

The God We Should Worship in the OT

(Dr. Davidson said that his wife says, “the OT is all about Jesus, the NT is all about the Father.” He agreed, but then made an effort to show how that really isn’t true—but that it’s role playing)

Elohim... plural, but if this means or even hints at three, what about the result of Genesis 1:26?

- There were only 2: Adam and Eve (This is why EGW was able to say, “**God said to His Son**, “Let us make man in our image...” EW 145.1)
 - The Spirit of God was **IN** Adam, it was also **IN** Eve (each the fullness of humanity). (Note: Christ breathed into his nostrils, Genesis 2:7; He breathed upon His disciples, John 20:22) Adam and Eve were equal in worth, but not in purpose. For example, a dollar bill is equal to four quarters, but not always used for the same purposes.
 - Romans 1:18-20 - What may be known is manifest in US, even His eternal power and **Godhead** (a Greek word only used three times, #G2304, #G2305, #2320, with one thing in common—**Divinity**)
 - Adam, **representing** the “Father of all” was first in existence (Genesis 2:7, with no beginning, as seen in Psalm 90:1-2)
 - Eve, **representing** the Son, she was brought forth from the side of Adam (Genesis 2:22, 1 Corinthians 11:8, Proverbs 8:22-30, Daniel 2:45, Proverbs 30:4, John 7:29, 8:42, 16:27-30, 17:8)
 - “The **Eternal** Father, the unchangeable one, gave his only **begotten** Son, **tore from his bosom** Him who was **made** in the express image of his person, and **sent him down to earth** to reveal how greatly he loved mankind.” RH July 9, 1895, par. 13
 - Eve was **morphed** from the **substance** of Adam (Genesis 2:22, Philippians 2:5-7)
 - Eve was the **glory** of the **man** (1 Corinthians 11:7, John 17:5)
 - Adam declared Eve as **equal** (Genesis 2:23, Hebrews 1:6)
 - Eve was a help **meet** (fit) for Adam (Genesis 2:20, Zechariah 6:13)
 - Adam gave her a **name** (Genesis 2:23, 3:20, (x2) Ephesians 1:20-23, Philippians 2:9)
 - Adam, as most men are, was **taller** (John 14:28, a word that has been translated “elder” in Romans 9:12)
 - Adam and Eve were “**one**” (Genesis 2:24, John 10:30)
- Genesis 16:1-4 - Ishmael was used to obscure the “fact” of Isaac being the only begotten Son of promise (See Hebrews 11:17) Notice: “This **fact** the angels would **obscure**, that Christ was **the only begotten Son** of God, and they came to consider that they were not to consult Christ.” Lt42-1910.3
- Proverb 8:22-30 - “set up from everlasting...” “brought forth... (X2)” “brought up”
 - Christ is named the wisdom of God twice in 1 Corinthians 1:24, 30 (there’s once where Christ is mentioned as the “truth”, yet twice as many references call Him “wisdom”)
- Micah 5:2 - The only other time the Hebrew word for “goings forth” is used is in 2 Kings 10:26 which is translated “draught house” (a building separated from the main house)
 - “From” everlasting is not the same as “through” or “throughout” everlasting in the writings of EGW

- Daniel 3:25 - How, in this end time chapter, did the faithful Hebrews witness to the king? They were telling him that God is a Father with a Son!

What this all shows is that there was a time when the Father was alone—before He brought forth His Son!

But Dr. Davidson commented that **in order for God to be love**, He/Them must be **more than one**. My question is, when looking at the uses of “agape” in the NT, where is it described that this is true? ie, where does the Bible describe this? 1 Corinthians 13 does not say, ‘Love is plural.’

When using the word **Elohim**, Dr. Davidson said, “**Be careful not to prove too much!**” “Some people take the word Elohim, which is a plural, and they say, AhA! Here’s proof for the trinity... well, not so fast. The term Elohim, even though it has a plural ending, the verb that goes with it is almost always in the singular when it’s talking about God, the true God. When it’s talking about false gods, then it’s speaking of more than one person and it has the plural verb. So, it’s used in the OT for both, false gods—plural, and the true God, the one true God, which takes the singular verb.” (He then mentioned Ruth 1:15-16.) So, that quoted admission shows that Dr. Davidson should understand that the god he is trying to describe in his message of the trinity is Biblically a false god.

