

WHO IS GOD?

- In Scripture, the *Trinitarian* terms “*God the Son*” and “*God the Spirit*” are **never** used and yet it is clear that the Son and the Spirit are “*of God*.” “**God the Father**” is **often** used. The truth of Scripture is that the *Son of God* and the *Spirit of God* are “*of God*” and *proceed from the Father*.
- Ellen White **never** uses the terms, “*God the Son*” and “*God the Spirit*” in her writings. She does however, **often** use the term, “**God the Father**.” Her inspired testimonies are in perfect harmony with that which is revealed in Scripture.

John 17:3, “And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.”

1 Corinthians 8:6, “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.”

John 14:23-24, “**23 He that hateth me hateth my Father also. 24** If I had not done among them the works which none other man did, they had not had sin: but **now have they both seen and hated both me and my Father**.”

- GOD is LOVE! Love is the greatest gift given to mankind! GOD says, “If you **love** Me keep My commandments.”
- God’s Law of ten commandments is the transcript of His character of love. Love to God (1-4) and Love to Man (6-10).
- GOD is Grace and Love, Mercy and Truth, Peace and Righteousness. God’s law reveals His character of love.

Isaiah 9:6, “*For unto us **a child** is born, unto us **a son** is given: and the government shall be upon his shoulder: and **his name** shall be called Wonderful, Counsellor, **The mighty God, The everlasting Father, The Prince of Peace**.”*

HEAVENLY FATHER

All the Scriptures using the phrase, “Heavenly Father” — there are none in the Old Testament:

Matthew 6:14, “*For if ye forgive men their trespasses, your **heavenly Father** will also forgive you: ...*”

Matthew 6:26, “*Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your **heavenly Father** feedeth them. Are ye not much better than they?*”

Matthew 6:32, *“(For after all these things do the Gentiles seek:) for your **heavenly Father** knoweth that ye have need of all these things.”*

Matthew 15:13, *“But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.”*

Matthew 18:35, *“So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”*

Luke 11:13, *“If ye then, being evil, know how to give good gifts unto your children: how much more shall your **heavenly Father** give the **Holy Spirit** to them that ask him?”*

All the Scriptures using the phrase, “God, the Father” or “God the Father” — there are none in the Old Testament:

John 6:27, *“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which **the Son of man** shall give unto you: for him hath **God the Father** sealed.”*

1 Corinthians 8:6, *“But to us there is but **one God, the Father**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him.”*

Galatians 1:1, *“Paul, an apostle, (not of men, neither by man, but by **Jesus Christ**, and **God the Father**, who raised him from the dead;) ...”*

Galatians 1:3, *“Grace be to you and peace from **God the Father**, and from our **Lord Jesus Christ**, ...”*

Ephesians 6:23, *“Peace be to the brethren, and love with faith, from **God the Father** and the **Lord Jesus Christ**.”*

Philippians 2:11, *“And that every tongue should confess that **Jesus Christ is Lord**, to the glory of **God the Father**.”*

1 Thessalonians 1:1, *“Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in **God the Father** and in the **Lord Jesus Christ**: Grace be unto you, and peace, from **God our Father**, and the **Lord Jesus Christ**.”*

2 Timothy 1:2, *“To Timothy, my dearly beloved son: Grace, mercy, and peace, from **God the Father** and **Christ Jesus our Lord**.”*

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

1 Peter 1:2, “*Elect according to the foreknowledge of **God the Father**, through sanctification of the Spirit, unto obedience and sprinkling of the blood of **Jesus Christ**: Grace unto you, and peace, be multiplied.*”

2 Peter 1:17, “*For he received from **God the Father** honour and glory, when there came such a voice to him from the excellent glory, This is **my beloved Son**, in whom I am well pleased.*”

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

Jude 1, “*Jude, the servant of **Jesus Christ**, and brother of James, to them that are sanctified by **God the Father**, and preserved in **Jesus Christ**, and called:*”

“**The law of love being the foundation of the government of God**, the happiness of all intelligent beings depends upon their perfect accord with its **great principles of righteousness**. **God** desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service. ¶ So long as all created beings acknowledged **the allegiance of love**, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill **the purpose of their Creator**. They delighted in reflecting His glory and showing forth His praise. And **while love to God was supreme, love for one another was confiding and unselfish**. There was no note of discord to mar the celestial harmonies.” — *Patriarchs and Prophets*, pp. 33—35

GODHEAD — DIVINITY — DIETY

“**The Father and the Son alone are to be exalted.**” — *The Youth's Instructor*, July 7, 1898 par. 2

