passages are found in John's writings.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made . . . And the Word was made flesh, and dwelt among us . . . full of grace and truth.”—*John 1:1-2, 14*.

“That which was from the beginning . . . the Word of life.”—*1 John 1:1-3, 14*.

3 - ONLY CHRIST FULLY KNOWS GOD, THE FATHER

In some passages, it is very obvious from the context that the sonship of Christ directly shows that He is divine. One such passage is John 5:18-25. Another example is Hebrews, chapter 1.

Jesus was conscious of a unique relationship to the Father. He spoke of Him as “Father” or “My Father.”

Jesus had a totally unique relationship to the Father, one which no one else has or can have.

“All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.”—*Matthew 11:27*.

Only God can know God fully. Think about it.

Can you, by searching, find out God? No, you cannot. You can only have a partial understanding of His nature, special attributes, and ways of doing things. But, according to the above verse, *the Son*

knows all about the Father. This is due to the fact that He is totally equal to Him. He too is God! Divinity understands Divinity.

On the other hand, no one can understand the Son except the Father. Why? Because the Son is divine, and only Divinity can understand Him. We can only understand as much of God as He chooses to reveal to us. That is the message of the above passage (Matthew 11:27).

4 - CHRIST IS REPEATEDLY CALLED "GOD"

The deity of Jesus Christ is clearly stated in God's Word.

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

In the following passage, notice that Jesus did not reprove Thomas for calling Him "God." Instead, He commended him for his response. Would Jesus today commend those who try to question His full divinity?

"And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen, and yet have believed."—*John 20:28-29*.

Bible scholars recognize that Philippians 2:6 is a key doctrinal verse. First, we will quote it:

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

"Being" is *huparcho*, in the Greek, and means to exist. This verse speaks about the existence of Christ.

"Form" is *morphe* and does not refer to the outer appearance as our word, "form," does. *Morphe* denotes the essence—all the essential inner characteristics. So this verse gives us an X-ray view into the inner nature of Christ's divinity,—and we learn that His inner nature is totally equal to the inner nature of God, the Father.

"Robbery" is *harpagmos*, which means "to grasp something." Christ fully knew that to be totally like God was not something to be sought after. Why? Because He already had it; He already had all the total *morphe* attributes of God.

Here are three other passages, in which Christ is referred to as God.

"Christ . . . who is over all, God blessed for ever. Amen."—*Romans 9:5*.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—*Titus 2:13*.

"And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His son Jesus Christ. This is the true God, and eternal life."—*1 John 5:20*.

5 - THE DIVINE NAMES ARE APPLIED TO CHRIST

The divine names are applied to Christ in many passages, including these:

"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, Counselor, The mighty God, The everlasting Father, The Prince of Peace."—*Isaiah 9:6*.

"The voice of him that crieth in the wilderness: Prepare ye the way of the Lord, make straight in the desert a highway for our God."—*Isaiah 40:3*.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely. And this is His name whereby He shall be called: The Lord Our Righteousness."—*Jeremiah 23:5-6*.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit."—*1 Timothy 3:16*.

6 - CHRIST HAS THE DIVINE ATTRIBUTES

Jesus Christ is shown to have the qualities of divinity—the divine attributes—in several passages, including these:

Omnipresence:

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

"Lo, I am with you alway, even unto the end of the world."—*Matthew 28:20*.

"And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."—*John 3:13*.

Omniscience:

"And he said unto Him, Lord, Thou knowest all things."—*John 21:17*.

"I am He which searcheth the reins and hearts, and I will give unto every one of you according to your works."—*Revelation 2:23*.

Omnipotence:

"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, Counselor, The mighty God, The everlasting Father, The Prince of Peace."—*Isaiah 9:6*.

"Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."—*Philippians 3:21*.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—*Revelation*

14 The Godhead: The Divinity of Christ / Bible

1:8.

(Christ's divine attributes of eternity and immortality will be discussed later.)

7 - CHRIST HAS EVERY ATTRIBUTE OF GOD

Christ has every quality, every attribute which belongs to the Father:

"For in Him dwelleth all the fullness of the Godhead bodily."—*Colossians 2:9*.

8 - CHRIST DOES THE DIVINE WORKS

Jesus not only has the divine attributes or qualities, but He does the things which God does.

Creator:

Jesus Christ is the Creator! He made us. Who are we to talk back to Him and try to denigrate Him to something lower than that which He is?

"All things were made by Him, and without Him was not any thing made that was made . . . He was in the world, and the world was made by Him, and the world knew Him not."—*John 1:3, 10*.

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him."—*Colossians 1:16*.

"God . . . 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 . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands."—*Hebrews 1:1-2, 10*.

"And God said, let us make man in our image."—*Genesis 1:26*.

Lawgiver:

Jesus is the Lawgiver. Indeed, He is above the law (*Patriarchs and Prophets, 63:2*)! Seriously now, a created being could not be above the law!

And, for lack of space, I will mention here: How could the "power of an endless [Greek: indissoluble] life (*Hebrews 7:16*), and the "fullness of the Godhead" (*Colossians 2:9*) be given to a created being?

For Bible passages showing that Christ is the Lawgiver, read *Deuteronomy 4:12-13*; also *Nehemiah 9:13-14*; *Exodus 20:2-17*. For Bible passages which explain that Christ is God who led the Israelites, see *Acts 7:30-38*; *1 Corinthians 10:2-4*; *Isaiah 63:8-9*.

Providence:

Jesus is in charge of this world, and He is guiding it in the great controversy with Satan toward a triumphant victory over the forces of evil.

"All things are delivered to Me of My Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and He to whom the Son will reveal Him."—*Luke 10:22*.

"The Father loveth the Son, and hath given all

things into His hand."—*John 3:35*.

"As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."—*John 17:2*.

"And hath put all things under His feet, and gave Him to be the head over all things to the church."—*Ephesians 1:22*.

"And He is before all things, and by Him all things consist."—*Colossians 1:17*.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—*Ephesians 1:3*.

The forgiveness of sins:

It is a cardinal principle of Scripture that only God can forgive our sins. Jesus forgave sins,—and refused to back down when accused of claiming divinity by so doing.

"Be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed."—*Matthew 9:2-7*.

"Why doth this man thus speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in His spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee or to say, Arise, and take up thy bed, and walk?"—*Mark 2:7-9*.

"Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you."—*Colossians 3:13*.

The resurrection and the judgment:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats."—*Matthew 25:31-32* (cf. *John 5:19-29*).

"For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him."—*John 5:22-23*.

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick [living] and dead."—*Acts 10:42*.

"Because He hath appointed a day, in the which

He will judge the world in righteousness by that Man whom He hath ordained: wherefore He hath given assurance unto all men, in that He hath raised Him from the dead.”—*Acts 17:31*.

“Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”—*Philippians 3:21*.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at His appearing and His kingdom.”—*2 Timothy 4:1*.

“Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”—*Isaiah 9:7*.

