
Questions & Answers from an Email Correspondence - March 2022

The responses rely on Sola Scriptura. Ellen White quotes are included for reference; they are intended for perspective and confirmation of Scripture only, not to build their own isolated case.

“Both read the Bible day and night, but thou read black where I read white.” - William Blake

1. Do you believe Jesus created the world... Gen 1:1 address the issue of God creating the world. See also Isaiah 42:5, 48:18 (?) and Acts 17:24.

Response:

Yes, Jesus created the world. More precisely, according to Paul God the Father created the world through/with His Son: “and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in **God who created all things through Jesus Christ**” (Eph 3:9 NKJV).

1 Cor 8:6 “**yet for us *there is one God, the Father, of whom are all things***, and we for Him; and one Lord Jesus Christ, through whom *are all things*, and through whom we *live*.”

Acts 17:24 Interestingly, if read in context, Acts 17:24 identifies God the Father as creator, since verse 31 introduces Jesus Christ His Son.

EGW Perspective

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “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. Christ, the Word, the only begotten of God, was one with the eternal Father—**one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.** “His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6. His “goings forth have been from of old, from everlasting.” Micah 5:2. And **the Son of God** declares concerning Himself: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30. **The Father wrought by His Son in the creation of all heavenly beings.** “By Him were all things created, ... whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Colossians 1:16 (PP 34).

“The Father and the Son engaged in the mighty, wondrous work they had contemplated—of creating the world. The earth came forth from the hand of the Creator exceedingly beautiful. There were mountains and hills and plains; and interspersed among them were rivers and bodies of water. The earth was not one extensive plain, but the monotony of the scenery was broken by hills and mountains, not high and ragged as they now are, but regular and beautiful in shape. The bare, high rocks were never seen upon them, but lay beneath the surface, answering as bones to the earth. The waters were regularly dispersed. The hills, mountains, and very beautiful plains were adorned with

plants and flowers and tall, majestic trees of every description, which were many times larger and much more beautiful than trees now are. The air was pure and healthful, and the earth seemed like a noble palace. Angels beheld and rejoiced at the wonderful and beautiful works of God. After the earth was created, and the beasts upon it, **the Father and Son** carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now **God said to His Son**, "Let us make man in our image." As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful" (SR 20.2).

"But **the Son of God, who had in unison with the Father created man**, could make an atonement for man acceptable to God, by giving His life a sacrifice and bearing the wrath of His Father. Angels informed Adam that, as his transgression had brought death and wretchedness, life and immortality would be brought to light through the sacrifice of Jesus Christ" (SR 48.1).

2. Ego Eimi = I exist..... Which is the same meaning as Ex 3:14... Those words have no beginning point no ending point, no middle point.... Just I exist.... Which is exactly the point he made.... I AM was and ALWAYS WILL BE..... GOD..... I AM.....The ALMIGHTY of REV 1:8. The Pharisees knew exactly what he said when they wanted to stone him For Being a man Make yourself God... And no it is not a god.

Response

This is a reference to John 8:58: "Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

This is for sure a reference back to Ex 3:14, but in Hebrew, and Jesus doesn't say the full phrase of Ex 3:14, which is something like "I am who I am". Jesus' response in John 8:58 is only part of Ex 3:14.

In context, Jesus refers to God as His Father multiple times:

8:40 "the truth which I heard from God" - God = God the Father

8:42 "for I proceeded forth and came from God" - God = God the Father

8:47 "He who is of God hears God's words; therefore you do not hear, because you are not of God."
- God = God the Father

9:3 "that the works of God should be revealed in Him" - God = God the Father

Amazingly, just one chapter further, in one of Christ's most direct and transparent self-revelations, Jesus identifies Himself as the Son of God:

""Do you believe in **the Son of God?**" **John 9:36** He answered and said, "Who is He, Lord, that I may believe in Him?" **37** And Jesus said to him, "**You have both seen Him and it is He who is talking with you.**"

Another chapter later Jesus again affirms His identity as the Son of God:

John 10:36 “do you say of Him whom the Father sanctified and sent into the world, “You are blaspheming,’ **because I said, ‘I am the Son of God’?**”

And again John 11:4 ““This sickness is not unto death, but for the glory of God, that **the Son of God** may be glorified through it.”

Martha confirms, “She said to Him, “Yes, Lord, I believe that You are the Christ, **the Son of God**, who is to come into the world” (John 11:47).

So, what was Jesus telling the Pharisees in John 8:58?

- He has the right, authority, to claim the titles and prerogatives of God the Father
- He existed before Abraham existed
- He is divine = God, but not THE God (the Father)

Ellen White Perspective

Jesus identifies Himself with His Father: “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, margin. Again the priests and rabbis cried out against Jesus as a blasphemer. His claim to be one with God had before stirred them to take His life, and a few months later they plainly declared, “For a good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God.” John 10:33. **Because He was, and avowed Himself to be, the Son of God**, they were bent on destroying Him. Now many of the people, siding with the priests and rabbis, took up stones to cast at Him. “But Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by” (DA 469-470.1)

This mirrors Ex 23:21: “Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; **for My name is in Him.**”

The reminder of Micah 5:2 is interesting, because it qualifies Jesus’ existence. Let’s take a closer look . . .

goings forth: family origin, descent, place of origin, echoing John 8:42

days of eternity: as in Deut 32:7; Isa 63:9; Micah 7:14; Amos 9:11, “days of old”

Personally, I don’t preach or push these views of Christ, as people judge before investigation, and misunderstand before processing.

