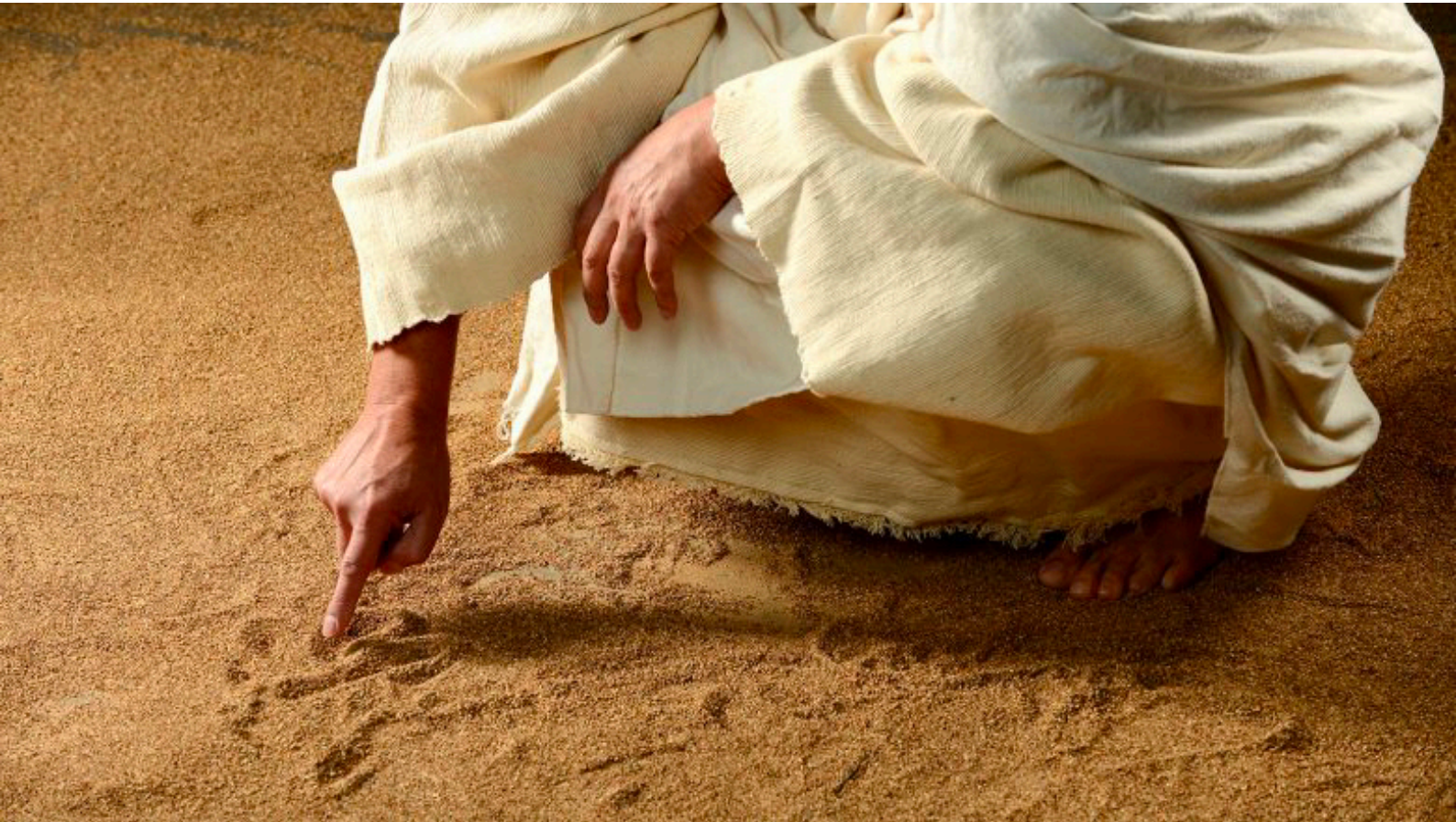


DELEGATED AND VESTED AUTHORITY

Psalm 110:1

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There are allegations within the Trinity hypothesis that Jesus took on the “role” of subjection to His Father “only” within the plan of salvation, which is effective only until the controversy between good and evil is finished.

- “Then cometh **the end, when he** (Jesus) **shall have delivered up the kingdom to God, even the Father**; when he shall have put down all rule and all authority and power. For he (Jesus) must reign, (only) till he hath put all enemies under His feet. The last enemy that shall be destroyed is death (after the victory over sin Jesus returns the kingdom to the Father). For he (the Father) hath put all things under His (Jesus’) feet. But when he (Jesus) saith all things are put under Him, it is manifest that He (the Father) is excepted, (The Father is not under the Jesus, nor was He ever, but Jesus was under the Father) which did put all things under Him. **And when all things shall be subdued** (by the Father) **unto Him** (Jesus), **then shall the Son also himself be subject unto Him** (the Father) **that put all things under Him, that God** (the Father) **may be all in all.**” {1. Corinthians 15:24-28}

The Bible shows us that though the Father put all things under the feet of the Son, at the end the Son will once again return fully under subjection to the Father. The above verses allude to the statement below:

- “The Lord (the Father) said unto my Lord (Jesus), **Sit Thou at My right hand, until I** (the Father) make Thine (Jesus’) enemies thy footstool. The Lord (God the Father) shall send the rod of Thy (Jesus’) strength out of Zion: rule Thou in the midst of thine enemies.” {Psalm 110:1-2}

The Father gave authority to the Son only after the beginning of the conflict, as Satan’s rebellion had primarily to do with Jesus!