When replying to the comment that ‘**all names are interchangeable** between the Father, Son, and Spirit,’ my question would be, “Where does the Bible call the Spirit God? Acts 5? What about verse 9?” We could come very close with the Son, excluding a few names (Living God, Almighty, the Highest, etc.). Why? How? “**My name is in Him**” (Exodus 23:21).

Isaiah 9:6 was referred to, “mighty God, everlasting Father.” For one, the term “mighty” is not the same as “almighty.” The word “mighty,” #H1368, is used 159 times, never once “almighty.” In light of this, **Joseph Harvey Waggoner** wrote in *Atonement in Light of Nature and Revelation*, CHAPTER VI. DOCTRINE OF A TRINITY SUBVERSIVE OF THE ATONEMENT, “In seeking an explanation of this text, we must bear in mind the work of Christ as brought to view in this and parallel passages. These words refer to the “**child born**,” the “**son given**,” who, as we have seen, **bears the title of God subordinate to his Father. And if an apostle could call himself the father** of those whom he had begotten in the gospel (1 Corinthians 4:15; 1 Timothy 1:2; Titus 1:4), how appropriately is this title applied to the Prince of Peace, who is, in a peculiar sense, the **everlasting Father of all to whom he gives everlasting life**. The New Jerusalem is called the **Bride**, the Lamb’s wife (Revelation 21); **Christ of course is the Bridegroom, the husband**. But Paul says **Jerusalem above is our mother**. Galatians 4:26. If so, **why not her husband, the bridegroom, be our father?** Surely there is nothing inappropriate in this. But, as the New Jerusalem is not the mother of the unregenerate, these being reckoned the children of the bondwoman, so Christ is not called their father. They are not his children, and he does not give them everlasting life. **Therefore the title is applied to him in a subordinate and restricted sense. In its unrestricted and universal**

sense it applies only to the **Supreme One**, “the God and Father of our Lord Jesus Christ.” 2 Corinthians 11:31; Ephesians 1:3; 1 Peter 1:3.” The Atonement, AERS, JHW 169.1

Dr. Davidson mentioned the **first** and **second persons** of the Godhead. Are these terms inspired? **Isaiah 63** was mentioned as proving that the Spirit is God and can be grieved, but what is that section saying?

- Isaiah 63:7 I will mention the lovingkindnesses of the **LORD**, and the praises of the **LORD**, according to all that the **LORD** hath bestowed on us *[plural]*, and the great goodness toward the house of Israel, which **he** *[singular]* hath bestowed on them *[plural]* according to **his** mercies, and according to the multitude of **his** lovingkindnesses. Isaiah 63:8 For **he** said, Surely they are **my** *[not our]* people *[plural]*, children *[plural]* that will not lie: so **he** was their **Saviour**. *[not Saviours]* Isaiah 63:9 In all their *[plural]* affliction **he** was afflicted, and the **angel of his presence** saved them *[plural]*: in **his** love and in **his** pity **he** redeemed them *[plural]*; and **he** bare them *[plural]*, and carried them *[plural]* all the days of old. Isaiah 63:10 But they *[plural]* rebelled, and vexed **his** holy Spirit: therefore **he** was turned to be their *[plural]* enemy, and **he** fought against them *[plural]*. Isaiah 63:11 Then **he** remembered the days of old, Moses, and **his** people, saying, Where is **he** that brought them *[plural]* up out of the sea with the **shepherd of his flock**? where is **he** that put **his** holy Spirit within him *[Moses]*? Isaiah 63:12 That led them *[plural]* by the right hand of Moses with **his glorious arm**, dividing the water before them *[plural]*, to make **himself** an everlasting name? Isaiah 63:13 That led them *[plural]* through the deep, as an horse in the wilderness, that they should not stumble? Isaiah 63:14 As a beast goeth down into the valley, the Spirit of the **LORD** caused him *[Israel]* to rest: so didst **thou** lead **thy** people *[plural]*, to make **thysself** a glorious name.

