

# **IN TRUTH AND LOVE MINISTRY**

**A Gospel Ministry covenanting to keep *all* the commandments of God,  
and the *entire* faith of Jesus Christ,  
in preparation for Christ's Second Advent! (Revelation 14:6-16)**

## **SUMMARY OF BELIEFS\*:**

\*All references furnished in support of these belief statements come from that which comprises the Word of God, which is the inspired record of the Law and the Prophets (1<sup>st</sup>Thess.2:13; Matt.7:12; Acts 24:14).

1. We believe in the everlasting gospel: the good news that the only true God gave his only true Son as a sacrifice and example for fallen humanity (Rev.14:6; John 3:16; Rom.5:10). For what purpose was the Son given? To eradicate the source of the sin problem: the transgression of God's law (1<sup>st</sup>John 3:4-8). The sacrifice and triumph of Christ on humanity's behalf is the good news: the gospel of peace, salvation, and the vindication of God's all-loving sovereignty (Rom.10:15; Isa.52:7). We believe we are bidden to proclaim this one true gospel to all the world; and that the faithful proclamation of this gospel is to be culminated by the literal, glorious Second Coming of our Lord Jesus Christ. (Matt.24:14; Mark 16:15; 1<sup>st</sup>Cor.9:16).
2. We believe like the apostle Paul, whose testimony represented the faith and experience of the true Christian church:

**“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.”** (1<sup>st</sup>Cor.8:6, KJV).

**“But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.”** (Acts 24:14, KJV).

a) Hence we believe in a personal divine being described in the scriptures as *God the Father*, or *the most high God*, and properly named *Jehovah* (Ps.83:18). We also believe in a second personal divine being described as *the Son of God*, or *the Son of the most high God*, properly named *Jesus Christ* (Mark 5:7; 1<sup>st</sup>John 3:23). We believe the scripture when it says, *God gave his only-begotten Son* (John 3:16), and when it says, *the Father sent the Son to be the Saviour of the world* (1<sup>st</sup>John 4:14). We believe God really had a Son to give, that Christ was the only-begotten prior to being given, that Christ was the Son of God prior to being sent. We believe the plain meaning of God's Word (Prov.8:8-9): that humanity was made in God's image (Gen.1:26; Rom.1:20); that a father is a father because he has begotten offspring (Ps.2:7;

Heb.1:5); that a father must precede the existence of his son (John 14:28); that a father is the original source from which his son comes into existence (John 5:26); and that Christ himself testifies to being literally born from God before any thing was created (Prov.8:22-30; John 8:42, 16:27-30). These are all facts which the scriptures express about God and Christ, these things are what the apostles and primitive Christians believed, yet most professing Christians today call these things heresy. Nevertheless, as for us, we choose to worship and honour Jehovah, the God of our fathers. And in equal connection, with clear sanction from the scriptures, we choose also to worship and honour God's Son, Jesus Christ – the divine first-born who calls Jehovah his own Father and God (John 5:23; 20:17; Col.1:15; Heb.1:6).

**NOTE:**

We see from the consistent language of the Bible authors that the scripture term *God* is synonymous with *deity* or *divinity*. Scripturally, *God* is actually a term of deference to those who are of the divine sphere of existence; scripturally, the word *God* is never actually used as a proper name for any divine being, as popular, contemporary tradition would lead us to believe. Scripturally, the proper name for the divine Father is *Jehovah* (as per accepted English). Likewise, the proper name for the divine Son is *Jesus Christ*. Both our Lord Jehovah and our Lord Jesus Christ are divine, both are deity, hence both are God.

It is when we understand the aforementioned, that we can furthermore tell the distinctions which are sometimes made when the term *God* is used in scripture. We will find many times that when the term *God* is used in a *personal* sense – clearly identifying a singular, particular divine being – in such passages, scripture is really referring to Jehovah, because he is the supreme, original divine being (the divine Father and God of all, including Jesus Christ). Especially in such cases as for clarity, it is prudent to remember this scriptural precedent; otherwise we will fail to understand many portions of which the scriptures make perfect sense (Exo.20:3; Deut.6:4; Mark 12:32; John 17:3; 1<sup>st</sup>Cor.8:6, 11:3; Eph.4:6; 1<sup>st</sup>Tim.2:5).