3. Please explain John 1:1

Response

John 1 is a literary and theological masterpiece.

The first “God” in verse 1 is not the same person as the second mention of God. John is saying the Word, which is God in nature, was with God (the Father). That Word, which was Christ, Jesus, the Son of God, became flesh. But this Word already existed at the point of creation (“In the beginning”, “darkness”, “light” strongly reminds of Genesis 1; in fact, the Greek “in the beginning” is identical to the Septuagint of Gen 1:1).

“**He** was clothed with a robe dipped in blood, and **His** name is called The **Word** of God” (Rev 19:13).

NET Bible Translation Note

tn Or “**and what God was the Word was.**” Colwell’s Rule is often invoked to support the translation of θεός (*theos*) as definite (“God”) rather than indefinite (“a god”) here. However, Colwell’s Rule merely *permits*, but does not demand, that a predicate nominative ahead of an equative verb be translated as definite rather than indefinite. Furthermore, Colwell’s Rule did not deal with a third possibility, that the anarthrous predicate noun may have more of a qualitative nuance when placed ahead of the verb. A definite meaning for the term is reflected in the traditional rendering “the word was God.” From a technical standpoint, though, it is preferable to see a qualitative aspect to anarthrous θεός in John 1:1c (*ExSyn* 266-69). **Translations like the NEB, REB, and Moffatt are helpful in capturing the sense in John 1:1c, that the Word was fully deity in essence (just as much God as God the Father).** However, in contemporary English “the Word was divine” (Moffatt) does not quite catch the meaning since “divine” as a descriptive term is not used in contemporary English exclusively of God. **The translation “what God was the Word was” is perhaps the most nuanced rendering, conveying that everything God was in essence, the Word was too. This points to unity of essence between the Father and the Son without equating the persons.** However, in surveying a number of native speakers of English, some of whom had formal theological training and some of whom did not, the editors concluded that the fine distinctions indicated by “what God was the Word was” would not be understood by many contemporary readers. **Thus the translation “the Word was fully God” was chosen because it is more likely to convey the meaning to the average English reader that the Logos (which “became flesh and took up residence among us” in John 1:14 and is thereafter identified in the Fourth Gospel as Jesus) is one in essence with God the Father. The previous phrase, “the Word was with God,” shows that the Logos is distinct in person from God the Father.**

NET Study Note *And the Word was fully God.* **John’s theology consistently drives toward the conclusion that Jesus, the incarnate Word, is just as much God as God the Father.** This can be seen, for example, in texts like John 10:30 (“The Father and I are one”), [17:11](#) (“so that they may be one just as we are one”), and [8:58](#) (“before Abraham came into existence, I am”). **The construction in John 1:1c does not equate the Word with the person of God (this is ruled out by 1:1b, “the Word was with God”); rather it affirms that the Word and God are one in essence.**

EGW Confirmation: The Word = Christ

"In the record John was charged by the Holy Spirit to present, he says of Christ, **"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 anything made that was made." This is the most precious unfolding of definite truth, flashing its divine light and glory upon all who will receive it. What more important knowledge can be received than that given in the Book which teaches of the fall of man and the consequences of that sin which opened the floodgates of woe upon our world; which teaches also of the first advent of Christ, a helpless babe, born in a stable and cradled in a manger. The history of Christ is to be searched, comparing scripture with scripture, that we may learn the all-important lesson. What are the terms of salvation? As intelligent agents, invested with personal attributes and responsibilities, we can know in regard to our future, eternal destiny; **for the Scripture record given by John, at the dictation of the Holy Spirit, contains no terms that cannot be easily comprehended, and that will not bear the most searching and critical investigation"** (FE 406.2).

Co-Creators

"The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. **"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. **Christ, the Word, the only begotten of God**, was one with the eternal Father—**one in nature, in character, in purpose**—the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa 9:6. His "goings forth have been from of old, from everlasting." Mic 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting.... When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him" Proverbs 8:22-30" (PP 34).

4. Rev 1:8 "“I am the Alpha and the Omega, *the Beginning and the End,*” says the Lord, “who is and who was and who is to come, the Almighty.”

Response

Based on the larger context and use of phrases, I read Rev 1:8 as Jesus speaking what God the Father says about His Son - here is the biblical reasoning for this possibly surprise interpretation:

Jesus speaking: "I am the Alpha and the Omega, the Beginning and the End," **says the Lord = God the Father speaking**, "who is and who was and who is to come, the Almighty" = God the Father.

Again, don't dismiss this; hear me out! The reason is simple . . . The Almighty is God the Father, not Jesus, since Jesus is not mentioned until Rev 1:5. Therefore in Rev 1:4, the one "who is and who was and who is to come" is clearly NOT Jesus: "Grace to you and peace **from Him who is and who was and who is to come**, and from the seven Spirits who are before His throne, **Rev. 1:5 and from Jesus Christ.**"

Then in Rev 4:8, the four living creatures identify God the Father as the Almighty and as the one who was and is and is to come. In Rev 5, Jesus takes the scroll out of the right hand of Him who sat on the throne = the Father.

Rev 4:8 *The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, **Lord God Almighty, who was and is and is to come!**”*

Incidentally, it is God the Father who is identified as Creator in **Rev 4:11**: ““You are worthy, O Lord, to receive glory and honor and power; **for You created all things, and by Your will they exist and were created.**”

Furthermore, the natural reference to God in Rev 5 is to the Father:

Rev 5:9 “And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, **And have redeemed us to God** by Your blood Out of every tribe and tongue and people and nation, Rev. 5:10 **And have made us kings and priests to our God;** And we shall reign on the earth.”

