

"Different Jesus" Cheat Sheet

CORE POSITION (ONE SENTENCE)

Latter-day Saints worship the Jesus of the New Testament — born of Mary, Creator, Savior, Redeemer, resurrected Lord — and the "different Jesus"

accusation conflates a fourth-century creedal formula with the biblical Christ Himself.

KEY FACTS

- The word *homoousios* (same substance) does not appear in the Bible — it was adopted at Nicaea in 325 AD
- Pre-Nicene Church Fathers (Justin Martyr, Tertullian, Origen) all held subordinationist Christologies closer to the LDS view

- Jesus Himself distinguished Himself from the Father repeatedly (John 17:3; 14:28; Matt 27:46)
- 2 Corinthians 11:4 addresses false apostles distorting the gospel in Corinth, not a future group with a different metaphysical framework
- The Book of Mormon contains 3,900+ references to Jesus Christ and calls Him "the Eternal God" (title page)

THEIR PROOF-TEXTS — AND RESPONSES

Verse	Their Claim	Response
2 Cor. 11:4	LDS preach "another Jesus"	Paul warns against gospel-distorting false apostles in Corinth — not a group 270 years later with different metaphysics.
John 1:1	"The Word was God" = same being	Also says Word was <i>with</i> God. You can't be "with" yourself. Greek <i>theos</i> without article = qualitative ("divine"). Affirms divinity AND distinction.
John 10:30	"I and my Father are one" = same substance	John 17:21-22: disciples to be "one" the same way. If "one" = one substance, disciples become one substance with God. It's relational unity.
Col. 2:9	"Fulness of the Godhead bodily"	Affirms Christ's full divinity — agreed. Does not require <i>homoousios</i> or deny Father-Son distinction.
Isa. 43:10	"Before me there was no God formed"	Context: Yahweh vs. false idols of the nations. Not addressing the relationship between the Father and the Son.

BEST SCRIPTURES (FATHER AND SON ARE DISTINCT)

- **John 17:3** — "Thee the only true God, AND Jesus Christ, whom thou hast sent" — two persons
- **John 14:28** — "My Father is greater than I"
- **Matt. 3:16-17** — Baptism: Son in water, Spirit descending, Father's voice from heaven — three simultaneous manifestations
- **Acts 7:55-56** — Stephen sees Son standing at right hand of God — two beings, two locations

- **Matt. 27:46** — "My God, my God, why hast thou forsaken me?" — addresses a distinct being
- **John 17:21-22** — "That they may be one, even as we are one" — oneness = relational unity
- **Heb. 1:3** — Christ is "the express image of his [the Father's] person" — image implies distinction
- **1 Cor. 15:27-28** — The Son will be "subject unto" the Father — subordination
- **Col. 1:15** — Christ is "the firstborn of every creature"

EARLY CHRISTIAN EVIDENCE

Source	Position	Significance
Justin Martyr (c. 150)	Called the Logos "another God" (<i>allos theos</i>), subordinate to the Father	Pre-Nicene: LDS-compatible Christology
Tertullian (c. 200)	Son is "a portion" derived from the Father	Subordinationist — later condemned
Origen (c. 230)	Son is a "second God" (<i>deuteros theos</i>)	Later condemned; shows Nicaea was NOT the original view
Council of Nicaea (325)	Adopted <i>homoousios</i> — contested, resisted, non-biblical term	Political council, not apostolic teaching
Post-Nicene decades	Decades of controversy before Nicene view became dominant	"Settled orthodoxy" was not settled for 60+ years

ONE-LINE RESPONSES

- **"You worship a different Jesus."** — We worship the Jesus born of Mary, crucified at Calvary, resurrected on the third day, and returning in glory. What's different about that?
- **"Your Jesus is Lucifer's brother."** — God is "the Father of spirits" (Heb 12:9). All spirits are His children. Jesus is the Firstborn and Only Begotten — not Lucifer's equal.

- **"Your Jesus isn't eternal."** — The Book of Mormon calls Him "the Eternal God." His intelligence is uncreated (D&C 93:29). He is the Creator of worlds without number.
- **"Your Jesus can't save because He's not *homoousios*."** — The Bible never uses that word. Salvation comes through the Atonement (John 3:16), not a Greek philosophical formula.
- **"John 10:30 — 'I and my Father are one.'"** — John 17:21 — the disciples are to be one in the same way. Relational unity, not metaphysical fusion.
- **"Every creed says Jesus is consubstantial."** — Creeds are human documents from 325 AD. The question is what the Bible says — and the Bible distinguishes Father and Son repeatedly.

FURTHER READING

- [FAIR: A Different Jesus?](#)

- [FAIR: The Godhead](#)