Dr. Davidson said **Spirit in the Pentateuch occurs 12 times in connection with God**. I found 38 times it was used, and not a single time is it “God the Spirit” or anything like that which would reveal a third being.

Dr. Davidson said Genesis 1:2 refers to **a divine being hovering, as a bird** - a spirit? My question is, who is the one in the OT described as having wings? **Psalms 91:4** “He shall cover thee with his **feathers**, and under his **wings** shalt thou trust: his truth shall be thy shield and buckler.” The context shows it to be the Father, “Most high” and “Almighty” in verse one. Also, who was the one who mentioned taking care of His people with wings in the New Testament? See Matthew 23:37.

A comment was made about **Psalms 104:30**, “Thou sendest forth thy **spirit**, they are **created**” as though the Spirit, a third being, had taken part in creation. What about that which I more consistent with the Bible? **Psalms 33:6** “By the **word** of the LORD were the **heavens made**; and **all the host** of them by the **breath of his mouth**.”

The conclusion about the third being in the OT was that God was leading the prophets thus.

What about: 1 Peter 10:10-11?

“Of which salvation the **prophets** have enquired and searched diligently, who **prophesied** of the grace that should come unto you:

1 Peter 1:11 Searching what, or what manner of time the **Spirit of Christ** which was in them did signify, when **it testified** beforehand the sufferings of **Christ**, and the glory that should follow.”

A mention of Psalms 51:10 was used to define a third being,

“Create in me a **clean heart**, O God; and renew a **right spirit** within me.

Psalms 51:11 Cast me not away from **thy presence**; and take not **thy holy spirit** from me.”

Regarding Proverbs 8, Dr. Davidson referred to Jewish scholars, his colleagues, the Catholic fathers, the ecumenical movement, Arius, Nicea, young students in a school, but NOT EGW. Notice how she used this section of the Bible:

“**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.” ST August 29, 1900, par. 14

In **speaking of His pre-existence**, Christ carries the mind back through **dateless ages**. He assures us that there **never was a time** [*most consistently, after His being brought forth*] 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

Here is another quote from *Patriarchs and Prophets*, the first chapter, which was eluded to:

“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. [*The Great Controversy says, “the only being in all the universe that could enter into all the counsels and purposes of God.” GC 493.1*] “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**. PP 34.1

Dr. Davidson admitted before closing: “So I’m going to conclude that **Wisdom is the pre-incarnate Son of God**, but now comes **the hard part**... you’ve got to give me a few more

minutes to wrap this up. What is this language of birth doing in **Proverbs 8**?... I believe its the **language of parenthood. It's the language of parenthood, I can't get around it. I can't do some gymnastics to try to make it to say something it doesn't say.** Verses 24-25, it's even more explicit..." Then he concluded that it was all role play.

Psalms 2:7 he referred to as an **installment into the priestly/mediatorial office**... Hebrews 1:5 was said to be used for the resurrection.

Psalms 2:7 "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

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

Hebrews 1:2 Hath 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 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Hebrews 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Hebrews 1:8 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 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Notice, Proverbs 8:24 mentions that before the depths Christ/Wisdom was "brought forth." This is ages BEFORE the resurrection.

Proverbs 8:23 I was **set up** from everlasting, **from the beginning** [*Consider John 1:1-2*], or **ever the earth was**.

Proverbs 8:24 When there were **no depths**, I was **brought forth**; when there were **no fountains** abounding with water.

So, **the God of the OT is the:**

- **Creator** through His Son: (Ephesians 3:9)
- **Deliverer** through His Son: (Colossians 1:12-14)
- **Judge** through His Son: (John 5:22)
- **Reconciler** through His Son: (2 Corinthians 5:19)
- **Redeemer** through His Son: (Galatians 4:4-5)
- **Resurrector** through His Son: (2 Corinthians 4:14)
- **Revealer** through His Son: (Matthew 11:25-26)
- **Saviour** through His Son: (1 Timothy 1:1)
- **Supplier** through His Son: (Philippians 4:19)