The identification of God the Father as the Almighty continues consistently throughout Revelation:

Rev 11:15 “Then the seventh angel sounded: And there were loud voices in heaven, saying, “The kingdoms of this world have become **the kingdoms of our Lord [God the Father] and of His Christ**, and He shall reign forever and ever!” 16 And the twenty-four elders who sat before **God** on their thrones fell on their faces and worshiped **God**, 17 saying: “We give You thanks, **O Lord God Almighty, The One who is and who was and who is to come**, Because You have taken Your great power and reigned.”

So also Rev 16:4-7. Rev 19:13 distinguishes between the Word of God (obviously a reference to Jesus) and Almighty God in Rev 19:15.

Finally Rev 21:22 differentiates between God the Father as “the Lord God Almighty” and the Lamb: “But I saw no temple in it, **for the Lord God Almighty and the Lamb** are its temple.”

EGW Confirmation: “The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one” (Ms 140, 1903, par. 28).

5. Heb 1:8 Why does the Father call the Son GOD?

Response

Here is the actual verse: “But to the Son *He* says: “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.”

In 9 of 10 cases when the New Testament speaks of "God" it is a reference to God the Father as the assumed or explicit reference. He is the Most High.

In Heb 1:1, the person "God" refers to God the Father, as His Son is identified in the same verse.

What is the purpose of Heb 1:8? Verses 5-7 contrast the Son with the angels. The point: the Son was not an angel, but had a divine nature just like the Father. The divinity of Christ is upheld, and thus the Son can be called "God" - because He is the Son of God.

On account of Christ's divinity, angels worship Him, just like others throughout Scripture. The Father is honored by the worship of His Son. Interestingly, the Book of Revelation consistently calls for the worship of the Father: Rev 14:7 (see explanation below); 19:10; 22:9. In short, God the Father is "glorified in Him" (John 13:32).

EGW Confirmation

The Personality of God—“He [Christ] represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father’s person; and He came to our world to restore in man God’s moral image, in order that man, although fallen, might through obedience to God’s commandments become enstamped with the divine image and character—adorned with the beauty of divine loveliness” (Manuscript 24, 1891).

“The first chapter of Hebrews contrasts the position of the angels and the position of Christ. God has spoken words concerning Christ that are not to be applied to the angels. They are “sent forth to minister for them who shall be heirs of salvation,” but Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer. All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them” (Manuscript 57, 1907).

6. What is Your Definition of divinity, divine, deity?

Response

nature of God = divine, in contrast to created beings like human, angels, the rest of creation.

Interestingly, and on a side note, the original *Great Controversy* identified Jesus with the term “divinity”, whereas modern versions replace that term with “deity”:

GC 524 1888: “Another dangerous error, is the doctrine that denies the **divinity** of Christ . . . If men reject the testimony of the inspired Scriptures concerning the **divinity** of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them.”

GC 524 now: “Another dangerous error is the doctrine that denies the **deity** of Christ . . . If men reject the testimony of the inspired Scriptures concerning the **deity** of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them.”

7. What is your Definition of Godhead and have they all been for eternity or did some come into existence at some point in time?

Response

Godhead, as defined by the two Scriptures that use the term in English - not my definition:

Rom 1:20 “For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and **Godhead**, so that they are without excuse”

Col 2:9 “For in Him dwells all the fullness of the **Godhead** bodily”

Here Godhead does not refer to a group (of three), but to the divine nature of the Father.

Proverbs 8 suggests for a beginning of Jesus as the wisdom of God. Divinity has no beginning; the person of Jesus does.

Prov 8:22 “The Lord possessed [קָנָה] me in the beginning of his way”; Septuagint: κτίζω=create (though I don’t believe Christ was created!). Vv24-25: “I was brought forth” [חיל] = birth in Ps 51:5!. “The Lord Jesus Christ, the divine Son of God, existed from eternity” (RH April 5, 1906; Mic 5:2!): “His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured in figures” (ST May 3, 1899). “How long He [our Creator=Christ] has had existence” permits a beginning (7BC 919; Ms 13 1888;16). ‘Forever’ is a relative term and can include a beginning (Jude 7). ‘Co-eternal’ eliminates the reality of a true Father-Son relationship; Jesus was “as one brought up with Him” (PP 34).

8. Gen 1:1 In the beginning God = Elohim = Which is plural, which means there is more than one God. This represents the unity and diversity within the nature of God. Which represent the Trinity. Created the heavens and the earth.

Response

No. *Elohim* is followed by a singular verb, *bara*. The Septuagint translators rendered *Elohim* as *theos*, singular. Exodus 7:1 identifies Moses as *Elohim* = 1 singular person.

In **Genesis 2:4**, YHWH (Yahweh, or Jehovah) is used in direct conjunction with *Elohim*: “This is the history of the heavens and the earth when they were created, in the day that the LORD [Jehovah] God [Elohim] made the earth and the heavens” (NKJV).

In any case, who gets to define the numerical value of a plural? 2, 3, 4? Reading “Trinity” into *Elohim* is reading something into the text that is just not there.

EGW Confirmation

“And now God [Elohim] says to his Son, “Let us make man in our image” (1SP 24; cf. ST Jan. 9, 1879).

