

Unbiblical Trinity teaching

Serendipity for the lover of God and of the pure Truth “Upon this rock – is the Trinity doctrine really Biblical?”

Written by Tom Heiden

Introduction

This work is intended to be a study of the raw, pure truth of the most important issues of life, for those who recognize or are learning the value of seeking to learn the absolute truth. It is meant to supplement an intensive Bible study for the sincere seeker of truth, those rare disciples who are of noble character, who love and work to uncover the often costly and painful truth, as the Bereans of biblical fame. I have been grieved too many times in the past, when after reading a controversial statement by an author, I have looked up their proof texts and found that the Bible isn't proving at all what the author had stated. However, in this book I believe you will find that the Scriptures and arguments I offer are pertinent to the related statement or subject, and are presented in integrity after careful consideration. You may also recognize that collectively they clearly prove the truth of my assertions, just as Apollos "vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Messiah" (not that Jesus was literally God-Acts18:28).

Please bear with the repetition of some basic concepts that I have overemphasized throughout. I believe that certain truths will be better grasped through being stressed for the necessary impact, since we are so programmed to resume believing our faulty premises even after they have been corrected. A Strong's Concordance and a literal English translation of any original Greek manuscript will prove very valuable at looking up some of my references, for often I convey the meaning of the original Greek as accurately as possible. Please be willing to look up a few words and lots of scriptures to find a literal gold mine of truth that will enrich your faith in the real Jesus, and therefore your life forever!

I did not get this study from any book (except for any books I refer to in the Bibliography), not one, debating the Trinity or deity of Christ, nor have I ever read such a book. (I add this update: Before the (almost) final revision I have just finished reading a book on this very subject, and have inserted three things I learned from it.) I wrote this study 'cold turkey', so to speak, by the grace of God and the Lord Jesus, by the Holy Spirit, with the very few reference books we had on the shelf at the time. A few additional reference books were consulted during later revisions. It is an original work.

This book is not intended to merely get Christians to disbelieve the Trinity doctrine, or to doubt that Jesus is God the Son, literally God, Yahweh in a body, the second member of God the Holy Trinity. If every believer comes to believe the exact truth about these issues, where will that get

them if they are not in fact obeying the Lord Jesus? The motive and intent of this book, and my life and teachings, are to help the church come into the unity of the faith and in the knowledge of the Son of God, and to help the church become mature and complete, filled to all the fullness of Christ. I desire to become completed in Christ as I help all the believers I know intimately to become "perfect (complete) in Christ" (Col.1:28), and only if we will raise our aim can we hit the right target. My goal is to help facilitate the true restoration of the body of Christ to the original apostolic faith, and therefore this book will touch on many side issues that all interconnect in the full life in Christ. I will attempt to remind believers of our apostolic foundational truths. It is not an easy read, but an extremely interesting one for the lover of Christ and His truth. I do not believe that our God is, was, has ever been, nor ever will be literally seen by sinful man, tempted, touched by sinners, begotten, spit upon, beaten, killed, or anointed. I don't believe that God Almighty is a son, a branch, a vine, the rock that accompanied the Israelites through the desert, a cornerstone, a man, a son of man, the second Adam, the last Adam, bread, water, a lamb, a lion, a door, the firstborn from among the dead, the beginning of the creation of God, a prince, a sacrifice for sins, made to be sin, made to be a curse, an intercessor, a mediator or a priest, and I will attempt to prove this as I demonstrate who the Bible says that God is, and who His Son is.

I do not commend the teachings of Mark Twain or Socrates or any worldly philosophers, but since this study is filled with proof from the Bible, God's living message to all men, I include a few quotes in case anyone can glean the light of the truth therein contained as applied to our present controversy:

"In religion and politics, people's beliefs and convictions are in almost every case gotten at second hand, and without examination, from authorities who have not themselves examined the questions at issue, but have taken them at second hand from other non-examiners, whose opinions about them were not worth a brass farthing."

Mark Twain

"Whenever you find you are on the side of the majority, it is time to pause and reflect."

Mark Twain, Notebook, 1904.

"People only see what they are prepared to see."

R.W. Emerson

"If you are going to tell people the truth, you had better make them laugh or they will kill you."

Oscar Wilde

And, gleaned from the internet I have adapted this addition for my purposes: "Ladies and gentlemen of the jury, the ancient Greek philosopher Socrates taught his students that the pursuit of truth can only begin once they start to question and analyze every belief that they ever held dear. If a certain belief passes the tests of evidence, deduction, and logic, it should be kept. If it doesn't, the belief should not only be discarded, but the thinker must also then question why he was led to believe the erroneous information in the first place. This is no opinion piece. Rather it is a collection of sometimes buried or obscured, but undeniable facts (sadly that most Christians

will deny), events, and quotes which, when assembled in one place, will state their own conclusions. In putting together this research in a logical and sometimes sequential format, *great care was taken to confirm and double confirm the conclusions I assert, and to be relatively sure of the bulk of other information given. Of course I cannot be certain of all of the history contained herein, as is true with most quoted history, but the historical accounts I quote are from reputable sources which often serve as hostile witnesses to truths which the authors would have no obvious reasons to fabricate.* Questionable data which could not be independently verified to this author's satisfaction was discarded.

Taken individually, each story, quote and event may not amount to a full case. But when taken collectively, this mountain of facts should hammer home the truth to even the most skeptical reader. ... (Many people are) often unaccustomed to thinking for themselves, no amount of truth can sway them from their preconceived prejudices... They are victims of a psychological affliction known as "the lemming effect". Lemmings are small rodents who have been known to follow each other as they charge to their deaths into raging rivers or off of cliffs. Lemminghood is an innate psychological phenomenon, present in most mammals and observable in common people as well as the most sophisticated and educated elites. Lemminghood is not an intellectual phenomenon - it is psychological. As such, no socio-economic class is immune to its strangulating effect. A grant-seeking university scientist can be a lemming just as much as a fashion obsessed teen-age girl. One blindly follows the latest trendy theory while the other blindly follows the latest trendy clothing style. What's the difference? Neither can resist the force of nature to go along with the crowd. The power to fit in with one's social peers can be irresistible. To a human lemming, the logic behind an opinion doesn't count as much as the power and popularity behind an opinion.

Man, like lemming, usually behaves collectively. Lemminghood is a survival trait, an inborn instinct in the majority of people. However, as with most natural phenomena, this often beneficial tendency can be very dangerous, and can be manipulated and used for harmful purposes. It is this lemming effect which enables entire segments of a society to lose their sense of judgment all at the same time. This research paper will likely be wasted on many lemmings. For lemmings, denial is a basic psychological defense mechanism used to not only shield themselves from unpleasant realities, but also to reassure themselves that they will still fit within the acceptable range of opinion held by their peer group. Lemmings are absolutely terrified at the thought of being labeled as an "extremist" or a "conspiracy theorist". At all costs, their beliefs must always be on the "right" side of the issue and conform within the boundaries of their lemming peers. Lemmings simply cannot bear the burden of responsibility, or the discomfort, which comes with thinking independently. They'll resist any efforts to change their misguided beliefs with all their mental energy.

We can try to open their closed minds and free them from their self-imposed blindness, but it's not easy fighting the force of human nature. The chains of ideological conformity have too strong of a grip, and breaking them is a difficult task. Nevertheless, some of us must make the attempt, and thus lay the foundation upon which the truth might one day rise again. There are those among us who do have the courage and intellectual capacity to break free of the shackles of lemming hood and accept the truth when it is presented in a clear and logical sequence. To those open minded and independent thinkers I wish to state clearly and unequivocally. ***I intend to set***

forth in this paper an overwhelming body of evidence which should forever destroy the notion that God is three Gods as one, and that Jesus is literally God Almighty. The ideas are utterly laughable in the light of reality and truth. And yet, due to the blithering barrage of false teaching dished out for centuries by the religious leaders that be, religious Americans and Christians worldwide have accepted this ridiculous fairy tale with a religious fervor.”

“For the great majority of mankind are satisfied with appearances as though they were realities, and are often more influenced by the things that seem than by those that are.”

Niccolo Machiavelli

And: "I know that most men, including those at ease with problems of the greatest complexity, can seldom accept even the simplest and most obvious truth if it be such as would oblige them to admit the falsity of conclusions which they have delighted in explaining to colleagues, which they have proudly taught to others, and which they have woven, thread by thread, into the fabric of their lives."

Leo Tolstoy

More: *“Heresy never succeeds: what’s the reason? For if it succeeds, none dare call it heresy!”*

Adapted from John Harrington

And: *“It is difficult to get a man to understand something when his salary depends upon his not understanding it.”*

Upton Sinclair

Consider the word “EPISTEMOLOGY“: the theory of knowledge, esp. with regard to its validity and scope, the investigation of what distinguishes justified belief from opinion. How do we know that which we believe is true - really is? So this is not an obscure or impractical subject - quite the opposite - Epistemology is an uncommon word for what should be a common act... It is a wake-up call, a challenge for all of us - to think very critically about everything we think we know. Why? Because unless we examine our assumptions we cannot find where we are mistaken...” (gleaned from the internet)

Another culled from the internet: *“IF YOU REALLY WANT THE TRUTH THEN YOU HAVE TO BE ABLE TO ADJUST TO IT WHEN YOU HEAR OR SEE IT. The truth does not adjust to you. The attempt to achieve that adjusting is how lies are created.”*

If we could just start at this one biblical fact, and answer this one very important question, it would greatly help. Was Jesus’ God, and was Jesus’ Father, a Trinity of three Gods (including Himself, somehow?) Consider that Paul writes by the Holy Spirit: “The God and Father of the Lord Jesus, who is to be praised forever...” (2 Cor. 11:31) Who is Jesus’ God? I am certain the Bible is extremely clear that GOD is the God of Jesus, and He is THE FATHER, “GOD THE FATHER”, and not some triune God of three Gods in unity co-dependent on each other to be God. Please consider that Jesus said, “The Father Himself loves you...” (Jn. 16:27). Who is “The Father Himself”? Is “The Father Himself”, according to Jesus, exclusively ‘God Himself’, or is

He 'co-dependent' on two other members of the so called 'Blessed Holy Trinity'? Then only a few verses later, in Jn. 17:3, Jesus calls the Father "the only true God", and then speaks of Himself as other than God by saying, "and me" (for all intents and purposes). And in Acts 1:7 Jesus said that the Father had set the time to restore the Kingdom of the world to Israel by "His own authority". Who is "the Father", and is He alone Jesus' God and Father? If Jesus' God is or was 'The Trinity', then my God is a trinity. But this is impossible according to all the many definitions of the Trinity that I have heard, and especially impossible according to the sum of all the scriptures in the Bible. Jesus' God was and is God the Father, and so is mine.

This study "... requires the ability to think critically. Critical thinking is the careful, deliberate determination of whether one should accept, reject, or suspend judgment about a claim and the degree of confidence with which one accepts or rejects it. Critical thinking employs not only logic but broad intellectual criteria such as clarity, credibility, accuracy, precision, relevance, depth, breadth, significance and fairness. Critical thinking requires extensive experience in identifying the extent of one's own ignorance in a wide variety of subjects ('I thought I knew, but I merely believed'). One becomes less biased and more broad-minded when one becomes more intellectually empathetic and intellectually humble." Jim Quinn And Walter Lippman once reportedly said that a man has honor if he holds himself to an ideal of conduct though it is inconvenient, unprofitable or dangerous to do so.

Chapters 1 -20

- 1) Jesus Christ - God, or God's Son?
- 2) Do we really know the true definition of God as He in fact is?
- 3) God is one,, and the Father is that one God
- 4) Impediments to learning the truth about this subject.
- 5) Our mediator, the man Christ Jesus.
- 6) The second and last Adam, the man from heaven who is back in heaven.
- 7) Jesus was and still is the son of man
- 8) Understanding the kind of man that Christ is.
- 9) What does the Bible clearly teach about God and Jesus?
- 10) The Bible clearly distinguishes between Jesus and the one literal God.
- 11) The tried and sure testimony of a 'hostile witness'.
- 12) More impediments to overcome.

- 13) Is Jesus God or God's Holy servant?
- 14) The dual nature of Christ theories.
- 15) "Your Holy servant Jesus"
- 16) Does calling Jesus (very) God honor Him or Jesus saying 'I AM', mean that He is God?
- 17) Did God die?
- 18) More proof that Jesus was and is a man.
- 19) God is not, never has been, nor can He ever be a man.
- 20) God is not an angel.