The final dissolution and renewal of all things:

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest, and they all shall wax old as doth a garment. And as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.”—*Hebrews 1:10-12*.

“Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”—*Philippians 3:21*.

“And He that sat upon the throne said, Behold, I make all things new.”—*Revelation 21:5*.

He receives divine honor:

“For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.”—*John 5:22-23*.

“Let not your heart be troubled. Ye believe in God, believe also in Me.”—*John 14:1*.

“If in this life only we have hope in Christ, we are of all men most miserable.”—*1 Corinthians 15:19*.

“And again . . . He saith, And let all the angels of God worship Him.”—*Hebrews 1:6*.

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

—In every conceivable way, Jesus Christ is fully God; He always has been fully God, and always will be fully God.

— SECTION THREE —
THE ETERNITY OF CHRIST

THE EIGHT EVIDENCES
OF THE ETERNITY OF CHRIST

We have discussed every revealed aspect of the divinity of Christ—except one: What about the eternity of Christ? **How long has He existed? Has there ever been a time in the past when He did not exist?**

This is the especially contested aspect. Men are teaching the falsehood that Christ is a created being! But the Word of God clearly teaches that Christ has existed from all eternity.

If He has existed from all eternity, then He cannot have had a beginning. There never was a time when He was brought into existence, or created.

1 - Preexistence and equality with the Father.

His goings forth are from old, from everlasting.

“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.**”—*Micah 5:2*.

“And the Word was made flesh, and dwelt among us, and we beheld His glory . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.”—*John 1:14, 18*.

“But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.”—*John 5:17-18*.

“And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.”—*John 17:5*.

“For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him.”—*Colossians 1:16*.

“Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.” (*Exodus 3:6; Acts 7:30-38; 1 Corinthians 10:2-4; Isaiah 63:8-9 identify Him as Christ.*)

2 - Immutability.

Jesus is immutable, unchangeable, has always been so, and will ever be so.

16 The Godhead: The Divinity of Christ / Bible

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest, and they all shall wax old as doth a garment. And **as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail.**”—*Hebrews 1:10-12.*

“Jesus Christ, the same yesterday, and today, and forever.”—*Hebrews 13:8.*

This is but another word for “immutable.” God, who speaks to us in the Bible, is Jesus Christ. He is unchanging.

“I am the Lord; I change not.”—*Malachi 3:6.*

3 - Eternal existence.

He is called the “everlasting Father.”

“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, Counselor, The mighty God, **The everlasting Father**, The Prince of Peace.”—*Isaiah 9:6.*

He was “in the beginning with God.”

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”—*John 1:1-2.*

4 - An endless, self-possessed life.

Jesus has a life which cannot end, and that would include both past and future.

“Who is made, not after the law of a carnal commandment, but after the power of an endless [Greek: indissoluble] life.”—*Hebrews 7:16.*

“In Him was life.”—*John 1:4.*

No created being can give life to another. Think about it. But Jesus, who has total, unending—past, present, and future—life can, and will, impart of His life to others. This impartation of Christ’s eternal life to His followers is stated in many passages, of which the following in John are but a few: John 5:40; 6:33, 40, 47; 10:10; 11:35; 17:2; 20:31.

5 - Not only eternal, but immortal as well.

“Eternal” means to have an existence which has never ceased—before or after the span of that eternity.

“Immortal” means not subject to death or non-existence.

Immortality, or not subject to death or non-existence, is one of the key attributes of the Godhead. It is self-possessed by each of them. They do not owe it to one another or to anyone else.

“The King eternal, immortal, invisible, the only wise God.”—*1 Timothy 1:17.*

“Jesus Christ . . . who is the blessed and only potentate, the King of kings, and Lord of lords; **who only hath immortality.**”—*1 Timothy 6:14-16.*

The Greek word for “immortal” is *aphthartos*,

“imperishable,” “incorruptible.” On the divine level, this includes eternal life past as well as future.

It is the inner quality of God that He has always lived. (1) He cannot die in the future, and (2) there never was a time in the past when He did not exist.

6 - The beginning and the end.

Christ is the beginning and the end. He is before all things and after all things. He has an existence which spans the ages, and preceded them all.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—*Revelation 1:8.*

“I am Alpha and Omega, the beginning and the end, the first and the last.”—*Revelation 22:13.*

7 - The I AM.

The above two passages include the special name of God: the I AM. The meaning of that term is this: One of the attributes of God is that He is an Eternal Presence. He has always existed and always will exist. He is the I AM in the past, in the present, and in the future. He sees all things, He knows all things, and He has existed forever.

DO YOU SEE THE POINT? If just one of the divine qualities were missing, He would not fully be God! And if He were not fully God, He would not be God!

It is not enough that Christ may be God today; He must have always been God in the past—or He is not fully God!

What is Satan desperately fighting in the age-long great controversy? It is Christ and the law, to which the devil is opposed. Satan is determined to undermine faith in either or both of them. In our time in history, a special battle is being fought over obedience to the law of God. But Satan also has agents who are attempting to downgrade Christ. The devil is using them in an attempt to topple Christ from His throne.

It is a shameful work, yet some men are willing to do it. —Flee from such men!

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?”

“And God said unto Moses, I AM THAT I AM. And He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”—*Exodus 3:13-14.*

Who was that I AM which spoke to Moses? It was Christ. Acts 7:30-38 and Isaiah 63:8-9 clearly identifies Him as Christ.

“And were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual

meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them,—and that Rock was Christ.”—1 Corinthians 10:2-4.

“I AM” means the self-existent One. This is a basic quality of God. He can only be self-existent if He has existed forever. Think about it.

Several times in the book of John, Jesus applied the Divine Name, the I AM, to Himself. The Greek phrase used is *ego eimi*. It means “I am” in a special sense. Several of the passages in John which contain the I AM are quoted in the following passage in *Desire of Ages*:

“It was Christ who from the bush on Mount Horeb spoke to Moses saying, ‘I AM THAT I AM’ . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.’ Ex. 3:14. This was the pledge of Israel’s deliverance. So when He came ‘in the likeness of men,’ He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God ‘manifest in the flesh.’ 1 Tim. 3:16. And to us He says: ‘I AM the Good Shepherd.’ ‘I AM the living Bread.’ ‘I AM the Way, the Truth, and the Life.’ ‘All power is given unto Me in heaven and in earth.’ John 10:11; 6:51; 14:6; Matt. 28:18. I AM the assurance of every promise. I AM; be not afraid. ‘God with us’ is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.”—*Desire of Ages*, 24-25.

—Do you see it? If Jesus is not truly God, then you have no assurance of deliverance from sin and no enabling power to obey God’s law!

8 - Before all things.

Jesus Christ has existed before all things.

“And He is before all things, and by Him all things consist.”—*Colossians 1:17*.