Isaiah 45:5-6 “I am the Lord [Jehovah], and there is no other; There is no God [Elohim] besides Me. . . . That there is none besides Me. I am the Lord [Jehovah], and there is no other.”

Like Jehovah, Elohim is presented as a singular entity, not a plurality.

So also our SDA scholars: “The God of the Bible is one and not many...one divine reality and not a plurality of divine beings” (F. Canale, SDABC 12:121).

“The concept of Trinity...that the three are one, is not explicitly stated but only assumed” (F. Canale, SDABC 12:138).

“No text of Scripture specifically says that God is three Persons” (K. Donkor, *Theology*, p. 20). *So much for Sola Scriptura or a “Thus sayeth the Lord!”*

9. Isaiah 42:5 Thus says God = hael = God, Almighty, Mighty one, Yahweh = Self- existent, Eternal God, who created the heavens and stretched them out who spread forth the earth that which comes from it who gives breath to the people on it and spirit to those who walk on it....

Response

Yes, that is correct. See above for God and His Son creating together (esp. Eph 3:9).

Additional insight: God’s name is in His Son “Beware of Him and obey His voice; do not provoke Him, for He will not pardon your transgressions; for My name *is* in Him” (Ex 23:21). Thus Christ acts on His Father’s behalf, under His name, with His authority. “Jehovah is the name given to Christ” (ST May 3, 1899). “Man was so dear to the Creator of the world that he spoke to him through Jesus Christ” (ST Oct. 15, 1896; cf. Aug. 5, 1889). Jesus took “the office of God” (Ms 118, 1905). See also Appendix 1, *The Story of Redemption*, p. 13: “The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father.** His Son He had invested with authority to command the heavenly host. Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father’s will would be fulfilled in Him.”

“But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself” (SR 14).

Brilliant. And beautiful.

10. Isaiah 45:18 For thus says Yahweh = Self existent, Eternal God, who created the heavens He is God = Elohim = Supreme God, who formed the earth and made it. He has established it not in vain, who did create it to be inhabited who formed it I (am) Yahweh and no other.

Amen. Amen!

11. Acts 17:24 The God = Theos = The supreme Divinity having made the world and all the things that (are) in it. He of heaven and earth being Lord = Kyrios = Supreme in authority, God, Lord not in hand made temples dwells.

Response

These texts indicate to me that God = Jesus, created the Heavens and the earth.

Not quite. Acts 17 in context actually calls God the Father the Creator, with Jesus His Son not mentioned until verse 31. Context is king!

12. I have also been looking at Deuteronomy 6:4 and the word one. Within the word one is the meaning unit, together, altogether, properly united.... which leaves plenty of room for the understanding of the Trinity in this word.

Response

1) **Linguistically**, the word “one” occurs in the Hebrew Scriptures almost 1,000 times, usually meaning 1 as in quantitative one. Trinitarians often cite Gen 1:5: “one day” = evening and morning, or “one flesh” in Gen 2:24, or one cluster of grapes (Num 13:23). Interestingly, “one” in Hebrew can exist as a plural, *achadim*, meaning “united, joined together as one”. But in Gen 2:24 Adam and Eve don’t become “one human”. They don’t exist as one human. Their children are a composite of both, but Adam and Eve still don’t become one human. The analogy fails. “Flesh” is used for relatives: “he is our brother and our flesh” (Gen 37:27). Romans 11:14: “my flesh” = my fellow Jews/believers/brethren. Lev 18:6 and 25:49 KJV: “kin”, as in blood-relatives.

When Jesus speaks of the oneness between Him and His Father in John 17:21,22, and between the disciples, the neuter *hen* for “one” is used: “that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. John 17:22 And the glory which You gave Me I have given them, that they may be one just as We are one.” 3x *hen*, in purpose, mind, character, etc., not ontologically (oneness of being).

But when Jesus speaks of the singularity of God the Father, Mark uses the masculine singular *heis* - Mk 12:29: “Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one.’”

On a side note, the further context of Deut 6:4 is fascination; it is the very environ of the two greatest commandments - to love God, to love your neighbor.

I am not aware of a single translation, even paraphrase, that translates Deut 6:4 in a trinitarian sense - not one (no pun).

Here is probably the most straightforward example of *achad* meaning “one”, as in 1, not 2, not 3:

Mal 2:10 Have we not all one [achad] Father? Has not one [achad] God created us?

Achad means one, as in not two . . . Ex 12:46 “one house”; Ex 33:5 “one moment”; Num 7:21 one bullock, one ram - *achad* means one.

Yachid occurs only 12x in the Hebrew Scriptures, in three categories:

- only son: Gen 22:2, 12, 16; Judges 11:34; Prov 4:3; Jer 6:26; Amos 8:10
- feminine - my only one: Ps 22:20; 35:17
- solitary, alone, isolated, exile: Psalm 25:16; 68:6; Zech 12:10

In other words, *yachid* doesn't fit Deut 6:4 - *achad* is the appropriate term for God in the context of the chapter.

2) The **context of Deut 6:4** is (anti-)polytheism; in contrast to the surrounding nations and cultures, the God of Israel is one, not many. Trinitarian understandings of Deut 6:4 read into the text that the text does not state.