Chapter 1) JESUS CHRIST - GOD, OR GOD'S SON?

As I would be reading the Bible, I would regularly come to scriptures such as this one, and more and more I found the implications impossible to ignore: "...with one accord they raised their voice in prayer **TO GOD: O MASTER, YOU ARE THE GOD WHO MADE THE UNIVERSE...**Herod and Pontius Pilate...conspired against **YOUR HOLY SERVANT JESUS, WHOM YOU ANOINTED...** NOW LORD,...perform miraculous signs and wonders through the name of **YOUR HOLY SERVANT JESUS, WHOM YOU ANOINTED**" (Acts. 4:24-31). Why would the apostles, fresh from being discipled for three years with Jesus, and freshly filled with the Holy Spirit, be praying to 'God the Triune Being', and mention Jesus to God as being God's Servant, or God's Son, **IF JESUS WERE IN FACT LITERALLY GOD, or an equal member of the triune God?** It regularly seemed absolutely certain to me that in this and many other verses of Scripture, the writer considered God to be one being, The Father, and Jesus to be God's Son, and not the God they were referring to. And why did God shake the meeting place and fill everyone with the Holy Spirit after that prayer, if it was wrong? I was taught by men that God was a Trinity of three Persons who were all equally God, one of whom is 'God the Son', and that they all together constitute the one true God! I was taught and believed that Jesus was God, period!

Apparently, these seeming contradictions do not pose a problem for most Bible reading Christians. And the many seeming contradictions I kept finding, all combined, apparently do not amount to any reason for reconsideration to the vast majority of modern Christians. God has been so **EXTREMELY** merciful and gracious to me that I have had a love growing for Him to want to know who He is, and who this wonderful Jesus really is, who loved me and gave Himself for me. "He who is forgiven much loves much" (Lk.7:47). I kept asking God to reveal Jesus to me, and I kept asking Jesus to reveal Himself to me. He eventually taught me that if I would obey His commands, He would reveal Himself to me, and that through knowing Him as God's Son He would reveal God the Father to me (Jn.14:21, Mt.11:27). Jesus helps us understand and experientially know the true God, as it says, "And we know that the Son of God is come, and has given us an understanding that we might know Him that is true; and we are in Him that is true, in His Son Jesus Christ. He is the true God, and life eternal" (1Jn.5:20).

What do Christians mean when we teach that Jesus is fully God and fully man? How can Jesus really be absolutely God WHILE AT THE SAME TIME BEING ABSOLUTELY MAN? If Jesus is literally God, WHY DOES HE CLAIM TO HAVE A GOD? HOW CAN ABSOLUTE GOD HAVE A GOD? Why does the Bible never mention that God is a Trinity even once? Why doesn't the Bible ever come right out and clearly say that Jesus is God even once? Why does the Bible never say that the Holy Spirit is God? Why do we sometimes pray to, sing to, and even worship the Holy Spirit WITHOUT ONE SCRIPTURAL PRECEDENT? Is the one and only true God really a 'Trinity' of three Gods in perfect unity? If God is a 'Trinity', and the FATHER IS GOD, then IS THE FATHER A 'TRINITY'? IF JESUS IS GOD, AND GOD IS A 'Trinity', then IS JESUS A 'Trinity'? HOW COULD JESUS BE GOD, who is one, AND BE FORSAKEN BY GOD AT THE SAME TIME? If Jesus is God, HOW COULD GOD, WHO IS IMMORTAL, DIE? During the three days Jesus was dead, WAS THE 'TRINITY' OPERATING AT TWO THIRDS CAPACITY? WAS GOD STILL COMPLETE WHILE JESUS WAS DEAD? In other words, if God is a 'Trinity', WAS THE TRIUNE GOD STILL A COMPLETE 'TRINITY' WHILE 'GOD THE SON' WAS DEAD? DID GOD DIE, or only a body, or only a human nature with a body? WAS JESUS FULLY GOD BETWEEN THE TIME THAT GOD FORSOOK HIM UNTIL HE DIED ON THE CROSS? Was Jesus LITERALLY all knowing and all powerful God while He was a baby inside Mary? Was He God and sustaining the universe while he was nursing at Mary's breasts?

Some say that Jesus was God as the Word in heaven, then He became a man while in His body of flesh, and then He was resurrected and ascended back to heaven to be God again. That doesn't fit the biblical account, however, as I believe I shall prove. If you insist that Thomas' statement to Jesus, "My Lord and my God!", is proof that Jesus was his God, then you should be consistent and recognize (along with most trinitarians) that if that were true, then Jesus necessarily had to be Thomas' God the whole time He was a child and man of flesh on earth, although that whole time Jesus was worshipping, praying to and claiming that God was His God. That doesn't make any sense.

Some people confidently point out that Scripture teaches that Jesus was and is still a man. They say that the Bible clearly proves that God is not a man, can't be tempted, is invisible, can't be and has never been seen by sinful man, and certainly cannot die. Others just as confidently say that Jesus is God, that He received worship, was called God by Scripture, and is obviously no ordinary man. Is it really possible that both of these positions could be true simultaneously? In the following pages I will attempt to prove to the honest seeker of truth that Jesus is a man, much different and greater than we think man to be, and that He is also God, again in a different way than most of us think. Employing repetition at times I will now address these questions.

Chapter 2) DO WE REALLY KNOW THE TRUE DEFINITION OF GOD AS HE IN FACT IS?

I am like a child explaining what he has learned about the entire universe to other children, as I indelibly recognize and appreciate the scope and potential of my subject matter as being the most infinitely comprehensive subject possible. I do not consider myself an expert on God or the Lord. We must all learn to correctly define our terms. Too many of us get stuck comparing apples with oranges. In the Oxford English Dictionary God is defined as, "in Jewish and Christian theology,

the supreme being, regarded as the creator and ruler of the universe.“ The Bible defines God as: the Giver of Life, the Father of Spirits, the Glorious Creator, the Living God, a Consuming Fire, the God of Peace, and the One and Only True God, the God of all comfort and encouragement, the Judge of all mankind. It teaches that God is Spirit, God is Light, God is Love. He is holy, faithful, righteous, just, good, eternal, immortal, invisible, wise, omniscient, omnipresent, omnipotent, immutable, transcendent and yet imminent. He cannot be tempted, lie, fail, die, do or even directly look upon evil. It teaches that God is not a man, is not the author of confusion, nor is He a respecter of persons. It states that no man has ever seen God at any time. And it teaches that God has no God before Him. The Bible calls Him “The God and Father of our Lord Jesus Christ“.

Since The God by biblical definition cannot be a man, does this mean that Jesus, who Himself says that He is a man, is not literally God? The consistent truth throughout the Bible proves that Jesus is divine - meaning like God, of God, and in God, and that the fullness of God’s essence is in Him by the fullness of the Holy Spirit. Yet the clear truth is that Jesus is not literally God, and obviously not God Himself. The Father is God. Jesus is not the Father, whom Jesus says is the only true God (Jn. 17:3), and therefore Jesus is not God in the ultimate sense, as most modern day proponents of Christ’s deity assert and contend. The truth does not always seem right to the majority, especially to religious people, who usually already have their minds made up. There is the one, true and absolute God, the only God and Father of our Lord Jesus, who alone is literally God. He is God the Father. Anyone who contradicts this bedrock of the gospel is believing falsehood to whatever degree, and has a major foundational problem.

But God has a dearly loved unique Son named Jesus, with whom He has fully shared everything He has, even HIS divine nature, so that this Son of God is just like God in every possible way. That is why in almost every letter to the churches (epistles) you will find that they start out mentioning God the Father AND the Lord Jesus Christ. You will see throughout the book of Revelation that the Lamb is right in the midst of God’s throne with God, though not as being God the Son the second member of the blessed holy Trinity, but as being the supremely exalted Lamb of God, who sits at God’s right hand in power and glory. Jesus says, “Believe in God, also believe in me.” Jn. 14:1 “God, also... me.” Jesus always taught that “the Father Himself” was God (Jn. 5:37, 16:27, Rev. 21:3)

Chapter 3) GOD IS ONE, AND THE FATHER IS THAT ONE GOD

It is not only crucial for the church to hear that God is one, not three, it is in fact part of God’s greatest commandment that we do so. Jesus was asked, “Of all the commandments, which is the most important?” ‘The most important one,’ answered Jesus, ‘is this: “**HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE. LOVE THE LORD YOUR GOD WITH ALL YOUR HEART...**”’(Mk.12:28-30). The sinful nature of man seems bent on making God out to be more than one. This has been a distinguishing characteristic of the most pagan of religions. If a person believes that there are more than one God, then it is much easier for them to fail to recognize their accountability to their single minded Creator with one absolute law. In organized Christianity, the adoption of the pagan Trinity concept has made it easier for some who continue in slavery to their pet sins to count on Jesus as the easier going God to save them, despite God’s absolute holy laws and seemingly extreme judgments. The one true God of Israel seems so harsh in His judgments and so impossible to please. For this same reason Mary has also been adopted

by many as a god who is extra compassionate, and who has extra influence with Jesus.

While there will be many explanations to try to explain away the clear truth that our God is one, it is a constant truth throughout the Bible. Many have tried to reconcile this exclusively clear foundational tenant of Judaism and early Christianity with the modern (yet amazing so widely accepted) aberration of the Trinity doctrine by rationalizations which usually insist that Biblical Monotheism merely confirms the unity of the Trinity. Yet they conveniently ignore the fact that the concept of a Triune God is mysteriously absent from the whole of the Bible, except by a combination of a very few obscure or mistranslated scriptures. We always only see the one God Almighty, always being the one and only God, the Father, the God who sent Jesus His Son. The One True God is one person, “the God and Father of our Lord Jesus Christ“, “the Father Himself “.

When Jesus talked about and prayed to this one God, He called Him “God”, “Father“, “The Only True God“ (Jn.17:3), “The Father”, “My Father”, “Our Father”, “Your Father”, “Righteous Father”, and “Holy Father”. He was not praying to nor talking about a ‘Trinity’ which somehow included Himself as “God the Son”, nor was He talking to or about some incomplete ‘Trinity’ while He was here on Earth as the Son of Man. He talked to God, He talked about God, He clearly identified God as “The Father”, His God, His Father, and He clearly identified His God and Father as being THE God, the only true God. Jesus gave God the credit for creating the world (Mk.13:19), and taught that we should believe in God, AND ALSO IN Himself too. (Jn.14:1) When the man told Jesus that God is only one and that we should worship HIM alone, Jesus saw that he had answered wisely. (Mk.12:32,34) Was Jesus being deceptive by always talking about God as being someone other than Himself, as being His God and Father who was in heaven? The apostles Paul and Peter repeatedly call the one true God, Jesus’ God, “The God and Father of our Lord Jesus Christ”. I will demonstrate these foundational truths repeatedly in various ways, because somehow most of our precious brethren have lost this basic apostolic understanding.

Chapter 4) IMPEDIMENTS TO LEARNING THE TRUTH ABOUT THIS SUBJECT

Gaining a proper perspective about this issue requires a revelation from God Himself (Mt. 16:17). Often we have not because we ask not, so please ask your Father now, or reading this may not do you much good. It greatly helps if we can compartmentalize what men (flesh and blood) have taught us all our lives (Mt. 16:17), while we step back to study the whole picture, deliberately becoming as unbiased as possible. It requires that we come to understand exactly what the whole Bible says about God and Jesus. It also requires that we avoid basing our concept of who God and Jesus are upon several select and seemingly congruent isolated scriptures, that when combined to the exclusion of the rest seem to support the common beliefs. Nor should we ever fully accept the popular, even universally agreed upon theories about this most important subject without making absolutely sure of their veracity. It can be equally as threatening to a clear and accurate knowledge of God, and the Lord Jesus, to rely upon what we’ve always been so certain of. Think of all the people who are in ‘cults’ and false religions who are so sure they are ‘right’, who don’t want correction. They apparently don’t realize how important and profitable it is to know the truth about God and Jesus. DO WE REALIZE HOW IMPORTANT AND PROFITABLE IT IS TO KNOW THE TRUTH ABOUT GOD AND JESUS? Our actions prove

what we really believe, and that's why we're judged according to our deeds.