- “**Satan and his sympathisers...rebelled against the authority of the Son.**” {Ellen White: Spirit of Prophecy, Vol. 1, p. 18.2, 1870}

This is why the Bible says that the Father put Jesus’ enemies under His feet. What have we read here so far? God the Father is seated on His throne, and He calls His Son, who hadn’t been sitting on the Father’s throne, to sit at the right hand of the Father, i.e. to be made equal to the Father. Here we see that the Father, the Lord of all, calls my Lord, Jesus, to sit with Him on His throne at His right hand. The Father stands above His Son in authority, and the Father is Lord over the Lord Jesus, just as Jesus is Lord over us. If the heavenly hierarchy consisted of three Divine Beings, then there would have always been three thrones!

- “The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. [Hebrews 1:1-5 quoted.] **God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position.** He has been made equal with the Father. All the counsels of God are opened to His Son.” {Ellen White: Testimonies for the church, Vol. 8, p. 268.1-3, 1904}
- “Some of the angels sympathised with Satan in his rebellion, and others strongly contended for the **honor and wisdom of God in giving authority to His Son.** There was contention among the angels. Satan and his sympathisers were striving to reform the government of God. They wished to look into His unsearchable wisdom, and **ascertain His purpose in exalting Jesus and endowing Him with such unlimited power and command. They rebelled against the authority of the Son.** All the heavenly host were summoned **to appear before the Father** to have each case decided.” {Ellen White: Early Writings, p. 145.2, 1858}

Where is Jesus seated until the Father puts all enemies under His feet? On the Father’s throne next to Him. Is Jesus really the One, who like the One who was not seated on the throne, is invited to sit next to the Ruler of the universe, God the Father, who was already seated on the throne? Who is being spoken of as ‘my Lord’, Who the Lord of all calls to sit on His throne? Certainly not David!

- “And Thomas answered and said unto Him, (You are) My Lord and my God.” {John 20:28}
- “**Christ was God** essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore.” {Ellen White: SDA Bible Commentary, Vol. 5, p. 1126.4}

What will happen when the Father destroys all of Jesus’ enemies, the last of which is death?

- “And when **all things shall be subdued** (by the Father) **unto Him** (Jesus), **then shall the Son also himself be subject unto Him** (the Father) that put all things under Him, that God (the Father) may be all in all.” {1 Corinthians 15:28}

Who is that God Who will be all in all? God, the Father:

- “There is one body, and one Spirit (of faith and unity), even as ye are called in one hope of your calling; **One Lord** (Jesus), one faith, one baptism, **One God** (the Father) and Father of all, who is above all, and through all, and in you all.” {Ephesians 4:4-6}
- “Now there are diversities of gifts, but the same Spirit (the Spirit of the Father and the Son). And there are differences of administrations, but the same Lord (Jesus). And there are diversities of operations, but it is the same **God** (the Father) **which worketh all in all.**” {1 Corinthians 12:4-6}

In all of these Bible verses and quotes from the Spirit of Prophecy, we see that the Father was always above His Son in authority and that, after sin originated, He called His Son to sit on His (the Father's) throne until the Father puts all things under His (Jesus) feet. Jesus received this authority in heaven as well as on the earth, and these inspired statements do not say that after the victory over sin, Jesus will again receive His own authority. Trinitarians try to explain His subjection to the Father in this manner, but these clear statements of truth would force them to admit their error, for the heavenly hierarchy nullifies the doctrine of "three co-equal Beings in the Trinity."

- "To Christ **has been given** an exalted position. He **has been made** equal with the Father." {Ellen White: Testimonies for the church, Vol. 8, p. 268.3, **1904**}
- "And Jesus came and spake unto them, saying, All power **is given** unto me in **heaven** and in earth." {Matthew 28:18}
- "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 1:8}
- "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. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His (David's) kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." {Isaiah 9:6-7}

Jesus, who Himself is the Son of the one God, is at the same time **our Father**, for He created us and died for us so that we could have eternal life. Therefore, Jesus is our everlasting Father, for by His redemption He begat us again for eternity. What does the expression "forever and ever," i.e. infinity mean?

In the Chapter "Reconciling Jesus' Eternity and Beginning", we can see that it means unambiguous periods, and so we must search out the concrete meaning of the verse in the complete Biblical message. On our planet, there are two kingdoms.

The kingdom of Satan, and the kingdom of our God, on whose throne Jesus temporarily wears the crown. Jesus was given all power because the Father was accused, from the very beginning of being "unjust." Even now the entire Universe is a witness to the principles of Satan's kingdom, as well as the principles of God's kingdom.

When the time of probation expires and every member of both kingdoms shows themselves in their true light, then the inhabitants of all the worlds will make a personal judgment about which kingdom is just. And then the Son will give everything back to His Father; everything which was lost: the entire Universe, together with all of the unfallen worlds, for there was a risk that at any moment in eternity one of them could continue the rebellion.

So, when that great controversy between the kingdoms of God and Satan is ended, and all have clearly seen the principles of Satan's kingdom for what they are, then that risk will no longer exist. Then will God the Father be all in all! From these quotes we can clearly see that in the course of the plan of salvation Jesus didn't take on the ostensibly lower role of a Son, but rather that during the great controversy, as the Son, He was raised to the Father's throne, and will again resume His position beneath His Father after the victory and when the controversy is ended.

Jesus was raised the highest on the cross, for by His death on the cross He showed the entire Universe the unsearchable depths of His love and mercy. Even if the doctrine of the Trinity claims otherwise, the Bible is completely clear, and it explains itself. Therefore it's truly sad, that the apostasy has gone so deep, that it, just like among the fallen churches of the world, is assumed to be correct because it is the opinion of the majority. Hopefully, this has helped us understand that, Jesus' coronation in the New Jerusalem, immediately before the destruction of Satan, the fallen angels and the wicked of the world, is a symbol of His victory over sin!