Jesus actually quotes from Deut 6:4, then a scribe quotes 4:35: “the Lord Himself is god; there is none other besides Him.” Jesus affirms: “You are not far from the kingdom of God!” (Mk 12:29-34; see also Ex 20:3; Deut 4:39; 2 Sam 7:22; 1 Chron 17:20; Ps 86:10; Romans 3:30 “**since there is one God** who will justify the circumcised by faith and the uncircumcised through faith.”

2 Sam 7:22 “Therefore You are great, O Lord GOD. For *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears” (parallel 1 Chron 17:20).

Psalm 86:10 “or You *are* great, and do wondrous things; You alone *are* God.”

13. Titus 2:13 “Awaiting the blessed hope and appearing of the glory of the great God” = Theou = The creator and owner of all things, The supreme being who owns and sustains all things, and Savior of us Christ Jesus.

Response

The text can easily and grammatically be read as “great God” (Person A) and “our Saviour Jesus Christ” (Person B) - two persons.

KJV: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;” A + B

More precisely, God the Father and His Son Jesus Christ save together, just like they created together. Or the Father saves through His Son. The introduction of Titus separates God and Jesus,

just like all of Paul's letters do:

Titus 1:1 Paul, **a servant of God, and an apostle of Jesus Christ**, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Titus 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, **from God the Father and the Lord Jesus Christ our Saviour.**

Ellen White perspective

After quoting Titus 2:13, a paragraph later she distinguishes between God and Christ: "They will be the agents through whom God will call the attention of men to Him who was lifted up on the cross of Calvary" (ST January 27, 1890, par. 6).

14. 2 Peter 1:1 "Simon Peter a servant and apostle of Jesus Christ To those equally precious with ours having obtained a faith through (the) righteousness of the God = Theou = God the creator and owner of all things, The supreme being who owns and sustains all things, God of us and Savior Jesus Christ. Both these text say that Jesus is both God and Savior Which of course He Is. Based on the evidence I have presented. I think it is Safe to say that Jesus is part of the Plural name Elohim and can also be Yahweh as he is the creator of those texts.

Response

KJV: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:"

This can be read either way. But some more detail is required. The Greek New Testament exists in basically two text families: critical text, on which modern translations are based, including the NIV, and the Textus Receptus, which formed the basis for the Protestant Reformation. Luther based his translation on the Textus Receptus, as did the KJV translators.

Here are the two different readings for comparison:

Textus Receptus:

ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ·

through the righteousness of **our** God and **our** Savior Jesus Christ (A + B)

The personal pronoun "our" is duplicated, clearly distinguishing between God and Jesus = 2 persons

Critical Text:

ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ,

through the righteousness of our God and Savior, Jesus Christ

here God and Jesus refer to 1 person

So, it depends which text base one uses. Interestingly, in the very next verse, God and Jesus are distinguished entities:

2 Pet 1:2 “Grace and peace be multiplied unto you through the knowledge of **God**, and of **Jesus** our Lord”

And: all introductions to the New Testament letters distinguish between God and the Lord Jesus Christ. It’s a rewarding exercise, and works for every letter. God is assumed to be God the Father throughout the New Testament, apart from a few exceptions.

Nevertheless, as the divine Son of God, Jesus can be and is called God, in reference to His status and nature. But He is a) neither God the Father, nor b) part of a composite God. That’s my main issue, a point that our fundamental beliefs blurs.

15. Who is the referent in Rev 14:7, God the Father or the Son Jesus Christ?

Response

“Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water.”

The immediate and larger context identifies “God, Him, His, and worship Him” as God the Father (though the Son would be appropriate to honor in the same way!)

Carefully follow this biblical reasoning:

Context: “God” in Revelation is consistently a reference to God the Father. Rev 14:4: “God” is God the Father, since the Lamb is mentioned separately from God: “being firstfruits to **God** and to the **Lamb**.” The same holds true for Rev 14:10 and then again Rev 14:12: “those who keep the commandments of **God** and the faith of **Jesus**.”

Acts 14:15 “We also are men with the same nature as you, and preach to you that you should turn from these useless things to **the living God, who made the heaven, the earth, the sea, and all things that are in them.**” This is worded almost identical to Rev 14:7. Who specifically is the living God, who made the heaven, the earth, the sea, and all that are in them?

Matt 16:16 “Simon Peter answered and said, “You are the Christ, **the Son of the living God**” = **God the Father!**

Matt 26:63 “But Jesus kept silent. And the high priest answered and said to Him, “I put You under oath by **the living God**: Tell us if You are the Christ, the Son of God!”

John 6:69 “Also we have come to believe and know that **You are the Christ, the Son of the living God.**”

Luke 10:21 “In that hour Jesus rejoiced in the Spirit and said, “I thank You, **Father, Lord of heaven and earth.**”

Acts 4:24 “So when they heard that, they raised their voice to God with one accord and said: **“Lord, You are God, who made heaven and earth and the sea, and all that is in them.”** In the context of verse 26, it appears that the Lord here is a reference to God the Father.

Acts 17:24 “God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.” In the context of verse 31, God . . . Lord of heaven and earth, is God the Father.

Conclusion: based on purely Scriptural contexts, the triple solicitation to the world in Rev 14:7 is a final call to pay attention to God - that is, God the Father. Of course, the Lamb takes no diminished role in Revelation. The 3 Angels’ Message is at the core anti-atheistic.

Appendix A: The Core Issue

My Baptismal Certificate from 1986 makes no mention of the Trinity. Neither did our Fundamental Principles from 1872 or 1889. Notice the progression of formulations:

1872/1889 [Trinity not mentioned]

I – That there is one God, a personal, spiritual being . . . everywhere present by his representative, the Holy Spirit.

