

© The Omega of Apostasy – Study #6

The title of today's study is:

© "The Alpha – The Omega" Part 5 (The Conclusion)

Let us pray ...

The subject matter in what we have been studying this six weeks will always be rejected by those who bring prejudice, bias and a closed mind to the table. They will never get it while those who have been studying the evidence with an open mind will see it, as they are guided by the Spirit of Christ. Sister White has cautioned us as follows:

© ***“If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God’s word. You must lay yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.”*** Review & Herald, February 18, 1890, par. 17

We have been dealing with a subject of critical importance these six studies. God warns of the danger of trusting in men as the majority are doing today. His prophet wrote this:

© ***“Our faith is not to stand in the ability of men but in the power of God. There is danger of trusting in men, even though they may have been used as instruments of God to do a great and good work. Christ must be our strength and our refuge. The best of men may fall from their steadfastness, and the best of religion, when corrupted, is ever the most dangerous in its influence upon minds. Pure, living religion is found in obedience to every word that proceeds out of the mouth of God. Righteousness exalts a nation, and the absence of it degrades and ruins man.”*** — Faith and Works, p. 89.1 — Ellen G. White

We know that there have been great men in Adventism who have done many good things. She says the best of men may fall from their steadfastness, and the best of religion, when corrupted, is ever the most dangerous in its influence upon minds. This is being fulfilled in the Omega of

Apostasy and many more that we have admired for their brilliance will fall in the shaking.

As we will conclude this series today, we want to look at a few things that Trinitarians use to justify their position.

© What are some of the Scriptures Trinitarians use to support their view?

© **1 John 5:7** commonly referred to by scholars as the **Comma Johanneum**

© **“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”**

This is the only verse in the KJV Bible that explicitly states God, Jesus and the Holy Spirit are one Triune being and is a very controversial scripture in that all recent versions of the Bible exclude it as do many other previous versions.

Here is how the KJV; the NIV; the RSV and the ASV read

© **1 John 5:7, 8**

© 7. **“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”** That is your KJV. Other versions read like this:

© 7. **“For there are three that testify: 8. the Spirit, the water and the blood; and the three are in agreement.”** NIV.

© 7. **“And the Spirit is the witness, because the Spirit is the truth. 8. There are three witnesses, the Spirit, the water, and the blood; and these three agree.** RSV.

© 7. **“And it is the Spirit that beareth witness, because the Spirit is the truth. 8. For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.”** ASV.

The New American Standard Bible (NASB), the English Standard Version (ESV), the New Revised Standard Version (NRSV) and other modern versions tend to either omit the Comma Johanneum entirely, or relegate it to the footnotes.

A number of respected commentaries say it does not belong in the Bible, such as:

© Adam Clarke's Commentary on the Bible. Adam Clarke, LL.D., F.S.A., (1715-1832) explains in detail: "The words, as they exist in all the Greek MSS, with the exception of the Codex Montfortii, are the following: 1 John 5:6, This is he who came by water and blood, Jesus Christ, not by water only but by water and blood. And it is the Spirit that beareth witness, because the Spirit is the truth. 1 John 5:7, For there are three that bear witness, the Spirit, and the water, and the blood: and these three agree in one.

© Ellen White never once quoted 1 John 5:7 and a great majority of Bible Commentaries tell us that this verse has no legitimate place in the Scriptures.

In the Seventh-day Adventist Bible Commentary, it says,

© "The passage as given in the KJV is in no Greek MS earlier than the 15th and the 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek Testament if he were shown even one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text.

© It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but, in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used.

© In spite of their appearance in the Vulgate, A Catholic Commentary on Holy Scripture freely admits regarding these words: “It is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries” (Thomas Nelson and Sons, 1951, p. 1186) 7BC 675

© Desiderius Erasmus Roterodamus

© 28 October 1466 – 12 July 1536), known as Erasmus of Rotterdam, or simply **Erasmus**, was a Dutch Renaissance humanist, Catholic priest, social critic, teacher, and theologian. In 1516, Erasmus published a Greek text, *Novum Testamentum*, which came to be known later as the *Textus Receptus*. He published his second edition in 1519. Neither the 1st or 2nd editions of His Greek New Testament texts included the passage (1 John 5:7–8) that has become known as the Comma Johanneum, but was included in his third edition in 1522, 4th edition in 1527, and 5th edition in 1535,

© Erasmus had been unable to find those verses in any Greek manuscript, but one was supplied to him during production of the third edition. It is likely that manuscript got the verses from a fifth-century marginal gloss in a Latin copy of I John. His *Novum Testamentum* (*Textus Receptus*) served as a basis for the 17th century production of the King James Version, started in 1604 and completed in 1611. The Roman Catholic Church decreed that the *Comma Johanneum* was open to dispute (2 June 1927), and it is rarely included in modern scholarly translations.