— SECTION FOUR —

REFUTING THE “EVIDENCES” OFFERED AGAINST THE ETERNITY OF CHRIST

What points are suggested by the traveling preachers, to prove their point that Christ is not really God, but, instead, was anciently created—and is thus just a higher angel? Here are the four primary reasons given by those men.

In this section, where necessary, we are providing you with detailed answers, so that you will be well-equipped to help those who have been deceived by these traveling speakers.

POINT ONE

First and foremost: the “pioneers.”—There have been uninspired men in earlier times who have believed that Christ was created. Included among them were a number of early Adventist church workers.

This is the primary defense of these traveling

preachers. One book I have here, published by them, is entitled *What Did the Pioneers Believe?* and uses only quotations from a few earlier Adventist church workers as proof that Christ is a created being and the Holy Spirit does not exist.

Seriously now: Having previously founded our faith and doctrines on the Word of God, must we now change foundations—and step onto a different platform? Do you and I dare base our beliefs on what uninspired men, in former decades, have written? Where in God’s Word are we told to set the sacred writings aside for the pratings of men? That horrible organization, Rome, gained its power over the souls of men by getting them to obey the teachings of man instead of God.

Those who, in religious matters, obey men, soon are led to reject basic truths of Scripture for man-made errors.

POINT TWO

Second, and next to the first point in importance: Rome teaches it—The Roman Catholic Church teaches that Christ, along with the Father and the Holy Spirit are fully divine; therefore the concept must not be true.

Such an argument is even more puzzling: Having always clung to the Bible for our faith,—are we now to reject any teachings found in it which are taught by Rome?

Is not this second argument as flawed—and dangerous—as the first? The Vatican publicly teaches that Christ died on Calvary. Shall we therefore abandon that precious truth? It is ridiculous to throw out a Bible truth, just because Rome pays it lip service.

POINT THREE

Third, Colossians 1:15—Colossians 1:15 is cited as teaching that Christ was created as the first of the “creatures,” and that “creatures” means “created beings.” Therefore Christ is a “creature” or “created being.” Here is the verse:

“Who is the image of the invisible God, the first-born of every creature.”—*Colossians 1:15*.

If what the critics say this verse means is true, then Colossians 1:15 contradicts the TWELVE PROOFS of Christ’s eternity (listed in the next section).

What does Colossians 1:15 actually mean?

“Creatures,” in the Greek, does indeed mean “created beings or objects”; we all agree on that.

The question is about the word, translated in the King James Version, as “firstborn.” What does it mean?

The word in the Greek is *protokos*, and can stand for one of two things:

(1) *It can mean “the first to be born”;* that is,

18 The Godhead: The Divinity of Christ / Bible

being first in the family to be born rather than being born at a later time.

(2) *It can mean “the one who produces all the births.”* This is the prime mover, the one who brings the generations into existence. In verse 15, it should read, “The One who brought all creatures into existence.”

There are three reasons why the second meaning is the correct one:

First reason: In Colossians 1:15, the meaning of *protokos* would have to be the second of the two, in order to agree with the rest of Scripture. The Bible does not contradict itself. Jesus is not the eternal God in all the other passages—and then in this one He is a finite, created being.

Second reason: The immediate next two verses, after Colossians 1:15, support this correct meaning of *protokos*:

“Who is the image of the invisible God, the first-born of every creature.”—*Colossians 1:15*.

“For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him.”—*Colossians 1:16*.

“And He is before all things, and by Him all things consist.”—*Colossians 1:17*.

What do those three verses tell us? Here is a paraphrase of them:

Christ is the exact image of God, and has all the inner qualities of the Godhead. It is because He is fully God that the following three facts are true:

(1) It is Christ which produced every created being,—for by Him everything was created; literally everything [*end of verse 16*]!

(2) He existed before all things were made.

(3) It is only by His power, continually exercised, that everything continues to exist [*end of verse 17*].

It is obvious that verses 15 and 16 should be connected by a colon—as all part of one lengthy sentence. At least, they should not be placed as separate verses. Both speak of how Christ is the Creator of every created object. It is therefore obvious that, in verse 15, *protokos* cannot mean “first of the creatures to be born,” but must mean “the One who brought all creatures into existence.”

Third reason: It is not unusual in the *Koine* Greek (New Testament Greek) for words and phrases to have varied meanings. For example, when you find “and . . . and . . .” in a passage, it frequently means “and . . . even . . .”

Another example would be the frequently misunderstood term: “archangel,” which comes from the

Greek word *archaggelos* (a combination of *arche* and *aggelos*; a double “g” in Greek is sounded as “ng”). “Archangel” is found only in 1 Thessalonians 4:16 and Jude 9.

“Archangel” does not mean “the highest of the angels.” That is an error shared by many when they read “archangel.” The correct meaning is “the Beginner of the angels.” Jesus is not the first or highest of the angels, but the Beginner, or Creator, of the angels. In a similar manner, *protokos* can mean “beginner of the born” instead of “firstborn.”

(Rome has confused the matter of archangel further by designating three “archangels”: Michael, Gabriel, and Raphael; none of which, in their view, are Christ. The truth is that the “archangel” is only used in two Bible passages (1 Thessalonians 4:16 and Jude 9), and both refer exclusively to Christ. He is the only archangel. Gabriel is never called an archangel, and Raphael is an angel named in an uninspired Old Testament apocryphal book.)

Christ is the “archangel,” the “Ruler of the angels.” By the way, Colossians 1:16, quoted above, has *arche* in it,—and is translated as “principalities” . . . “thrones, or dominions, or *arches*, or powers.” In that passage, powerful rulers are spoken of as being *arche* in the plural. Jesus is the source, sustenance, and powerful Ruler over the angels; He is the archangel.

But there is more to this passage in Colossians, for it extends down to verse 19.

Colossians 1:15-17 mentions the divinity and creatorship status of Christ and the fact that He is Creator, Ruler, and Sustainer of all the lower powers in heaven and on earth.

Colossians 1:18 carries this point on, and states that, in addition, Christ is also Ruler over all His people.

Then, partway through the verse, Paul gives the reason on which Christ’s rulership over the church is based: It is the fact that He began the Christian church by rising from the dead,—so that His faithful ones could later be raised. Paul concludes by saying that, therefore, Christ is ruler over everything (in the heavens, in the world, and in the church).

“And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence.”—*Colossians 1:18*.

So, how should *protokos* be translated in verse 18?

(1) It could have the first meaning of “firstborn”; that is, “first to come forth from the dead.”

(2) But *protokos* could, instead, have the second meaning. The idea would be something like this: “Christ is the head of the body of Christians, be-

cause He is the Beginner of them; He is the One who will bring them forth from the dead.”

(There is a passage in Scripture in which “first-born,” in the first sense, definitely does apply to Christ. That is Luke 2:7, which is speaking of Jesus as the firstborn of Mary.) The context explains the sense in which *protokos* should be translated.

POINT FOUR

Fourth, Proverbs 8:22-25—Aside from Colossians 1:15, this is the only other passage the Arians generally use to disprove the eternity of Christ.