One reason that many Christians don't learn the real truth about important controversial subjects, is that so few Christians really learn to love and seek God diligently, studying and praying EARNESTLY about the specifics of the costly and important issues of His Word. So few grow to love God more than pleasing men for what seems to be more immediate personal gain, of differing types. Many don't have a clear understanding of what the WHOLE Bible has to say, especially the New Testament. Many have never fasted enough to break the power of their appetites. (Phil.3:18,19,Rom.16:18) Many are not really sure whether or not they have received the precious gift of the Holy Spirit, who leads us into all truth, since they believed (Ac.5:32,19:2), or erroneously assume that they have when they haven't. Many have not learned the great profit of these things, of humbling themselves and loving the truth. Many still don't start their morning in effective prayer, praise, worship and intercession, asking for everything important from God, for what they lack, need and want. Many are still afraid to speak out about Jesus publicly. And, so many of us have not yet learned to trust and obey God when it involves suffering, which has resulted in our missing countless opportunities to employ and prove our faith and love for God, ignoring the Spirit's leadings to our own great loss, so often shamefully including myself. 'Biblical Research Reports', , wrote: "One of the things that I have discovered as I have researched different doctrines is that many Christian scholars often do not do the careful research that we assume that they have done. Things get repeated over and over and are believed to be true, but people don't take the time to verify that what they are repeating is accurate."

Some have said I shouldn't have added these next parts, which talk about other vital issues in our Christian walk, but I believe that because the Christian life is all interconnected, these issues cannot be disconnected. I believe I must present the truth about Christ together with the other vital aspects of truth, for the truth of Christ is never a separate issue we can embrace without embracing Him in every area of our lives. Yes, I am spotlighting this one particular issue concerning the real God, our Father, and about the real Lord Jesus, His Son. But I am compelled to remind anyone who reads this of some of the startling phenomenon characterizing the last days church. Most Christians are still polluting themselves in front of the idol of their television sets, lazily indulging themselves in the fruit of the tree of the knowledge of good and evil, so sure that it isn't really affecting them too much. Most haven't yet learned that those who are sexually immoral, or dirty minded, will not inherit God's Kingdom. Most have not realized that ALL who are immoral and liars will have their part in the lake that burns with fire and brimstone (Rev. 21:8). Many of us have yet to make much progress in learning to bridle our tongues. Many Christians still lie, love this world and money, often over-indulging in godless chatter with ungodly friends and family. And, most Christians are still playing with secret, or not so secret sin that destroys their good conscience and thus their faith and true love. (1Tim.1:5)

Any one of these particular things continuing to characterize our lives can insure that we are prime candidates to be swept along by the "strong delusion" of the last days that will deceive all who delight in wickedness (lust, watching worldly movies, sexual sin, etc.) instead of loving the real truth that could save them by leading them into a truly holy Christ centered life. (2Thess.2:10-12) I am still far from being mature, and include myself as being most needy of God's grace and strength every day, but God knows I am by His grace daily living and teaching

the truth. And I am certain that if you have any degree of true maturity in Christ, and you think differently than these things I am teaching, God will reveal it to you (Phil.3:15), because God leads us all progressively into the same truths, Hallelujah!

If you desire to be sure that you know the truth about something so important yet so controversial, you must first recognize the possibility that you may be wrong about the subject, **ESPECIALLY IF YOU ARE A LEADER OR TEACHER**. This calls for all the humility, wisdom and diligence we have (hopefully) been praying for and practicing, to now be fully employed in our search for the unmitigated truth. We must all learn to love the truth enough to scrutinize every important issue in an unbiased manner, and adjust our views, if necessary, to God's views.

If you haven't yet learned to get good at admitting when you are wrong when arguing with your spouse or authority, you can easily allow that same blindness from pride to cause you to lose proper focus on other important issues. If any one of us can discover ourselves to be wrong in this present matter, what an excellent opportunity to humble ourselves to the depths we rarely see, and to be blessed accordingly to an exponential degree. Since we are "saved by grace", then getting God's grace is of the utmost importance. Truly humbling ourselves, as in the obedience of true faith, consistent earnest prayer, confession, accepting correction, repentance, fasting and admitting when we are wrong, is the main criteria God uses to dispense His grace to us. The Bible says, "God opposes the proud, but gives grace to the humble" (1 Pt.5:5).

You may have heard testimonies about how the confessant was wrong in the past, but the implication (even if it's not clearly asserted) is that they are right now, more or less. But how often have you seen a person stand up in front of a crowd and say, "I see that I am wrong right NOW. Up to now I've been a secret deviant, a deliberate secret sinner indulging in 'such and such sin or shameful perversion'". Or, "I've been believing, preaching and teaching wrongly about 'such and such'. I have failed to study properly, therefore I have misunderstood. I have relied upon others instead of making absolutely sure of these important things by diligently seeking God." Well, the reason we've rarely seen this occur is not because there are so few of us who are sinning, believing and/or teaching wrongly. It is almost always because the OPPORTUNITY to respond to that degree of humility and honesty, when correction came, WAS NOT RECOGNIZED as being the PRIME OPPORTUNITY that it really was.

Chapter 5) OUR MEDIATOR, THE MAN CHRIST JESUS

The most dangerous of the common errors in the world is the opinion that Jesus is merely a 'good man', a 'great teacher', and or a 'prophet of God'. This is heresy and obviously wrong to any person who loves the truth. Truly He was and is all these things, but He is so much more than these. Jesus clearly claimed to be God's Son and our Lord. If these claims are untrue or exaggerated, then He could not have been a truly good man, a truly great teacher, or a real prophet. Jesus revealed His identity and pre-existence as God's Son (Jn.6:33,8:58), while regularly emphasizing and acknowledging His obvious humanity, always speaking in ways that would have precluded any misunderstanding of this kind, though unlikely as it then was, never even coming close to claiming to literally BE God in the absolute and ultimate sense of the word.

ADAM, A TYPE OF JESUS (ROM.5:15), WAS GOD'S SON WHILE BEING A MAN. JESUS

IS ALSO THE SON OF GOD WHILE ALSO BECOMING A MAN, THE SECOND AND LAST ADAM, THE MAN FROM HEAVEN. He's very different and yet similar to Adam. Adam was from the dust of the earth, and the Lord Jesus is the man from heaven (1 Cor. 15:47 'Received Text' & KJV erroneously inserts "Lord" instead of "man"). And nowhere are we told anything has changed. To the undeniable contrary, the Bible teaches that AFTER His resurrection God was His God, and ours (Jn. 20:17). And even AFTER His ascension to His original glory at God's right hand, the Bible teaches that He was and is the most unique, special and ultimate Man who even now still acknowledges His Head, source and God (Rev.1:6, 3:12). As the angel told Mary, "the Holy Thing born shall be called the Son of God" (Lk.1:35). In other words, THE SON OF MAN IS THE SON OF GOD. Jesus said, "WHO do men pronounce ME, THE SON OF MAN, TO BE?... Peter said, 'YOU (the Son of Man) ARE... THE SON OF THE LIVING GOD!'" (Mt.16:13). "YOU, (THE SON OF MAN) ARE... THE SON OF GOD." Therefore those who try to split Jesus up and say that 'the Son of Man' refers to the man Jesus and 'the Son of God' refers to 'God the Son' are creating an unbiblical and untrue dichotomy out of the one Man who always spoke of Himself as being God's Son, and of our God as being His God, The God, His Father and The Father Himself (Mt.12:15, Mk.3:7, Lk.3:23,24:15,36, Jn.2:24,4:2,44, 5:13,18, 19* ,5:26 ,37,6:61, 8:59, 16:27,19:7,Rev. 21:3**). Again, take this opportunity to note and confirm that the Son of Man IS the Son of God. To deny Christ's humanity is almost as serious an error as to deny His unique status as God's Son, because both truths are indispensable to accepting God's testimony and properly believing in the real gospel and the real Lord Jesus (Gal. 1:7-9, 1Jn.4:2,5:5).

Two out of the three times the New Testament records God talking to men directly, He declares, "THIS IS MY SON..." Jesus is called the Messiah of God, the Lamb of God, the Son of Man, and the Son of God, among other names. When Jesus is actually called 'God' in Scripture, then IT MUST BE UNDERSTOOD WITHIN THE CONTEXT OF WHO THE WHOLE OF SCRIPTURE SAYS HE IS. I will soon address the fact that this new Adam, this heavenly man, Jesus, is called God because He is a God (who has a God), and therefore He is God in the proper perspective, not as being THE God Himself, nor as being literally God as being 'God the Son', co-equal with God the Father and the second member of some co-equal threesome of Gods united.

Chapter 6) THE SECOND AND LAST ADAM, THE MAN FROM HEAVEN WHO IS BACK IN HEAVEN

We all know the definition of the term 'man', or DO WE REALLY? And, WAS JESUS THEN, AND IS JESUS NOW THE SAME KIND OF 'MAN' THAT WE NORMALLY THINK OF when we hear or speak that word? Do we really know the biblical definition of the term 'man' as the Holy Spirit means it when the Scriptures speak of Messiah's humanity? One major problem in understanding what the Bible says about Christ's humanity lies in this failure to discern the new definition God gives to man in Christ, and thus to this very common word as it applies to Him.

We are conditioned to think of the term 'man' as we know man to be, usually unaware of the true meaning of "the man Christ Jesus" (1Tim.2:5), "the second Adam", "the last Adam", "the spiritual man", and "the second man from heaven" (1Cor.15:47). The realities of the meanings behind these designations reveal that GOD HAS CREATED A WHOLE NEW CREATION

AND RACE OF MAN IN CHRIST, of which and of whom we are now members. This new race of man is completely summed up within and actually comprised of Messiah Himself, who is now "ALL THINGS, AND IN ALL" (Col.3:11). He is such as Lord on God's behalf, and to God's great glory, until God subjects all His enemies under His feet, then Christ hands over the Kingdom to God and will be made subject to Him again so that God may be all in all again (1 Cor. 15:24-28). Notice this next dissection of Ephesians 4:13. Our goal and inevitable destiny is to all mature together into "unity of the faith and in our knowledge of **THE SON OF God.**" We will "IN THIS WAY" corporately become "a full grown man" (Eph.4:13 by growing up fully into Him who is our head Eph.4:15,5:23).

Next it says, "Then we shall no longer be children, carried by the waves and blown about by every shifting wind of teaching of deceitful men who lead others into error..." (Eph.4:14). **THE CRUCIAL FACT THAT WE NEED TO UNDERSTAND BY REVELATION FROM GOD, BEFORE WE CAN EVER ACCEPT THE POSSIBILITY THAT ALMOST 'EVERYONE' IN THE MODERN CHURCH IS WRONG ABOUT THIS SUBJECT, IS THAT JESUS HAS COMPLETELY REDEFINED THE REALITY BEHIND THE WORD 'MAN'.** It is vital to our understanding of these related subjects that we remember these facts.

The last Adam became a life giving spiritual man who is like God, no longer with a flesh and blood body, but His same body actually BECAME a glorious, spiritual - but very real - body, immortal and mighty. Like David's seed became Solomon in all his earthly glory, so too Christ was raised, ascended and glorified bodily as an incorruptible and glorious spiritual human, the exact image of the invisible God as a glorified new "M"an. He now actually fills the entire universe in every way, and sustains the vast universe by His powerful word. He is seated at God's right hand as an eternal high priest to ever mediate between God and man, this Man Christ Jesus.

Chapter 7) JESUS WAS AND STILL IS THE SON OF MAN

The Bible is consistently very clear that Jesus was a real man. Jesus' claim to be the 'Son of Man' means, among other things, that He was truly a real man. While simultaneously being the Son of God by the Holy Spirit, the Son of Man was born of man (of the seed of David - Rom.1:3) through Mary, human (not sinful, but human as the first Adam) in every way (Heb.2:14,17). Some might say, "Yeah, but that was only according to the flesh", as if Jesus had not become completely human indeed. And although in order to be able to become human, as the pre-existing Logos OF God, He had emptied Himself of that glory which He had shared FROM and WITH God, yet He retained His DIVINE identity even as the man He became, the man Yeshua, as being THE VERY Son of God. When the Bible records that the Samaritans "**became believers**" in Jesus, the very next verse tells us what truths they came to believe. They said, "...**WE KNOW THAT THIS MAN REALLY IS THE SAVIOR OF THE WORLD.**" (Mk.4:41,42)

It is interesting to notice that in many of the scriptures dealing with Christ's (then) future position as glorified Lord, and concerning His return as conquering King, Jesus speaks of Himself as 'The Son of Man'. He is also identifying Himself with the prophecies about the Messiah in the book of Daniel, where one like a Son of Man comes to God and is brought into a position of favored access before God, the Ancient of Days, and is given the Kingdom, that all should serve Him.

