

Yahshua the Son of GOD

BY ELDER W. AUSTIN GREAVES



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Son^{of} GOD

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List of Abbreviations

All Bible quotes are from the King James Version, except as otherwise stated.

Writings of E.G. White

BLJ – To Be Like Jesus

DA – Desire of Ages

CC – Counsels for the Church

CD – Counsel on Diets and Foods

CT – Counsels to Parents, Teachers, and Students

DG – Daughters of God

EV – Evangelism

FH – From the Heart

GC – Great Controversy

GCB – General Conference Bulletin

Lt – Letter

2 MS – Manuscript 2

PP – Patriarchs

RH – Review and Herald

SD – Sons and Daughters of God

ISM – Selected Messages Book 2

2 SP – Spirit of Prophecy Vol. 2

SD – The Story of Redemption

ST – Signs of the Times

UL – Upward Look

YI – Youth Instructor

Books of A.T Jones

CWCP – Consecrated Way to Christian Perfection

TTR – The Two Republics

TsP – The spirit of the Papacy

Book by Le Roy Edward Froom

CFF1 – Conditionalist Faith of Our Fathers

INTRODUCTION

Moses in the book of Job asked the most significant questions a human being can ever ask, then immediately gives the answers.

“Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? “It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? Job 11:7.

The Almighty has revealed enough of himself for us to catch a glimpse of who He is. This revelation is contained in the works of His creation and in the Bible. But the Bible more clearly than the creation now marred with sin, reveals sufficient for us to know about

God, and more importantly that we may know Him personally.

In the Bible, prophets have given us glimpses of Him, but He is most clearly made known to us by His only begotten Son, Jesus Christ, who has always been with Him.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by his Son...” **Hebrews 1:1, 2**

“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.” **ST August 29, 1900.**

As we search into the mystery of the Son of God, may we understand that He is only made known by the revelation of the Holy Spirit in the sacred pages of the Holy Bible.

‘Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.’ **Amos 3:7.**

God has communicated His word to the prophets via the Holy Spirit.

“...holy men of God spake as they were moved by the Holy Ghost.” **2 Peter 1:21.**

In this study we shall seek to corroborate everything by way of God’s prophets and not by any church father, pioneer, or scholar except they are in accord with the utterances of the divinely inspired prophets.

In the closing scenes of the earth's history the false accusations against God and His Son, by Satan, begun in heaven will intensify against God's people. Their only defense will be the sure and firm foundation of the Incarnate Word of God.

“For other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Corinthians 3:11.

“Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [[1 Timothy 3:16.](#)]

There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father **from the beginning**. By him the worlds were made.” **Ms 92-1894.1(emphasis supplied).**

The more we study and examine the subject of the Son of God, the stronger the impressions that no creature mind, or language, can comprehend or do justice to the subject, for indeed

“without controversy great is the mystery of godliness: God was manifest in the flesh...” 1 Timothy 3:16.

It is the pray of the author that the reading of this book will arouse the desire in hearts to know the Son of God revealed in the Word of God and as the Word of God and be prepared to be in the soon coming kingdom of glory; there through ceaseless ages and with immortal minds we may contemplate and admire “the unsearchable riches of Christ” and experience a greater appreciation of Him who is “Emmanuel, God with us.” **Matthew 1:23.**

Elder W. Austin Greaves

CHAPTER 1

The Son of God – An Overview

That the Son of God so loved us, and gave His life for us and to us, is one of most sublime thoughts in the entire Bible. Yet He has been the most misrepresented, caricatured, and misunderstood person in the entire universe. In heaven a revolt was begun over Him and on earth controversies have arisen concerning Him. The question arises, why is there so much controversy about Him? Is He the cause of these controversies? It is instructive to note that the revolt in heaven and the controversies on earth surrounding the Son of God both have their genesis in the mind of the same rebel.

With all these controversies surrounding Him they are several questions for which we need answers such as.

1. Was He generated or created by the Father?
2. Being a Son should we worship Him, or should worship be only ascribed to the Father?
3. Is He of the same divine substance as the Father or is He of creature substance?

4. Did His sonship begin at or before the incarnation?
5. As a Son is His age much less than the Father's or the same?
6. Is sonship just role playing or is He really a Son?
7. Was He an angel as some claim who was exalted to equality with the eternal God, or is He really and truly God?

The above are some of the questions which have followed the steps of the Son of God both in heaven and on earth. As several of these questions predate humanity we need a source that was there to give the answers. The only source in the universe which gives answers to these questions is the Bible. The Bible claims its author to be the Holy Spirit. In it is revealed the controversy, the revolt in heaven, and its transference to the earth.

*"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸And prevailed not; neither was their place found any more in heaven. ⁹And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." **Revelation 12:7-9.***

The Son of God Himself being present confirms the fall of the head of the revolt from heaven. He said

*"...I beheld Satan as lightning fall from heaven." **Luke 10:18.***

The revolt in heaven and the controversies on the earth have the same leader with the same mind-set and agenda, which is non-subjection to the Son of God.

"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.**

The Jews, the bitterest enemies of Christ, also stirred up many controversies about Him. They recognized that His claim to be the Son of God meant that He was claiming to be God.

"...Verily, verily, I say unto to you, Before Abraham was, I am. ⁵⁹ Then took they 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." **John 8:58-59.**

"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 has been from of old, from the days of eternity." **Micah 5:2 margin. DA 469.5 (emphasis supplied).**

On another occasion His claim to be the Son of God was also understood to mean that He was claiming to be God.

"I and my Father are one. ³¹ Then the Jews took up stones again to stone him. ³² Jesus answered them, Many good works

have I shewed you from my Father; for which of those works do ye stone me? ³³The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.” John 10:30-33.

Not believing who He was, the Jews invoked the law to stone Him.

“And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Leviticus 24:16.

Our eternal salvation is based on believing that Jesus is the Son of God, i.e., that He is verily God the Giver of life.

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: ³¹But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:30-31.

And He himself says,

“...I am come that they might have life, and that they might have it more abundantly.” John 10:10.

“The I AM is the Daysman between God and humanity, laying His hand upon both. He who is “holy, harmless, undefiled, separate from sinners,” is not ashamed to call us brethren. [Hebrews 7:26; 2:11](#). **DA 25.3.**

Thomas Didymus (the doubter), was right on this one for he

understood that the Son of God is verily God, for he called Him “My Lord and my God.” **John 20:28.**

In this study we shall allow scripture to interpret scripture, and use the weight of evidence and context to help us draw correct conclusions.

“The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from the weight of evidence, carefully comparing scripture with scripture. **2 SP 371.1.**

On another occasion we are told,

“Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible to the influence of the Spirit of God; if not, then it will decide on the other side.” **Ms 2, 1890.**

And again,

“God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.” **CC 93.4.**

The weight of evidence is found in the comparing of scripture with scripture (Isaiah 28:10, 13). We must always keep in mind “that spiritual things are spiritually discerned” and that which God has for our understanding has already been revealed by His prophets. But

“The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever...” Deuteronomy 29:29.

CHAPTER 2

The Son of God – Verily God

That Jesus Christ is the Son of God i.e. God is beyond controversy and will be shown to be such by the witness of the Holy Spirit, the Father, His close friends and even his most determined enemies – the devils. And this will all be shown from scripture.

But does being the Son of God make him God? If the Son of God, does it make Him equal with God? And if God why is He called the Son of God? In the Holy Bible there are at least three attributes that identify God and set Him apart from all other persons or beings in the universe.

1. The Alpha and Omega – without beginning or ending
2. Creatorship – being able to create from nothing
3. Changelessness – having always been the same

Does the Holy Bible present the Son of God as having these attributes? If this can be ascertained without a shadow of a doubt

then we can rest assured that He is verily God. But first, what is meant by the word “God”.

In Hebrew the word for God is “Elohiym” as used in Genesis 1:1 and several other passages in the Bible. It is the plural form of the Hebrew word “Eloah” (The Mighty One) and denotes more than one person.

According to Strong’s concordance, it means,

“gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God...”

Also according to Gesenius’ Hebrew-Chaldee Lexicon,

“Some regard Elohiym to be used in a singular sense of one King to another, and they especially refer to Psalm 45:7 where it says, “thy throne, O God (i.e. O divine King) shall stand forever;” but this should no doubt be construed by ellipsis, “thy throne shall be a divine throne (i.e. guarded and made prosperous by God), according to the accustomed canon of the language. [This passage speaks of Christ as God; here is no ellipsis to be supplied, [see Hebrews 1:8.]”

For those who say that God is one, meaning only the Father is God, Hebrews 1:8 becomes an enigma.

“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.”
Hebrews 1:8. Wycliffe Bible (WYC)

Such would have to say that they are at least two Gods, i.e. God the Father, and God the Son, for the text says “God said to my God” or that the Father was speaking to Himself. In the first instance the Bible does not support such; neither does such terms occur which would deny the testimony of the word.

“Thou Israel, hear, thy Lord God is one God. (Hear, O Israel, the Lord thy God is one God.). Deuteronomy 6:4 WYC.

So how is God one when God the Father calls the Son God and Lord?

“And again, when God brings his Firstborn into the world, he says, “Let all God’s angels worship him.”⁷ Indeed, when speaking of angels, he says, “. . . who makes his angels winds and his servants fiery flames”;⁸ but to the Son, he says, “Your throne, O God, will last forever and ever; you rule your Kingdom with a scepter of equity.” Hebrews 1:8. CJB.

In the second instance the context shows that the Father was obviously speaking to the Son and not to Himself.