Carefully considering it, we find that it does not prove what they want it to prove:

In the first several chapters of Proverbs, “wisdom” is spoken of as a woman crying to the people to buy of her wisdom. The Hebrew uses a plural noun, *chokmoth*, for wisdom, with a singular verb.

Proverbs 8:22-25 is one of those passages in which “Wisdom” is speaking. Much of the wording is allegorical, so we must not try to read too much into this passage; yet we will find that the underlying truth is clear.

We are told that “Wisdom” in Proverbs 8:22-25 is Christ:

“And the Son of God declares concerning Himself: [Proverbs 8:22-30, quoted].”—*Patriarchs and Prophets, 34.*

Here is the first of these four verses:

“The Lord possessed Me in the beginning of His way, before His works of old.”—*Proverbs 8:22.*

Literally, in the Hebrew, “in beginning” “before . . . of old,” means before the most ancient deeds of the Godhead.

Arians declare that this verse teaches that Christ had a beginning. But read it again: *It clearly says that, if Christ had a beginning, the Father had a beginning also!*

We cannot accept that there once was a time when the Godhead did not exist. Therefore, the meaning of Proverbs 8:22 must be this:

It is as certain that the Son has existed forever, as that the Father has existed from eternity. There never has been a time when either did not exist!

That is the message of Proverbs 8:22.

Verse 22 says nothing about Christ coming into existence at some earlier time, only that He was with the Father as far back in the past as is conceivably possible.

“Possessed” indicates that Christ was with the Father back then. The Septuagint (LXX) Greek translation of the Hebrew Old Testament (a translation made only a couple centuries before the time of Christ) erroneously translates this word as “created.” But that is a mistranslation; we should stay with

the original Hebrew.

It is important that you realize that the Hebrew word, here translated “possessed,” can also be translated: “to be erected to a position,” or “assigned a certain work.” More on this below.

A companion verse to Proverbs 8:22 is John 1:1-2. The definite article (“the”) is missing before “beginning,” in both Proverbs 8:22 and John 1:1-2, in the Greek: “In beginning,” they both say. This is “beginning” in the absolute sense.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”—*John 1:1-2.*

The last three of these four verses give their message repeatedly, in the style typical of Hebrew poetry:

“I was set up from everlasting, from the beginning, or ever the earth was.”—*Proverbs 8:23.*

“When there were no depths, I was brought forth: when there were no fountains abounding with water.”—*Proverbs 8:24.*

“Before the mountains were settled, before the hills was I brought forth.”—*Proverbs 8:25.*

Proverbs 8:23-25 obviously refers to a time in the very distant past. The Father and the Son were together. According to the above three verses, something occurred. What was it?

The key words are these: “set up” and “brought forth.” Understanding them will provide the meaning of the event or transaction which occurred back then.

First, there is “set up.”—This is *nasak* in the Hebrew, and has several possible meanings:

- (1) “To pour out,” as used in to pour out a drink offering (1 Chronicles 11:18).
- (2) “To set,” “to set up,” “to install,” “to inaugurate.”

Then there is “brought forth.”—This is *chil* in the Hebrew, and can mean:

- (1) “To bring forth” as a child.
- (2) “To be anointed.”

You will recall that “possessed” in verse 22 can mean “erected to a position,” or “assigned to a certain work.”

The Hebrew word for “set up,” in verse 23, can mean “to install,” “to inaugurate.” This word is used in a parallel passage:

“Yet have I set My King upon My holy hill of Zion.”—*Psalms 2:6.*

The Hebrew word for “brought forth,” in verses 24 and 25, can mean “to be anointed.”

Do you see the unifying pattern here in Proverbs 8:22-25?

We have here a statement of how, in the far distant past, Christ was anointed to a special task, to

20 The Godhead: The Divinity of Christ / Bible

carry out a special work (verses 22-25). Having entered into this agreement with the Father, the two of Them then set to work to begin creating (verses 26-29).

What was that special agreement and project? In their foreknowledge, it was the covenant of redemption, the agreement that Christ would make it possible for mankind to be saved, when Lucifer should tempt them. They knew what was coming.

Here is a Spirit of Prophecy statement of what we are told in Proverbs 8:22-25:

“Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity.”—7 Bible Commentary, 934.

Therefore, from the very earliest times of the most ancient past, the Father and the Son were planning how they would save mankind.

With that in mind and using our new insight into the meaning of the three key Hebrew words, here is the passage again:

“The Lord possessed Me (*assigned Me to a certain work*) in the beginning of His way, before His works of old.”—Proverbs 8:22.

“I was set up (*installed to that work*) from everlasting, from the beginning, or ever the earth was.”—Proverbs 8:23.

“When there were no depths, I was brought forth (*anointed to that work*): when there were no fountains abounding with water.”—Proverbs 8:24.

“Before the mountains were settled, before the hills was I brought forth (*anointed to the task*).”—Proverbs 8:25.

The Hebrew word for “set up” in verse 23 can mean “to install,” “to inaugurate.” We mentioned that this word is used in a parallel Bible passage:

“Yet have I set My King upon My holy hill of Zion.”—Psalm 2:6.

Turning to Psalm 2, some of us may be startled to there find a remarkable parallel passage, but this one is focused more on an aspect of the earthly great controversy fought over the law of God. Read it thoughtfully. Here is a paraphrase:

Wicked men declare that they will not have God to reign over them. But God laughs at them, and announces that He will win the controversy—for He has anointed His King to the task.

Verse 7 immediately follows:

The Lord announces the Sonship of Christ

(which Acts 13:32-33 says applies to the time of Christ’s resurrection; which would mark when He began His Sanctuary ministry in the “holy hill” of heaven). Therefore we, here on earth, had better come to the Son, lest we perish in the final judgment. Blessed are all they that put their trust in Him.

Thus we find that Proverbs 8:22-25 does NOT mean that Christ is a created being! It is an insult to Him to say such a thing. And it would be in violation of other Bible passages. I would not want to be one of those who, in the judgment, will have to answer for having persuaded people that Christ is a second-rate Saviour.

The message of Proverbs 8:22 is that Christ has existed as long as the Father has existed.

The message of Proverbs 8:23-25 is that in the far, far distant past, the Father and the Son agreed to the everlasting covenant, to save man should he fall.

Before concluding this section on Proverbs 8, let me tell you a story:

About 35 years ago, my family and I lived for several months close to a small group in eastern Washington State. After we had been there awhile, we discovered that the leader and his son, both fine Advent believers, had such strong confidence in one another that, whenever one would suggest an idea, the other would accept and expand on it.

Before long, they had talked themselves into the notion that Christ was a created being,—and they were determined that everyone else accept their idea.

We moved away, but a close friend (now retired in Oregon) remained and, in their frequent meetings, would go back and forth on this one topic.

The crucial heart of the controversy came to be Proverbs 8:22. Back and forth the two sides would go over this passage.