“**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.**” — *The Youth's Instructor*, December 16, 1897 par. 5

“**By the Spirit the Father and the Son will come and make their abode with you.**” — *The Bible Echo*, January 15, 1893 par. 8

“In the beginning **the Father and the Son had rested upon the Sabbath after Their work of creation.** When “the heavens and the earth were finished, and all the host of them” (Gen. 2:1), **the Creator** and all heavenly beings rejoiced in contemplation of the glorious scene.” — *The Desire of Ages*, p. 769

“Heaven and earth will unite in praise, as “from one Sabbath to another” (Isa. 66:23) the nations of the saved shall bow in joyful worship to **God and the Lamb.**” — *The Desire of Ages*, p. 770

““If a man love Me,” Christ said, “he will keep My words; and My Father will love him, and **we will come unto him, and make our abode with him.**” John 14:23. *The spell of a stronger, a perfect mind will be over us; for we have a living connection with the source of all-enduring strength. In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature. Thus shall we bring forth **the fruits of the Holy Spirit**—“some thirty, and some sixty, and some an hundred.” — *Christ’s Object Lessons*, p. 61.3*

“Christ, the true foundation, is a living stone; **His life is imparted to all that are built upon Him.** “Ye also, as living stones, are built up a spiritual house.” “Each several building, fitly framed together, groweth into a holy temple in the Lord.” 1 Peter 2:5, R.V.; Ephesians 2:21, R.V. **The stones became one with the foundation; for a common life dwells in all.** That building no tempest can overthrow; for— “That which *shares the life of God, With Him surviveth all.*” — *MB 150.2*

‘infinite cost to the Father and the Son’

“The great gift of salvation has been placed within our reach at **an infinite cost to the Father and the Son.**” — *Review and Herald*, March 10, 1891 par. 2

“No man, nor even the highest angel, can estimate **the great cost**; it is known only to **the Father and the Son.**” — *The Bible Echo*, October 28, 1895 par. 4

“The human family **cost God and his Son Jesus Christ an infinite price.**” — *Special Testimonies On Education*, p. 21} 1896

There are three direct uses of the word “Godhead” in Scripture and only in the New Testament:

Acts 17:29, “Forasmuch then as **we are the offspring of God**, we ought not to think that **the Godhead** [2304] is like unto gold, or silver, or stone, graven by art and man’s device.”

Romans 1:20, “For the invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even **his eternal power and Godhead** [2305]; so that they are without excuse: ...”

Colossians 2:9, “For in him [Christ] dwelleth **all the fulness of the Godhead** [2320] **bodily.**”

Strongs Concordance: GODHEAD

2304. θεῖος **theios**, thi'-os; from 2316; godlike (neuter as noun, divinity): — divine, godhead.

2305. θεϊότης **theiotes**, thi-ot'-ace; from 2304; divinity (abstractly): — godhead.

2316. θεός **theos**, theh'-os; of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: — x exceeding, God, god(—ly, —ward).

2320. θεότης **theotes**, theh-ot'-ace; from 2316; divinity (abstractly): — godhead.

There is an indirect use of the word “divine” — 2304 — Thi'os (Theos) in the New Testament:

2 Peter 1:3, “According as his **divine** [2304] power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the **divine** [2304] nature, having escaped the corruption that is in the world through lust.”

“We are not to think that as soon as we are baptized we are ready to graduate from the school of Christ. When we have accepted **Christ**, and in **the name of the Father**, and of **the Son**, and of **the Holy Spirit** have pledged ourselves to serve **God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven**—pledge themselves that every facility shall be given to us if we carry out our baptismal vows to “come out from among them, and be . . . separate, . . . and touch not the unclean thing.” When we are true to our vows, He says, “I will receive you” — *MS 85, 1901*

“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 co—operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” — *Special Testimonies, Series B, No. 7, pp. 62, 63. (1905)*

“We are to co—operate with **the three highest powers in heaven,—the Father, the Son, and the Holy Ghost—**, and these powers will work through us, making us workers together with **God.**” — *Special Testimonies, Series B, No. 7, p. 51. (1905)*

“Our **sanctification** is the work of **the Father, the Son, and the Holy Spirit.** It is the fulfilment of the covenant that **God** has made with those who bind themselves up with **Him**, to stand with **Him**, with **His Son**, and with **His Spirit** in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then co-operate with **the three great powers of heaven** who are working in your behalf. Doing this you will reveal to the world the principles of righteousness.” — *The Signs of the Times, June 19, 1901*

