

A photograph of a man and a young boy reading a book together. The man, with short grey hair, is looking down at the book. The boy, with short dark hair, is also looking down at the book. The man's hand is resting on the boy's shoulder. The background is dark.

The **God** *head*

**Studies on the Father,
Son and Holy Spirit**

Lesson 9

Answers to Objections

Imad Awde

Answers to Objections



1. Objection 1—Genesis 1:2

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.”*

Objection:

The Holy Spirit was present at creation; therefore he must be an individual person like the Father and the Son.

Answer:

Creation has been attributed to the Holy Spirit as much as to the Father and the Son due to the above text. But what the readers sometimes fail to acknowledge is the possessive terminology used in the above verse. In this verse the possessive is used: “The Spirit of God”. It does not say, “God, the Spirit”.

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.”*

The Hebrew word for “breath” is “rûach” which is the same word translated “spirit” in Genesis 1:2. The meaning should be clear: the spirit of God is the breath of God. This is confirmed further by Jesus in John 20:22 “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.” Jesus *breathed* His own Spirit, not someone else. It is this same spirit that is mentioned in Genesis 1:2, “the Spirit of God”, which can also be translated “breath of God”.

Job 33:4 *“The Spirit of God hath made me, and the breath of the Almighty hath given me life.”*

The Spirit of God is equated with His breath. That is what the word means.

2. Objection 2—Genesis 1:26

Genesis 1:26 *“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”*

Objection:

This text (as well as Genesis 11:7) proves that God is a plurality of three persons because “us” is referring to all three.

Answer:

It is true the “us” means that there was more than one person in creation, but not necessarily three. It could simply be referring to two rather than three. The Scripture says, “*God ... created all things by Jesus Christ*” (Ephesians 3:9). It should be obvious that “God” in this verse is someone other than Jesus Christ. And according to Hebrews 1:2, God, the Father created all things by his Son.

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

This verse attributes the work of creation to two Beings (a Father and a Son). Proverbs 8:22-30 also attributes the work of creation to two Beings. God, the Father is the great Source of all, and He created all things by His Son, Jesus Christ. As you can see, both the Old and the New Testament attribute the work of creation to only two Beings.

Moreover, God said “*let us make man in our image, after our likeness.*” Obviously God was speaking to someone in His own image and likeness. According to the Bible, Christ is the only One who is “the express image” of the Father (Hebrews 1:3 also see question 2 in Lesson 6).

Now we can know for a certainty who is speaking in Genesis 1:26. God, the Father said to his Son, “*let us make man in our image.*”

3. Objection 3—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.*”

Objection:

This passage proves the Trinity because Christ is called the “mighty God” and the “everlasting Father”!

Answer:

Much stress is laid on Isaiah 9:6, as proving a Trinity because Christ is called the everlasting Father. But it can have no reference to a Trinity. Is Christ the Father in the Trinity? If so, how is He the Son? Or if He is both Father and Son, how can there be a Trinity? For a Trinity is three persons. To recognize a Trinity, the distinction between the Father and Son must be preserved. Christ is called “the second person in the Trinity” but if this text proves a Trinity, or refers to it at all, it proves that Christ is not the second, but the first. And if He is the first, who is the second? It is very plain that this text has no reference to such a doctrine. And, as we compare Scripture with Scripture, we can be sure that it does not support the “Jesus only” doctrine. ¹

¹ “Jesus only” doctrine teaches the indivisible oneness of God where there is one God Who manifests Himself differently in different dispensations. In the Old Testament, He is the Father, in the New Testament He is Jesus, and after Jesus went back to heaven, He is the Holy Spirit.

The Son is referred to as the everlasting Father, not of Himself, nor of His Father, but of the children which His Father has given Him. His language is *“I and the children which God hath given me.”* (Hebrews 2:13). Paul is quoting Isaiah 8:18 and applies it to Christ.

Furthermore, Jerusalem is *“the mother of us all”* (Galatians 4:26), and she is the bride of her husband, Jesus Christ (Revelation 21:2). Thus if Jesus is the husband of our mother, this makes Him our everlasting Father.