One day, the ongoing discussion reached its climax. My friend explained to them that the key to the passage was actually quite obvious.

“The Lord possessed Me in the beginning of His way, before His works of old.”—Proverbs 8:22.

That verse dates the beginning of Jesus Christ, if He had one. The father-son team agreed with that. Then my friend pointed out that, according to the verse, the beginning of Christ’s way was the beginning of the Lord’s way. Therefore, my friend explained,—*that means that, if (if) Christ had a beginning, so did the Father also!* My friend knew this was an unanswerable point, and they would have to reject their error.

But, never known to back down on anything and determined not to yield an inch, the father-son team decided that they would brave their way through to

the acceptance of an additional error: *The Father had a beginning too!*

They were determined not to stop preaching their error that Christ had a beginning. —Yet the entire group was so shocked at the conclusion the leaders had now jumped to, that the meeting immediately broke up. Soon everyone on the place, other than the families of the father and son, moved far away. They were tired of the fanaticism.

There are many things in the Word of God that we will never fully understand this side of heaven, yet there is a lot we can know. We have seen that the total eternity of Jesus Christ is one of those truths of which we can have certainty. Jesus Christ, the Son, has existed as long as the Father has existed. There never was a time when either did not exist. They are immortal and eternal.

Stick with the plain teachings of God's Word.

You will be safe if you do. Accept what is written in the Inspired Writings, and do not try to pry into matters too deep for you.

When God says something, accept it. Adam and Eve did not do this. They believed a traveling preacher who came along—and they got into trouble because of it. Do not imagine that you are smarter than the simple statements of the Bible. If you start doing so, you will be indulging in the sin of Eve. What was her sin? She doubted the words of God.

—And remember this: If you do not honor the Son, you do not honor the Father:

“For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him.”—*John 5:22-23*.

Do not accept theories which deny the full divinity of Jesus. You may well be lost if you do this. This is because acceptance of one error will lead you to accept still more. And ere long you will wander far from the Bible and Spirit of Prophecy.

— SECTION FIVE —

**THIRTEEN BIBLE PROOFS
THAT CHRIST HAS EXISTED FOREVER**

**SUMMARY OF VERSES
DESCRIBING CHRIST'S ETERNITY**

Let us briefly review the passages which teach the eternity of Christ:

1 - Christ existed before all things.—The following verse says He existed before all created matter or beings.

“And He is before all things, and by Him all

things consist.”—*Colossians 1:17*.

2 - Christ was in the beginning.—In the beginning of what? The inference in John 1:1 is in the absolute beginning. God would not be God if there was a time when He did not exist.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made . . . And the Word was made flesh, and dwelt among us . . . full of grace and truth.”—*John 1:1-3, 14*.

“That which was from the beginning . . . the Word of life.”—*1 John 1:1*.

“The Lord possessed Me in the beginning of His way, before His works of old.”—*Proverbs 8:22*.

3 - Christ's goings forth have been from everlasting in the past.—So there never was a time when He did not exist.

“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.”—*Micah 5:2*.

4 - Christ is the very image of God.—Therefore He has to possess all the Father's qualities, including eternity, past, present, and future.

“Who is the image of the invisible God.”—*Colossians 1:15*.

“Who being the brightness of His glory, and the express image [exact likeness] of His Person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”—*Hebrews 1:3*.

5 - Christ has the total fulness of all the attributes of God.—These attributes would have to include eternity.

“For in Him dwelleth all the fulness of the Godhead bodily.”—*Colossians 2:9*.

6 - Christ has the total inner essence of God.—That total inner essence would have to include eternity, or Christ would not be fully God.

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

7 - Christ is the Everlasting Father.—This means He has existed from the everlasting past.

“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, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”—*Isaiah 9:6*.

8 - Christ is forever blessed.—The blessing is forever—forever past, present, and future.

22 The Godhead: The Divinity of Christ / Statements

“Christ . . . who is over all, God blessed for ever. Amen.”—*Romans 9:5*.

9 - Christ never changes.—This unchangeableness is past, present, and future.

“I am the Lord; I change not.”—*Malachi 3:6*.

10 - Christ is totally immutable!—Words could not describe it better than these.

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish, but Thou remainest, and they all shall wax old as doth a garment. And as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail.”—*Hebrews 1:10-12*.

11 - Christ is not only eternal, but immortal as well.—“Immortal” means He is not subject to death or non-existence. One of the attributes of God is that there never has been a time when He did not, or will not, exist—past or future.

“The King eternal, immortal, invisible, the only wise God.”—*1 Timothy 1:17*.

“Jesus Christ . . . who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality.”—*1 Timothy 6:14-16*.

12 - Christ is the Alpha and Omega, the beginning and the end.—That means He has eternal self-existence. He is, and was, and is to come.

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”—*Revelation 1:8*.

“I am Alpha and Omega, the beginning and the end, the first and the last.”—*Revelation 22:13*.

13 - Christ is the I AM, the self-existent God.—What stronger statement could be made about His eternity?

“And God said unto Moses, I AM THAT I AM. And He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”—*Exodus 3:14*.

Revelation 1:8 and 22:13, quoted above, as well as several “I AM” passages in John, apply the I AM to Christ in the New Testament.

— SECTION SIX —

STATEMENTS BY MODERN ARIANS AND FELLOW TRAVELERS

1 - THE POSITION OF JEHOVAH'S WITNESSES

During the first of my three years in attendance at the Seventh-day Adventist Seminary, in Washington D.C., prior to entering the ministry, a friend of

mine stopped by one day to tell me what happened the night before.

Taking a practicum course at the Seminary that quarter, he had been assigned to work under a local pastor who told him to work in the Rockville area, where the conference was trying to get a full-fledged church started.

My friend had been giving Bible studies to a family who, at the same time, were in contact with some Jehovah's Witnesses. Uncertain which church to unite with, and unknown to my friend, the mother of the home decided to bring both groups together one evening—and see what they both would say when together.

So when my friend arrived for the Bible study,—he found two or three Jehovah's Witnesses already there in the living room with the mother and her family.

After speaking a few words and uncertain what to do next—for the atmosphere was tense, he said, “Before we begin talking together, let us pray.”

He knelt down and began praying. Suddenly, before he could end his prayer, the lady who was the Witness leader jumped to her feet, and said, “This is terrible! I cannot remain here!” and hurriedly went into the next room, with the other Witnesses following her.

Certain he had done something to destroy his opportunity to reach this family, my friend sat down and silently prayed while the mother of the home rushed into the next room, closed the door, and began speaking with the Witness lady.

My friend kept praying. Within five or ten minutes, the Witnesses all left the home, and the mother came back into the living room. As I recall it now, this is what she said:

“The woman told me she was shocked. She said you had mentioned in your prayer that Jesus Christ is God,—and she could not stand to be in a place where that was said! So she has left with all her group. —And I am now convinced that the Seventh-day Adventists are right after all!”