© Scripture translator Benjamin Wilson gave the following explanation in his “Emphatic Diaglott.” Mr. Wilson says, “This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the ecclesiastical writers; not by any of early Latin fathers even when the subjects upon which they treated would naturally have lead them to appeal to its authority. It is therefore evidently spurious.”

© Trinitarians who use the King James Version, 1604 and completed in 1611. You need to understand that Erasmus' editions served as the New Testament basis of the *Textus Receptus*.

When Trinitarians defend the KJV of 1 John 5:7, they always say it is from the *Textus Receptus*, which is not as pure as they contend, since it came from Erasmus in his *Novum Testamentum*, 3rd edition or later.

There is another scripture that Trinitarians say prove the Trinity and that is Isaiah 48:16,

© **“Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.”** Isaiah 48:16

Now they will say Jesus is speaking and it mentions the Lord GOD, which would be the Father and they say it mentions the Holy Spirit, therefore the Trinity. It is actually a very clear non-Trinitarian verse and yes it is Jesus speaking and yes it mentions the Lord GOD, which would be the Father, but the verse says and His Spirit, not “God the Holy Spirit.” It is the Spirit of the Father and that is clear. A close examination reveals Jesus is saying I have not spoken in secret from the beginning. To a non-Trinitarian He is speaking of when He had beginning of days when He came forth from the Father.

Another scripture Trinitarians use is Matthew 28:19 and this we need to spend a little time exposing a blatant error that occurred in the second century.

© **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”** Matthew 28:10.

“...in the name of the Father, and of the Son, and of the Holy Ghost:” is called the Trinity formula and as it reads it supports a Trinitarian position. But many scholars say they were not Jesus' words, Father, Son and Holy Ghost, rather simply stated it was “in my name.” (Jesus). Let us look at the evidence of many witnesses.

© In the Encyclopedia – Religion and Ethics it says,

© **“As to Matthew 28:19, the obvious explanation of the silence of the New Testament on the triune name and the use of another (Jesus name) formula in Acts and Paul, is that this other formula was the earlier, and Triune formula is a later addition.”**

© Edmund Schlink (3 March 1903 – 20 May 1984) was a leading German Lutheran theologian in the modern ecumenical movement, He was an author of many books including “The Doctrine of Baptism.”

© **Edmund Schlink in “The Doctrine of Baptism” page 28 says, “The baptism command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form expanded by the Catholic Church.”**

© In Tyndale’s New Testament Commentaries, book 1 page 275, it says, “It is often affirmed that the words, “in the name of the Father, and of the Son, and of the Holy Ghost, are not the *ipissima verba* (exact words) of Jesus, but a later liturgical addition.

© Wilhelm Bousset (3 September 1865 – 8 March 1920) was a German theologian and New Testament scholar. He was of Huguenot ancestry and a native of Lübeck.

© He was the author of *Kyrios Christos; A History of the Belief in Christ from the Beginnings of Christianity*.

© In “*Kyrios Christos*” on page 295 Bousset wrote, “The testimony for the wide distribution of the simple baptismal formula, “In the name of Jesus,” down into the second century is so overwhelming that even in Mathew 28:19, the Trinitarian formula was later inserted.”

© In the Catholic Encyclopedia , Book II, page 263, it says, “The Baptismal formula was changed from the name of Jesus Christ to the words Father, Son and Holy Spirit by the Catholic Church in the second century.

© In Hastings Dictionary of the Bible 1963, page 1015, it says, “The chief Trinitarian text in the New Testament is the Baptismal formula in Matthew 28:19 ... This late post-resurrection saying, not found in any other gospel or anywhere else in the New Testament, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them so that intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying.