Notice also that Isaiah 9:6 says that *“his name shall be called ... the mighty God.”* This term emphasizes the divine nature of Christ. He is indeed mighty, for all power is given unto Him (Matthew 28:18), and He is divine by virtue of His divine birth as we saw in *Lessons 4 & 5*. It is therefore appropriate to refer to the Son as mighty, for He is powerful. It is also appropriate to refer to Him as God, for the Most High God Himself refers to His Son as “God” in Hebrews 1:8. Therefore the terms “everlasting Father” and “the mighty God” can rightly apply to the Son.

4. Objection 4—Matthew 12:31, 32

Mathew 12:31, 32 *“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”*

Objection:

Aren't you by denying the Trinity and the belief that the Holy Spirit is a third divine Being blaspheming against the Holy Spirit and hence committing the unpardonable sin?

Answer:

This verse is often misunderstood and misapplied to mean that the unpardonable sin is rejecting the person of the Holy Spirit. But is this

the correct interpretation? What does “blasphemy against the Holy Ghost” actually mean?

The context of Jesus’ speech must not be overlooked. Let us read the passage in its setting:

Matthew 12:25-31 *“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”*

The parallel story is found in the gospel of Mark. This sheds further light on this question:

Mark 3:28-30 *“Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit.”*

In Mark 3:30 we read the reason Jesus pointed the people to: the unpardonable sin was “Because they said, He hath an unclean spirit.” After healing the blind and deaf, the Pharisees accused Jesus of casting out devils by the power of Beelzebub (Matthew 12:24). In reply to their accusation Jesus said:

“All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.”

What does accusing Jesus of performing miracles by the power of Beelzebub have to do with rejecting the Holy Spirit? What moved Jesus to say what He said?

It is clear that the sin against the Holy Spirit is committed when one knowingly and deliberately attributes the work of the Holy Spirit to Satan. When there is a determined and persistent resistance to truth and evidence, then one is sinning against the Holy Spirit. The unpardonable sin is not rejecting the person of the Holy Spirit, for that was not the topic according to the context, rather it is rejecting light and refusing to repent and heed the promptings of God's Spirit. By continually rejecting to repent and to accept the light that God has shown our way, we are blocking God's avenue to reach us. By placing ourselves where we cannot be reached by God, we commit the unpardonable sin in that we leave no way for God to reach us.

5. Objection 5—Matthew 3:16, 17

Matthew 3:16, 17 “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

Objection:

In the baptism of Christ we see the Father speaking from heaven, Christ is on earth and the Holy Spirit came down in the form of a dove. Does this not prove plainly the presence of three different persons, or the Trinity?

Answer:

The answer to this is very simple. If we do not add to the Scripture, we will not be confused. Here is the account as recorded by the four gospels:

Matthew 3:16 “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he

saw the Spirit of God descending like a dove, and lighting upon him”

Mark 1:10 *“And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him”*

Luke 3:21, 22 *“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.”*

John 1:32 *“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.”*

Some few facts we learn from these accounts are:

- a. It is the Spirit of God. It was the Spirit of someone, namely God.
- b. Its *descent* was like a dove.
- c. Its *shape* was like a dove.
- d. It's called an “it” by John.

Do these facts support the conclusion that the Holy Spirit is a different person separate to God? John certainly would not have used “it” to refer to a divine Being. The Holy Spirit is actually possessed by God (it is the Spirit of God).

What happened at the baptism was a direct fulfilment of what God prophesied through Isaiah:

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;”*

Jesus quoted these words after the wilderness experience (Luke 4:18). They were a direct fulfilment of the prophecies of the Old Testament regarding the descent of the Spirit:

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 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.”*

To any honest reader it is a very simple and plain fact. The Holy Spirit is the Spirit *of the Lord*, it is His own Spirit and not someone else called “the Spirit of the Lord”. Many people falsely believe that the “Spirit of the Lord”, “Spirit of God”, “Holy Spirit”, “Holy Ghost” etc. are proper names. They are not. They actually describe whose Spirit it is, and what kind of Spirit it is. It belongs to the LORD and it is holy because it belongs to someone holy.

That is why Jesus was able to say:

John 10:37, 38 *“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.”*

How was the Father in Christ?

The answer is found in all the verses mentioned above. The Father was in Jesus by His Spirit. And it is thus that Jesus will be in us (John 14:20), by His Spirit.

6♦ Objection 6—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:”*

Objection:

Why did Jesus instruct us to baptize in “*the name of the Father, and of the Son, and of the Holy Ghost*” if the Trinity is wrong? Doesn’t this verse prove that there are three persons in the Godhead?