Yet one more distinction we would find scripturally, is that the term *God* is also used in a *descriptive* sense – expressing that which fully partakes from the original divine nature of Jehovah. As Christ is the Son or Offspring of Jehovah his Father (the supreme, original divine being), then by virtue of Christ's Sonship, Christ is *God by nature*. This is how Christ "was **with God** [*the personal supreme deity, Jehovah*]," and yet at the same time, Christ "**was God** [*of the description or nature of deity*]," according to John 1:1 and like passages. It should be very clear to us from scripture that Jehovah (God the Father) and Christ (the Son of God) are two distinct beings; therefore Christ is not the same *person* as God, but rather of the same *description* as God – being directly born of that same original divine nature (John 5:26; Heb.1:3-5). As Christ himself affirmed in prayer, Jehovah his Father is the "only true God [*the one original, most supreme, personal divine being*]," and he, Christ, is "the Son of the Father, *in truth and love*." (John 17:3; 2<sup>nd</sup>John 1:3).

**b)** We believe all the writings of the law and the prophets – the Bible and Spirit of Prophecy – whose divine origin is proven by their indisputable harmony (Isa.8:20; 2<sup>nd</sup>Tim.3:16-17; 2<sup>nd</sup>Pet.1:19-21; 1<sup>st</sup>Cor.14:32-33; Rev.12:17, 19:10).

3. We believe in taking the instruction of the law and the prophets – Bible and Spirit of Prophecy – just as faithfully as it has been recorded. We know God is neither a liar, nor the author of confusion (Ps.89:34-35; Num.23:19; 1<sup>st</sup>Cor.14:33). We take God’s inspired words as they read, knowing that their meaning is not of any private or mystical interpretation, but of that which commends itself to the rational sense God has given us. We accept that there is nothing twisted, misrepresented nor contradictory in the original inspiration of thought given to the prophets to record (2<sup>nd</sup>Pet.1:19-21; Prov.8:8-9, 30:5-6; John 7:17). We believe that despite the limitations of human language and translation, and the ambitious efforts of Satan and his human agents to obscure, corrupt and even obliterate the precious Word, we yet have access today to a multitude of secure, reliable records of the ways and purposes of God – the very thoughts communicated to his servants of old have been faithfully preserved down to the present time (Deut.29:29; Matt.24:35; 1<sup>st</sup>Pet.1:23-25; 2<sup>nd</sup>Cor.2:17). Hence, we believe the words of inspiration should be understood in their literal sense, unless clear context and comparison instruct us to do otherwise (Prov.30:5-6; 1<sup>st</sup>Cor.2:13; Isa.28:9-10,13).

The principle of how we view the scriptures actually determines our understanding of God and the gospel. Therefore, because we take a literal observation of scripture whenever there is no internal evidence to inform us otherwise, we believe:

**a) That Jehovah really is *the only true God, the one original God, even the God and Father of our Lord Jesus Christ*** (Deut.6:4; John 17:3; Mark 12:29-34; 2<sup>nd</sup>Cor.11:31; 1<sup>st</sup>Pet.1:3).

**b) That Jesus Christ really is *the Son of God, the image, the form, the only-begotten, the first-begotten of God before and over all creation*** (Mark 1:1; Matt.16:15-18; John 11:27; Col.15-17; Phil.2:5-6; John 1:18; 3:16; Heb.1:1-6).