Soon after the family joined the church.

Some people do not want to believe that Christ is fully God. The Witnesses say He is “a god,” but they really do not believe He is any kind of God.

“Jehovah's Witnesses . . . believe that the son is merely ‘a god’ by way of concession.”—*Jehovah's Witnesses: Answered Verse by Verse, by David A. Reed, 42*.

There are itinerant preachers, traveling around among faithful Advent believers right now, who also do not believe that Christ is even a lower-level God (if such a thing could be). In their estimation, He is a created being, not eternal, and not God in the high-

est sense.

2 - STATEMENTS BY TRAVELING ADVENTIST SPEAKERS

Here are a few statements by some of these traveling, independent, Adventist preachers. We have many statements we could quote from them:

FRED ALABACK—"God the Father is the one and only being in the universe that did not have a beginning of any kind . . . One and only supreme being in the universe . . . the 'one God.'"—*Fred Alaback, Liberty Review, October, 1989.*

SCOTT STANLEY, JOHN SMITH, JOHN ENCISCO—"The entire gospel is based on the fact that there is one God, the Father."—*Scott Stanley, John Smith, and John Encisco, booklet, 9.*

BILL STRINGFELLOW—"Our heavenly Father is the One Supreme Being in the universe. He is the source from which comes all life and power . . . Our heavenly Father is the only true God—period!"—*Bill Stringfellow, video taped presentation, Part One, March, 1994.*

EDWARD EDSTROM—"And so we see ONE God . . . Here we have not three Gods, but one! Here also we have one God, not two."—*Edward Edstrom, quoted by Marty Wold, newsletter, August 19, 1987.*

MARTY WOLD—"My purpose has been . . . to establish the Bible truth of One God, the Father."—*Marty Wold, newsletter, August 19, 1987, 12.*

As usual, the Spirit of Prophecy reveals that these things would occur in our ranks:

"Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ.

"The Father and the Son each have a personality. Christ declared: 'I and My Father are one.' Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust."—*9 Testimonies 68.*

3 - STATEMENTS BY SPIRITUALISTS

What is it that the Satanists teach? Let us read their statements. We will find that they echo the downgrading hatred of their father, the devil, for Christ.

"[Jesus said] I am not God . . . I do not want you to worship me."—*Helen Shookman, A Course in Miracles. (Regarded as a New Age Bible, it was written by Shookman as a channeler [medium],*

under the direction of a spirit calling itself Jesus).

"He [Jesus] was not God, and never claimed to be."—*Rodney R. Romney, Journey to Inner Space: Finding God in Us, 30.*

"Son of God, First-Born . . . the Second Logos or Higher Self,—the first emanation from the Father, the Absolute, or the First Logos."—*Dictionary of All Scriptures and Myths, by G.A. Gaskell, 702. (This dictionary uses the sacredly held philosophic writings of all religions such as Zoroaster, Philo, Swedenborg, Buddah, Hermes, the Qabbalah, etc., in order to derive the definitions hence given—which are mystical and spiritualistic.)*

"The eternal Birth or generation of the Son or Divine Word . . . From our proper Source, that is to say, from the Father and all that which lives in Him, 'there shines,' says Ruysbroeck, 'an eternal Ray, the which is the Birth of the Son . . . We are celebrating the feast of the Eternal Birth which God the Father has borne.'"—*Mysticism, by E. Underhill, 146.*

"Holy is God, the Father of all things, the One who is before the First Beginning."—*The Secret Teachings of All Ages, XL, by Manly P. Hall, 33rd Degree Mason. (Hall is quoting Hermes or Cush who was the interpreter of the mysteries, or basically the founder of spiritualistic Babylonian religion. Cush was also the father of Nimrod, who founded Babylon and then based its mystery religion upon the teachings of his father.)*

"God [the great architect of the universe] as the infinite Parent of all . . ."—*Morals and Dogma, 715, by Albert Pike, 33rd Degree Mason, also The Masonic Report, 20.*

"The One [God] is the term most suitable for defining the Absolute, since the whole precedes the parts."—*Hall, XV.*

"The Qabbalists [Qabbala is Jewish witchcraft] conceive of the Supreme Deity as an incomprehensible Principle to be discovered only through the process of eliminating, in order, all its conizable attributes. That which remains . . . is AIN SOPH, the eternal state of Being . . . all [things are] nourished by AIN SOPH and all with their source in AIN SOPH, the only Immortal—whence they came."—*Hall, CXVII.*

"The terms Father, Son, and Spirit are but symbols which stand for three manifestations of God . . . God goes forth from Himself in the Eternal Son, returning to Himself in the Eternal Spirit."—*Gaskell, 770.*

"The Father uttered himself and all creatures in the Word, his Son, and the return of the Father into himself includes the like return of all creatures into the same Eternal Source. The logical genesis of the Son furnishes a type of all evolution or creation; the Son is the unity of all the works of God . . . God is in all things, and God is

24 The Godhead: The Divinity of Christ / Statements

all things.”—Gaskell, 770.

“Holy is God, whose will is performed and accomplished by His own powers which He hath given birth to out of Himself.”—Hall, quoting *Hermes, the founder of the mysteries of spiritualism*, XL.

“[God] can unfold His essence in a variety of existences, which, while they are His creatures as to their origin, are parts of His essence as to their contents.”—Gaskell, 317.

“The Absolute [or God—the One Source of all] . . . is the beginning and final goal of the whole series of essences which exist . . . the beginning and end of all things.”—Gaskell, 317.

— SECTION SEVEN —

TWENTY-FOUR BIBLE PROOFS THAT CHRIST IS FULLY GOD

Several years ago, the present writer compiled this overview of what the Bible teaches about the divinity of Christ:

1—Jesus Christ is called the “Son,” or “the Son of God.” He was the Son before He was born into this world (*Jn 1:14, 18; Gal 4:4*).

2—He is the “only begotten” Son of God (*Jn 1:14, 18; 3:16, 18; 1 Jn 4:9; compare 2 Sam 7:14; Ps 2:7; Lk 3:38; Jn 1:12*).

3—He speaks of, and to, God as “Father” as One who bears a unique relationship to Him (*Matt 6:9; 7:21; Jn 20:17*).

4—He claimed a unique knowledge of God (*Matt 11:27*).

5—He spoke of Himself as “the Son of God” in such a way that the Jews recognized that He was claiming divinity, making Himself “equal to” God (*Matt 26:63; Jn 5:18; 10:36*).

6—The Sonship of Christ also applies to Him as our Messiah and Mediator (*Matt 8:29; 26:63; Jn 1:49; 11:27*).

7—He is the image, the very image of God (*2 Cor 4:4; Col 1:15; Heb 1:3*).

8—He is called the “firstborn” (*Col 1:15; Heb 1:6*), and the “only begotten” (*Jn 1:14, 18; 3:16, 18; Heb 11:17; 1 Jn 4:9*). In summary, the Bible indicates an eternal sonship that goes back, without beginning, through all time in the past.