Answer:

Before we answer the above verse, let us pose some questions for the reader's contemplation:

- Was Jesus addressing the identity of God in that verse or discourse?
- Does the verse or even the chapter mention the word "God"?
- Does the verse tell us that God is made of three beings or persons?
- Does the verse tell us anything about the nature of the Father, Son or Holy Spirit?
- Does the verse tell us who the Holy Spirit is?
- Does the verse tell us that there are three names?

The honest answer to the above questions is "no". The verse is not dealing with who God is and does not tell us the nature of the Father, the Son or the Holy Spirit. Yet it does confirm for us that there is a Father, there is a Son and there is a Spirit. There is no doubt about the existence of any of them.

The relationship between Father, and Son, and Spirit is not defined in this text. To insist that it means there are three persons in the Godhead goes beyond the information provided in the passage. To define the relationship as three co-equal, co-eternal beings cannot be proved from this passage.

What *does* the passage mean? How was it understood by those who heard Christ giving that instruction? The answer is easily found when we study the book of Acts. We find that all the baptisms recorded there were performed in the name of Jesus and not in the name of the Father, Son and Holy Ghost (Acts 2:38; 8:16; 10:48; 19:5).

This begs the question: Did the disciples misunderstand the command of Jesus? Were they wrong in baptizing people in the name of the Lord only? We do not believe so. We believe that the disciples had a better understanding of Jesus' command than many do today. The reason they saw no difference between baptizing in the name of the Lord or in the name of the Father, Son, and Holy Ghost is as follows:

The word “name” means “authority” (John 5:43). When we are baptized, we come under the authority and power of the Father, the Son, and the Holy Spirit. The use of the singular “name” confirms this fact. We are now professing to be stamped with the authority and character of the Father, Son, and Spirit.

Jesus was given all power in heaven and in earth (Matt 28:18; John 5:27; John 5:43). He has the authority of the Father, has the authority of the Son (Himself) and with the correct understanding of the Holy Spirit (that it is His own spirit and person, Christ Himself and not someone else), He has the authority of the Holy Spirit. Christ has this authority by virtue of His relation to the Father (being His only begotten Son). This is His divine inheritance (Hebrews 1:4).

Therefore, since Jesus has the authority of the Father (His Father), the Son (Himself), and the Holy Spirit (His own spirit), the baptisms recorded in the book of Acts (in the name of the Lord or in the authority of the Lord) are a recognition of the authority of the Father, Son, and Holy Spirit; the highest authority in heaven and earth. Christ is the only medium whereby we can come under that authority (John 14:6).

7. Objection 7 — John 1:1

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

Objection:

This is one of the clearest texts proving a Trinity. The text plainly says that Jesus, the Word, is God Himself.

Answer:

This text is much misunderstood and has been misused to support a teaching that totally opposes what the text actually says. Let us examine the text briefly in the original Greek:

en 1722	arche 746	en 2258	ho 3588	logos 3056	kai 2532
<i>In</i>	<i>beginning</i>	<i>was</i>	<i>the</i>	<i>Word</i>	<i>and</i>

ho 3588	logos 3056	en 2258	prov 4314	ton 3588	theon 2316
<i>the</i>	<i>Word</i>	<i>was</i>	<i>with</i>	<i>the</i>	<i>God</i>

kai 2532	theon 2316	en 2258	ho 3588	logos 3056
<i>and</i>	<i>God</i>	<i>was</i>	<i>the</i>	<i>Word</i>

A closer look at the original text tells us that the two words translated as “God” in that text are not identical. The first one is a *noun* (Theon) referring to the Father, and the other functions as an *adjective* (Theos) which refers to Jesus. You can tell the difference between the two by looking at the last letter of the two words. It is for this reason that many translations render the verse in a way that recognizes this fact. For example:

- The translations by James Moffatt, Hugh J. Schonfield and Edgar Goodspeed render it: “... *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.*”

As you can see, different translations give it a meaning in harmony with the original. Thus what this text is telling us is that the Word, Christ, is *divine* just like the Father, possessing the “God-nature”. It does *not* tell us that Christ is God, the Father, one and the same person. (Please see *Lesson 5* “Equality of the Father and the Son” for further information.)