**c) That the Holy Spirit really is the Spirit of God, and also the Spirit of Christ as quoted numerous times in the scriptures** (Rom.8:9; 1<sup>st</sup>Pet.1:11; 1<sup>st</sup>Cor.12:3; Eph.4:30; Gen.1:2; Job 33:4). The scriptures said *the Spirit of God* and not *God the Spirit* for very practical, literal reasons. Our individual human spirit is never represented in the scriptures as a separate individual outside of us – our spirit is our very life (Job 10:12; 1<sup>st</sup>Cor.7:24; James 2:26). Our spirit dwells within our bodies; our spirit is the embodiment of our intangible being (Job 32:8; Ps.51:10; Daniel 7:15; Zech.12:1). *Our* spirit is who *we are* and not *another* (Gen.41:8; Daniel 2:1; Ps.106:32-33; 1<sup>st</sup>Thess.5:23). We are made in God’s image, therefore our finite spirit is a representation of God’s infinite Spirit (Gen.1:26; Rom.1:20). We are made up of human body and spirit, and our holy Jehovah is made up of divine body and Spirit (1<sup>st</sup>Cor.2:11, 6:20; John 4:24). Our dear Father Jehovah is that only true God, the original divine being who inherently possessed that one true Spirit, of which Christ, being directly born of God before all creation of any kind, received of that same Spirit to become a divine being in his own right (John 4:24, 5:26, 17:3; Prov.8:22-30;

Col.1:15-17; Eph.4:4-6). The Father's Spirit flows through the Son (John 3:34-35, 10:36-38; Heb.9:14). The Son lives by the Father (John 6:57, 7:28). They both share that one infinite, holy Spirit, through which they can communicate anywhere, or spiritually be present anywhere, though they both be bodily present in the sanctuary of heaven (Ps.11:4, 102:19; 139:7-10; Isa.66:1; Rev.5:6; John 14:20-23; Mark 16:19-20).

**d) That Jesus Christ really could die and really did die the penalty of the second death for our sins – not as a mere human sacrifice, not as a make-believe divine sacrifice, but truly as a divine-human sacrifice** (Isa.53:10-11; Rom.5:6-11; 1<sup>st</sup>Cor.15:3; 1<sup>st</sup>John 2:2; 1<sup>st</sup>Pet.1:18-19; Heb.9:13-14; Rev.1:18, 20:14). Christ could truly die, and yet the worlds not cease to exist, because Christ is *the Son* of God – his Father Jehovah is the true and original God, the ultimate Source of all things, the all in all (John 6:57, 14:28; 1<sup>st</sup>Cor.15:28, Eph.4:4-6). It is in this light that the purpose of the plan of salvation could really be carried out. The entire weight of the gospel truly commends itself on the fact that Christ is *the Son* of God, and not *another God who is merely called a Son*. God cannot die, but indeed Jesus Christ had to truly die in order to be raised back to life, if we are to accept the scriptures as they read (1<sup>st</sup>Tim.1:17, 6:16; Rom.6:9-10).

**e) That we really worship one God – the same God (Jehovah the Father) who brought forth Christ, being the Source from which Christ exists.** The Father's life yet dwells in the Son, therefore to worship the Son is essentially to worship the Father, who is the only true God. It is true that we do worship two divine beings, yet as the Father is eternally *the Source* of the Son, and the Son is eternally *the Channel* to the Father, we are bound to the realization that the Father is the *all in all*; and as Jehovah the Father is testified to as the one God, the only true God, we always ultimately worship him even as we conscientiously worship Christ Jesus (John 4:23, 5:26, 7:28-29, 14:6; Eph.2:18, 4:6; 1<sup>st</sup>Cor.15:28, Phil.2:9-11). Two divine beings, yet only one of them is the true Source: this true Source, Jehovah the Father, is the one who the scriptures exhort us to recognize as the only true God of the gospel (Jer.10:10; John 15:1, 17:3; 1<sup>st</sup>Thess.1:9-10; 1<sup>st</sup>John 5:20). Jesus Christ is not *the only true God* but *the Son* of the only true God; Christ is not *the most high God*, but *the Son* of the most high God (Mark 5:7). Yet by virtue of his pre-existent Sonship, his only-begottenness, Christ is the only other to whom divine honour is due even as we honour the Father (John 5:23).