Consider the following excerpt from **A.T. Jones – CWCP 15.5-16.5**. “Note the contrasts here and in them read the nature of Christ. The heavens shall perish, but He remains. The heavens shall wax old, but His years shall not fail. The heavens shall be changed, but He is the same. This shows that He is God, of the nature of God.

Yet more of this contrast between Christ and the angels: “To which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Thus, in the first chapter of Hebrews Christ is revealed higher than the angels, as God; and as *much* higher than the angels as is God, because He is God."

The following is from 'Vine's Expository Dictionary of New Testament Words.

"Divinity: "divinity," the RV rendering in Rom 1:20 (AV, "Godhead"), is derived from theios (see DIVINE), and is to be distinguished from theotes in Col 2:9 "Godhead." In Rom 1:20 the Apostle "is declaring how much of God may be known from the revelation of Himself which He has made in nature, from those vestiges of Himself which men may everywhere trace in the world around them. Yet it is not the personal God whom any man may learn to know by these aids; He can be known only by the revelation of Himself in His Son... But in the second passage Col 2:9 Paul is declaring that in the Son there dwells all the fullness of absolute Godhead; they were no mere rays of Divine glory which gilded Him, lighting up His Person for a season and with a splendor not His own; but He was, and is, absolute and perfect God; and the Apostle uses theotes to express this essential and personal Godhead of the Son" (Trench, Syn. ii). Theotes indicates the "Divine" essence of Godhood, the Personality of God; theiotes, the attributes of "God, His "Divine" and properties"

“For in him the whole fullness of deity dwell in bodily form”

Colossians 2:9 MOUNCE.

Because both the Father and the Son possess the same divine nature (essence) of Godhood, along with the Holy Spirit, who also possesses the same divine nature (essence) of Godhood, are God and not Gods, for God is One.

“There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.” **Ms 21, 1906; (Ev. 615).**

The “three living persons of the heavenly trio,” possess the same Divine nature (essence) Godhood. They have the same name, God, Jehovah and not different names and are three individuals though one God from eternity. If I may humbly illustrate; there are said to be approximately seven and a half billion individual humans living on the earth. All have the same human nature, and the same name, humanity (Genesis 1:26, 27). The human nature makes them one though they are several different individuals.

According to Strong’s Definition Legend the Hebrew word for one in Deuteronomy 6:4, is echâd, ekh-awd’; a numeral from H258; properly, united, i.e. one. Also as in the Strong’s Concordance Definition Legend, the Greek word for one, G1520 is heis; metaphorically, “union” and “concord,” e.g., [Jhn 10:30](#); [11:52](#); [17:11](#), [21](#), [22](#); [Rom 12:4](#), [5](#); [Phl 1:27](#).

The oneness of God is not the oneness of singularity but is rather the oneness of the unity of plurality as in the oneness of Christ and the church or the oneness of husband and wife. In these examples there are two separate individuals yet they are united as one.

“As the disciples comprehended it, as their perception took hold of God’s divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.” **YI December 16, 1897 par. 5.**

Again in this same vein we are told:

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” **John 17:20-23.**

Wonderful statement! 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. It is thus that God and Christ are one. 8T 268, 269 (emphasis supplied).***

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality.” **MS 116, December 19, 1905; UL 367.4.**

Both the Father and the Son carry the same name, Jehovah, and is both Divine.

“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? ¹⁴And 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.

The term I AM is the translation of the Hebrew sacred name YHWH (Yahweh), written as LORD or Jehovah in English.

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Genesis 17:1. KJV.

It was also the Son of God, the LORD, who appeared to Abraham, and refers to Himself as “the Almighty God.”

Throughout the Old Testament the Son of God is the One that always dealt with humanity. It was He that gave the first promise and fulfilled it.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” **Genesis 3:15.**

This promise of placing enmity, righteousness, was made and fulfilled by Him in the return of the Holy Spirit to man’s spirit after the fall. This enmity is God’s righteousness, Christ.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” **1 Corinthians 1:30.**

Christ puts within the believer a love for righteousness and hatred for the enmity of the world, selfishness.

“Thou hast loved righteousness, and hated iniquity.” **Hebrews 1:9.**

On the other hand the enmity with which Satan infected humanity is selfishness.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.” **James 4:1, 4.**

There are two enmities in the world, righteousness with its origin in God, and selfishness which originated in Satan.

The enmity of Satan has been abolished in Christ and individuals are freed of it by being in Christ by faith.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. ¹⁴ For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; ¹⁵ Having abolished in his flesh the

enmity,... for to make in himself of twain one new man, so making peace;” Ephesians 2:13-15.

“...That is, he did it to make peace. Peace is made and only by this means. And it is all “in himself.” And he made this peace, “that he might reconcile both [Jew and Gentile] unto God in one body by the cross, “having slain the enmity thereby.” ...He is our peace who hath made both God and man ONE, and hath broken down the middle wall of partition between God and man, having abolished in his flesh the enmity, - that, is the enmity which is in man against God, which is not subject to the law of God, neither indeed can be. This he did in order that he in himself of TWO should make ONE new man, so making peace. The new man is not made of two men who are at outs; but is made of God and the man. ” **A.T. Jones GCB February 18, 1895, p. 216.1, 5-7.**

The Son of God who destroyed Satan’s enmity is also the One that visited Abraham His friend and held converse with him concerning the wicked inhabitants of Sodom. Abraham gives us a clue as to who it was, for he calls him “LORD” i.e. Jehovah, and “the judge of all the earth.

” Far be it from Thee; doth the Judge of all the earth not do justice?” Genesis 18:25. YLT.

The Apostle John identifies this judge of all the earth.

“For the Father judgeth no man, but hath committed all judgment unto the Son” John 5:22.

It was also the Son of God who in the pillar of fire by night and the cloud by day that led Israel from Egypt to Canaan though Satan sought to thwart His leading.

"...and Jehovah is going before them by day in a pillar of a cloud, to lead them in the way, and by night in a pillar of fire, to give light to them, to go by day and by night; Exodus 13:21 YLT is Young's Literal Translation (YLT)

"Satan withstood the Son of God in every effort to redeem his people. Enshrouded in the pillar of cloud by day and in the pillar of fire by night, Christ directed, guided, counseled the children of Israel in their journeyings from Egypt to Canaan." **ST April 25, 1895.**

The Son of God is the Jehovah that led the people.

"Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews..." **BLJ 161.**

"Jehovah revealed Himself, not alone in the awful majesty of the judge and lawgiver, but as the compassionate guardian of His people: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He whom they had already known as their Guide and Deliverer, who had brought them forth from Egypt, making a way for

them through the sea, and overthrowing Pharaoh and his hosts, who had thus shown Himself to be above all the gods of Egypt—He it was who now spoke His law... Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. **PP 305.**

CHAPTER 3

The Son of God –Alpha and Omega

The terms Alpha and Omega, the beginning and the ending; the first and the last are brought to view four places in the KJV of the Bible:

1. **Revelation 1:8** - *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.*
2. **Revelation 1:11** - *Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia...*
3. **Revelation 21:6** - *And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*
4. **Revelation 22:13** - *I am Alpha and Omega, the beginning and the end, the first and the last.*

IDENTIFYING THE ALPHA AND OMEGA

Revelation 1:8 says that this person is, “the beginning and the ending” which “is” “which was” and “which is to come” “the Almighty.” In verse 11 this person is said to be, the “first” and “the last” and in verse 13 the person is called “the Son of man.” The term “first and last” is repeated in verse 17 and 18 with the additional information, “I am he that liveth and was dead” and “am alive for evermore” and has “the keys of hell and of death.”

Rev. 22:12 says “And behold, I come quickly and my reward is with me...” vs. 13 says “I am Alpha and Omega the beginning and the ending, the first and the last.” And in verse 20 John identifies this person as the Lord Jesus.

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

He who promises a reward is the Son of God. Who said,

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” Matthew 16:27.

Son of man – this term refers to Christ. It is used eighty-five (85) times in in KJV of the Bible and Christ uses it eighty-two (82) with reference to Himself. The person referred to in verse 18 of chapter 1 is clearly Jesus Christ, the Son of God who was dead and is alive forever more.

Beginning and ending – direct reference is here made to Christ.

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

In Proverbs 8:22 the Son of God is personified as Wisdom.

“The LORD possessed me in the beginning of His way.”

When God’s way began is when the Wisdom of God, the Son of God began. That God’s way is without beginning; is evidence that the Son of God, the Wisdom of God is without beginning. He is the beginning of the creation of God. Revelation 3:14.

“Through Solomon Christ declared: “The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth...When He gave to the sea His decree, that the waters should not pass His commandment; 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.”

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.” ST August 29, 1900 (emphasis supplied).**

Following is the rendering of **Proverbs 8:23, 30** in the **OJB is Orthodox Jewish Bible (OJB)**

“I was set up [to reign] me’olam (from eternity), from the beginning, or ever eretz was...³⁰ Then I was etzel (at the side of, beside [see [John 1:1](#)] Him, as an Amon (master craftsman, builder, architect, artist); and I was daily His delight, rejoicing always before Him” [[Proverbs 30:4](#)] ;

Christ “is”, “was”, and “is to come,”

- *“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.*

I AM is the eternally present, without beginning and without ending; the first and the last, and has always been.

- He who had been in the presence of the Father **from the beginning**, He who was the express image of the invisible God, was alone able to reveal the character of the Deity to mankind. **MH 422. (emphasis supplied).**
- “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [[1 Timothy 3:16](#).] There are many who deny the preexistence of Christ, and

therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, **who was one with the Father from the beginning**. By him the worlds were made.” **Ms 92-1894.1 (emphasis supplied)**.