© Eusebius of Caesarea AD 260/265 – 339/340), also known as Eusebius Pamphili, was a Roman historian and Christian polemicist of Greek descent. He became the bishop of Caesarea Maritima about 314. He was a scholar of the Biblical canon and is regarded as an extremely well learned Christian of his time. (By the way, a polemicist is one who strongly argues his point).

© Eusebius’s form of the (ancient text) “IN MY NAME” rather than in the name of the Trinity, has had certain advocates. It is doubtless that his position was that it is better to view the Trinitarian formula as DERIVED from early (Catholic) Christian.

© In the Schaff-Herzog Encyclopedia of Religious Knowledge page 435 it says,

© “Jesus, however, cannot have given His disciples the Trinitarian order of Baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus Christ. (Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15) ... which still occurs again in the Didacus 7:1 and Justin, Apol. 1:61. Finally the distinctly LITURGICAL CHARACTER of the formula is strange; it was not the way of Jesus to make such formulas ... The formula authenticity of Mat. 28:19 MUST BE DISPUTED ...” Page 435.

© The Jerusalem Bible, A scholarly work, states “It may be that the formula (Triune Matthew 28:19) so far as the fullness of the expression is concerned, is a reflection of the (Man-made) Liturgical usage established

later in the primitive (Catholic) community ... it will be remembered that Acts speaks of baptizing in the NAME OF JESUS.”

© In The International Standard Bible Encyclopedia Volume 4, page 2637 under “Baptism” it says,

© “Matthew 28:19 in particular only canonizes a later ecclesiastical situation, that its universalism is contrary to the facts of early Christian history, and its Trinitarian formula is foreign to the mouth of Jesus.”

© The New Revised Standard Version says this about Matthew 28:19:

© “Modern critics claim this formula is FALSELY ascribed to Jesus and that it represents later (Catholic) church tradition, for nowhere in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity ...”

© James Moffatt, DD (1870-1944) was a theologian and graduate of Glasgow University.

© In his New Testament translation he makes this statement in a footnote on page 64, “It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) Liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of Baptizing “In the name of Jesus.”

© Tom Harpur, former religion editor of the Toronto Star, and author of many Christian books, in his book “For Christ’s Sake,” page 103, informs us of these facts:

© “All but the most conservative scholars agree that at least the latter part of this command, (the Triune part of Matthew 28:19) was inserted later. The Trinitarian formula occurs nowhere else in the New Testament, and we know from the only evidence available, (the rest of the New Testament) that the earliest church did not baptize people using these words (in the name of the Father, and of the Son and of the Holy Ghost). Baptism was in the Name of Jesus alone.”

© We need to examine these New Testament scriptures and see what all these witnesses have been telling us. We will examine all the aforementioned verses including Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15.

© Acts 2:38 **“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”**

© Acts 8:16 **“(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)**

© Acts 10:43 **“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”**

© Acts 19:5 **“When they heard [this], they were baptized in the name of the Lord Jesus.”**

© Galatians 3:27 **“For as many of you as have been baptized into Christ have put on Christ.”**

© Romans 6:3 **“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”**

© 1 Corinthians 1:13-15 **“Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name.”** In whose name was Paul alluding to? Jesus and Jesus alone.

These scriptures back up everything that this parade of witnesses has been saying. But let’s hear one more witness, a very intelligent authority from Rome. At the time of his statement he was known as:

© Cardinal Joseph Ratzinger, later to be known as:

© Pope Benedict XVI. Ratzinger made this confession as to the origin of the chief Trinity text of Matthew 28:19:

© “The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome. The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original church that started in Jerusalem. It was rather as the evidence proves, a later invention of Roman Catholicism, completely fabricated. Very few know about these historical facts.”

© Now let’s look at other areas that Trinitarians will say supports their position.

© *“Jesus declared, “I am the resurrection, and the life.” In Christ is life, original, unborrowed, underived. “He that hath the Son hath life.” The divinity of Christ is the believer’s assurance of eternal life.”*--The Desire of Ages, p. 530 (1898) {Ev 616.2} In this SOP statement, Trinitarians will say, “See, His life is original, unborrowed and underived,” as though that was proof of the Trinity. Well Christ being immortal, He has the same life as the Father from whom he was begotten and therefore is original. Christ’s life is unborrowed for He inherited His Father’s Divine nature. Christ’s life is underived as He is of the same substance as the Father which was the source of His existence.