“**The eternal heavenly dignitaries—God, and Christ, and the Holy Spirit—**arming them [the disciples] with more than mortal energy, . . . would advance with them to the work and convince the world of sin.” — *Evangelism, p. 616*

“By Christ the work upon which the fulfillment of God’s purpose rests was accomplished. This was the agreement in *the councils of the Godhead.* **The Father purposed in counsel with His Son** that the human family should be tested and proved to see whether they would be allured by the temptations of Satan, or whether they would make Christ their righteousness, keeping God’s commandments, and live. God gave to His Son all who would be true and loyal. Christ covenanted to redeem them from the power of Satan, at the price of His own life.” — *Manuscript Releases Volume 21, p. 54 — 1898*

YAHWEH — I AM — Jehovah — LORD

YAHWEH [YHWH] — tetragrammaton — The proper name of God. Threefold name of the Father, the Son, and the Holy Spirit. The angels cry, “Holy, Holy, Holy!” “The One True God.” “The Eternal, Self-Existent One.” “Jehovah.” “LORD.” “LORD God.” “Almighty God.” “I AM that I AM.”

The term “tetragrammaton” (from Greek τετραγράμματον, meaning “four letters”) refers to the Hebrew theonym (Hebrew: יהוה) transliterated to the Latin letters YHWH. It may be derived from the verb that means “to be”, and is considered in Judaism to be the proper name of the God of Israel used in the Hebrew Bible.

John 17:3, “This is life eternal,” Christ said, “that they might know **Thee the only true God, and Jesus Christ, whom Thou hast sent.**”

There is the “Only True God” (*the Source of Divinity, Diety, Godhead, the Father*) and there is our Lord and Savior, “Jesus Christ” who came in the Father’s name (*the Son of God—Yahweh is Salvation*) and who share one Spirit, one Life—the Spirit of God, the Spirit of Christ, the Holy Spirit, the Seven Spirits of God.

“**One God**, the Creator of the heavens and the earth, was brought to view in the fourth commandment, and his will was to be their will. Those who worshiped **the one true God** were strengthened in moral power, and developed strong and symmetrical characters, while those who worshiped other gods grew more and more debased, because they exalted human passions and sanctioned vice in their religious services.” — *Signs of the Times, August 12, 1889 par. 1*

“**I AM** means an eternal presence; the past, present, and future are alike with God. He sees the most remote events of past history and the far distant future with as clear a vision as we do those things which are transpiring daily.” — *TMK, p. 12*

“Christ was using **the great name of God** that was given to Moses to express **the idea of the eternal presence** {See Exodus 3:14.}” — *TMK, p. 12*

“**Jehovah**, the eternal, self-existent, **uncreated One**, Himself the source and sustainer of all, is **alone** entitled to supreme reverence and worship.” — *Patriarchs and Prophets, p. 305*

“**Jehovah** is the name given to **Christ**.” — *The Signs of the Times, May 3, 1899, p. 2*

“**Jehovah Immanuel** “shall be King over all the earth; in that day shall there be **one Lord**, and **His name one**.”” — *Thoughts From the Mount of Blessing, p. 160*

“This is the reward of all who follow **Christ. Jehovah Emmanuel—He “in whom are hid all the treasures of wisdom and knowledge,” in whom dwells “all the fulness of the Godhead bodily”** (Colossians 2:3, 9)—to be brought into sympathy with Him, to know Him, to possess Him, as the heart opens more and more to receive His attributes; to know His love and power, to possess the unsearchable riches of **Christ**, to comprehend more and more “what is the breadth, and length, and depth, and height; and to know the love of **Christ**, which passeth knowledge, that ye might be filled with **all the fulness of God**” (Ephesians 3:18, 19)—“This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.”” — *7ABC 439.5*

“Silence fell upon the vast assembly. **The name of God**, given to Moses to express the idea of **the eternal presence**, had been claimed as His own by this Galilean Rabbi. He had announced **Himself to be the self-existent One**, He who had been promised to Israel, “whose goings forth have been from of old, from the days of eternity.” — *7ABC 438.6*

“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.**” — *The Ministry of Healing, p. 421, 422*

John 4:21-24, “Believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for **the Father** seeketh such to worship Him. **God is a Spirit**: and they that worship Him must worship Him in Spirit and in truth.”

Genesis 2:7, “And **the LORD** [Yahweh] **God** [Elohiym] formed man of the dust of the ground, and breathed into his nostrils **the breath of life**; and man became a living soul.”

Genesis 6:3, “And **the LORD** [Yahweh] said, **My spirit** shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”

Genesis 17:1, “And when Abram was ninety years old and nine, **the LORD** [Yahweh] appeared to Abram, and said unto him, **I am the Almighty God** [El Shadday]; walk before me, and be thou perfect.”

