

TRF Ministries

therockfortress@gmail.com

What would you expect of one sent by God the Father through the Son
Brethren,

I pray that you lend me your brotherly ear for a while, and carefully consider the points.

I want to present to you a question, from different angles. If you can answer this question, with a verse, then please teach the trinity. But if you cannot, I plead with you to re-study the subject.

Question 1 Context:

Irrefutable point - The Bible says God, sends his Spirit all the time (to us (John 14:16); to create (Job 26:13); to bless (Isaiah 44:3); to bring us his messages (Revelation 2:7); to give “wisdom, and in understanding, and in knowledge, and in all manner of workmanship” (Exodus 31:3); etc.

Question 1: If God sends someone or something to do that which God wants done, will that thing or someone be able to do that which God ONLY can do? (Ref the personal acts of the Spirit OF God)

Alternative question: Would you expect one sent to do what God wants to do, to do anything less than that which God only can do?

Alternative question: If God sent Moses to be a god to Pharaoh, would Moses do any less than that which God only can do?

My answer: One sent by God, to do that which God wants to do, will do that which God only can do, because God wants him to do it, but that does not make that person equal to God in nature and authority.

So to say, the Spirit sent by God, when it does that which God only can do, has become another being equal to, separate from, and of the same nature as the God who sent the Spirit is simple to stretch imagination too far.

That thinking that makes the Spirit of God another being equal to, separate from and of the same nature as God himself is a wild stroke of speculation going far beyond the simple clear statements of the Bible.

Question 2 context:

Irrefutable point - No man has in himself, in his nature, the ability to do miracles. God only inherently, as part of his nature has that ability.

Question 2: If a man does miracles, which ability is only from God, has the man become God, or another person equal to God? (Ref the personal acts of the Spirit OF God)

My answer: Having God's power and being God's power, as given by God, makes one able to do that which only God can do, but never equal to God who has given the power. Moses was never equal to God, though made a god by God, and able to perform that which God only can perform.

Hence the Spirit can never be another God by virtue of doing that which God has sent the Spirit to do.

Question 3 context:

Irrefutable point - The Bible says those who trust in God will "partake of divine nature" (KJV), "to share the divine nature"(GNB), "so that his nature would become part of us" (CEV), "have our part in God's being" (BBE) (2 Peter 1:4).

Question 3: Does having a part in the nature of God, i.e. being members of the godhead, make man another person equal to God? (Ref SOP statements such as heavenly trio, dignitaries, etc.).

My answer: God does whatever he pleases with what is His, including His nature. If one receives the nature of God from God, then that does not mean one has become equal to God.

That the Spirit is the third person of the Godhead (according to EGW), does not make the Spirit another God as trinitarians speculate.

Question 4 context:

Irrefutable point - The Bible says thou shalt not bear false witness. If one bears false witness to his brother, he has borne false witness to God. Just like when we help others, we are doing that to Jesus. Lying to the church is lying to God. Lying to Peter is lying to God. Lying to the Pastor is lying to God. Lying to Moses is lying to God. All these are sent by God.

Question 4: If lying to a man is lying to God, by lying to one whom God has sent (one who is representing God), does that mean that man has himself become God, another person equal to God in nature and identity? Ref Acts 5:4.

My answer: The simple understanding is found right through the Bible.

- Pharaoh rejected Moses who was sent by God, therefore rejected God.
- Israel rejected prophets who were sent by God, therefore they rejected God.
- When you do good to one of these little ones, you have done it to Christ and to God.
- “And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.” (Matthew 23:22)
- “He that hateth me hateth my Father also.” (John 15:23)

This is baby simple. If you lie to the Holy Spirit sent by God, you have lied to God who has sent the Spirit. Nothing there to make the Spirit equal to God in nature, identity and authority, or another person of God.

Question 5 context:

Irrefutable facts - SOP says the Holy Spirit, being sent by God from heaven, is a heavenly dignitary to God's people {16MR 204.4}. The SOP also says, "The God of heaven uses His Spirit as it pleases Him."

A dignitary is a person of a high office (1828 Webster Dictionary).

Question 5: If God sends a person as it pleases Him, is that person not a dignitary to those to whom he is sent (think of Moses, or Elijah, as dignitaries or high officers) and would that make that person equal in nature to God who has sent him?