- “Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. **He was equal with God, infinite and omnipotent**. He was above all finite requirements. He was Himself the law in character. **Ms 101, 1897.27. (emphasis supplied)**.”

Here we are told that the Christ, the Son of God “was equal with God, infinite and omnipotent”. This being so it means that He like the Father is without beginning, without ending, the Alpha and Omega, all powerful.

“Blessed be the LORD God of Israel from everlasting to everlasting...” Psalm 106:48.

The expression “LORD (Jehovah) God” is the same made by Thomas as he recognized Christ as LORD God.

- **“Liveth and was dead”** – this is direct reference to Christ, the Son of God who was dead but is now alive even forevermore. Though the Father

suffered with His Son, it was the Son who died. Of Christ the gospel writer Matthew says, *“From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.”* **Matthew 16:21.**

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. ⁶ He is not here: for he is risen, as he said. Come, see the place where the Lord lay.⁷ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. ⁸ And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. ⁹ And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.” **Matthew 28:5-9.**

Here Christ accepted worship which is due alone to God, thus showing that He is God

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. ²⁵ The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. ²⁶ And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said,

Peace be unto you. ²⁷ *Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.* ²⁸ *And Thomas answered and said unto him, My LORD and my God.* **John 20:24-28.**

Thomas' answer of LORD (Jehovah) revealed that he understood that Christ is eternal and self-existent, for that is what is meant by LORD. And notice that Christ did not repulse him for addressing Him thus. The other disciples also used the term when they said to Thomas "we have seen the LORD"

Christ confirms,

"I am he that liveth, and was dead; and, behold I am alive for evermore. **Revelation 1:18.**

In **Luke 24:44-46** He says,

"... These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. ⁴⁵ *Then opened he their understanding, that they might understand the scriptures,* ⁴⁶ *And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.*

"Have the keys of hell and of death" – He having conquered death and hell declares that "the gates of hell shall not prevail." He holds the keys to both hell and the grave having gone into the grave and eternal death and vanquished them and came out alive and victorious.

The Almighty – there is the belief that the word Almighty refers to the Father exclusively, but both the Father and the Son are spoken of as Almighty. Here it is definitely used by Christ Himself as a parallel appellation in Revelation 1:8 to “Alpha and Omega and the one who was, is and is to come the Almighty.”

“The crowning glory of Christ’s attributes is His holiness. The angels bow before Him in adoration, exclaiming, “Holy, holy, holy, Lord God Almighty.” Revelation 4:8. He is declared to be glorious in His holiness. Study the character of God. By beholding Christ, by seeking Him in faith and prayer, you may become like Him.” **CT 402.2.**

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. Exodus 6:3.

This name Lord God Almighty is also the name of the Son of God for it is He who is the Jehovah in the Old Testament that dealt with humanity.

“The transgression of the law had caused a fearful separation between God and man. To Adam in his innocence, was granted communion, direct, free, and happy, with his Maker. After transgression, God would communicate to man through Christ and the angels.”

ST 30th January, 1879.

It was the Son of God, the LORD Himself that appeared unto Abraham in the plains of Mamre by the name of Adonai (God Almighty). **Genesis 18.**

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.” Exodus 6:3.

In this chapter the name Jehovah (LORD) is used fourteen times, and Abraham speaking with the LORD used it thirteen times (vs. 1, 3, 13, 14, 17, 19, 20, 22, 26, 30-33).

“Abraham had seen in his guests only three tired wayfarers, little thinking that among them was **One whom he might worship without sin**...Two of the heavenly messengers departed, leaving Abraham alone with Him whom he now knew to be the Son of God.” **PP 138, 139 (emphasis supplied).**

That Jesus Christ is the Son of God; yeah verily God is beyond all controversy, for the devils who knew Him from heaven acknowledged this.

“And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. ²⁹And, 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 8:28, 29.

On another occasion they were heard saying:

“Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.” Mark 1:24; Luke 4:34.

These devils are some of the myriad of fallen angels who were part of the revolt in heaven. Though now devils they stated a fact of truth, that Christ is the Son of God and the Holy One of God. They acknowledged Him as the Son of God, meaning of the same nature of God, and not of angel nature like them. And Paul confirms the fact that he was not of angel nature.

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

CHAPTER 4

The Son of God –Creator

Was there a period in eternity that the Creator did not exist? This question sounds absurd, which it is. Among some Christians there is the claim that Christ created all things (**Colossians 1:16, 17**) but He Himself did not always exist as an individual but was generated at some point in eternity. Such persons claim that Proverbs 8:22-25 and Revelation 3:14 support their theory. Of course if He created all things He must have been before all things, and as Creator who would have generated Him. It begs the question, who created the Creator? This question is like the one the childish mind asks when told that God made all things. The childish mind then asks, “Who made God?” Our Creator is also our Saviour. This is a most sublime thought to think that He who is one with the self-existent Father of Lights paid an infinite price to save us. The Prophet Isaiah assures us that Jesus the Son of God is both Creator and Saviour.

Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God...²⁴ Thus saith the LORD, thy redeemer,

and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. Isaiah 44:6, 24.

*“For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else...²¹ Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.²² Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. ²³ I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear...
Isaiah 45:18, 21-23.*

Like Isaiah, the Apostle Paul also informs us that the Son of God is also Creator and Redeemer.

*“In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵ Who is the image of the invisible God, the firstborn of every creature ¹⁶For 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: ¹⁷ And he is before all things, and by him all things consist.” **Colossians 1:13-17.***

This text is a direct reference to Christ as it is He whose blood/life gives redemption and who created all things. Our Creator is also our

Redeemer, a most sublime thought, to think that He who is one with the self-existent Father of Lights would humble Himself and pay an infinite price to redeem rebels such as us. And further, to think that the Son of God is a lesser person than the Father is obviously repugnant to Bible writers for they consistently show that the Creator is God.

In the First Angels Message of Revelation 14 the Apostle John also states this fact.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷ Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” **Revelation 14:6, 7.**

The call to worship God is based on the fact that He is Creator.

“Worship him that made heaven, and earth, and the sea, and fountains of waters.”

As continuously shown in the Bible it is the Son of God who is verily God that created all things, i.e. He is the beginning of creation. That being so the question of the childish mind comes back to us “who created God.” This childish question becomes a dilemma to the proponents of the theory that the Son of God was generated in eternity and did not always exist as an individual. As discussed in the previous chapter, the Son of God being the Alpha and Omega, like the Father has no beginning or ending, He is infinite in wisdom and omnipotent in power.

“O Bethlehem Ephrathah, you are but a small Judean village, yet you will be the birthplace of my King who is alive from everlasting ages past!” Micah 5:2 OJB.

The assumption by some is that the Father existed before the Son; if true it would have to be admitted by such that they were two beginnings:

1. When the Son was brought into existence, and
2. When He Himself brought all things into existence, i.e. created all things

John 1:1, 2 gives the lie to this theory and is emphatic that,

“In the beginning the Word already existed; the Word was with God, and the Word was God ²From the very beginning the Word was with God.” GNB.

“The world was made by Him, “and without him was not anything made that was made” ([John 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.

The Lord Jesus Christ, the divine Son of God, **existed from eternity**, a distinct person, yet one with the Father.” **RH April 5, 1906 (emphasis supplied).**

For persons who hold the theory that Christ was brought into being after the Father in eternity it should be clear from the above that:

1. Being essentially God and in the highest sense it can only mean He is not a lesser person than the Father i.e. even in age.
2. Eternity has no beginning; therefore Christ could not have had a beginning in eternity.
3. Existing from eternity as a distinct person yet one with the Father means that He was always existent though a different and separate person from the Father.

To reiterate, since eternity has no beginning and Christ existed from “all eternity, God over all, blessed forever more” it must be obvious that he is without beginning. Also, being self-existent and omnipotent He could not have had a beginning. He is the Alpha and Omega, the beginning and the ending, the Infinite and Omnipotent One who created all things.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath 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.” Hebrews 1:1, 2.

Here Christ is said to have created all things, hence He is the Creator.

“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.” **RH January 7, 1890. (emphasis supplied).**

“In him 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 lifegiver, takes it again. Man has no control over his life. 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. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour.” **ST April 8, 1897 (emphasis supplied).**

While His creatorship is usually associated with the present visible universe there is a creation to come which will exceed this one. It is the creation of a new creature both in mind and in body. The question is asked, which of the two creations is the greater. The physical creation along with the creation of humanity in Adam had been completed long ages ago and was indeed glorious. But the inveterate enemy of God and man has, through sin, almost effaced the image of God in that first creation. At the beginning the physical creation was completed in six days along with man.

“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... So God created man in his own image, in the image of God created he him male and female created he them.” **Genesis 1:26, 27.**

But the creation of the new humanity which is to be integrated into God’s Divine family is now taking shape after the likeness of the prototype Jesus Christ.

The new or second creation will be more glorious than the first.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away... ⁴And ^{God shall} wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be anymore pain: for the former things are passed away.”
Revelation 21:1, 4.

The new is taking much longer than the first creation to be completed because humanity believes the lies Satan told about God. But when completed, as shortly it will be, humanity will be integrated into the Divine family in a new and different way, living no more with human life but by the very divine life of God.

“Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature, having escaped the corruption in the world caused by evil desires.” **2 Peter 1:4 NIV.**

“O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are

robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God." **RH April 28, 1891.**

The new humanity will be placed on a higher plane than any of the other intelligences of creation, because of the redemptive love and sacrifice of the only begotten Son of God, the Creator. And still more; redeemed humanity is made heirs of God, and gloriously more, joint heirs with the Creator Himself. What amazing love is this!

"The Spirit itself beareth witness with our spirit, that we are the children of God: ¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ. Romans 8:16, 17.

"There was to be imparted to the human being striving for conformity to the divine image an outlay of heaven's treasures, an excellency of power, which would place him higher than the angels who had not fallen." **GCB, October 1, 1899.**

The Creatorship of the Son of God goes beyond the first creation; He gives birth to a brand new species of beings in the universe, redeemed human beings. Amazingly they were born by joining God and man in Himself. What a wonder!

"But now in Christ Jesus you who once were far away have been brought near by the blood of Christ. ¹⁴For he himself is our peace, who has made the two groups one and has

destroyed the barrier, the dividing wall of hostility... ¹⁵His purpose was to create in himself one new humanity out of the two, thus making peace.” Ephesians 2:13-15 NIV.

The two out of which the new humanity is created is God and man. The original physical creation with the exception of man was made by God’s word. God said let there be...etc. but man was hand-crafted. “...the Lord God formed man of the dust of the ground...” **Genesis 2:7**. The new creation was necessitated due to the separation between God and man caused by the enmity of Satan. This separation also resulted in a separation between man and man. In order to undo the separations between man and man Christ had to remove the original separation between God and man first. He accomplished it by coming in our sinful fallen flesh and blood nature and destroyed the works of the devil (1 John 3:8), and rejoined God and man in Himself creating the new species. The whole universe is now looking on with almost breathless anticipation to see this new species made out of God and man.

“The entire universe is standing on tiptoe yearning to see the unveiling of God’s glorious sons and daughters!” Romans 8:19. The Passion Translation (TPT).

This new species will be different from anything the universe has ever seen. They will not only have the life of God in their souls, but in their bodies as well. The promise is they will have bodies like that body of the Son of God.

*“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: ²¹ 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 (emphasis supplied).

John the Revelator gives the description of the glorious body of the Son of God after which the body of redeemed humanity will be fashioned. It will not now be a terrestrial body, or even a celestial body, but a body like that of God Himself, which the Creator will make.

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; ¹⁵ And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. Revelation 1:14, 15.

Though redeemed humanity will have a body like Christ's we shall be recognized by those who knew us.

“The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. **6BC 1093.2**

Paul illustrates this subject by the kernel of grain sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body." **Manuscript 76, 1900; 6BC 1093.3**

The mind-boggling, ingenuity, and creativity of the Son of God in the first creation must settle the question that it takes the I AM, the self-existent One, to do such. But more than this, after the fall of our first parents, He has fashioned a new creation in Himself which will soon be revealed and will exceed the first creation with the new species living with the life of God and sitting on the throne with Him in the eternity to come. What a God! What a Creator!

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." **Revelation 3:21.**

"We are here preparing for the future, immortal life; and if you gain that, what do you gain? You gain a crown of glory; you gain an entrance into the city of our God. You will have a life that measures with the life of God, and therefore you want to fulfill every requirement that God has given. Come out from the world and be separate. That is what we are to do." **Ms 77, 1910.**

CHAPTER 5

The Son of God – Changeless

The fundamental feature of time in which creatures live is change because circumstances and seasons change. With new data or information the performance of old tasks and even new ideas on any area in life causes human beings to change their minds. These changes can occur several times about many different things and on several occasions in just one day. Even perception changes due to our feelings and dispositions, which can and do result in altered relationships. Change is so pervasive that a law meant to curb or solve some ill in society is often amended or completely replaced because situations change. Change is also seen at both the macro and micro levels of society depending on a particular political party preference, or the economic, and or social circumstances of a country. All of the change is done in the name of “progress”, but then with new information change occurs one again. Change therefore shows that the ways of humans are imperfect.

On the contrary the fundamental element of eternity where God lives is changelessness due to His absolute perfections. Of his habitation

He says

“For this is what the high and lofty One says, who inhabits eternity, whose name is Holy...” Isaiah 57:15. ISV.

Of His changelessness He says,

“I the LORD, I do not change. So you, the descendants of Jacob, are not destroyed. Malachi 3:5 ISV.

Of His ways we are told:

“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” Deuteronomy 32:4.

“As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all them that trust in him.” 2 Samuel 22:31

“As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.” Psalm 18:30.

God is absolute in perfection, hence He is changeless. If the Son of God is truly God there must also be no change in Him since God is absolutely perfect and not only does not change but cannot change. But if the Son of God was generated subsequent to the Father He cannot claim to be from everlasting to everlasting, and hence he cannot be God. A principle attribute of God is His eternity.

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” Psalm 90:2.

Eternity being a crucial attribute of God the prophet Isaiah assures us that there was never a period in which God was not present, and also neither was God formed.

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.” **Isaiah 43:10.**

Since there was no God formed before or after Jehovah and both the Son of God and the Father carry the same name Jehovah (**Matthew 28:19**), it must mean that the Son of God was not formed and hence has always been existent from the beginningless eternity. The Son of God while taking on Himself the nature of man, is God in the flesh (**1 Timothy 3:16, first part**) and can know no change as God. The apostle Paul therefore correctly states that,

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

From this statement the apostle assures us that Jesus Christ is always the same and changes not, therefore He is verily God, for God never changes.

According to Strong's Concordance H2421, the word for change as used in Malachi 3:6 is

“shānāh, a primitive root; to fold, i.e. duplicate (literally or figuratively); by implication, to transmute (transitive or intransitive):—do (speak, strike) again, alter, double, (be given to) change, disguise, (be) diverse, pervert, prefer, repeat, return, do the second time.”

In referring to the changelessness of the Son of God the apostle Paul in **Hebrews 1:10-12** says,

“And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. ¹¹They shall perish; but thou remainest; and they all shall wax old as doth a garment; ¹² 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.”

“They,” the earth and heavens, “shall be changed; but thou” the Creator (**Colossians 1:16**), “art the same”.

“The instruction the Lord of glory gave to His disciples when He was on this earth is a type and pattern of the instruction His servants are to give to the people who in this our day are seeking for truth. **Jesus Christ is the same yesterday, today, and forever.” Lt 17, 1902 (emphasis supplied).**

The terms ‘forever, change not (perpetual), eternity, and the same (always)’ all connote the same thing, i.e. changeless, ever present. The Strong Concordance bears this out in relation to the meaning of these terms by the use of the word Owlam, which according to Strong H5769 is defined as:

1. long duration, antiquity, futurity, forever, ever, everlasting, evermore, perpetual, old, ancient, world
 - a. ancient time, long time (of past)
 - b. (of future)

1. forever, always
2. continuous existence, perpetual
3. everlasting, indefinite or unending future, eternity

Owlam as used in relation to the Son of God being perpetual, forever, ever, everlasting, continuous existence, makes it obvious that He could not have been generated, having always been and changeless.

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” Psalm 90:2 (emphasis supplied).

Paul in **Hebrews 1:10** and **Colossians 1:16** tell us that it is the Son of God that created/formed all things. Here in Psalm 90:2 we are again speaking of Him as Creator. The mind is carried through the past to a beginningless age and to a future endless age (everlasting to everlasting) which is incomprehensible to finite creatures, whether angels or men. There we find the Son of God without beginning, without ending, from everlasting to everlasting and unchanging, as one who was brought up with the Father and not by the Father.

Some may say that the Son of God did change since He took on Himself both the form and the nature of humanity. This is true, but in so doing He did not cease or change from being God.

“How thankful we should be that Christ took human nature upon Himself, and became subject to temptation, even as we are! Though He took humanity upon Himself, He was divine. All that is attributed to the Father Himself is attributed to Christ. His divinity was

clothed with humanity; He was the Creator of heaven and earth..." **DG 61.**

While He took on Him the form and nature of man, He never relinquished His divine essence (nature), Godhood. Paul says He is the same yesterday, today and forever (**Hebrews 13:8**). If the change was of His divine essence, nature, the apostle could not say that He is the same yesterday, today, and forever. This also implies that Christ is not only changeless, but also beginningless. For to be changeless one must have also to be without beginning implies a start which is an element of time, something that was not always present.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. He entered into a covenant with God to save man, and to vindicate His Father's character as expressed in the law. He came to the earth in the form of man to refute Satan's lie that God had given a law which man could not keep. He came to give Himself as a sacrifice for sin, thus revealing to the heavenly universe that the law is as changeless and eternal as is Jehovah Himself." **ST July 23, 1902.**

Like the Father Christ is Jehovah the self-existent One who never changes.

CHAPTER 6

The Son of God – Begotten

Part 1

Of the controversies among Christians none has been more divisive than whether the son of God is begotten, i.e. was generated by the Father before the rest of creation. In Proverbs chapter 8 and throughout the writings of the Apostle John in the KJV of the New Testament there are expressions of Him being the only begotten Son, set up, brought forth, came forth, proceeded forth, in the bosom of Father etc. Do these terms mean the same thing when applied to Christ, the Son of God, as they would mean when applied to humanity?

“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 1:18.

“I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” **John 16:28.**

“Jesus said unto them, “If God were your Father, ye would love Me, for I proceeded forth and came from God; neither came I of Myself, but He sent Me.” **John 8:42.**

“The LORD possessed me at the beginning of His way, before His works of old. ²³ I was set up from everlasting, from the beginning, or ever the earth was. ²⁴ When there were no depths I was brought forth, when there were no fountains abounding with water. ²⁵ Before the mountains were settled, before the hills was I brought forth. Proverbs 8:22-25. KJ21.