II – That there is one Lord Jesus Christ, the Son of the Eternal Father.

pre-1980 [Trinity not mentioned, including my own baptismal certificate from 1986!]

1. The true and living God, the first person of the Godhead, is our Heavenly Father, and He, by His Son, Christ Jesus, created all things. (Mt 28:18, 19; 1 Cor 8:5, 6; Eph 3:9; Jer 10:10-12; Heb 1:1-3; Acts 17:22-29; Col 1:16-18.)

2. Jesus Christ, the second person of the Godhead, and the eternal Son of God, is the only Savior from sin; and man's salvation is by grace through faith in Him. (Mt 28:18, 19; Jn 3:16; Mic 5:2; Mt 1:21; 2:5, 6; Acts 4:12; 1 Jn 5:11, 12; Eph 1:9-15; 2:4-8; Rom 3:23-26.)

3. The Holy Spirit, the third person of the Godhead, is Christ's representative on earth ... (Mt 28:18, 19; Jn 14:26; 15:26; 16:7-15; Rom 8:1-10; Eph 4:30.) **Baptismal Vow: 1. I believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit.**

TODAY: Wording goes beyond Father, Son, Holy Spirit although NO Bible text defines God as 3 persons = 1 God!

2. The Trinity ... There is one God: Father, Son, and Holy Spirit, a unity of three coeternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. (Gen 1:26; Deut 6:4; Isa 6:8; Mt 28:19; Jn 3:16; 2 Cor 1:21, 22; 13:14; Eph 4:4-6; 1 Pet 1:2.) *3 Persons = 1 God?! This is composite language . . .*

3. God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. ... The

qualities and powers exhibited in the Son and the Holy Spirit are also those of the Father. (Gen 1:1; Deut 4:35; Ps 110:1, 4; Jn 3:16; 14:9; 1 Cor 15:28; 1 Tim 1:17; 1 Jn 4:8; Rev 4:11.)

4. God the eternal Son became incarnate in Jesus Christ. ... Forever truly God, He became also truly human, Jesus the Christ. (Isa 53:4-6; Dan 9:25-27; Lk 1:35; Jn 1:1-3, 14; 5:22; 10:30; 14:1-3, 9, 13; Rom 6:23; 1 Cor 15:3, 4; 2 Cor 3:18; 5:17-19; Phil 2:5-11; Col 1:15-19; Heb 2:9-18; 8:1, 2.)

5. God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He is as much a person as are the Father and the Son. (Gen 1:1, 2; 2 Sam 23:2; Ps 51:11; Isa 61:1; Lk 1:35; 4:18; Jn 14:16-18, 26; 15:26; 16:7-13; Acts 1:8; 5:3; 10:38; Rom 5:5; 1 Cor 12:7-11; 2 Cor 3:18; 2 Pet 1:21.) *3 Gods?!*

14. The church is one body with many members ... **This unity has its source in the oneness of the triune God**

(Ps 133:1; Mt 28:19, 20; Jn 17:20-23; Acts 17:26, 27; Rom 12:4, 5; 1 Cor 12:12-14; 2 Cor 5:16, 17; Gal 3:27-29; Eph 2:13-16; 4:3-6, 11-16; Col 3:10-15.)

*Comment: "till we all come to the unity of the faith and of the knowledge of the Son of God" (Eph 4:13) - **Unity is based on knowing Jesus as the Son of God!***

Interestingly, even if one were to accept the doctrine of the Trinity, the texts referenced for Fundamental Belief #2 do not lead to the present definition. In fact, one of the texts often cited, including for FB#2, only identifies the Father as God: "The grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Spirit** be with you all. Amen" (2 Cor 13:14).

God the Father is called God in this "trinitarian" verse.

The Key Texts

I invite any student of Scripture to ponder the following texts:

John 17:3 "And this is eternal life, that they may know **You, the only true God, and Jesus Christ** whom You have sent."

Rom 15:6 " that you may with one mind *and* one mouth glorify the God and Father of our Lord Jesus Christ."

1 Cor 8:4-6 "Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and **that there is no other God but one**. 1Cor. 8:5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 1Cor. 8:6 **yet for us there is one God, the Father**, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live."

1 Cor 11:3 "But I want you to know that the head of every man is Christ, the head of woman *is* man, and **the head of Christ is God.**"

1 Thess 1:9-10 “For they themselves declare concerning us what manner of entry we had to you, and **how you turned to God from idols to serve the living and true God, 1Th. 1:10** and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.”

1 Tim 2:5 “For *there is one God and one Mediator between God and men, the Man Christ Jesus,*”

2 John 3 “Grace, mercy, *and* peace will be with you **from God the Father and from the Lord Jesus Christ, the Son of the Father,** in truth and love.”

Rev 3:12 “He who overcomes, I will make him a pillar in the temple of **My God**, and he shall go out no more. I will write on him the name of **My God** and the name of the city of **My God**, the New Jerusalem, which comes down out of heaven from **My God**. And *I will write on him My new name.*”
(*can that be said of God the Father - that His God is Jesus?!*)

My Top Quotes

Final Message . . .

"I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations and to all classes.

Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. (Ms40-1891.78; Ellen White 1888 Materials 886.3)

"**The knowledge of God and of Jesus Christ** expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. **It is the very highest education. It is the key that opens the portals of the heavenly city.** This knowledge it is God's purpose that all who put on Christ shall possess" (MH 457).