(Dan. 7:13, 14) The Bible says Jesus is given authority to judge because He is a son of man.

When Jesus was being tempted in the desert, "the devil took him" twice to places where he tempted Him. The God who has revealed Himself to me through His Son Jesus is not a God who can be taken anywhere by the devil, nor can He ever be tempted to do evil (Jms.1:13). If your God, or even one third of your God at any time in His existence was taken anywhere by the devil, tempted, or died, then you have believed in the wrong God! Some should read that last sentence again. Jesus again identified Himself as a man when saying of Himself, "MAN shall not live by bread alone..."", and Satan did not argue with Him and say that He was not really a man. Satan knows good and well He was a man and that His victories over temptation, sin and death are valid and indisputable. Christ's victories would be illegitimate if He accomplished them as being God. Remember, GOD CANNOT CHANGE. It is completely impossible. HE IS IMMUTABLE! He said, "I change not." Yet Christ changed when He became a man. "Wherefore in all things it behooved him TO BE MADE like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God" (Heb.2:17,18). He had been "MADE" "a little lower than the angels" (Heb.2:7), and then "once MADE perfect" (Heb.5:9) "he BECAME... much better and more excellent than the angels" (Heb.1:4). When the 'Logos' BECAME FLESH, He completely took upon Himself human nature (Phil.2:7). He LEARNED obedience and WAS PERFECTED through His sufferings (Heb.5:8,9). Christ changed again when He became dead, and then became alive again. Then after His resurrection He was permanently restored to the glory which He formerly had with God before creation. And now, like God, He will never change again.

Just as fascinating and important as who Jesus was, is the fact that the Bible proves many times that our Lord Yeshua IS NOW STILL A MAN, even after His resurrection and ascension. The Bible never says that the man Jesus was or ever became literally God, either before or after His resurrection. There are several places in the Bible where the mistranslation of certain Bible versions has caused it to appear that way, along with a number of accurate verses that are misunderstood. It is completely impossible for anyone but God the Father to literally be God, and it is likewise impossible for God to BECOME A REAL MAN of flesh and blood, who as a created being has a God who is his source of being, whether begotten or created.

The Bible never says that Jesus stopped being a man when He "became a life giving Spirit". Rather, to the complete contrary the Bible proves that JUST AS "the first man Adam became a living soul", becoming a human who was also a son of God, SO ALSO "the last (man) Adam became a life giving Spirit" AS A "SPIRITUAL MAN" (1Cor.15:45). Now as the spiritual man Christ Jesus, who is the image and exact representation of God, He has been made Lord (1Cor.15:25,28) and gives to all who truly believe His eternal life.

The times Jesus is called a man in 1Corinthians 15:21,45-49 were all spoken of Him as being a man presently, at the time of writing, long AFTER HIS ASCENSION back to heaven (look it up, also 1Tim.2:5, Ac.2:22, 7:56,17:31, Rom.5:12-19, Rev.1:6,3:2,12). Jesus, the display of God's glory and His exact image, is now still a man even while back in His original glory, seated with God on His throne, just as we who overcome in union with Him will also share in His glory and join Him on His throne (Rev.3:21) as glorified (new kind of) humans, spiritual humans like Jesus. Jesus is now the firstborn of many brothers, a spiritual (new kind of human) being who is just like God in every possible way, and we shall be like Him to one degree or another!

When Jesus condescended to completely identify with us by partaking of flesh and blood IN LIKE MANNER AS US (Heb.2:14, Phil.2:5-11), in other words BECOMING HUMAN LIKE WE ARE (yet being without sin, 'sin apart'), He made it possible for us to now likewise completely identify with Him. He became human in like manner as us. We are not God and man, we are real and complete men, just as Jesus became. Now, through our faith in Him, we are baptized into vital union with Him. And in order to completely identify with us, Jesus was even "made to be sin for us" (2Cor.5:21). Now "in Christ" we may sanctify ourselves and even become the righteousness of God (2Cor.5:21, Eph.4:24), and yes, even become "partakers of the divine nature" (2Pt.1:4, Eph.3:19)! When the second and last Adam became a life giving Spirit, being glorified again and exalted to 'God's right hand', He took us who are in Him with Him (Eph.2:6, Col.3:3,4), for we who have been joined to Christ by baptism have become one spirit with Him (1Cor.6:17). We are, even now, genuine sons of God, while still genuinely human. We are a new kind of spiritual human beings, of whom Jesus is the supreme representative and firstborn brother! We who are truly in Christ are predestined to be conformed to His image! Even now we are being transformed into His glorious likeness, as we are taught by God's Spirit who Jesus really is, and therefore who we really are, for our identity is of Him who is our life (Jms.1:23,24, 2Cor.3:1,8, Col.3:4).

Notice the degree of revelation the apostle John 'speaks' with when he reports that we are in fact sons of God now! "How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are!" (1Jn.3:1,2 - with obvious exhilaration). He who was divine (but not literally God) partook of our human nature, that we humans may now partake of God's holy and righteous nature (2Pt.1:4), as His children forever in Christ!

So this man Jesus, who proved to His disciples that He wasn't yet a spirit by letting them touch His resurrected human body, and by eating fish with them, ascended bodily back into heaven. This confirms that the second Adam hadn't yet received His glorified spiritual body until His ascension back to the Father, when He "...ascended higher than all the heavens, in order to fill the whole universe" (Eph.4:10). At the proper time we who belong to Messiah will also be clothed with our new glorious heavenly spiritual bodies (1Cor.15:42-54,Rom.8:23), like His. Amazingly, this SAME MAN Jesus is the one who will come back in the same manner in which He left (Ac.1:11), though then He will be fully revealed as the glory and power of God personified, in His present, ultimately fascinating (2Thes.1:10) and powerful spiritual body! This same Jesus, who has become a life giving Spirit LIKE GOD, who now actually fills the entire universe (Eph.1:23,4:10), IS "the man Christ Jesus" spoken of by the apostle Paul in 1Timothy 2:5 concerning Jesus' present state of being!

Notice another proof that Jesus became and still is a man, this written about Him by the apostle Paul over twenty years (according to the general consensus of the scholars) after His ascension back into heaven. The Bible says, "For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of **THE ONE MAN, JESUS CHRIST**, overflow to the many!...For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through **THE ONE (MAN), JESUS CHRIST.**" (Rom.5:15,17)

These are not isolated scriptures, the whole Bible concurs and confirms these truths. Concerning who Jesus is now, the Bible many times clearly says He was and is a man many years after His ascension and glorification to God's right hand. "Since death came through a man, **THE RESURRECTION OF THE DEAD COMES ALSO THROUGH A MAN** (Jesus). For as in Adam all die, so in Christ all will be made alive ...**THE FIRST MAN ADAM BECAME A LIVING SOUL, THE LAST (MAN) ADAM, (BECAME) A LIFE GIVING SPIRIT. THE SPIRITUAL (MAN) DID NOT COME FIRST, BUT THE NATURAL, AND AFTER THAT THE SPIRITUAL (MAN).** THE FIRST MAN WAS OF THE DUST OF THE EARTH, **THE SECOND MAN (WAS) FROM HEAVEN.** AS WAS THE EARTHLY MAN, SO ARE THOSE WHO ARE OF THE EARTH:AND AS IS **THE MAN FROM HEAVEN,** SO ALSO ARE THOSE WHO ARE OF HEAVEN. AND JUST AS WE HAVE BORNE THE LIKENESS OF THE EARTHLY MAN, SO SHALL WE BEAR THE LIKENESS OF **THE MAN FROM HEAVEN**" (1Cor.15:21,22,45-49). Jesus said that He would sit at God's right hand and then return to earth as the Son of MAN (Lk.22:69,Mt.26:64).

I repeat, the Scripture portion above quoted from First Corinthians chapter 15, and the one quoted before it from Romans chapter five were written long after His ascension, as pertaining to who Jesus was then and is now ("...**as IS the man from heaven...**). Next we can see another example written after Christ's ascension where Apostolic Teaching and Scripture again clearly spells out THE FACT THAT JESUS IS STILL HUMAN: "For he (God) has set a day when he will judge the world with justice by **THE MAN HE HAS APPOINTED...**" THE MAN? Again, Paul calls Jesus "the man". Now I have a few questions: **JESUS IS THE MAN WHO HAS APPOINTED?** The Bible says that **JESUS IS THE MAN** whom GOD has appointed! Wait a minute! I WAS TOLD THAT JESUS WAS AND IS GOD! So again, is Jesus the man the Trinity appointed (while at the same time being God, a part of this appointing Trinity), or is He the man whom God, the Father Himself, appointed? And, is Jesus the God-man God has appointed, or the man? And, is Jesus the God whom God has appointed? It continues, "...He has given proof of this to all men by raising him from the dead" (Ac.17:31). I emphatically reiterate that this Scripture, in accord with the rest of Scripture and written long after Christ's ascension, clearly states that **JESUS IS NOW THE MAN WHOM GOD HAS APPOINTED** to one day judge the world. Our great God has never been appointed by anyone, much less ever been raised from the dead. **HOW DO WE DETERMINE OUR DEFINITIONS?**

So how should we define or redefine our terms? For example, is the word 'religion' a negative word in your mind, with connotations of man's dismal efforts to please God, or is it a good word? The Holy Spirit uses the word 'religion' as a good thing in a positive light, while of course differentiating between 'false religion' that cannot save us and the characteristics of 'pure religion' (Jms.1:27). So the 'religion' that God is talking about concerns our practical devotion to God and our Lord Jesus by a life of true faith, righteousness and love. Being properly 'religious' is therefore an excellent thing in reality (the way God sees things), but the common negative associations conjured by the term in the minds of others is also a reality we must consider and address.

The word 'believe' is another word that is so common that we automatically think we understand what the Bible means when it says that we must 'believe' in Jesus, but the meaning of the Greek word is quite different from our conventional understanding. Likewise, the profound biblical

meanings behind such common words as 'love', 'faith', 'hope', and 'glory', much less 'God' and 'Jesus', are often very far from our common understandings of these terms.

If we want to be accurate in our knowledge of the truth, we must learn to define our own understandings according to what God is really meaning in the Scriptures, and that is only possible through revelation or experiential knowledge imparted by the Spirit (1Cor.2:10-16). Our goal, therefore, should be to increasingly know and understand God and His Son Jesus by understanding the Scriptures in the light of learning what the Holy Spirit means by the words He chose. We should do this while also remembering when communicating to others, to try to be aware of what the listener is likely to be understanding when we use a particular word or phrase. We should try to be careful to use the best words or phrases that convey the intended meanings, in a clear and concise manner, while avoiding or explaining words and phrases likely to be misunderstood (Neh.8:8,12). And we must avoid defining our terms according to apostate teachers who often make it sound like living truly holy, righteous and religious is a horrible thing.

Chapter 8) UNDERSTANDING THE KIND OF MAN THAT CHRIST IS

I have just delineated the biblical distinction of two different types of 'man'. There is the natural, earthly, fleshly man, and there is now the new kind of man from heaven who, after having become a man of flesh, has now become a completely spiritual Man who is the exact image and representation of our invisible God. These terms 'spirit' and 'spiritual' are terms that we, for the most part, do not properly understand, but suffice it to say that God is spiritual, and spirit does not mean some ethereal nothingness lacking reality, but quite the contrary. The spiritual realities are in fact just as real and much more significant and foundational than these temporary physical realities we now see and feel. This Jesus now HAS A NEW, POWERFUL AND VERY GLORIOUS SPIRITUAL BODY (1Cor. 15:44), and He completely fills the entire universe (Eph.1:23), and in Him all things subsist (Col.1:17).

As Lord He now upholds all things in this whole vast universe by the word of His power, being the exact visible expression of God's invisible reality or substance (Heb.1:3,Col.1:15). Note from the original Greek word "substance" of Hebrews 1:3 that Jesus is not the same invisible substance of God, but the visible image of God's invisible substance, and who is filled with God's invisible substance by the Holy Spirit. All these truths are included in what the Bible means when it calls Jesus a man, and therefore these realities are part of my God given concept of "the man Christ Jesus".

Chapter 9) WHAT DOES THE BIBLE CLEARLY TEACH ABOUT GOD AND JESUS?

"FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MEN, THE MAN CHRIST JESUS" (1Tim.2:5). Jesus told us that the Scripture cannot be broken (Jn.10:35). According to the scholars this scripture was written by the apostle Paul over thirty years after Christ ascended back into heaven. You have to do a lot of twisting, or completely ignore the clear implications of this verse to teach the unscriptural doctrine of the Trinity, or to teach that Jesus is literally God. This verse again undeniably asserts that JESUS IS NOW THE MAN, not 'God',

not 'fully God and fully man', and not 'God the Son'. In fact, this verse says that JESUS IS A 'MAN' IN DIRECT CONTRADISTINCTION TO THE ONE WHO IS HERE CALLED 'GOD'. This verse is one of the very many scriptures that prove that Jesus is someone other than the one who is repeatedly and SINGULARLY called, in one form or another, the one and only true God. How can anyone in good conscience say, in the light of these many clear scriptures, that Jesus is literally God? Also note that by definition a mediator cannot be one of the parties he mediates between. There are many men, but only one God. How can Jesus mediate for us before God if He is God?

However, the Bible also calls Jesus God in Hebrews 1:8, and also identifies Him so completely with Yahweh, the LORD of the Old Testament, that it sometimes speaks of Christ as if He were Yahweh Himself. And Jesus sometimes speaks as if He were God. So, is Jesus literally God, or is there some other explanation for this complete identification of Jesus with Yahweh?

Chapter 10) THE BIBLE CLEARLY DISTINGUISHES BETWEEN JESUS AND THE ONE LITERAL GOD

He is filled with the fullness of God's divine nature (Col.1:19,2:9). He is the exact image and derived likeness of God. He is in perfect unity with God. He is the perfect representation of God. He is completely in God, and God is completely in Him. For these reasons, and because of His designated God-like function as our Lord, He is often correctly spoken of in ways synonymous with God. As God's exact image and representative, we should think of God and Jesus in many of the same ways, even though He is not literally God. The church has truly erred by attributing to Jesus absolute deity and full equality with God. Just as Pharaoh said concerning Joseph, who was a well known type of Christ who followed him, "...only in the throne will I be greater than you", God has made Jesus Lord and given Him all possible equality, yet He will always be Jesus' God and Father, obviously greater than He. Most Christians know that the Bible distinguishes between Jesus and the Father, so that most recognize that Jesus is not the Father. Most also realize that the Bible differentiates between the Father and the Son, and so that therefore the Son is not the Father. But so few Christians seem to be able to notice that the Bible almost always clearly distinguishes between Jesus and God, making it clear that Jesus is not the one God of the Bible, who is the Father only. When translated and understood accurately, the whole of Scripture clearly distinguishes between Jesus our Lord, and His God, the Father, who is also our God (Jn.20:17).

Those who have noticed the REGULAR DISTINCTIONS BETWEEN GOD AND JESUS, and yet still believe that He is somehow 'fully God', obviously have not noticed that these distinctions themselves exclude the doctrine of the full deity of Christ and the Trinity. Remember that from the beginning of the Catholic Church, through many centuries and down to today, almost all 'flesh and blood' have taught that Jesus is God, co-equal with the Father, one third of the Triune God, and that to believe otherwise disqualifies one from eternal life. In the context of this historical reality many have decided that other scriptures seem to show that Jesus is God, therefore He must be 'God in the flesh', 'God by nature', 'God the Son', or 'The God-man', etc. They apparently see no major contradiction in this position, nor in reconciling this belief with the clear scriptures that I point out in this work, which show their position to be inconsistent, illogical and contradictory. THESE SEEM TO HAVE ACCIDENTALLY BELIEVED IN A DIFFERENT AND VARYING TERM FOR 'GOD', OTHER THAN THAT WHICH THE

BIBLE ASCRIBES. The Logos, who was the divine expression of God, though never literally God, as I will continue to prove from Scripture, became a man of flesh, and GOD LIVED IN THIS MAN (not body) by THE GIFT OF A FULL DISPENSATION OF HIS HOLY SPIRIT, while of course still living in heaven. As I will say more than once, Jesus was not God walking around in a mere body that finally died. He was and is the very human Messiah (1Tim.2:5), in whom the fullness of divinity dwells bodily, God's very Son.

Rabbi Pinchas Lapide, a famous Jewish rabbinic scholar, said that the idea that God became a man was the sauce that would make Christianity palatable to the pagan world. Rabbi Isser Z. Weisberg affirms that, '...with regards to Christianity, its most serious deviation from Judaism is by far the concept of the Trinity, and attributing Divinity to a human.' David Berger, in a response to Weisberg, agrees..." (Jews for Jesus, March 1, 1997)

Chapter 11) THE TRIED AND SURE TESTIMONY OF A 'HOSTILE WITNESS'

In a court of law there is no verbal testimony that excels the proven accuracy of a genuine 'hostile witness'. This is a witness who clearly and strongly opposes your assertions, but who is found to be agreeing with you on some particular point, usually for compelling reasons, with obvious lack of self interest as a motive. When a 'hostile source' concedes any key point, it is called "the criterion of embarrassment", and it carries a lot of weight with those who understand its significance. When someone reluctantly (or not) admits what in fact may prove their whole case to be wrong, they have given what is called "enemy attestation", that goes against the trend of their goals, and history has proven that the genuine hostile witness is usually always telling the truth. Concerning the ludicrous assertions of so many preachers and 'experts' that Jesus is fully God AND fully man at the same time, I introduce hostile witness number one, the great modern day leading Christian scholar, champion Christian philosopher, intellectual, theologian, apologist, professor and teacher, Dr. R. C. Sproul of 'Ligonier Ministries'. I am not being sarcastic in noting his credits, for in many ways he completely demolishes atheistic false reasoning's and intellectually proves in debate God's obvious existence, and many other truths. However, when trying to prove the doctrine of the Trinity, and the certain aspects of the 'Eternal Security Doctrine', he really exemplifies the folly of being taught by men and of unwittingly promoting ear tickling teaching in direct opposition to clear biblical truth. In his DVD called, "The Mystery of the Trinity", WHILE TRYING TO PROVE the doctrine of the Trinity, he admits the following concerning those who assert that Jesus is fully God and fully man: "Now you DO have a contradiction! If you're saying that the person is completely and totally divine, then you have one nature. YOU CAN'T HAVE A PERSON WHO'S COMPLETELY DIVINE AND COMPLETELY HUMAN AT THE SAME TIME AND IN THE SAME RELATION - THAT'S **ABSURD!!!**" (absurd: out of harmony with reason-unreasonable-ridiculous-silly" Oxford Dictionary).

The entire Bible consistently speaks of one God, the God and Father of our Lord Jesus Christ. It teaches that this one true God sent His beloved Son to this world to die for our sins, Yeshua, whom God raised from the dead, and made Him to be both Lord and Christ (Ac.2:36). These foundational truths used to comprise the foundation of the gospel and the church, and yes, still do. Again, how can we ignore all these clear scriptures: "WE KNOW THAT...THERE IS NO GOD BUT ONE...THERE ARE SO CALLED 'GODS', WHETHER IN HEAVEN OR ON EARTH, AS INDEED THERE ARE MANY GODS AND MANY LORDS, YET FOR US

THERE IS BUT ONE GOD, THE FATHER, FROM WHOM ALL THINGS CAME AND FOR WHOM WE LIVE; AND THERE IS BUT ONE LORD, JESUS CHRIST, THROUGH WHOM ALL THINGS CAME AND THROUGH WHOM WE LIVE. BUT NOT EVERYONE KNOWS THIS." (1Cor.8:6). I again remind you, that the Scripture cannot be broken. This scripture is (combined with 1Tim.2:5 & Eph.4:5,6, 1Tim.6:15,16, Mt.16:16) THE DEFINITIVE APOSTOLIC DOCTRINE, in a nutshell, of who God and Jesus are in relation to us. This is the basic truth about God and Jesus, and that is exactly why the apostles started their "Apostles' Creed" with almost these exact words.

I will soon attempt to explain how this was the official church creed, and how that was changed. The doctrine of the Trinity is completely opposed to these scriptures, for these clearly identify God as being the Father only, and Jesus as being someone other than God. God has spelled it out clearly for us, knowing the coming confusion. But I believe that in His great wisdom, and for His purposes and glory, He deliberately allowed some misunderstandings and then mistranslations to occur. He obviously allowed the New Testament to be less than perfectly clear about these things. And He allowed it to contain some seemingly contradictory truths (such as Thomas saying, "My Lord and my God!") for those who would err in the future, to possibly be misunderstood by the majority who would erroneously follow the crowd, if they were so inclined. This has also allowed the opportunity for those who would become more completely approved and perfected to seek the costly truth, humble themselves in correction, and then stand for the truth against the misperceptions and persecutions of the often zealous crowd of conformists.

Again, JESUS SAID, "Now this is eternal life: that they may know YOU, THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM YOU SENT." (Jn. 17:3) Now, I maintain that in light of these many clear scriptures, it is impossible for BOTH the Trinity doctrine to be true and these scriptures to be true also. Here Jesus Himself calls God the only true God, and He cannot be talking to the Trinity, for He mentions Himself to the only true God, and yet He is supposed to be part of that only true God according to the Trinity doctrine. Yes, Jesus mentions Himself to His God who He is praying to, again showing that He cannot be the only true God, who He says sent Him. This one scripture can clarify the issue to us if we study it and pray for understanding.

The Bible says that there is now "...ONE LORD (Jesus), one faith, one baptism, one God and Father of all, who is over all, and through all, and in you all." (Eph.4:5,6) It seems extremely clear to me that these four above listed scriptures alone completely clarify this basic part of the issue for the truly honest seeker of truth. And we will find that the rest of the whole Bible is consistent with these truths when we carefully scrutinize the places that seem to contradict these facts in the light of what I report. Many of us have become dull to understand because we think we already know, and because of worldliness, sin, and not rightly knowing and interpreting the scriptures. Although I believe that this part of the foundational correction is by comparison relatively easy for those who love the truth to receive when revealed by the Spirit of God, yet clarification of the peripheral issues may not always be as easy. We have been so 'brainwashed' in our early learning, that understanding some of the other commonly misunderstood scriptures will require extra humility, honesty, prayer and diligent seeking. **"NOW I WANT YOU TO REALIZE THAT THE HEAD OF EVERY MAN IS CHRIST, AND THE HEAD OF THE WOMAN IS MAN, AND THE HEAD OF CHRIST IS GOD". (1Cor.11:3)** Notice here that every man is not Christ, the woman is not man, and **CHRIST IS NOT GOD, WHO IS HIS**

HEAD. This verse again confirms the truths I am teaching here, that Christ is not completely equal to God, but rather God is Jesus' God, head, and authority.

JESUS SAID, "...I HAVE NOT FOUND YOUR DEEDS COMPLETE IN THE SIGHT OF MY GOD...HIM WHO OVERCOMES I WILL MAKE A PILLAR IN THE TEMPLE OF MY GOD...I WILL WRITE ON HIM THE NAME OF MY GOD AND THE NAME OF THE CITY OF MY GOD...WHICH IS COMING FROM MY GOD." (Rev. 3:2, 12) After His resurrection and ascension, in the very book which reveals Jesus Christ, five times here Jesus says that He has a God. Literal God has no God. We will look at these things more closely now, and with the help of repetition of some of the major points I will attempt to highlight the truth concerning these matters.

Chapter 12) MORE IMPEDIMENTS TO OVERCOME

If you look carefully, you will find confirmation of these facts consistently throughout the whole Bible. Any scripture, therefore, that seems to contradict this incontrovertible consensus should be prayerfully studied and compared to the full context of the whole of Scripture. It is wise to refrain from believing or teaching anything important, especially concerning the person of God and our Lord Jesus, that even seems to possibly contradict clear scriptural evidence until we have weighed, studied and reconciled all the pertinent information together, with much prayer, even if 'everyone' agrees with the particular dubious teaching.

Think of all the circumstantial and doctrinal 'curve balls' that God's people have been 'thrown' in the past, where almost everyone in the church at that time agreed together, and it turned out they were all 'out'! Are we so certain that we are that much better than these millions of faceless Israelites leaving Egypt, who agreed and died together with the majority spies, of whom only two out of about two million were right and made it into the promised land? (Num.Ch.13,14) So confident that we are much more right than the many Israelites who were worshiping household gods (like our modern TV) along with the LORD, or Baal AND the LORD, eventually so carelessly serving God that they killed the Lord Jesus Christ Himself? Or are we so much better than all of the Christian deviants, past and present, who have gone 'foul' from the true faith, that we could not be wrong about an issue this major? Even the apostle Peter was wrong about something very serious while being in complete agreement with the vast majority of Christians (Gal.2:11-21).