9—He had pre-existence and equality with the Father before He was born into this world (*Micah 5:2; Jn 17:5; Col 1:16*).

10—He has life in Himself (*Jn 5:26*).

11—He has full divinity or deity (*Jn 1:1; Rom 9:5; Phil 2:6; Titus 2:13; 1 Jn 5:20*).

12—Divine names are applied to Him (*Isa 9:6;*

40:3; Jer 23:5-6; Joel 2:32; compare Acts 2:21 and 1 Tim 3:16).

13—He has eternal existence (*Isa 9:6; Jn 1:1-2; Rev 1:8; 22:13*). There never was a time when He did not exist.

14—He has omniscience (*Jn 2:24-25; 21:17; Rev 2:23*). He has all knowledge in heaven, on earth, and throughout the universe.

15—He has omnipotence (*Isa 9:6; Phil 3:21*).

16—He is immutable (*Heb 1:10-12; 13:8*). He is utterly unchangeable.

17—He has every attribute that the Father has (*Col 2:9*).

18—He is the Creator (*Jn 1:3, 10; Col 1:16; Heb 1:2, 10*).

19—Divine Providences come through Christ (*Jn 3:35; 17:2; Eph 1:22; Col 1:17*).

20—Only God can forgive sin, and Jesus can forgive sin (*Matt 9:2-7; Mk 2:7-10; Col 3:13*).

21—He has a dominant role both in the Resurrection and Judgment of men (*Matt 25:31-32; Jn 5:19-29; Acts 10:42; 17:31; 2 Tim 4:1*).

22—He will have a dominant role in the final destruction of sin and sinners, and the renewal of the new heavens and the new earth (*Heb 1:10-12; Phil 3:21; Rev 21:5*).

23—Honor as to One who is Divine and fully God is ascribed to Him (*Jn 5:22-23; 14:1; 1 Cor 15:19; 2 Cor 13:13; Heb 1:6; Matt 28:19*).

24—A basic pattern appears to be that things come from the Father and through Christ (*Jn 1:3, 10*).

— SECTION EIGHT —

WHAT THE SPIRIT OF PROPHECY TEACHES ABOUT THE FULL GODHOOD AND ETERNITY OF JESUS CHRIST

The Spirit of Prophecy teaches something far different than the Witnesses, the spiritualists, and the traveling Arian speakers.

The Spirit of Prophecy teaches what the Bible teaches—that Jesus Christ, our Lord and Saviour, is fully God and has existed forever.

“Jesus declared, ‘I am the resurrection and the life.’ **In Christ is life, original, unborrowed, unde-rived.** ‘He that hath the son hath life’ (1 Jn 5:12). **The divinity of Christ is the believer’s assurance of eternal life . . .**

“To the Saviour’s words, ‘Believest thou?’ Martha responded, ‘Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the

world.' She did not comprehend in all their significance the words spoken by Christ, but she confessed her faith in His divinity, and her confidence that He was able to perform whatever it pleased Him to do."—*Desire of Ages*, 530.

"In Him [Jesus] was life; and the life was the light of men.' It is not physical life that is here specified, but [immortality], **the life which is exclusively the property of God.** The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the life-giver takes it again . . . **But the life of Christ was unborrowed. No one can take this life from Him.** 'I lay it down of Myself,' He said. **In Him was life, original, unborrowed, underived.** This life is not inherent in man. He can possess it only through Christ."—*5 Bible Commentary*, 1130 (1 Selected Messages, 296-297).

"The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant** . . . Before men or angels were created, the Word was with God, and was God . . . **Christ was God essentially, and in the highest sense. He was with God from all eternity,** God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, existed from eternity, **a distinct Person,** yet one with the Father."—*5 Review and Herald*, 227 (1 Selected Messages, 247).

"The world was made by Him, 'and without Him was not any thing made that was made' (Jn 1:3). **If Christ made all things, He existed before all things.** The words spoken in regard to this are so decisive that no one need be left in doubt. **Christ was God essentially, and in the highest sense.** He was with God from all eternity, God over all, blessed forevermore."—*1 Selected Messages*, 247.

"**The Lord Jesus Christ, the divine Son of God, existed from all eternity, a distinct person, yet one with the Father.** He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God."—*5 Commentary*, 1126.

"He [Christ] was equal with God, infinite and omnipotent. **He was above all finite requirements.** He was Himself the law in character. **Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience** . . . Not one of the angels could become a substitute and surety for the human race, for their life is God's; they could not surrender it. On Christ alone the human family depended for their existence. **He is the eternal, self-existent Son, on whom no yoke had come . . . He**

could say that which not the highest angel could say—'I have power over My own life. I have power to lay it down, and I have power to take it again.'"—*12 Manuscript Release 395 (Manuscript 101, 1897).*

"In Christ were united the divine and the human—the Creator and the creature. **The nature of God, whose law had been transgressed,** and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man."—*Manuscript 141, 1901 (7 Bible Commentary, 926).*

"Abraham saw the incarnate Saviour, and rejoiced . . . **'Before Abraham was, I AM.'** **Christ is the pre-existent, self-existent Son of God.**"—*4 Signs of the Times*, 141.

"**It was Christ** who from the bush on Mount Horeb spoke to Moses **saying, 'I AM THAT I AM** . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you (Ex 3:14). This was the pledge of Israel's deliverance. So when He came 'in the likeness of men,' **He declared Himself the I AM,** the Child of Bethlehem, the meek and lowly Saviour, God "manifest in the flesh" (1 Tim 3:16)."—*Desire of Ages*, 24.

"**Jesus speaks of Himself as well as the Father as God,** and claims for Himself perfect righteousness."—*7 Bible Commentary*, 929.

"[John 3:34-36, quoted] In this Scripture, **God and Christ are spoken of as two distinct personalities, each acting in their own individuality.**"—*Notebook Leaflets from Elmshaven Library, Vol. 1, 124.*

"Christ is one with the Father, but **Christ and God are two distinct personages.** Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But **the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father.**"—*Review and Herald, June 1, 1905 (5 Bible Commentary, 1148).*

"The unity that exists between Christ and His disciples does not destroy the personality of either. **They are one in purpose, in mind, in character, but not in person.**"—*Upward Look*, 153 (*Manuscript*, 58).

"**Christ is the pre-existent, self-existent Son of God** . . . In speaking of His pre-existence, Christ carries the mind back **through dateless ages.** He assures us that **there never was a time when He was not in close fellowship with the eternal God.** He to whose voice the Jews were then listening had been with God as one brought up with Him."—*Signs, August 29, 1900 (Evangelism, 615).*

26 The Godhead: The Divinity of Christ / Spirit of Prophecy

“He was equal with God, infinite and omnipotent . . . He is the eternal, self-existent Son.”—*Lift Him Up, 17 (Evangelism, 615)*.