. . . Focused Ministry . . .

"The Galatians were given up to the worship of idols... And in the light of the cross many who had never before known of the true God, began to comprehend the greatness of the Father's love. **“Thus the Galatians were taught the fundamental truths concerning ‘God the Father’ and ‘our Lord Jesus Christ,** who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.’ ‘By the hearing of faith’ they received the Spirit of God and became ‘the children of God by faith in Christ.’ Galatians 1:3, 4; 3:2, 26.” (AA 207.2-AA 208.1)

. . . Final Movement

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon **the platform of truth** still feel the holy influence of that blessed work and bear witness **that it was of God**" (GC 401).

Appendix B: *The Story of Redemption - The Best Depiction of how it all happened . . .*

"Lucifer in heaven, before his rebellion, was a high and exalted angel, next in honor to God's dear Son. His countenance, like those of the other angels, was mild and expressive of happiness. His forehead was high and broad, showing a powerful intellect. His form was perfect; his bearing noble and majestic. A special light beamed in his countenance and shone around him brighter and more beautiful than around the other angels; yet **Christ, God's dear Son**, had the pre-eminence over all the angelic host. He was one with the Father before the angels were created. Lucifer was envious of Christ, and gradually assumed command which devolved on Christ alone. {SR 13.1}

The great Creator assembled the heavenly host, that He might in the presence of all the angels confer special honor upon His Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. **The Father then made known that it was ordained by Himself that Christ, His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the Father. His Son He had invested with authority to command the heavenly host.** Especially was His Son to work in union with Himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out His will and His purposes but would do nothing of Himself alone. The Father's will would be fulfilled in Him. {SR 13.2}

Lucifer was envious and jealous of Jesus Christ. Yet when all the angels bowed to Jesus to acknowledge His supremacy and high authority and rightful rule, he bowed with them; but his heart was filled with envy and hatred. Christ had been taken into the special counsel of God in regard to His plans, while Lucifer was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. **But Christ was acknowledged sovereign of heaven, His power and authority to be the same as that of God Himself.** Lucifer thought that he was himself a favorite in heaven among the angels. He had been highly exalted, but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God Himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God had shone especially upon him. He thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself? {SR 14.1}

He left the immediate presence of the Father, dissatisfied and filled with envy against Jesus Christ. Concealing his real purposes, he assembled the angelic host. He introduced his subject, which was himself. As one aggrieved, he related the preference God had given Jesus to the neglect of himself. He told them that henceforth all the sweet liberty the angels had enjoyed was at an end. For had not a ruler been appointed over them, to whom they from henceforth must yield servile honor? He stated to them that he had called them together to assure them that he no longer would submit to this invasion of his rights and theirs; that never would he again bow down to Christ; that he would take the honor upon himself which should have been conferred upon him, and would be the commander of all who would submit to follow him and obey his voice. {SR 14.2}

There was contention among the angels. Lucifer and his sympathizers were striving to reform the government of God. They were discontented and unhappy because they could not look into His unsearchable wisdom and ascertain His purposes in exalting His Son, and endowing Him with such unlimited power and command. They rebelled against the authority of the Son. {SR 15.1}

Angels that were loyal and true sought to reconcile this mighty, rebellious angel to the will of his Creator. They justified the act of God in conferring honor upon Christ, and with forcible reasoning sought to convince Lucifer that no less honor was his now than before the Father had proclaimed the honor which He had conferred upon His Son. They clearly set forth that Christ was the Son of God, existing with Him before the angels were created; and that He had ever stood at the right hand of God, and His mild, loving authority had not heretofore been questioned; and that He had given no commands but what it was joy for the heavenly host to execute. They urged that Christ's receiving special honor from the Father, in the presence of the angels, did not detract from the honor that Lucifer had heretofore received. The angels wept. They anxiously sought to move him to renounce his wicked design and yield submission to their Creator; for all had heretofore been peace and harmony, and what could occasion this dissenting, rebellious voice? {SR 15.2}

Lucifer refused to listen. And then he turned from the loyal and true angels, denouncing them as slaves. These angels, true to God, stood in amazement as they saw that Lucifer was successful in his effort to incite rebellion. He promised them a new and better government than they then had, in which all would be freedom. Great numbers signified their purpose to accept him as their leader and chief commander. As he saw his advances were met with success, he flattered himself that he should yet have all the angels on his side, and that he would be equal with God Himself, and his voice of authority would be heard in commanding the entire host of heaven. Again the loyal angels warned him, and assured him what must be the consequences if he persisted; that He who could create the angels could by His power overturn all their authority and in some signal manner punish their audacity and terrible rebellion. To think that an angel should resist the law of God which was as sacred as Himself! They warned the rebellious to close their ears to Lucifer's deceptive reasonings, and advised him and all who had been affected by him to go to God and confess their wrong for even admitting a thought of questioning His authority. {SR 16.1}

Many of Lucifer's sympathizers were inclined to heed the counsel of the loyal angels and repent of their dissatisfaction and be again received to the confidence of the Father and His dear Son. The mighty revolter then declared that he was acquainted with God's law, and if he should submit to servile obedience, his honor would be taken from him. No more would he be intrusted with his exalted mission. He told them that himself and they also had now gone too far to go back, and he would brave the consequences, for to bow in servile worship to the Son of God he never would; that God would not forgive, and now they must assert their liberty and gain by force the position and authority which was not willingly accorded to them. [Thus it was that Lucifer, "the light-bearer," the sharer of God's glory, the attendant of his throne, by transgression became Satan, "the adversary."—Patriarchs and Prophets, 40.] {SR 16.2}