Should not these be sufficient grounds on which to rest the case on the how of the existence of the Son of God?

The Prophet Isaiah tells us something to help us in this important salvation matter. God says through him,

“For My thoughts are not your thoughts, neither are your ways My ways,” saith the Lord. “For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts”. Isaiah 55:8, 9 KJ21.

Should not an understanding of God’s ways and thoughts be brought into this argument for it to be settled? The argument of the Son of God being generated has been raging in Christian circles since 325 A.D, the 4th Century, and has been the cause of much division in the church since then.

The arguments based on three doctrines as stated by **A.T. Jones** are:

1. The Athanasian, (from a priest Athanasius), which declared the Son of God to be of the same substance, the same existence, and the same essence with the Father.
2. The Arians, (from Arius, a presbyter), declared the Son to be like the Father, but rather by grace than by nature, — as like a creature could be to the creator.

3. The Semi-Arians declared the Son to be like the Father in, nature, in existence, in essence, in substance, and in everything else.” **TR 376.**

The ATHANASIAN VIEW of Christ embraced the following:

(1) As God is unchangeable, there never was a time when the Son was not with the Father. The distinction between Father and Son is therefore an eternal distinction.

(2) The Son is identical in substance...with the Father. His deity is identical with the deity of the Father. Athanasius consequently rejected the Platonic exaltation of God above all relations to the universe held by Arius and Origen. Creation was the work of the Son, but not because it was beneath the dignity of the Father. Athanasius held that in denying the absolute deity of Christ, the possibility of the union of God with man was denied. If Christ is not truly and freely God, there is no true redemption for man.

(3) Athanasius emphasized the personality of the Son just as much as His identity of essence with the Father. The Son is not a mere attribute or mode of manifestation of the Father, but an independent personal subsistence. His was not a derived life. Yet Athanasius would not allow anything that involved a partition of the divine essence. This had been illustrated by the relation of

light and its reflection, in this way subordinating the Son to the Father. Athanasius stressed the sameness of essence and the distinction of personality of Father and Son. **CFF1 1058.2**

The ARIAN VIEW may be summed up as follows:

1. The Son was created out of nothing; hence He is different in essence from the Father. He is the Logos, the Wisdom, the Son of God, and of grace; but He is not so of Himself.
2. The characteristic formula was, "There was when the Son was not"; that is, He is a finite being, a creature, a derived being, not eternally pre-existent.
3. In the historical Christ the human element is merely the material aspect, while the soul is the Logos. The historical Christ therefore had no human soul, and was finite and imperfect.
4. But, although the incarnate Logos is finite, He was made the instrument in creation, and is to be worshiped and exalted above all other creatures, as the Creator and Governor of the universe, and the Redeemer of man.

On the other hand the Semi-Arian or Eusebian party sought to mediate between the other two. Such rejected the Arian view that the Son was created out of nothing, hence was different in essence from the

Father, and denied that there was a time “when the Son was not.” They likewise rejected the idea that the Son is a creature, or was “born” in the sense that other beings are born. **CFF1 1058.1**

“The Athanasian doctrine was expressed by the word Homoousion; the strict Arian in Anomean; and the Semi-Arian in Homoiousion...The Homoousion was the doctrine of the Council of Nice; the Anomean was the doctrine of the Council of Milan; the Homoiousion was the doctrine held by Constantine, then Emperor, who claimed to be converted to Christianity and a company that actually outnumbered the Arians...

The two words differed only in a single letter...the meaning of the two words is “essentially the same,” that he who believes either, believes the other.” **TR 376.**

The Semi-Arians were the party of Constantine. As Emperor he was trying to placate the larger group of Church leaders who held the Athanasius view. This seemed to have been done for expediency to hold the declining Roman Empire together. The truth of the Son of God being unoriginated is confirmed in the Bible.

The plucking up of the three Arian powers; the Heruli, the Vandals, and the Ostrogoths which fulfilled Daniel’s prophecy seems to put to rest Arianism as a teaching in the general Church body.

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this

horn were eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:8.

As a result of the plucking up, the Catholic party which supported the Athanasian doctrine as outlined in the Nicene Council rose to power in 538 A.D becoming the Papacy. Subsequently the Papacy introduced several falsehoods, including the false doctrine of the “Holy Trinity” which states that there is God the father, God the Son, and God the Holy Spirit making three Gods. “The Catholic Church holds that there is one eternal God, who exists as a perichoresis (“mutual indwelling”) of three hypostases, or “persons”. God the Father, God the Son, and God the Holy Spirit, which together are called the “Holy Trinity”. https://en.wikipedia.org/Catholic_Church_of_God.

The Prophet of God to the Third Angel Movement corroborates the true position espoused by Athanasius, but not the erroneous Catholic position as stated above.

Sis White corroborates Athanasius’ position of the Father and Son:

1. Of the same substance.

“The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, “I and my Father are one.” The words of Christ were full of deep meaning as he put forth the claim that **he and the Father were of one substance**, possessing the same attributes.” **ST November 27, 1893 (emphasis supplied).**

2. The Father and the Son being always present.

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.” **RH April 5, 1906.**

3. The Son being un-derived.

“Still seeking to give a true direction to her [Martha] faith, Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” [1 John 5:12](#). The divinity of Christ is the believer’s assurance of eternal life...” **DA 530 (1898).**

4. The Sameness of Essence and Distinction of Personality

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person yet one with the Father.”
RH April 5, 1906.

Let us consider an important question in our quest to understand this matter of the Son of God being begotten. Are the actual words of the Bible God’s thoughts and words, or do they contain His thoughts and words when interpreted by the Holy Spirit? Jesus said,

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.” **John 16:13**

“It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.” **John 6:63. KJ21.**

The words which are spirit and life must be “rightly divided,” interpreted, if we are to know the thoughts of God and the ways of God. We are admonished and encouraged to

“Study to show thyself approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth.”
2 Timothy 2:15. KJ21.

“It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's word's or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words and thoughts receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.—[MS 24, 1886](#); 1SM 21.2.

“These things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.” **1 Corinthian 2:13.**
And again we are told, “Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts.
¹⁰ *For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little.”*
Isaiah 28:9, 10.

From the study of the character of God and His dealing with sin, one realizes that interpreting the words of the Bible according to human words and ways leads to false conclusions. For example, the words, “I will destroy man whom I have created.”

The text is:

“And the LORD said, “I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing and the fowls of the air, for I repent that I have made them.” Genesis 6:7 KJ21.

But when correctly interpreted by and in the way God deals with His intelligent creatures it leads to a beautiful harmony and a confiding trust in our heavenly Father and the Bible. The interpretation of this text is found in the book of Job.

“Hast thou marked the old way which wicked men have trodden, 16 who were cut down before their time, whose foundation was overflown with a flood, 17 who said unto God, ‘Depart from us. And what can the Almighty do to them?’” Job 22:15-17 (emphasis supplied).

The flood came when God was told by the antediluvians “depart from us.” God alone is the giver and sustainer of life, and when he departs out of respect of freedom of choice of his intelligent creatures destruction occurs. Again,

“Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire, from the Lord out of heaven.” Genesis 19:24.

Note the words, “the Lord rained fire and brimstone,” but consider the correct interpretation in the book of Hosea.

“How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within Me; My repentings are kindled together. Hosea 11:8. (emphasis supplied).

Admah and Zeboiim were two of the five cities which were destroyed with Sodom and Gomorrah along with Zoar (**Genesis 14:8; Deuteronomy 29:23**), when God gave them up. Lastly,

“And it shall come to pass that as the Lord rejoiced over you to do you good and to multiply you, so the Lord will rejoice over you to destroy you and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. Deuteronomy 28:63.

The words “so the Lord will rejoice over you to destroy you” are commonly interpreted to mean that it is God Himself who will do the thing. But the correct interpretation is also found in another part of Deuteronomy.

*“And the Lord said unto Moses, “Behold, thou shalt sleep with thy fathers; and this people will rise up and go a whoring after the gods of the strangers of the land whither they go to be among them, and will forsake Me and break My covenant which I have made with them. ¹⁷ Then My anger shall be kindled against them in that day, and **I will forsake them, and I will hide My face from them**, and they shall be devoured; and many evils and troubles shall befall them, so that they will say in that day, ‘**Have not these evils come upon us because our God is not among us?**’ Deuteronomy 31:16, 17 (emphasis supplied).*

In the above cited examples destruction occurs when God departs gives up, or turns away from them i.e. He is not among them. It pains God to so do, but He respects freedom of choice which he has given to all His intelligent creatures. He who is the only source of life reluctantly gives them up.

“Behold, the LORD’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: ² But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”

Isaiah 59:1, 2.

The above examples also show that when the Holy Spirit is allowed to interpret scripture there is always a resultant harmony and clarity in understanding God’s thoughts and ways. We shall utilize this method of scripture interpreting scripture along with the use of the weight of evidence. This way we should then come to correct conclusions on this and any other subject.

BEGOTTEN SON

*“And the days of Adam after he had begotten Seth were eight hundred years; and he begot sons and daughters.” **Genesis 5:4.***

“The nakedness of thy father’s wife’s daughter, begotten of thy father, she is thy sister, thou shalt not uncover her nakedness.”

Leviticus 18:11.

*“Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?” **Numbers 11:12.***

But how are human beings begotten?