Many from back then until now have 'struck out' by prideful arguing against the truth, becoming so entrenched in defending their position that they failed to be carefully humble, honest and objective, so sure they were that they were 'right'. Often they were certain that they were defending God's honor, sometimes to the point of falsely accusing, otherwise persecuting and even killing God's people whom they had been commanded rather to love. All Christians have a major responsibility to get to the bottom of this issue once they realize that it is an important issue.

The responsibility increases all the more for those of us who teach, because "we who teach will be judged more strictly" (Jms.3:1). God can and has used many of us, some to a great degree, even though we have believed wrongly on certain matters in ignorance or naivety, especially when we have erred with the majority of Christians. However, if we stubbornly refuse correction

from God by refusing to look into a controversial issue like this one properly, or teach others while in any important area proving to be uncorrectable ourselves, we should be prepared to be accountable for the consequences, especially once the Lord has brought it to our attention. To consider Jesus to be God's Son instead of God is understandably very scary to anyone who is not sure, because they don't want to be guilty of relegating our glorious Lord to less than absolute God status if He is. That same subtle enemy, fear, the opposite of faith, can greatly inhibit our desire to investigate this issue to the depth it deserves. There is also a very powerful subliminal factor of fear and pride involved whenever we consider an 'oppositional view' to that which we are known by our loved ones, or publicly as having believed or taught to the contrary. There is no easily recognizable earthly incentive to diligently investigate a contradictory view concerning a major controversial issue which, if found to be correct, would warrant a public retraction of things we have already believed or taught, some of us for decades. Likewise, when someone within the comfort of universally agreed upon doctrinal 'security' begins to contemplate the depth of all the converging scriptures in such a complicated controversy as this, it is easy to experience a mental overload sufficient to tempt them to impulsively run back to the 'safe' territory of what 'everyone else' will confirm as being true.

These very powerful natural tendencies that hinder our search for and love of the truth are further compounded if we know that embracing a doctrinal correction means taking a minority view which is certain to be misunderstood, or worse. This kind of risk which involves such a great certainty of persecution is probably the greatest threat of all to our becoming tenaciously honest seekers of the truth, on this issue especially. The higher the risk, the greater the resistance to true objectivity, and the less diligent and comprehensive our investigation tends to be. These truths revealed to us by God are an extremely great treasure in disguise, and the key to true unity (Eph.4:13). It is so easy for Christian preachers (including aspiring 'wannabees') to hope and expect that others in the body of Christ will recognize their wisdom, gifts and calling, and so to be able to discern the Lord's voice through them. But it seems just as easy for these elders, at the same time, to accidentally disregard His truth or correction through seemingly less significant members of the body of Christ. For who today is truly correctable and teachable? Very rarely will you find anyone who is hungry to learn and do God's will when it really hurts now days, especially among teachers or leaders, who are usually old enough to be almost completely set in their beliefs. Most have often been taught and then proceeded to teach various subjects so often as to have their pride subtly engaging their hearts in 'automatic over-ride' mode when the opportunity for correction came. They usually have precious reputations, ministries and self interests to consider that influence them subconsciously, but very powerfully. Major correction like this is usually especially distasteful for them, and moreover so often comes thru distasteful channels, giving those very few who will humbly listen an extremely great opportunity for grace that can produce the true greatness and power of Christ in us.

Chapter 13) IS JESUS GOD OR GOD'S HOLY SERVANT?

We can learn much about this matter from the precedent setting prayer of the apostles and other saints during the days of the early church, which I mentioned briefly at the beginning. Did they believe that Jesus was God? Notice who they prayed to, and who they talked to God about:
"...with one accord they raised their voice in prayer **TO GOD: 'O MASTER, YOU ARE THE GOD WHO MADE THE UNIVERSE** and the earth and the sea and everything in them, who by

the mouth of David your servant said, "Why did the nations rage haughtily, and the peoples plot in vain? The kings of the earth take their stand, and the rulers gather together against **THE LORD AND AGAINST HIS CHRIST**". Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against **YOUR HOLY SERVANT JESUS, WHO YOU ANOINTED**. They did what your hand and will had predetermined would come to pass. Now, Lord, consider their threats and enable your servants to perform miraculous signs and wonders through the name of **YOUR HOLY SERVANT JESUS**.' After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly" (Ac.4:24-31). These apostles and saints prayed to God, praising and glorifying Him as Creator of all things, in the name of Jesus. **THEY MENTION JESUS TO GOD TWICE AS BEING GOD'S "HOLY SERVANT!"** Now I more clearly understand what Jesus meant when He said, "He who has ears, let him hear." He knew that most of us are hard of hearing spiritually, especially those of us who are so sure of ourselves. He meant that if you have been cultivating spiritual discernment, wisdom and humility, you especially need to carefully employ these now to hear and receive truths that are not easily recognizable. These apostles who led this unified prayer were the men chosen by our Lord to live with Him and learn from Him for about three years.

At this time they had already been born again, filled with the Holy Spirit, and Jesus had opened their understanding to what the Old Testament Scriptures meant concerning Him (Lk.24:45,Ac.1:3). They were living, teaching and praying in such a way as to form the foundation of the church (Eph.2:20). Their prayer demonstrates beyond any shadow of doubt that they did not believe that Jesus is literally God, nor did they pray to anything close to our modern day conception of 'the Trinity'. No, their prayer was not a mistake, for the apostle's lives and teachings were to a degree the continuation of the life and teachings of the Lord Jesus Himself (2Pt.3:2,Col.1:24). **GOD HIMSELF VALIDATED THEIR PRAYER BY SHAKING THE MEETING PLACE AND FILLING EVERYONE WITH THE HOLY SPIRIT!** Proper exegesis of this text clearly dictates that **JESUS CANNOT BE GOD, FOR JESUS IS MENTIONED TWICE TO GOD, WHO IS THE ONLY ONE BEING ADDRESSED**. Those praying also make it clear by their interpretation of the obvious meanings contained in Psalm 2:2 that **THEY FULLY RECOGNIZED THAT YAHWEH, "THE LORD" OF THE OLD TESTAMENT, IS NOT THE SAME PERSON AS 'HIS CHRIST', who is now our Lord**. It is very obvious that neither God nor Jesus were offended that Jesus was called 'God's Servant' instead of 'God'. When we believe and teach the truth more accurately about God and Jesus, and pray with zealous fervency, our prayers will elicit a more earth shaking response from God. As we are regularly filled with the Holy Spirit, we will end up publicly speaking God's word much more boldly! (Jms.5:16)

Is it not good enough that the Messiah was and is a man, the son of David while also being God's Son, God's promised Servant? Are these truths about His humanity so dishonorable and unpalatable to us that we must flatter Him by declaring Him to be God, often instead of properly obeying Him as Lord, when in fact God has already promoted this Jesus to the ultimately highest rank possible? (Phil.2:9) Be sure that this designation, 'God's Servant', is not a dishonorable title. It is one of the most distinguished titles in the Bible, and the apostles learned about who Jesus was from Christ Himself. Jesus identified Himself to them as a man, the Servant of God many times, associating Himself with these prophecies and calling Himself 'a man', and the Son of

Man.

Yet we also see the Bible describe the glory of God revealed to Isaiah (Is. 6:1) as being Christ's glory in John 12:41, and we also see Jesus spoken of in Hebrews 1:10-12 as being the one spoken of in Psalm 102:25-27 when it is speaking of Yahweh God. I will address these. Here and throughout the Bible we will see that Jesus is divine, and sometimes spoken of as God, and Jesus is God and Jehovah in that He is completely one with God, God's absolute revelation, Yahweh's image and the display of God's glory, through whom God made all things and who represents God in every way. In this perfect oneness with God, Jesus is God, and is Yahweh, yet only in the proper perspective. This does not mean that Jesus is literally God, nor that He is literally Yahweh Himself, nor God the Son who is completely equal with God, nor does this necessitate a Trinity of three Gods to explain the mystery. We must believe all the truths about our glorious Lord Jesus without going to either extreme, avoiding error by not going beyond what is written.

Chapter 14) THE DUAL NATURE OF CHRIST THEORIES

Various elaborate and theologically sophisticated explanations abound from intelligent scholars, theologians and other well meaning Christians, to rationalize how the Scriptures keep calling Jesus a "man" and "God's servant" while still maintaining that He is at the same time somehow literally God in one way or another. These plausible sounding explanations often center around the theory that the man Jesus can be both God and man because He had a human nature according to the flesh, and a divine nature as being God the Son according to the Spirit. Those who advocate these theories emphasize the truth of Christ's possessing the fullness of God's divine nature as being God's Son, to the exclusion of the reality that there is only one Jesus, who is either man or very God. And they make the mistake of equating His divinity, the true deity of Jesus to mean absolute deity, which would mean that Jesus was literally God. Many people know that in the beginning the Logos was divine (Theos - 'divine', 'a God' or 'like God'), existing in the form of God, but seem ignorant that the Word was made in human form(Phil.2:7), BECOMING COMPLETELY HUMAN WHILE STILL SHARING GOD'S NATURE, AS ADAM DID.

We as humans now share in God's divine nature while still being very human (2Pt.1:4). Christ was and is completely full of God's Spirit, yet was still man and not literally God. The Bible says in the King James Version that, "In Him dwelleth all the fullness of the Godhead bodily" (Col.2:9). This term, 'Godhead', seems to have been created by Trinitarians to try to bolster the theory that God is a group, when in the original Greek this created term 'Godhead' really exclusively means "divinity", as you can see in the Strong's concordance. The Bible says that it pleased God that in Him (the Man Christ Jesus) all (the) fullness (of His Spirit and divinity) should dwell (Col.1:19). It also says that He was given the Spirit without measure (Jn.3:34). By God's gift the fullness of God's essence and nature dwell in Him bodily, by the full measure of the Holy Spirit living in Christ. **Many think it says that Christ IS the fullness of God dwelling in the form of a body.**

According to one such theory, Jesus is God Almighty, or 'God the Son', and came to Earth in a human body, who ate, slept, urinated, was tempted, beaten up, crucified, died and rose from the dead. This concept of The One True and Holy God Almighty in any way becoming a man of flesh and blood, defecating, being seen and tempted, praying to God and dying is completely

foreign to the apostolic truth once and for all delivered to the saints. This mistake is absolutely contrary to the realization of God as He in fact really is. This type of theory of God becoming man is based on a mistranslation and misinterpretation of John 1:1, along with verse 14, as I will later try to prove, and is completely unscriptural. It will never be accepted by anyone who has been learning to know God as the awesome God He really is. And it will be soon displaced by the truth in the minds of those who are coming to know God in a more and more accurate knowledge.

According to most of these dual nature theories, Jesus is considered to be God, more specifically 'God the Son', the second member of 'the Triune God', or 'the Trinity'. He is supposedly fully God and fully man at the same time. He is supposedly fully God according to His divine nature: all knowing, all powerful, unable to be tempted, immortal, invisible, and completely equal to God the Father. And according to His human nature He is human: humble, obedient to the Father, and usually mild mannered. According to many of these theories, which in one form or the other have been almost universally accepted, Jesus speaks and acts at times as a man, praying and being tempted, and at times as God, doing miracles and knowing men's thoughts. But in reality JESUS IS ONE PERSON, AND HE HAS BEEN COMPLETELY HUMAN SINCE HIS INCARNATION, thank God, "**IN WHOM**...fullness of divinity dwells bodily." (Col.2:9) A body is not "in whom". "The Word **BECAME** flesh (a human being)..." (Jn.1:14). "HE EXISTED IN THE FORM OF GOD, yet He did not think that he should try to forcibly grasp equality with God. Instead of this, of his own free will he obediently gave up all HE HAD, AND TOOK THE NATURE OF A SERVANT. HE BECAME LIKE MAN AND APPEARED IN HUMAN LIKENESS" (Phil.2:6,7). The NEB Bible says, "...he did not think to snatch at equality with God, but made himself nothing, assuming the nature of a slave."