© John 5:26 **“For as the Father hath life in himself; so hath he given to the Son to have life in himself;”** That was way back in eternity before creation. The Father gave Him life, it was not something He had before He was begotten.

© Jesus is as He said He was in John 16:27, 28 **“I came out from God. ... I came forth from the Father, ...”** These are scriptures that can be refuted by no one.

© ***“All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father’s life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source***

of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life. {DA 21.2}

All things Christ received from God even His very existence. He was not one of two other gods that was neither before or after the Father, rather He was a Son in the truest sense of the word. Now pay attention to this scripture as God had Paul give this final generation a very serious warning about the Omega of Apostasy.

© 2 Corinthians 11: 3, 4 **“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth**

© **another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.”**

The simplicity that is in Christ is that He was the truly begotten Son of God when the Trinitarians say He was as eternal as the Father and therefore cannot be a true Son, but instead a metaphor. Therefore instead of the begotten Son of God, where Ellen White in many quotes has Jesus as the Son of the Father before the fall of Lucifer, the Trinitarian has **another Jesus**. The pioneers had and non-Trinitarians have the correct Biblical Jesus.

When the Trinitarians say that the Holy Spirit is not the Omnipresent Spirit of Christ and the Spirit of the Father, rather a third god that has existed from eternity and is as eternal as the Father and the Son, they have **another spirit**. But the pioneers believed as do non-Trinitarians just as Paul stated,

© **“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.”** Romans 8:9.

If you have not heard any other statement in the last 5 studies, hear Paul’s words clearly, **“... if any man have not the Spirit of Christ, he is none of his.”**

And when the Trinitarian believes the Triune or Tritheistic Godhead as they do, they indeed have another gospel and have fully changed our fundamental principles. They have lost their hold and they stand on a foundation of sand. It is time to cry aloud and spare not and these messages are all given in the Spirit and love of Christ.

© A popular word with the Trinitarians is the word co-eternal in speaking of the three Gods. In all of Ellen White's 25 million plus words, she NEVER used the word co-eternal. After an exhaustive search of EGW writings, listed below all the words that she did use that began with co-.

© co-operate; co-operation; co-operating; co-operated; co-operates; co-worker; co-workers; co-working; co-mingled; co-mingling; co-laborer; co-laborers; co-labourer; co-ordinate; co-partnership; co-partnerships; co-working; co-partner; co-equal; co-heir. Those are the only co- words found in all her writings on the EGW CD-ROM.

The only word in her writings pertaining to the Father and the Son that is even close to the word co-eternal is the word

© co-equal and it is only found in one place. However they do not have the same meaning.

© *“He looks upon the Saviour, upon the cross of Calvary, and asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. 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 par. 3}

© There are some Trinitarians who say with strong emphasis that there are:

© Three distinct and separate Beings in the Godhead. While others say there are

© Three separate and distinct Beings in the Godhead. Where have they gotten such a quote? In the approximate 100 times that Sister White used either one of these two three word phrases:

© Never once did she ever say either of these three word phrases pertaining to the Godhead for she knew there were only two Divine Beings and their Omnipresent Holy Spirit is the third person of the Godhead, not a third god being. Almost every time she used the three word phrase distinct and separate or separate and distinct she used it to describe how God's people should be to the world. Yet they emphasize it so strongly as if there is a credible source.

We close these studies with three final quotes from God's messenger:

© ***“As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.”*** – Christ's Object Lessons, p. 79

© ***“What a salvation is revealed in the covenant by which God promised to be our Father, His only-begotten Son our Redeemer, and the Holy Spirit our Comforter, Counselor, and Sanctifier! Upon no lower ground than this is it safe for us to place our feet.”*** In Heavenly Places, p. 137.5 And we know from the many quotes we shared, that Jesus' Spirit is the comforter.

God wants **you** to be a restorer of paths to dwell in and hold firmly to the Fundamental Principles. What is the greatest want of the world in our day?

© ***“The greatest want of the world is the want of men,--men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.--Education, p. 57. (1903)***

© Let us pray ...