*“And Adam knew Eve his wife; and she conceived and bore Cain, and said, “I have gotten a man from the LORD.” ²And she again bore his brother Abel....” **Genesis 4:1, 2***

“And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalalhashbaz.” Isaiah 8:3.

For humans to be begotten there must be the uniting of a sperm from a man with an ovum of a woman, “knew his wife”. What of angels? Speaking of Lucifer an angel we are told,

*“Thou art the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. ¹⁵Thou wast perfect in thy ways from the day that **thou wast created**, till iniquity was found in thee.” Ezekiel 28:14, 15. (emphasis supplied). Again,*

“For by Him were all things created that are in heaven and that are on 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.

The all things created in heaven including thrones, or dominions, or principalities, or powers is the angel host. Angels were created and human beings were begotten this being so there must be a fundamental difference in origin of both angels and humans compared with the Son of God who is said to be “begotten”. The word begotten is used in reference to both humanity and Christ. The question then is, was the Son of God begotten, i.e. had a beginning as do humans?

“A complete offering has been made; for “God so loved the world, that he gave his **only-begotten Son**,”—not a son by creation, as were the angels, nor

a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily." **ST May 30, 1895, par. 3 (emphasis supplied)**

Strong's Number G3439, and 'Vine's Expository Dictionary of New Testament Words' use the Greek word "monogenes", to mean "Only Begotten" five times. All are in the writings of the Apostle John, and are used in reference to Christ as the Son of God. It is also translated "only begotten" in [Hebrews 11:17](#) of the relationship of Isaac to Abraham.

"With reference to Christ, the phrase "the only begotten from the Father," [Jhn 1:14](#), RV (see also the marg.), indicates that as the Son of God He was the sole representative of the Being and character of the One who sent Him. In the original the definite article is omitted both before "only begotten" and before "Father," and its absence in each case serves to lay stress upon the characteristics referred to in the terms used. The Apostle's object is to demonstrate what sort of glory it was that he and his fellow Apostles had seen. That he is not merely making a comparison with earthly relationships is indicated by para, "from." The glory was that of a unique relationship and the word "begotten" does not imply a beginning of His Sonship. It suggests relationship indeed, but must be distinguished from generation as applied to man.

We can only rightly understand the term “the only begotten” when used of the Son, in the sense of unoriginated relationship. “The begetting is not an event of time, however remote, but a fact irrespective of time. The Christ did not become, but necessarily and eternally is the Son. He, a Person, possesses every attribute of pure Godhood. This necessitates eternity, absolute being; in this respect He is not ‘after’ the Father” (Moule). The expression also suggests the thought of the deepest affection, as in the case of the OT word *yachid*, variously rendered, “only one,” [Gen 22:2, 12](#); “only son,” [Jer 6:26](#); [Amo 8:10](#); [Zec 12:10](#); “only beloved,” [Pro 4:3](#), and “darling,” [Psa 22:20](#); [35:17](#).

In [Jhn 1:18](#) the clause «The Only Begotten Son, which is in the bosom of the Father,» expresses both His eternal union with the Father in the Godhead and the ineffable intimacy and love between them, the Son sharing all the Father’s counsels and enjoying all His affections. Another reading is *monogenes Theos*, «God only-begotten.» In [Jhn 3:16](#) the statement, «God so loved the world that He gave His only begotten son,» must not be taken to mean that Christ became the Only Begotten Son by Incarnation. The value and the greatness of the gift lay in the Sonship of Him who was given. His Sonship was not the effect of His being given. In [Jhn 3:18](#) the phrase «the Name of the Only Begotten Son of God» lays stress upon the full

revelation of God's character and will, His love and grace, as conveyed in the name of One who, being in a unique relationship to Him, was provided by Him as the object of faith. In [1Jo 4:9](#) the statement «God hath sent His Only Begotten Son into the world» does not mean that God sent out into the world one who at His birth in Bethlehem had become His Son. Cp. the parallel statement, «God sent forth the Spirit of His Son.» [Gal 4:6](#), RV, which could not mean that God sent forth One who became His Spirit when He sent Him."

The term son of God emphasizes "uniqueness" or "one of a kind" in the universe. It is instructive that the only place the word (monogenese) 'only begotten', is used apart from its reference to Christ is in **Hebrews 11:17**.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son."

Was Isaac the only begotten son of Abraham? No. Abraham's first born according to the flesh was Ishmael, and they were six other sons born to him of Keturah (**Genesis 25:1, 2**), his wife, after the death of Sarah. This being so, Paul's use of the term 'only begotten son' is conveying the idea of a unique relationship rather than the generation of the Son of God. Like Isaac, Abraham's only begotten son (though he had other sons), Christ is the Father's only begotten and unique Son, though He also has several other sons.

*"Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; ⁷When the morning stars sang together, and all the sons of God shouted for joy?" **Proverbs 38:6, 7**.*

As Isaac was the only uniquely begotten son of Abraham, so Christ is the only uniquely Begotten Son of the Father.

CHAPTER 7

The Son of God – Begotten

Part 2

The gospel prophet Isaiah declares:

“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.” **Isaiah 9:6.**

That this Son is not generated but that He is the eternal Son of God the prophet tells us His name is Immanuel.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” **Isaiah 7:14.**

Confirming that this same Son is verily God the gospel writer Matthew says:

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” **Matthew 1:23.**

The Apostle Paul gets in on this sublime topic and tells us that it was no lesser a person than God that came in the flesh.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” 1 Timothy 3:16.

“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.**” RH April 5, 1906 (emphasis supplied).

“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.” ST August 29, 1900, par. 15. (emphasis supplied)

“Christ was not compelled to endure this cruel treatment. The yoke of obligation was not laid upon

Him to undertake the work of redemption. Voluntarily He offered Himself, a willing, spotless sacrifice. **He was equal with God, infinite and omnipotent...**He is the **eternal, self-existent Son**, on whom no yoke had come." **MS 101, 1897 (emphasis supplied).**

And more than just being equal we are told:

"It was to save the transgressor from ruin that he who was **co-equal** with God, offered up his life on Calvary."
RH June 28, 1892 (emphasis supplied).

In these two excerpts the prophet seems to be directly addressing the false theory of the Son of God having a beginning. She uses a variety of words making it emphatic that the Son is not only equal with the Father, but that He is co-equal with Him as well as self-existent, infinite and omnipotent. This is the Son of God whom his arch-enemy, Satan, would want us to believe did not always exist but was generated by and hence after the Father.

"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 5:23.**

The sonship of Christ is not to be construed to be a sonship with a beginning, but rather one of a unique relationship. An example of an earthly sonship relationship while not at the level as that of the Father and the Son may serve to help our understanding. It is the relationship between Paul and Timothy.

"Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord." **1 Timothy 1:2.**

Also in **2 Timothy 1:2**, we are told a similar thing.

*“To Timothy my dearly beloved son: Grace, mercy, and peace,
from God the Father and Christ Jesus our Lord.”*

Though not Timothy’s biological father, but because of the unique and loving relationship in the gospel Paul referred to Timothy as “my own son in the faith” and “my dearly beloved son” in the faith. This was not a play on sonship; it was a genuine loving sonship relationship in the gospel. But it falls infinitely short, as it must, of the exalted unique loving Sonship relationship which existed between the Father and the Son from all eternity, in which there was no generation and therefore no age distinction.

There are two Greek words for son. They are:

1. teknon which refer to a son by birth
2. huios used of Christ as Son

Vine’s Expository Dictionary of New Testament Word:

Child, Children, Childbearing, Childish, Childless:

“a child” (akin to tikto, “to beget, bear”), is used in both the natural and the figurative senses. In contrast to huios, “son” (see below), it gives prominence to the fact of birth, whereas huios stresses the dignity and character of the relationship. Figuratively, teknon is used of “children” of:

(a) God, Jhn 1:12; (b) light, Eph 5:8; (c) obedience, 1Pe 1:14; (d) a promise, Rom 9:8; Gal 4:28;

(e) the Devil, IJo 3:10; (f) wrath, Eph 2:3; (g) cursing, 2Pe 2:14; (h) spiritual relationship, 2Ti 2:1; Phm 1:10.

The importance of words and their usage in the language in which they are used cannot be overemphasized, and more so especially as they relate to this most important subject of the Son of God.

Again we shall make use of Vine's Expository Dictionary of New Testament Words to help us understand crucial and important distinctions relative to a son, a human offspring, and the Son of God.

Strong's number G5207 – Greek *huios* (hwë-o's)

SON:

primarily signifies the relation of offspring to parent (see Jhn 9:18-20; Gal 4:30. It is often used metaphorically of prominent moral characteristics (see below). "It is used in the NT of

(a) male offspring, Gal 4:30; (b) legitimate, as opposed to illegitimate offspring, Hbr 12:8;

(c) descendants, without reference to sex, Rom 9:27; (d) friends attending a wedding, Mat 9:15;

(e) those who enjoy certain privileges, Act 3:25; (f) those who act in a certain way, whether evil,

Mat 23:31, or good, Gal 3:7; (g) those who manifest a certain character, whether evil, Act 13:10;

Eph 2:2, or good, Luk 6:35; Act 4:36; Rom 8:14; (h) the destiny that corresponds with the

character, whether evil, Mat 23:15; Jhn 17:12; 2Th 2:3, or good, Luk 20:36; (i) the dignity of the

relationship with God whereinto men are brought by the Holy Spirit when they believe on the Lord Jesus Christ, Rom 8:19; Gal 3:26....