One mistake sincere Christians make is to confuse MESSIAH'S DIVINE PRE-EXISTENCE WITH GOD WHILE BEING IN THE FORM OF GOD, with the fact that the Word BECAME TRULY HUMAN by nature (Jn.1:14,Phil.2:7). The Logos WAS like God, sharing His divine nature and therefore glory, but He was not literally God, as I believe I prove in this work. The terms 'Son of Man' and 'Son of God' both refer to two distinct aspects of the one Christ's identity, **BOTH TERMS BEING RELATIVE TO THE MAN JESUS**. ALTHOUGH THE DESIGNATION 'SON OF GOD' DISTINGUISHES CHRIST'S IDENTITY AS BEING INTIMATELY RELATED TO GOD, the term does not mean that He is literally God any more than it meant that the first Adam was God just because Scripture calls Him the son of God (Lk.3:38).

Chapter 15) "YOUR HOLY SERVANT JESUS"

I have just shown that Jesus was called God's Holy Servant by the early apostolic church in it's pristine glory and accuracy of truth. This is opposed to the flattering terms we have given Him instead of giving Him complete obedience, such as calling Jesus God and yet feasting our hearts on wicked pagan entertainments. Please pause and consider that. I have also proved that neither God nor Jesus was offended when Jesus was called God's Servant and God's Messiah (Christ). PETER ALSO CLEARLY CALLED JESUS GOD'S SERVANT LONG AFTER CHRIST'S ASCENSION. He said, "**THE GOD OF ABRAHAM, ISAAC AND JACOB, THE GOD OF OUR FATHERS, HAS GLORIFIED HIS SERVANT JESUS...BUT GOD RAISED HIM** from

the dead" (Ac.3:13-15). I am sure that this statement again, with the rest of Scripture, proves very clearly that Jesus is not THE GOD of our fathers, is not THE GOD of Abraham, is not YAHWEH GOD, but is instead THE MESSIAH OF GOD (Ac.4:26).

So where did the apostles get the idea to dare to call Jesus 'God's Servant' instead of 'God', or 'God the Son'? From the same sources we should all learn from to formulate correct beliefs about who God and Jesus are; they learned this from God Himself, from Jesus Himself, from the Holy Spirit, from the holy prophets and from the holy Scriptures. **GOD HIMSELF CALLS JESUS HIS SERVANT:** God said, "Here is MY SERVANT, WHOM I HAVE CHOSEN, THE ONE I LOVE, IN WHOM I DELIGHT; I WILL PUT MY SPIRIT ON HIM..." (Mt.12:18,Is.42:1). God has indeed put His Spirit on Jesus by filling Him without limit (Jn.3:34). Again He says, "Behold, MY SERVANT shall deal wisely, HE SHALL BE EXALTED AND LIFTED UP, AND SHALL BE VERY HIGH" (Is.52:13). Here we can see that it is God's Servant, and not God, who has now been promoted to the highest degree BY God (Phil.2:9). God is already highly exalted, and would need no promotion from anyone. Jesus Himself recognized that He was God's Servant. He spoke of God as "...the LORD that formed me from the womb to be his servant..." (Is.49:5). Also it says, "Who is among you that fears YAHWEH, THAT OBEYS THE VOICE OF HIS SERVANT?" (Is.50:10). Here we can deduce that it is much better to obey Jesus as God's Servant, than to flatter Him by calling Him God while not truly obeying Him. And He says, "...MY SERVANT DAVID SHALL BE THEIR PRINCE FOREVER" (Ez.37:25). Notice it doesn't say that Jesus will be our God forever. And again, "...I will set one shepherd over them, and he shall feed them, even my servant David: He shall feed them and shall be their shepherd. And **I THE LORD WILL BE THEIR GOD AND MY SERVANT DAVID PRINCE** among them" (Ez.34:23). This was written after King David died. Of course the Jews understood these references to David to refer to Messiah, the descendant of David according to the flesh, who would live forever and rule as "Prince of the kings of the earth" (Rev.1:5). These verses agree with the rest of the Bible that Messiah is not literally God, nor did the Jews expect Him to be, but most modern Christians continue to consider their belief that Jesus is 'fully God' as a confirmation that they are true Christians!

For it is written, "Moses said, 'THE LORD will raise up for you a prophet **LIKE ME** from among your own people: you must listen to everything he tells you'...when GOD RAISED UP HIS SERVANT, HE SENT HIM first to you..." (Ac.3:22,26,Dt.18:15,18,19). Of course Jesus is God's Only Begotten Son, through whom the entire universe was created, and is therefore so much more important than Moses (Heb.3:3-6) or any ordinary prophet or servant of God. Messiah was faithful to God as a Son over God's house, which encompasses and eclipses His role as God's Servant (Heb.2:5,6), but it does not negate Christ's fulfillment of the prophecies concerning God's predicted human prophet and servant, who was to come (above quote,Is.52:13-ch.53,etc.).

The Old Testament also contains other prophetic quotes from the Spirit of Messiah, like the reference above from Ps.40:8, "I delight to do your will, O MY GOD", where we can see clearly that He cannot be literally God, who has no God. And all this was recorded before Jesus actually came as Messiah. These prophetic insights give us an understanding of Christ's relationship to God, and **IT HAS NEVER BEEN NOR IS IT NOW AS BEING GOD'S FULL EQUAL**. I will

later discuss the relative equality God has given to Christ as being His Son, and by exalting Him to His right hand. So we see that in the Old as well as so often in the New Testament, in one way or another, Jesus is quoted as referring to God as being someone other than Himself, again proving that He is not God, to whom He refers. For another example, the Spirit of Christ says, "...THE LORD GOD WILL HELP ME" (Is.50:7). These kinds of prophecies indicate the attitudes of Messiah's heart towards God, whether He literally spoke them or not. I believe He did speak these out, in order to fulfill the Scriptures, as was His manner (Lk.4:17-21, Jn.19:28).

Some say, "Those scriptures are only speaking about Jesus in His role as a man." I would first ask, 'Didn't the complete Son of God truly come in the flesh? (Jn.4:2, 2Jn.7), or was Jesus merely God in a body acting out a temporary role as a man? If that were true, why does Peter and Paul call Jesus a man long after His ascension into heaven (Ac.2:22, 1Tim.2:5)? Wasn't all of Jesus the suffering servant of, the Christ of, and the Son of God who was sent to do God's will? I believe that all the scriptures that talk about the man named Jesus Christ are speaking about him as just that, as the man He was and is, even when Thomas said to Him, "My Lord and my God!", and even when God calls Him, "O God", as I will soon explain. You can't say Thomas was talking to Jesus as being his God, but that the rest of the scriptures that prove Jesus is or was a man who isn't literally our God must be only talking about Jesus the man. We could only do that if that kind of separation has a basis in Scripture. But on the contrary, the Bible says that "There is...ONE LORD (JESUS)..." (Eph.4:5, 1Cor.8:6). I will soon more fully address the not so modern phenomenon of the theory that Jesus is literally God by nature while being fully man in nature. This almost universally believed theory teaches of the God Jesus whenever possible, and the man Jesus whenever absolutely necessary.

Chapter 16) DOES CALLING JESUS (VERY) GOD REALLY HONOR HIM? JESUS SAID 'I AM', DOESN'T THAT MEAN THAT HE IS GOD?

If you call Jesus our God, and say that He is fully equal to God the Father, are you truly honoring Jesus more than those who called Him God's Holy Servant, including the apostles, Jesus and God Himself? **If someone comes along after you and says that Jesus is greater than God, does their teaching honor Jesus even more than yours?** Notice again the clear difference between Christ and God in this verse: "When Christ came into the world HE SAID, '...a body YOU prepared for ME. Here I AM. I HAVE COME TO DO YOUR WILL, **O MY GOD**'" (Heb.10:5,7,Ps.40:7). Here we see Christ, the Logos, and we see the human body God prepared for Christ, and we also see God referred to. The body was not prepared for God, but by God for Christ. Is Jesus ever referring to God the Trinity, of whom He is a third part, in all the many times He refers to God and prays to God and calls Him His God?

In this last cited verse Jesus speaks the phrase, "I am" ('ego eimi'), similar to the phrase YAHWEH GOD used to reveal His name to Moses at 'the Burning Bush'. Many of those who argue that 'Jesus is fully God', use Christ's statement, "Before Abraham was born, I am" (Jn.8:58) to prove that He must be God Himself to use this similar phrase that God used. However, in the light of our present scripture, we can see that Jesus here uses the phrase 'I am' in the context of calling God "O my God", in subordination to Him as being His God. "Here I AM. I have come to do your will, O MY GOD." This conclusively demonstrates that Jesus' saying, "I am" was not a declaration that He is literally God. Notice that this was the pre-incarnate Christ who existed in the form of God, while speaking of the body God had prepared for Him, who called God, "O my

God.“ This is consistent with the other occasions where the Bible records the man Jesus calling God, 'My God', before, during and after His time here in the flesh, as I will continue to highlight. I will also continue to demonstrate how preposterous it is for any honest Bible teacher to say that Jesus is literally YAHWEH God Himself. When Jesus stated 'I am' in that way, He demonstrated His divine pre-existence, existing in perfect unity with God, and in the form of God as His Only Begotten Son, the Logos OF God, long before Abraham was born. The phrase God used when revealing Himself to Moses is translated into English as, “I AM THAT I AM”, which is an incomplete meaning of the original Hebrew. According to my studies, the Hebrew phrase, “Ehyeh Asshur Ehyeh” is more accurately translated “I exist (present) as what I am, and what I always have existed as (past), and what I will continue to exist as (future).” When Jesus said, “I AM”, He was speaking as the Son of God, the direct representation of the One who is, and was, and is to come. That is the Only True God, the self existing one, who has no God nor Father (Rev.4:8). Jesus said, “I am”, in similar fashion as His Father had said, and many of us have presumed to use that as proof that He was claiming to be 'fully God'.

To do this we must first ignore proper logic, then all the clear scriptures to the contrary, and then we must fail to properly recognize all the places that Jesus clearly explained what He meant, by declaring explicitly who ‘He is’. Since Jesus has identified Himself with God by saying, “I am”, then we will do well to carefully look for all the other scriptures which can define exactly who He claimed to be, and believe Him. Jesus said I am because He is one with the great I AM, and shares His name and identity. “Who are you, they asked?’, **‘JUST WHAT I HAVE BEEN CLAIMING ALL ALONG!’** Jesus replied.“ (Jn.8:25). Jesus said, “I am God’s Son” (Jn.10:36). Jesus said, “I am the root and offspring of David” (Rev. 2:16), “I am the way, (I am) the truth, (I am) the life” (Jn14:6). Jesus said, “I am the Bread of life” (Jn.6:35). Jesus said, “I am the Good Shepherd” (Jn.10:11). Jesus said, “I am the Light of the world” (Jn.8:12). Jesus said, “I am from Him (God) and He sent me” (Jn.7:29). Jesus said, “I am the gate for the sheep” (Jn.10:7). Jesus said, “I am the Resurrection and the Life” (Jn.11:25). Jesus said, “I am He that lives, and was dead, and behold I am alive forever” (Rev.1:18). Jesus said, “...I am in the Father and the Father is in me” (Jn.14:10). Jesus said, “...I am the one I claim to be” (Jn.8:28). Jesus hadn’t been claiming to be God all along, please be honest about it.