Alternative question: If God wants His Spirit to be a dignitary to us, why would that make the Spirit equal to God in nature and identity?

My answer: God, His Son and His Spirit, (the latter two sent by God as he pleases all the time) are all of higher office and power, which authority and power comes from the God who has sent and given them the authority/power. That does not warrant an assumption that they are three co-equal in nature and authority. God remains the one who sent and the source of the power by which the Son and the Spirit are sent.

Question 6 context:

Irrefutable facts: In Genesis 18:2, Abraham received three men who were actually two angels and Christ. EGW comments on this as follows:

"We read [in Genesis 18] of visitors coming to Abraham as he was sitting in the door of his tent.... These were angels of God, and one of them was no less than the Son of God." Manuscript 19, 1886. {CTr 73.5}

Question: If the Son of God, being equal to God, came with two men/angels, and were referred together as three men, and being on the same mission, does that mean they were three EQUAL men/angels?

Alternative question: Could Abraham say, "three men, three angels, three heavenly dignitaries, three powers, the heavenly trio, the three living persons, etc. came to me?"

My answer: The mere mention of three entities in a single sentence, collectively referred to such as dignitaries, men, powers, trio, etc. does not make them equal to each other in nature, identity or even in authority and power. There is no need to make such a wild assumption.

Summary:

I could continue with this line of thought with more examples, but the questions above make the point.

My brother, if you get the point you will see that it is illogical to assume that the nature or identity of someone based on what they do, that if they do that which God only can do as sent by God, or are lied to after being sent by God, then that someone has become equal to God Himself. If God appoints us into his divinity, or as third, fourth or hundredth person in His divinity, or makes you a dignitary carrying his words like Moses, or any such act and consciousness performed by any being on behalf of God, how can that make that person equal to God in nature and identity, when it is clearly stated that God has sent him? Does not the very fact that one is sent mean that his nature and identity has already been separated from the God who is sending?

This is what I am answering to. You see, if you ask the trinitarians, “why do you say the Spirit is co-equal to God”? The answer you will get is all about what the Spirit has done, felt, etc. which is what God alone can do, feel, etc. whilst ignoring that God has sent the Spirit to do and feel on His behalf. What would you expect the Spirit to do or feel if it has been sent by God, and acting on His behalf? Would you expect the Spirit to do and feel anything less than that which God can do and feel?

Or to put it in other words. Moses was sent by God, and he did that which only God can do (miracles, power over nature, power over death, etc.). Would you expect Moses to do anything less than that which God can do, while acting on behalf of God? And if Moses did that which God only can do, does that change the fact that Moses was sent to do that by God, with the ability of God given to him to do it? Would that make Moses equal to God in nature and identity because he has done that which God inherently can do?

Is there any way to make one see the unwarranted assumptions that are in this statement: “Father, Son and Spirit, three co-equal and co-eternal persons”?

Hence the truest and greatest statement ever made about the trinity doctrine was made by a Seventh Day Adventist trinitarians.

“While no single Scripture passage states the doctrine of the Trinity, IT IS ASSUMED AS A FACT... only by faith can we accept the existence of the Trinity.” — (Adventist Review, Vol. 158, No. 31, p. 4) (emphasis added)

“The concept of the Trinity, namely the idea that the three are one, is not explicitly stated BUT ONLY ASSUMED.” — Fernando L. Canale, The Handbook of Seventh-day Adventist Theology, Seventh-day Adventist Encyclopaedia, Volume 12, page 138, ‘Doctrine of God’ (emphasis added)

It does not get clearer than that. The idea of a three in one god is a wild unreasonable assumption, against all logic and biblical reasoning. It is tantamount to re-writing the Bible.

Let me put it in a more succinct form.

All the verses used by trinitarians to make God the Father’s own Spirit another person equal to God the Father and His Son tell us about the capabilities of the Spirit. By that I mean, the Spirit is lied to, intercedes, thinks, is grieved, is a dignitary, has divinity, plays a role in baptism, etc. From all these capability statements of the Spirit, the trinitarian mind assumes identity of the Spirit. That is unnecessary. The identity of the Spirit is clearly given. It is a Spirit belonging to God the Father, sent by God as God pleases. Simple!

God bless you all.

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