The loyal angels hastened speedily to the Son of God and acquainted Him with what was taking place among the angels. They found the Father in conference with His beloved Son, to determine the means by which, for the best good of the loyal angels, the assumed authority of Satan could be forever put down. The great God could at once have hurled this archdeceiver from heaven; but this was not His purpose. He would give the rebellious an equal chance to measure strength and might with His own Son and His loyal angels. In this battle every angel would choose his own side and be manifested to all. It would not have been safe to suffer any who united with Satan in his rebellion to continue to occupy heaven. They had learned the lesson of genuine rebellion against the unchangeable law of God, and this is incurable. If God had exercised His power to punish this chief

rebel, disaffected angels would not have been manifested; hence, God took another course, for He would manifest distinctly to all the heavenly host His justice and His judgment. {SR 17.1}

War in Heaven

It was the highest crime to rebel against the government of God. All heaven seemed in commotion. The angels were marshaled in companies, each division with a higher commanding angel at its head. Satan was warring against the law of God, because ambitious to exalt himself and unwilling to submit to the authority of God's Son, heaven's great commander. {SR 17.2}

All the heavenly host were summoned to appear before the Father, to have each case determined. Satan unblushingly made known his dissatisfaction that Christ should be preferred before him. He stood up proudly and urged that he should be equal with God and should be taken into conference with the Father and understand His purposes. God informed Satan that to His Son alone He would reveal His secret purposes, and He required all the family in heaven, even Satan, to yield Him implicit, unquestioned obedience; but that he (Satan) had proved himself unworthy of a place in heaven. Then Satan exultingly pointed to his sympathizers, comprising nearly one half of all the angels, and exclaimed, "These are with me! Will you expel these also, and make such a void in heaven?" He then declared that he was prepared to resist the authority of Christ and to defend his place in heaven by force of might, strength against strength. {SR 18.1}

Good angels wept to hear the words of Satan and his exulting boasts. God declared that the rebellious should remain in heaven no longer. Their high and happy state had been held upon condition of obedience to the law which God had given to govern the high order of intelligences. But no provision had been made to save those who should venture to transgress His law. Satan grew bold in his rebellion, and expressed his contempt of the Creator's law. This Satan could not bear. He claimed that angels needed no law but should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty; and that to abolish law was one great object of his standing as he did. The condition of the angels, he thought, needed improvement. Not so the mind of God, who had made laws and exalted them equal to Himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him, and until Satan rebelled, there had been perfect order and harmonious action in heaven. {SR 18.2}

Then there was war in heaven. The Son of God, the Prince of heaven, and His loyal angels engaged in conflict with the archrebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers were expelled from heaven. All the heavenly host acknowledged and adored the God of justice. Not a taint of rebellion was left in heaven. All was again peaceful and harmonious as before. Angels in heaven mourned the fate of those who had been their companions in happiness and bliss. Their loss was felt in heaven. {SR 19.1}

The Father consulted His Son in regard to at once carrying out their purpose to make man to inhabit the earth. He would place man upon probation to test his loyalty before he could be rendered eternally secure. If he endured the test wherewith God saw fit to prove him, he should eventually be equal with the angels. He was to have the favor of God, and he was to converse with angels, and they with him. He did not see fit to place them beyond the power of disobedience. {SR 19.2}

They told Adam and Eve that the most exalted angel, next in order to Christ, refused obedience to the law of God which He had ordained to govern heavenly beings; that this rebellion had caused war in heaven, which resulted in the rebellious being expelled therefrom, and every angel was driven out of heaven who had united with him in questioning the authority of the great Jehovah; and that this fallen foe was now an enemy to all that concerned the interest of God and His dear Son. {SR 30.1}

Sorrow filled heaven, as it was realized that man was lost and that world which God had created was to be filled with mortals doomed to misery, sickness, and death, and there was no way of escape for the offender. The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times He was shut in by the glorious light about the Father, and the third time He came out from the Father, His person could be seen. His countenance was calm, free from all perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. {SR 42.1}

He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon; that through the merits of His blood, and obedience to the law of God, they could have the favor of God and be brought into the beautiful garden and eat of the fruit of the tree of life. {SR 42.2}

At first the angels could not rejoice, for their Commander concealed nothing from them, but opened before them the plan of salvation. Jesus told them that He would stand between the wrath of His Father and guilty man, that He would bear iniquity and scorn, **and but few would receive Him as the Son of God.** Nearly all would hate and reject Him. He would leave all His glory in heaven, appear upon earth as a man, humble Himself as a man, become acquainted by His own experience with the various temptations with which man would be beset, that He might know how to succor those who should be tempted; and that finally, after His mission as a teacher would be accomplished, He would be delivered into the hands of men and endure almost every cruelty and suffering that Satan and his angels could inspire wicked men to inflict; that He would die the cruelest of deaths, hung up between the heavens and the earth as a guilty sinner; that He would suffer dreadful hours of agony, which even angels could not look upon, but would veil their faces from the sight. Not merely agony of body would He suffer, but mental agony, that with which bodily suffering could in no wise be compared. The weight of the sins of the whole world would be upon Him. He told them He would die and rise again the third day, and would ascend to His Father to intercede for wayward, guilty man. {SR 43.1}