“The Apostle John does not use *huios*, ‘son,’ of the believer, he reserves that title for the Lord; but he does use *teknon*, ‘child,’ as in his Gospel, Jhn 1:12; 1Jo 3:1, 2; Rev 21:7 (*hunos*) is a quotation from 2Sa 7:14...”

THE SON OF GOD

In this title the word “Son” is used sometimes

(a) of relationship, sometimes

(b) of the expression of character.

“Thus, e.g., when the disciples so addressed Him, Mat 14:33; 16:16; Jhn 1:49, when the centurion so spoke of Him, Mat 27:54, they probably meant that (b) He was a manifestation of God in human form. But in such passages as Luk 1:32, 35; Act 13:33, which refer to the humanity of the Lord Jesus... the word is used in sense (a).

“The Lord Jesus Himself used the full title on occasion, Jhn 5:25; 9:35 [some mss. have ‘the Son of Man’; see RV marg.]; 11:4, and on the more frequent occasions on which He spoke of Himself as ‘the Son,’ the words are to be understood as an abbreviation of ‘the Son of God,’ not of ‘the Son of Man’; this latter He always expressed in full; see Luk 10:22; Jhn 5:19, etc.

“John uses both the longer and shorter forms of the title in

his Gospel, see Jhn 3:16-18; 20:31, e.g., and in his Epistles; cp. Rev 2:18. So does the writer of Hebrews, Hbr 1:2; 4:14; 6:6, etc. An eternal relation subsisting between the Son and the Father in the Godhead is to be understood. That is to say, the Son of God, in His eternal relationship with the Father, is not so entitled because He at any time began to derive His being from the Father (in which case He could not be co-eternal with the Father), but because He is and ever has been the expression of what the Father is; cp. Jhn 14:9, 'he that hath seen Me hath seen the Father.' The words of Hbr 1:3, 'Who being the effulgence of His (God's) glory, and the very image of His (God's) substance' are a definition of what is meant by 'Son of God.' Thus absolute Godhead, not Godhead in a secondary or derived sense, is intended in the title."*

[* From Notes on Galatians, by Hogg and Vine, pp. 99, 100.]

Other titles of Christ as the "Son of God" are: "His Son," 1Th 1:10 (in Act 13:13, 26, RV, pais is rendered "servant"); "His own Son," Rom 8:32; "My beloved Son," Mat 3:17; "His Only Begotten Son," Jhn 3:16; "the Son of His love," Col 1:13.

"The Son is the eternal object of the Father's love, Jhn 17:24, and the sole Revealer of the Father's character, Jhn 1:14; Hbr 1:3. The words, 'Father' and 'Son,' are never in the NT so used as to suggest that the Father existed before the Son; the Prologue to the Gospel according to John distinctly asserts that the Word existed 'in the beginning,' and that this

Word is the Son, Who became flesh and dwelt among us”*

From Notes on Thessalonians, by Hogg and Vine pp. 46, 47.]

In addressing the Father in His prayer in John 17 He says, “Thou lovedst Me before the foundation of the World.” Accordingly in the timeless past the Father and the “Son” existed in that relationship, a relationship of love, as well as of absolute Deity. In this passage the “Son” gives evidence that there was no more powerful plea in the Father’s estimation than that co-eternal love existing between the Father and Himself.

The declaration “Thou art My Son, this day have I begotten Thee,” Psa 2:7, quoted in Act 13:33; Hbr 1:5; 5:5, refers to the birth of Christ, not to His resurrection. In Act 13:33 the verb “raise up” is used of the raising up of a person to occupy a special position in the nation, as of David in Act 13:22 (so of Christ as a Prophet in Act 3:22; 7:37). The word “again” in the AV in Act 13:33 represents nothing in the original. The RV rightly omits it. In Act 13:34 the statement as to the resurrection of Christ receives the greater stress in this respect through the emphatic contrast to that in Act 13:33 as to His being raised up in the nation, a stress imparted by the added words “from the dead.” Accordingly ver. 33 speaks of His incarnation, ver. 34 of His resurrection.

In Hbr 1:5, that the declaration refers to the Birth is confirmed by the contrast in verse 6. Here the word “again” is rightly placed in the RV, “when He again bringeth in the Firstborn into the world.” This points on to His Second Advent, which

is set in contrast to His first Advent, when God brought His Firstborn into the world the first time (see FIRSTBORN). *
[* The Western text of Luk 3:22 reads “Thou art My Son, this day have I begotten Thee,” instead of “Thou art My beloved Son, in Thee I am well pleased.” There is probably some connection between this and those early heresies which taught that our Lord’s Deity began at His Baptism.]

So again in Hbr 5:5, where the High Priesthood of Christ is shown to fulfill all that was foreshadowed in the Levitical priesthood, the passage stresses the facts of His humanity, the days of His flesh, His perfect obedience and His sufferings.”

“The Lord Jesus used huios in a very significant way, as in Mat 5:9, ‘Blessed are the peacemakers, for they shall be called the sons of God,’ and Mat 5:44, 45, ‘Love your enemies, and pray for them that persecute you; that ye may be (become) sons of your Father which is in heaven.’ The disciples were to do these things, not in order that they might become children of God, but that, being children (note ‘your Father’ throughout), they might make the fact manifest in their character, might ‘become sons.’ See also 2Cr 6:17, 18.”

We shall now examine two terms found in the Bible with reference to the Son of God which persons use to say He did not always exist as an individual. Such believe that He came out from God meaning He was literally in God, even as it is said by some of Eve who was ‘taken out’ of Adam.

1. PROCEEDED FORTH

“Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.” John 8:42. KJV. Other translations of the said text and modern scholarship shows that the phrase “proceeded and came forth” does not mean a beginning as some suggest from the KJV rendering of the text.

The following are five other translations of **John 8:42**.

JB PHILLIPS (PHILLIPS)

“If God were really your Father,” replied Jesus, “you would have loved me. For I came from God, and I am here. I did not come of my own accord—he sent me, and I am here.”

TPT

Jesus said, “Then if God were really your father, you would love me, for I’ve come from his presence. I didn’t come here on my own, but God sent me to you.”

NLT

Jesus told them, “If God were your Father, you would love me, because I have come to you from God. I am not here on my own, but he sent me.”

MOUNCE

Jesus said to them, “If God were your Father, you would love me, for I came from God and now I am here. I have not come on my own, but He sent me.”

AMPLIFIED BIBLE (AMP)

Jesus said to them, "If God were your Father [but He is not], you would love and recognize Me, for I came from God [out of His very presence] and have arrived here. For I have not even come on My own initiative [as self-appointed], but He [is the One who] sent Me."

STRONGS NT 1831: (exerchomai) proceeded forth – to go or come out of properly;

- a. "with mention of the place out of which one goes, or of the point from which he departs;"
- a. "...In the Gospel of John, Christ, who by his incarnation left his place with God in heaven, is said to have come out from God; John 16:27 and...marginal reading in John 16:28; he was come from God, John 13:3; John 16:30; "camest forth from God" from his place with God, from God's abode, John 8:42 and... in John 16:28."

Careful exegesis shows that the term 'proceedeth forth' does not refer in any way to the Son of God coming out of the Father to mean that He had a beginning. Rather as the above texts show He came from the presence of the Father.

1. IN THE BOSOM OF THE FATHER

This expression has been misconstrued by many from the reading of **John 1:18 KJV** to literally mean that the Son came from within the Father. But a little thought and careful study shows differently. We shall again compare the **KJV** text with other versions of the Bible.

KJV

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

PHILLIPS

It is true that no one has ever seen God at any time. Yet the divine and only Son, who lives in the closest intimacy with the Father, has made him known.

NLT

No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us.

TPT

No one has ever gazed upon the fullness of God's splendor except the uniquely beloved Son, who is cherished by the Father and held close to his heart. Now he has unfolded to us the full explanation of who God truly is!

STRONG'S GR 2859 – BOSOM

According to Strong's concordance,

“The bosom is the front of the body between the arms hence of the one who so reclines at table that his head covers the bosom as it were, the chest, of the one next him... John 13:23. Hence the figurative expressions... to obtain the seat next to Abraham, i. e.

to be partaker of the same blessedness as Abraham in paradise, Luke 16:23 to be borne away to the enjoyment of the same felicity with Abraham, Luke 16:22 — according to another reading...in Abraham's bosom, to designate bliss in paradise... lying (turned) unto the bosom of his father (God), i. e. in the closest and most intimate relation to the Father, John 1:18."

An interesting illustration of the use of 'bosom' is furnished in the experience of Abraham and Sarah with respect to the Hagar and the subsequent birth of Ismael.

"And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. ³And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. ⁴And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. ⁵And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee."
Genesis 16:2-5.

Here the bosom shows a close even intimate relationship.

"And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes." Vs. 5

“Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.”

Micah 7:5.

In the parable of the rich man and Lazarus a close relationship is also portrayed in the use of bosom, this is interchanged in several versions of the Bible for closeness as seen in the following.

“... There was a certain rich man who was splendidly clothed in purple and fine linen and who lived each day in luxury. 20 At his gate lay a poor man named Lazarus who was covered with sores. 21 As Lazarus lay there longing for scraps from the rich man’s table, the dogs would come and lick his open sores. 22 “Finally, the poor man died and was carried by the angels to sit beside Abraham at the heavenly banquet. The rich man also died and was buried, 23 and he went to the place of the dead. There, in torment, he saw Abraham in the far distance with Lazarus at his side. Luke 16:22, 23 NLT.