8. Objection 8—John 14:16

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

Objection:

Didn't Jesus teach plainly that the Holy Spirit is a different being to Himself when He promised to send us "another Comforter"?

Answer:

What *did* Christ mean when He said "another Comforter"? Was He talking about someone different to Himself ?

Jesus explains what He meant just two verses later. He says plainly *"I will not leave you comfortless: I will come to you."* John 14:18. This *"other Comforter"* is none other than Christ Himself in *another* form (Spirit form). He is not seen (physically) as He was when He was here on earth. This is exactly what He said. Notice: *"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also."* v. 19. He is removed from the eye of sense, but He is still with us in Spirit. That is what He said three verses later *"I will love him and will manifest myself to him"* v. 21

The Bible confirms this conclusion (that the Lord Jesus is that Spirit, not someone else) when it tells us *"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."* 2 Corinthians 3:17.

How did the disciples understand the term *"another Comforter"*? Did they understand that Christ was talking about someone else? Let them answer:

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?"*

Very plain! Judas clearly understood that it was Christ who will come to them, not someone else. Notice his question is not *"Who?"* but it is *"How?"* Judas was not wondering who will come to them as another Comforter, but he did wonder how Christ was coming back to them. Notice the terminology Judas used: *"thou"* and *"thyself"* regarding Christ, not someone else. That is clear enough. It is not a strange thing for our Lord to come in another form. He demonstrated that on the way to Emmaus: *"After that he appeared in another form*

unto two of them, as they walked, and went into the country.” Mark 16:12. This was illustrated for us in the Sanctuary service by the high priest changing his garment when going outside to teach the people. (Please see *Lesson 8*.)

When Jesus appeared in “another form”, it was still Him. When Jesus talks about “another Comforter”, why should it be strange that it also could be Him? *“I will not leave you comfortless: I will come to you.” “And, lo, I am with you always, even unto the end of the world. Amen.”* John 14:18; Matthew 28:20. Praise the Lord! It is so clear and simple. Jesus is withdrawn from the eye of sense but His personal presence (His own Spirit) is still with us.

While the above is sufficient evidence, it is further confirmed by going deeper into the context. Let us compare what Jesus said about Himself with what He said about the other comforter. We will read John 14, verses 15–21.

Jesus	Comforter
1. <i>“the world seeth me no more”</i> vs 19	1. The world <i>“seeth him not”</i> vs 17
2. <i>“but ye see me”</i> vs 19	2. <i>“but ye know him”</i> vs 17
3. Jesus was with them at that time	3. <i>“he dwelleth with you”</i> vs 17
4. <i>“I in you”</i> vs 20	4. <i>“shall be in you”</i> vs 17
5. <i>“I will come to you”</i> vs 18	5. <i>“give you another comforter”</i> vs 16
6. <i>“Lo, I am with you always even unto the end of the world”</i> Matthew 28:19	6. <i>“he may abide with you forever”</i> vs 16

So from the above we can see the similarity between the role that the “other comforter” was to take, and what Jesus said He, not someone else, will do.

Yet the word that stands in the way of many people’s minds is “another”. It is the understanding that we have of this word that leads us to believe that it must be another being, someone else other than Jesus Himself. But is this true? Is it a correct understanding of the word? Is this the message that Jesus wanted to relay to His disciples? Let us use the Bible as our interpreter. In 1 Samuel 10:6 we read what the prophet Samuel tells Saul:

“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.”

Now the question is, did Saul become a different being? Certainly not! The term “another man” simply meant that he will be another in the sense of filled with the Spirit of God, but he is still the same being, not someone else. Not every time the Bible uses the word another, it must mean that it is another being.

With this understanding, if we go back to John 14:16 and apply the principle, we can see that Jesus was talking about Himself in the third person. It was “another comforter” in the sense of “in another form”. Jesus was with them in human flesh, bodily form, but He was coming again in another form, a Spirit form. (In fact the Bible tells us that Jesus was made a life-giving Spirit; see 1 Corinthians 15:45) That is why He said about the comforter “*he dwelleth with you and shall be in you*”.

Who was dwelling with them at that time? It was Jesus.

Who was to be in them? It is Jesus (verse 20).