Genesis 21:33, “And Abraham planted a grove in Beersheba, and called there on **the name of the LORD** [Yahweh], **the everlasting God**. [El]”

Genesis 24:3, “And I will make thee swear by **the LORD** [Yahweh], **the God** [Elohiym] **of heaven**, and **the God** [Elohiym] **of the earth**, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:”

Exodus 3:2, “And **the angel** [mal’ak] **of the LORD** [Yahweh] appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.”

Exodus 3:13-15, “13 And Moses said unto **God** [Elohiym], 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? 14 And God said unto Moses, **I AM THAT I AM** [hayah]: and he said, Thus shalt thou say unto the children of Israel, **I AM** [hayah] hath sent me unto you. 15 And **God** [Elohiym] said moreover unto Moses, Thus shalt thou say unto the children of Israel, **The LORD** [Yahweh] **God** [Elohiym] of your fathers, **the God** [Elohiym] of Abraham, **the God**[Elohiym] of Isaac, and **the God** [Elohiym] of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations.**”

—1961. הָיָה **hayah**, haw-yaw; a primitive root (compare 1933); to exist, i.e. be or become, come to pass (always emphatic, and not a mere copula or auxiliary)

“O how little man can comprehend **the perfection of God, His omnipresence united with His almighty power.** A human artist receives his intelligence from God. He can only fashion his work in any line to perfection from materials already prepared for his work. In his finite power he could not create and make his materials to serve his purpose if **the Great Designer** had not been before him, giving him the very improvements first in his imagination.” — *3 Selected Messages, p. 311.3*

“**God and Christ knew from the beginning** of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. **Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety.** Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. “A body,” said Christ, “hast thou prepared me.” But He did not come in human form until the fullness of time had expired. Then He came to our world, a babe in Bethlehem.” — *Review and Herald, Apr. 5, 1906*

“**The Sovereign of the universe** was not alone in His work of beneficence. **He had an associate—a co—worker who could appreciate His purposes, and could share His joy in giving happiness to created beings.** “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.” John 1:1, 2. **Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God.** “His name shall be called **Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.**” Isaiah 9:6. His “goings forth have been from **of old, from everlasting.**” Micah 5:2. And the **Son of God** declares concerning **Himself:** “**The Lord possessed Me** in the beginning of His way, before His

works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him.” Proverbs 8:22-30. ¶ **The Father wrought by His Son** in the creation of all heavenly beings. “By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.” Colossians 1:16. Angels are God’s ministers, radiant with the light ever flowing from His presence and speeding on rapid wing to execute His will. But **the Son, the anointed of God, the “express image of His person,” “the brightness of His glory,” “upholding all things by the word of His power,”** holds supremacy over them all. Hebrews 1:3. “A glorious high throne from **the beginning,**” was the place of His sanctuary (Jeremiah 17:12); “a scepter of righteousness,” the scepter of His kingdom. Hebrews 1:8. “Honor and majesty are before Him: strength and beauty are in His sanctuary.” Psalm 96:6. Mercy and truth go before His face. Psalm 89:14.” — *Patriarchs & Prophets, p. 34.1-2*

“In the beginning was **the Word, and the Word was with God, and the Word was God.** The same was in the beginning **with God.** All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not” (John 1:1-5). The world did not see **divinity** in the humble Man of Nazareth. **The only-begotten Son of the infinite God was in the world, and men knew Him not in His true character.** ¶ “In him was life; and the life was the light of men” (John 1:4). **It is not physical life that is here specified, but immortality, the life which is exclusively the property of God.** The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for **God, the Life-giver,** takes it again. 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” (John 10:18), 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. “This is life eternal, that they might know **thee the only true God, and Jesus Christ, whom thou hast sent**” (John 17:3). This is the open **fountain of life** for the world.” — *1SM 296.1-2*

“A human being lives, but his is a given life, a life that will be quenched. “What is your life? It is even vapor, that appeareth for a little time, and then vanisheth away.” But **Christ’s life is not a vapor; it is never-ending, a life existing before the worlds were made.**” — *The Signs of the Times, June 17, 1897, p. 5*

“Let them be thankful to **God** for His manifold mercies and be kind to one another. They have **one God** and **one Saviour**; and **one Spirit—the Spirit of Christ**—is to bring unity into their ranks.” —

Testimonies Volume 9, p. 189

1 John 1:3, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and **truly our fellowship is with the Father, and with his Son Jesus Christ.**” (see also 2 John 9)