The weight of evidence shows that bosom does not literally mean within a person or even within God, but rather a closeness, or intimacy of relationship.

CHAPTER 8

The Son of God –Like God

The prophet Isaiah tells us of one who said he will be like the most High.

“I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:14.

This mere creature became blinded to the fact that to be like the Most High meant to be uncreated, and he was created, a dependent receiver. The question then can be asked “is there any person in the universe who is like God, uncreated.” To be really like God one would have to be God, but the Bible says:

“...before me there was no God formed, neither shall there be after me.” Isaiah 43:10.

Yet the Bible introduces us to a personage whose name means just that, but put as a question. The name is Miyka’el in Hebrew and in Greek it is Michaēl. In both languages it expresses the same thing in question form. ‘Who is like God?’

A search of heaven and earth finds no one who is like God apart from Him whose name says that by way of a question. The name of this one is first brought to view by Daniel (Daniel 10:21; 12:1). John was given a post-view of the fall by Jesus when the rebellion caused by Satan, who wanted to be like the Most High God started in heaven.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,⁸ And prevailed not; neither was their place found any more in heaven.⁹ And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.” **Revelation 12:7-9.**

It is interesting that the one, whose name says it all, also tells us of the outcome of the rebellion since he was present.

“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.¹⁸ And he said unto them, I beheld Satan as lightning fall from heaven.”
Luke 1:17, 18.

These devils were the angels expelled with Satan from heaven. They were in subjection to the Son of God in heaven before the rebellion, and now as devils they are again in subjection to Him for they know who he is.

*“And he [Christ] healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. **Mark 1:34.**”*

The prophet Daniel also tells us of the one whose name is “who is like God?”

“But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia... But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.” Daniel 10:13, 21.

This prince of the kingdom of Persia, who tried to prevent the man of God, is the one who wanted to be like God. When Michael, the one whose name is, ‘who is like God?’ came to help Gabriel, the pretender quickly vanished.

“For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. “The prince of the kingdom of Persia withstood me one and twenty days,” Gabriel declares: but lo Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” Daniel 10:13.” **PK 571.2.**

Daniel tells us of a time to come when he ‘who is like God?’ will be in combat mode against he who wanted to be like God

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

These people that shall be delivered are the remnant of the woman's seed whose names are written in the book of life, which is the book referred to by Daniel. For only those persons whose names are in this book will have a defense against the pretender at that time.

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:8; 17:8.

The apostle Jude also tells us of Him whose name is, ‘who is like God?’

“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” Jude 1:9.

“Moses passed through death, but Michael came down and gave him life before his body had seen corruption. Satan tried to hold the body, claiming it as his; but Michael resurrected Moses and took him to heaven. Satan railed bitterly against God, denouncing Him as unjust in permitting his prey to be taken from him; but Christ did not rebuke His adversary, though it was through his temptation that the servant of God had fallen.” **ST 31st March 1881.**

It is noticeable that in all the above instances Satan was the one creating contention and strife. But He ‘who is like God?’ intervenes without contending or striving and brings deliverance to:

1. **The universe.** There was the war in heaven and He ‘who is like God?’ defeated the Satan and his angels who wanted to sit on the throne of God and rule universe.

2. **A nation.** When Daniel was in earnest prayer for his people, He ‘who is like God?’ had to assist him against the same foe, Satan, working on the mind of Cyrus the prince of Persia. This time he wanted to destroy God’s people, a nation.
3. **An individual.** When He ‘who is like God?’ went to resurrect Moses, this pretender came disputing about the body. He wanted to keep an individual, God’s man in his prison house of death.
4. **The remnant.** He ‘who is like God?’ intervenes at the extremity of His people’s anguish when the pretender seems to be about to overpower them whose names are written in the book of life of the Lamb slain from the foundation of the world. The Pretender wanted to destroy the last of the woman’s seed, the remnant, as they stand in defense of the character of God amid the perils of the last days.

In the four instances cited above, it is clear that Satan is a loser in the presence of Him ‘who is like God?’ He is the pretender, but He ‘who is like God?’ is verily God. In the instance with the resurrection of Moses He ‘who is like God?’ did not enter into any railing with Satan. He who gave life to Moses is the one ‘who is like God’ and verily God. The giving of life is the ultimate test of Godhood, i.e. being God.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

²⁶ And whosoever liveth and believeth in me shall never die...”

John 11:25, 26.

“In is mercy He purposed to give one more evidence that He was the Restorer, **the One who alone could bring life and immortality to light**. This was to be an evidence that priests could not misinterpret. This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and His claim to divinity.” **DA 529.1 (emphasis supplied).**

This one ‘who is like God?’ wars, but only in righteousness for God is righteous.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
Revelation 19:11, 12.

The one sitting upon the white horse both judges and makes war but in righteousness and has a name which no one knew, but he himself. Could the name which no man knew, but he himself (Revelation 19:12) be ‘who is like God?’ i.e. Michael? For that is His name when in battle. He is the only one who wars in righteousness. In the first battle of the Great War which began in heaven, the rebel leader and his host were routed by Michael, ‘who is like God?’ and was cast out into the earth. After the battle the population of heaven consists of God and His loyal subjects only, twice the number of Satan and his allies.

“And his [Satan’s] tail drew the third part of the stars of heaven, and did cast them to the earth.” **Revelation 12:4.**

He ‘who is like God?’ being the leader in the first battle, fought against Satan and prevailed.

“...Michael and his angels fought against the dragon; and the dragon fought and his angels, ⁸ And prevailed not...

Revelation 12:7, 8.

Is not the one sitting on the white horse He is ‘who is like God?’ If so he alone is able to lead the armies in heaven having successfully led them in the first battle. But he who sits upon the white horse has a name which no man knows but himself. Yet we are given sufficient clues that we may know if it is he ‘who is like God?’ Consider the following:

1. He is called Faithful and True, **Revelation 19:11**. In Revelation 3:14 we are introduced to one who is called the Faithful and True witness.
2. *”And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”* **Revelation 3:14**. This Faithful and True witness is Him who is the Alpha and Omega, the First and the Last, and without beginning and ending. **Revelation 1:11**.
3. *His eyes were as a flame of fire, and on his head were many crowns.* **Revelation 19:12**. Again in Revelation 1:14 we meet Him whose “eyes were as a flame of fire.” He is the same Alpha and Omega; He is the Son of Man, the same who is the Son of God. **Revelation 1:13**
4. *“...his name is called The Word of God.* **Revelation 19:13**. This one whose name is “the Word of God” was with God

and was God from the beginning. **John 1:1-3**. Not only was He before the beginning, but he is the Creator, the beginning of the creation of God, the Son of God. **Colossians 1:13-17**.

5. “*And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*” **Revelation 19:16**. He, who is King of Kings and Lord of Lords, is also called the Lamb. “*These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*” **Revelation 17:14**. This Lamb is the one that John-the-Baptist asks us to behold. He is Jesus the Christ, the Son of God. “*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world...*”³⁴ *And I saw, and bare record that this is the Son of God.* ³⁵ *Again the next day after John stood, and two of his disciples;* ³⁶ *And looking upon Jesus as he walked, he saith, Behold the Lamb of God!* **John 1:29, 34-36**.

The analysis of the evidence given in the above four points enables us to conclude that he ‘who is like God?’ is verily God because He who is the:

- Faithful and True witness is God
- Beginning of the creation of God is God
- Alpha and Omega, the beginning and the end, the first and the last is God
- One with eyes like a flame of fire and called the Son of Man being manifest in the flesh is God

- Word of God was in the beginning with God and was God
- King of Kings and Lord of Lords is also the Lamb who is God
- The Lamb of God that takes away the sin of the world is Jesus the Son of God who is God

Indeed the Son of God is God from all eternity, without beginning or without ending God overall.

“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Romans 9:5.

The primary element of God is His eternity, beginningless. Why it is then that Lucifer as wise as he was could not understand the folly of a creature trying to be like God. Did he not know that the Son of God was essentially God and that only He who has no beginning could be God, and hence he was disqualified? But there is an element which causes one to imagine and grasp at that which is not. That element is self.

“All sin is selfishness. Satan’s first sin was selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation which led Adam to sin, was the false statement of Satan that it was possible for him to attain to something more than he already enjoyed—possible for him to be as God Himself. Thus seeds of selfishness were sown in the human heart.”—**Lt 165, 1901.**

Instead consider Him ‘who is like God’

“Have the same attitude that Christ Jesus had. ⁶ Although he was in the form of God and equal with God, he did not take advantage of this equality. ⁷ Instead he emptied himself by taking on the form of a servant, by becoming like other humans, by having a human appearance.” **Philippians 2:5-8, God’s Word Translation (GW)**

“...Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” **Revelation 5:12, 13.**

The cover is a depiction of Jerusalem, the city where Yahshua the Son of God at eight days old was presented in the Temple and at twelve years old saw for the first time the sacrifices which prefigured Him as the Lamb of God which taketh away the sin of the world.

Much of His public ministry was spent presenting the love of His Father, to his fellowmen and bidding them remove their feet from the path of certain destruction which was spoken of the city. But in this city of Kings established by God as His dwelling place, Yahshua was condemned and sentenced to death as a malefactor for his claims of being the Son of God.

What joy and peace Jerusalem might have enjoyed if only its leaders could see in the lowly Galilean the Creator and Majesty of heaven. The promise to that city of being the metropolis of the world and stand forever would have been fulfilled if only the Pharisees and Chief Priests had believed that Yahshua was the Son of God, yea verily God.