Such as explained above is the literal, logical, scriptural testimony concerning the true God. There is really one true God: there is really one Jehovah the Father. There is really one Son of God: the one Lord Jesus Christ. There is really one Holy Spirit: the Spirit of the one God, of which the Son has received in its fullness, that the Son may sustain his own divine life by that same Spirit (John 5:26). The Spirit of the Father was given to the Son, therefore Father and Son have the same one Spirit (John 3:34-35). One God, one Son of God – two divine beings – and one subsisting

Spirit (Eph.2:18; Heb.9:14). Once again, this is the literal, logical, scriptural testimony.

For such reasons as stated above, we cannot accept that there are three co-eternal God-beings – God the Father, God the Son, God the Spirit – and yet in the same breath claim that that they are not three Gods, but they are one God. When the scriptures speak of the *one God*, they never refer to more than one numerical person (Deut.6:4; Mal.2:10; 1<sup>st</sup>Cor.8:6; Eph.4:6; 1<sup>st</sup>Tim.2:5). Jesus Christ himself affirmed the one God as being one numerical person, who was not himself, but Jehovah his Father (Mark 12:29-34). If God is one numerical person – as the scriptures say when taken literally – then the *one God* cannot coherently be Father, Son and Holy Spirit, who would be naturally understood as *three* persons. Three means three, one means one. Three God-beings are three Gods. To the contrary, we believe in the one God, the Father, from whom proceeded the Son, and through whom proceeds the Spirit (John 8:42, 15:26). That is the one God, plain as the Bible teaches, without any mental twisting necessary to force the contradictory idea that a numerical *three* is equivalent to a numerical *one*. All in all, we find in principle and experience, that it is Lord's good will to shed his abundant grace upon those who are willing accept His word, *as plainly as it reads*:

“All the words of my mouth are in righteousness; there is nothing **forward**<sup>[twisted]</sup> or **perverse**<sup>[distorted]</sup> in them. They are all **plain**<sup>[straightforward]</sup> to him that understandeth, and right to them that find knowledge.” (Proverbs 8:8-9, KJV).

“. . .[B]ut to this man will I look<sup>[regard]</sup>, even to him that is poor<sup>[humble]</sup> and of a contrite<sup>[repentant]</sup> spirit, and **trembleth at**<sup>[gives fearful reverence to]</sup> **my word.**” (Isaiah 66:2, KJV).

4. If permitted to condense our faith into one phrase, we could best describe ourselves as *Old Movement-Seventh Day Adventists*. By *Old Movement-SDA* we mean to express our perfect confidence in believing all the original doctrines harmoniously held by the pioneers of the Seventh Day Adventist Church. We believe God laid a perfect foundation of truth as he unified the SDA pioneers on essential Bible doctrine. We cannot neglect the inspired endorsements describing the pioneer beliefs in such terms:

- I. “fundamental principles which have sustained the work”(SpTB02 54.3);
- II. “not a word is changed or denied” (SpTB07 58.1);
- III. “not one pin is to be removed” (RH, May 25, 1905 par. 28);
- IV. “based upon unquestionable authority” (SpTB02 59.1); and
- V. “established by the Lord God of heaven” (Ms31-1896.11).

As mainstream Adventism has abandoned aspects of these beliefs, even calling some erroneous, we seek to align ourselves with the *old movement* of Adventism rather than this *new movement* which claims the pioneers were on some points predominantly in error. The pioneer understanding of the Godhead and the gospel have become chief separating factors. Yet we take encouragement from these inspired words:

**“For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.”** (Heb.3:14).

**“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”** (1<sup>st</sup>John 2:24).

**“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”** (Jer.6:16).

**“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”** (Rev.3:11).

Dear friend, do these inspired truths likewise inspire you unto godliness? Do you yearn for deeper spiritual understanding and experience? Do you feel an earnestness to worship the Father and Son without molestation? So do we. We invite you to fellowship with us through the avenues provided. Our closing remark echoes the apostle’s salutation:

**“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.”**  
(1<sup>st</sup>John 1:3).

AMEN.