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. **From everlasting He was the Mediator of the covenant**, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ **Before men or angels were created, the Word was with God, and was God.**”—*Review and Herald, April 5, 1906 (Evangelism, 615)*.

“[Revelation 1:18-20, quoted] These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, **the self-existent, eternal, unchangeable One**, who visited His exiled servant on the isle that is called Patmos.”—*7 Bible Commentary, 955 (Manuscript 81, 1900)*.

“They retorted with a sneer, as if they would prove Jesus to be a madman, ‘Thou art not yet fifty years old, and hast Thou seen Abraham?’

“With solemn dignity Jesus answered, ‘Verily, verily, I say unto you, Before Abraham was, I AM.’

“Silence fell upon the vast assembly. The name of God, given to Moses to express the idea of the eternal presence, had been claimed as His own by this Galilean Rabbi. **He had announced Himself to be the self-existent One**, He who had been promised to Israel, ‘whose goings forth have been **from of old, from the days of eternity**’ (Micah 5:2). Again the priests and rabbis cried out against Jesus as a blasphemer.”—*Desire of Ages, 469-470*.

“What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.”—*Review and Herald, June 15, 1905 (5 Bible Commentary, 1127)*.

“Jesus claimed equal rights with God in doing a work equally sacred, and of the same character with that which engaged the Father in heaven.”—*Desire of Ages, 207*.

“‘I am the resurrection, and the life.’ He who had said ‘I lay down my life, that I might take it again,’ **came forth from the grave to life that was in Himself. Humanity died: divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself** to quicken whom He will.”—*Youth Instructor, August 4, 1898 (5 Bible Commentary, 1113)*.

“His name shall be called Immanuel . . . God

with us.’ The light of the knowledge of the glory of God’ is seen ‘in the face of Jesus Christ.’ **From the days of eternity the Lord Jesus Christ was one with the Father**; He was ‘the image of God,’ the image of His greatness and majesty, ‘the outshining of His glory.’ It was to manifest this glory that He came to this world. To this sin-darkened earth He came to reveal the light of God’s love,—**to be ‘God with us.’** Therefore it was prophesied of Him, ‘His name shall be called Immanuel.’”—*Desire of Ages, 19*.

“The world’s Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. **The authority by which He spoke and wrought miracles, was expressly His own**, yet He assures us that He and the Father are one.”—*5 Bible Commentary, 1142*.

“Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. **In Him dwelt all the fullness of the Godhead bodily.** When Christ was crucified, it was His human nature that died. **Deity did not sink and die; that would have been impossible.**”—*Letter 280, 1904 (5 Bible Commentary, 1113)*.

“The rich benevolence of God gave Him to our world; and to meet the necessities of humanity, He took on Him human nature. To the astonishment of the heavenly host, **He walked this earth as the Eternal Word.**”—*Fundamentals of Christian Education, 400*.

“Christ was the Son of God; **He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father.**”—*Patriarchs and Prophets, 38*.

“When Christ was human on the earth, He was totally reliant upon His Father for life and power to sustain His human existence. But resurrected from the grave, this was not the case anymore.

“But although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet **He did not cease to be God when He became man.** The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions ‘human’ and ‘divine’ were, in Christ, closely and inseparably one, and yet He had a distinct individuality. Though Christ humbled Himself to become man, **the Godhead was still His own.**”—*Signs, May 10, 1899 (5 Bible Commentary, 1129)*.

“Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity.”—*Review and Herald, October 29, 1895 (5 Bible Commentary, 1128)*.

“The power of the Saviour’s Godhead was hidden. He overcame in human nature, relying upon God for power.”—7 Bible Commentary, 924.

“The Roman guard fell as dead men before the resplendent glory, and **Christ in His Godhead shown forth as He burst from the tomb** and rose triumphant over death and the grave.”—3 Signs, 211.

“Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature. ‘As the children are partakers of flesh and blood, He also Himself likewise took part of the same’ (Heb 2:14). He was the son of Mary; He was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. ‘This man,’ writes Paul, ‘was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house’ (Heb 3:3).”—5 Bible Commentary, 1130.

“Jesus says, ‘My Father which is in heaven,’ as reminding His disciples that while by His humanity He is linked with them, a sharer in their trials, and sympathizing with them in their sufferings, **by His divinity He is connected with the throne of the infinite.** Wonderful assurance!”—Desire of Ages, 442.

“The Lord God came down to our world clothed with habiliments of humanity, that He might work out in His own life the mysterious controversy between Christ and Satan. He discomfited the powers of darkness. All this history is saying to man, I, your substitute and surety, have taken your nature upon Me, showing you that every son and daughter of Adam is privileged to become a partaker of the divine nature, and through Christ Jesus lay hold upon immortality.”—Fundamentals of Christian Education, 379.

— SECTION NINE —

**THE TRUTH ABOUT ARIANISM
AND UNITARIANISM**

Arians in our time do not like to admit that they are. But here are the facts.

The traveling preachers in our time, who spread error for their own benefit, are nothing new. Throughout history, there have been professed Christians who, instead of accepting the Bible as it reads, have produced cunningly devised fables in order to at-

tract attention themselves and, hopefully, a following which would provide them financial support.

Arius was a local church leader of the Christian church in Alexandria, Egypt. About the year 310 A.D., he devised a strange, new teaching. Here it is:

Christ was created out of nothing before anything else was created. Therefore He was a finite being, since He did not earlier exist. Through Him, God created everything. But, although not God, He could be worshiped since He was such a high-ranking angel (*summarized from The Manual of Church History, Vol. 1, 327, by Albert Henry Newman*).

Well, that is exactly what the traveling Adventist are preaching! They may deny the title, but they are Arians!

In 321 A.D., Alexander, bishop of the Alexandrian Church, took away Arius’ offices and ejected him from the church. This produced a split, which gradually broadened.

A key point was that, according to Arius, Christ was *heteroousios*—different in essence from God; while Athanasius, his theological rival, said Christ was *homoousios*—identical in essence to God the Father. We can understand this, since that is basically what we have been talking about in this study.

We are like Athanasius; for we say Christ is fully God while the Arian preachers declare Him to not be God.

So now you know what an Arian is. And, having read this study, you now know where to turn to, in order to find the Bible and Spirit of Prophecy passages which disprove this heresy.

However, these modern Adventist Arians go one step further: They deny the existence of the Holy Spirit as well! This places them in the same category as the Unitarians. As you may know, the Unitarian Church is inhabited by atheists who reject Christ and believe that God is so far away that they can sin in peace, without worrying about a coming judgment. You see, after rejecting Christ and the Holy Spirit,—they threw out the Bible as well!

Don’t let that happen to you.

“Unitarianism—The view that God is one person only and which therefore denies the doctrines of the divinity of Christ and of the Holy Spirit (as distinct from the person of God), and therefore also the doctrine of the Godhead.”—*A Dictionary of Christian Theology, Alan Richardson 352.*

“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish.’ ”—1 Selected Messages, 48.