Having said that, please notice the following from the context of John 14. If we follow Jesus’ words to “*love Him and keep His commandments*” the following will happen:

1. The Father will give you another comforter (John 14:15, 16)

2. Jesus will manifest Himself to us (John 14:21)
3. “We”—the Father and the Son—“*will come unto him and make our abode with him*” (John 14:23)

To someone it might appear that if we “*love Jesus and keep His commandments*” three different things will happen, either another comforter will come, or Jesus Himself will come, or the Father and the Son will come. But if we understand the Holy Spirit to be the Spirit of Jesus Himself, and knowing that the Father and the Son share the same Spirit/life (Romans 8:9; John 5:26 also refer to *Lessons 6 & 7*) and are therefore “two in individuality, yet **one in spirit, and heart, and character**” {YI, December 16, 1897 par. 5} then we can understand and harmonize the 3 different options. The comforter is the Spirit of Jesus Himself, which is the Spirit of the Father as well. That is why, when the Comforter comes, we will have the Father and the Son abiding with us (John 14:23).

9. Objection 9—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.*”

Objection:

This is a clear and plain text proving that the Father, Son, and Spirit are one God. How can you continue to reject the Trinity in light of this evidence?

Answer:

This text lists the three and says they are one. A Trinitarian will understand this to mean that they are one God. This is done by supplying the word “god” after “one”. But this is not what is stated in the verse. The actual verse explains that the “one” applies to the record that is borne, not to the persons of God. They are all one in bearing the same record as it says in the verse, “*three that bear record*”. From the context of the chapter (the whole epistle even) we learn that John is not expounding on the doctrine of who God is (or how many persons/beings). The immediate context of that passage

offers the simple answer. Let us read verse 8 where another “three” are listed:

“And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”

The oneness spoken of in this verse does not refer to the nature of the spirit, water, and blood. It is rather a oneness in agreement. They are one in that they all bear the same testimony: “agree in one”. This is obvious to any reader. This is exactly what John meant in verse 7. He uses almost the same words, elaborating more on them in verse 8. “These three” (Father, Word, Spirit) he says, “are one”. Not one God (or Godhead, as some call it), but **ONE IN TESTIMONY**. They all agree in giving the one testimony, **in bearing one record**.

What is the testimony or record that occupied John’s mind in his letter?

1 John 2:23 *“Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.”*

1 John 4:14 *“And we have seen and do testify that the Father sent the Son to be the Saviour of the world.”*

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

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

John mentions the Son of God 18 times in this letter. It is rather obvious that the sonship of Jesus was occupying his mind.

John further expounds and re-echoes what he wrote in 1 John 5:7, 8 in the next two verses:

a. **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.”

He points to the testimony or record that God, the Father “testified of his Son”. What is the record that God, the Father gave of His Son?

Matthew 3:17 *“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”* (see also Matthew 17:5)

- b. **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.”*

John also points to the testimony or record that the Spirit will convict the heart of the believers. What is the record that the Holy Spirit gave of Jesus through the Apostles?

Acts 8:37 *“And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.”*

Acts 9:20 *“And straightway he [Paul] preached Christ in the synagogues, that he is the Son of God.”*

(And many, many other similar testimonies given by men moved by the spirit of God.)

As you can see, after mentioning that the Father, Son, and Holy Spirit bear the same record and testimony, John refers to the testimony of the Father and the Holy Spirit.

Did Jesus bear the same record? We find the answer to our question in the gospel of John:

John 10:36 *“Say ye of him, whom the Father hath sanctified, and sent*

into the world, Thou blasphemest; because I said, I am the Son of God?”

Therefore, it is not dividing the word of truth correctly when we attempt to use 1 John 5:7 to teach that there are three co-equal, co-eternal divine Persons or Beings. We are also breaking John's testimony when we deny that the Son of God was begotten (John 3:16) of the Father from the days of eternity (Micah 5:2), being so far back in the ages of eternity that it cannot be computed or calculated (7BC 919, ST, May 3, 1899 par. 4). To teach 3 co-equal, co-eternal Beings is to deny the Father-Son relationship. It also denies that Jesus is the Son of the living God, reducing that noble relation to a mere metaphor and role-play! People who use this text to teach a Trinity (denying the Son of God) only serve the purpose of destroying the testimony that heaven is trying to reveal to us!



Notes

For more information, please contact
Imad Awde at ImadAwde@gmail.com