Why did Jesus never say, “I am God”? And yet why did He say that He was a man (Jn.8:40)? Why did John, Paul or Peter never teach outright, that “Jesus is God”, as most preachers teach today? And yet why did they teach that He was and is a man (Jn.1:30,Ac.2:22,17:31,1Tim.2:5)? Why are we teaching differently than the Bible teaches about God and Jesus? Why did Jesus and the rest of the apostles fail to specifically expound upon such an important teaching as the ‘Trinity’? The real question should be, “Why do so many of us remain content to believe and even teach these things when the Bible doesn’t?” Jesus asks us today, even as He asked His disciples then, “WHO DO YOU SAY I AM?” (Mt. 16:15). Notice that, “You are God!”, “...God in the flesh!”, “...God the Son!” The second member of the Blessed Holy Trinity!“ was not the correct answer (Mt.16:16). Notice please, that in John 8:58, when Jesus said, “I AM”, the context was clear. Jesus had just told the Jews that HIS FATHER WAS THE ONE WHOM THEY CLAIMED WAS THEIR GOD! THE GOD OF JESUS, THE GOD JESUS PREACHED AND REVEALED, WAS NEVER A TRIUNE GOD, BUT ONE GOD, HIS FATHER! He said, “MY FATHER, WHOM YOU CLAIM AS YOUR GOD...” (Jn. 8:54) Right before this He stated, “I CAME FROM GOD”, and, “HE SENT ME” (Jn. 8:42). BY UNDERSTANDING EACH

VERSE IN THE CONTEXT OF THE REST OF THE BIBLE WE CAN LEARN THE TRUTH, ESPECIALLY IN THE PRECEDING CONTEXT OF ANY CONTROVERSIAL VERSE. In the preceding verses Jesus said, "...I AM the one I claim to be...I DO NOTHING ON MY OWN...THE ONE WHO SENT ME IS WITH ME" (Jn. 8:28) AGAIN, THE CONTEXT OF HIS SAYING 'I AM' IS HIS SAYING THAT HE DID NOTHING ON HIS OWN, AND THAT HE WAS SENT. IF "I AM" MEANT JESUS WAS CLAIMING TO BE ABSOLUTE GOD, YAHWEH, IN ANY DEGREE, THEN HE WOULD NEVER HAVE TO REFRAIN FROM DOING ANYTHING HE WANTED, BECAUSE THAT IS AN IMMUTABLE (UNCHANGING) ASPECT OF GOD. GOD CAN AT NO TIME EVER BE UNABLE TO DO HIS OWN WILL! AND MY GOD HAS NEVER BEEN SENT ANYWHERE. JESUS SAID 20 TIMES IN JOHN CHAPTERS 5-10 (THE ESSENCE) THAT GOD SENT HIM. JESUS IS NOT LITERALLY GOD!

Chapter 17) DID GOD DIE?

Much of the controversy of this issue surrounds whether or not Jesus is fully, literally and absolutely God in any form. God's form is always the same, He is an invisible spirit (Jn.4:24, Col.1:15, 1Tim.1:17, Heb.11:27), so a complete man cannot possibly be 'fully God'. Of course, Jesus is fully and literally and absolutely God in the proper perspective, as a lesser God than THE God, as the Son of God who became man, who has a God and Father. As I've already written, it depends on your definition of the term 'God', for the Bible doesn't use the word 'God' with the same meaning every time. The God of the Bible says that He is not a man, but Jesus was clearly a man. Jesus said that God is a spirit, but then Jesus said of Himself that a spirit doesn't have flesh and bones as He had (Lk.24:39). The one true God says that He has no God nor father before Him, but Jesus claims to have both a God and a Father. God cannot be tempted nor die, but Jesus was tempted and died. IF YOU TRY TO SPLIT THE ONE JESUS UP INTO SUPPOSEDLY BEING BOTH GOD AND MAN TO TRY TO PROVE THAT HE IS 'FULLY GOD', THEN WHO DIED ON THE CROSS? WAS IT THE ONE PERSON, THE MAN JESUS WHO DIED FOR US, or was it a body, a human nature, or did God really die? The man who died for me is called 'God' by His God, (Heb.1:8,9), and He is the same glorious being that laid the foundations of the earth and created the universe with His very own hands (vs.10). The man who died for me was and still is the Son of God. Is your savior a body, or only the flesh half of Jesus? If you think your savior is God who died for you, I implore you to make sure you have the real savior (2Pt.1:10,2Cor.11:4).

The Bible teaches that there is only one Lord, this same man Jesus (Acts.2:22w/36,1Cor.8:6,Eph.4:5), and that He pre-existed with God, being uniquely and directly born of God. God sent Him to be born of a woman at the right time (Gal.4:4). The eternal gospel, the Scriptures, the apostles and the Holy Spirit all testify that God sent His Son to this earth as a man who was God's Servant. But we now teach that God came in a body, 'God in the flesh', and that God manifest in the flesh died. If Jesus was truly God in a body, then He would not be truly man. This sweeping error that Jesus is fully God, along with it's accompanying (unscriptural) 'God in the flesh' type phrases, are so universally accepted that most will, at least at first, immediately reject some of these truths because of the initial shock to their deeply held beliefs. I will demonstrate, with what is obviously incomplete yet I believe accurate proof, how a very few mistranslations have bolstered these errors.

Chapter 18) MORE PROOF JESUS WAS AND IS A MAN

Notice we never find one time where the Bible says something like, "Jesus is God", "Jesus is fully God and fully man", "...the man who is also God", "...the God-man Jesus", "God in the flesh" (except in one addition to some mostly Byzantine manuscripts, all after 800 AD), "O God who has no God", "the God who became man and then became God again", "God the Son the second member of the blessed holy Trinity", etc. Instead the Bible says, "...me, a man who has told you the truth I heard from God", "...the one man, Jesus Christ...", "...the man Christ Jesus", "by the man He has appointed", "Jesus of Nazareth was a man accredited by God...", etc., all written about Jesus long after His ascension.

The Scriptures cannot be broken. Scripture must be allowed to correct our beliefs no matter what 'everyone' believes, or how unpopular the truth is. I have sadly found that we, as God's own people, very often do not care what the Bible says when it contradicts our beliefs. Just as God's people throughout the history of Israel and the church, we too have developed a strong inclination to go right on believing what we want to believe with GREAT false certainty, regardless of what the Bible clearly says. Many Christians today, like the hypocrites who crucified Christ, and fueled by their own sin which they didn't think would really ever hurt them too bad, easily rationalize the contradictions of clear Scripture. Many are trusting in the false teachings of the last days ear ticklers who tell us what we want to hear, never realizing they have apathetically chosen to be deceived. We will always reap what we plant. The very few scriptures that seem to say Jesus is very God are often desperately grasped, regardless of the obvious contradictions that consistent biblical integrity would demand, and usually without being willing to be informed if there are credible scholars who agree that it has been mistranslated, added to the Bible or misunderstood.

So then, even after Christ's ascension the apostles taught that He is still a man, God's Servant, God's Son, The Messiah whom God sent. And, they never taught that Jesus is fully God in any way, not once. Yes, there are versions of the Bible that have mistranslated a few verses to try to 'help' God out, to try to 'prove' the 'Trinity' and in honor of our Lord to prove that Jesus is literally God. I will address those scriptures, one at a time, very shortly.

Remember, I have already established the obvious fact that Jesus is not merely the ultimate 'superman'. He is not merely the highest form of ordinary man. He is truly God's unique, firstborn, only begotten Son, the beginning and firstborn of all creation (Rev.3:14, Col.1:15), the spiritual man from heaven (1Cor.15:44-49) who FULLY SHARES EVERYTHING THAT GOD HAS! Now, still as God's exalted Servant and Lamb, but also much more than that, as God's Son whom He has made to be Lord and Messiah (Ac.2:36), He has been restored to His pre-incarnate DIVINE glory. NOW AS THE DEFINITIVE NEW MAN, HE IS LIKE GOD AGAIN, NOT ONLY IN THE ESSENCE OF HIS CHARACTER AND IDENTITY, AS HE HAD REMAINED AS A MAN OF FLESH, BUT NOW IN EVERY POSSIBLE WAY, AS AN AWESOME LIFE GIVING SPIRITUAL BEING OF AN EXCELLENCE, POWER, MAGNITUDE AND GLORY WE HAVE NEVER DREAMED POSSIBLE, THE SPIRITUAL MAN WHO IS LIKE GOD, RULING THE UNIVERSE AS LORD WITH ALL POWER! "And we shall be like him..!" (1Jn.3:2).

These attributes of Jesus are some of the reasons why God calls Jesus the 'God' that He truly is (Heb.1:8), BUT ONLY IN THE CONTEXT OF THE REALITY ATTRIBUTED TO HIM THROUGHOUT ALL Scripture, AS BEING GOD'S SON WHO BECAME MAN, WHO HAS ALWAYS HAD A FATHER AND A GOD, THAT MESSIAH IS CONTINUALLY CONFIRMED AS BEING. Some of these combined facts listed above are often misunderstood to confirm the artificially added, mistranslated and/or misunderstood scriptures which seem to indicate that Jesus is literally God.

Chapter 19) GOD IS NOT, NEVER HAS BEEN, NOR CAN HE EVER POSSIBLY BE A MAN

It is written, "FOR I AM GOD AND NOT MAN..." (Hos.11:9). And, "GOD IS NOT A MAN ... NEITHER THE SON OF MAN..." (Num.23:19). YET JESUS IS A MAN, AND JESUS IS THE SON OF MAN. Again I remind the reader that our very Master teaches us that "the Scripture cannot be broken" (Jn.10:35). These two scriptures quoted above are as true now as they were during the days when Jesus lived here as a man of flesh. THE God absolutely cannot be fully man according to the holy Scriptures. Many know that the term 'Son of Man' refers to Messiah's humanity, but some actually teach that it is a term also denoting that He is God. I have just proved by the Word of God that God is not a man, nor can He ever be, but for many that will not be enough to change a made up mind or a stubborn heart. These scriptures would have been broken if Jesus was both literally God and literally man at the same time. He therefore could not have been, nor can He now be absolute God and man simultaneously. I believe that the only reason many Trinitarians teachers even include Christ's humanity into their teaching at all is because the Scriptures are so clear about it, even though that one fact by itself completely discredits their attempts to prove that He is 'fully God'. But because so many modern Christians are "ignorant about God" (1Cor.15:34), this crucial mistake goes almost completely unnoticed, to the "shame" of the church (1Cor.15:34) that is supposed to be the immovable repository of truth (1Tim.3:15).

God is not a man, nor can He be, by SHEER DEFINITION OF THE REALITIES represented by the two mutually exclusive terms, 'God' and 'man'. This is one reason why so many millions of Muslims are so easily able to disregard the message and claims of our modern Christianity, which ignorantly teaches that Jesus is 'fully God and fully man', or worse, that 'Jesus is God', period, without any accurate explanation of how He is God and also that He isn't literally God. Their religious understandings are influenced, to whatever degree, by the evolution of spiritual Ishmaelites, who are natural descendants of Abraham. They share a basic understanding with their Jewish cousins, that God cannot possibly become a real man of flesh who has a God and Father, much less be seen, tempted or die. And WE SHOULD KNOW BETTER. God said that He would use a 'foolish nation', a people devoid of an accurate innate understanding of God, to provoke Israel to jealousy and anger (Rom.10:19,Jn.4:22). That's us, the seemingly 'very successful' predominantly Gentile church. It is as if we cannot understand that the carpenter cannot possibly become the table which he built. My emphasis is not upon God's inability to become a man because He somehow lacks the power to become whatever He wants to become. Rather, God cannot become a man for the same reason that He cannot lie, fail, steal, die, murder or be unfaithful. It is impossible for God to do these things because of the very attributes of His deity.

Yes, Jesus is the builder of all things with God. God formed all things through the one who came to the creation He fashioned as being the very wisdom and power of God, and this Son of God did become the Son of Man (Heb.3:3). We know that "...**GOD CANNOT BE TEMPTED BY EVIL...**" (Jms.1:13). Please note that this verse doesn't say that 'the Father' can't be tempted, but that God (with no exception given) cannot be tempted. Yet in stark contrast we know that **JESUS "HAS BEEN TEMPTED IN EVERY WAY, JUST AS WE ARE..."** (Heb.4:15). And, "Jesus was led by the Spirit into the desert to be tempted by the devil" (Mt.4:1).

We know that "**NO ONE HAS EVER SEEN GOD...**" (1Jn.4:12,Jn.1:18). "But **WE SEE JESUS...**" (Heb.2:9). And please notice that this next verse again clearly demonstrates that Jesus cannot be God, who is clearly differentiated from Jesus, while confirming the truth that no one has ever seen nor can see God: "...the appearing of **OUR LORD JESUS CHRIST, WHICH GOD** will bring about in **HIS OWN** time- **GOD, THE BLESSED AND ONLY RULER, THE KING OF KINGS AND THE LORD OF LORDS, WHO ALONE (Trinity?) IS IMMORTAL AND WHO LIVES IN UNAPPROACHABLE LIGHT, WHOM NO ONE HAS SEEN OR CAN SEE**" (1Tim.6:14-16).

We also know that **GOD IS "INVISIBLE"** (1Tim.1:17). But again in stark contrast, concerning Jesus, the Expression of Eternal Life Himself, it says: "**WHICH WE HAVE LOOKED AT AND OUR HANDS HAVE TOUCHED... THE LIFE APPEARED; WE HAVE SEEN IT**" (1Jn.1:1,2). God was invisible and lived in heaven in unapproachable light while Jesus was on earth, while He also lived in Christ by the Holy Spirit. It doesn't say God appeared, but that the life appeared.

We know that "**GOD...ALONE IS IMMORTAL**" (1Tim.6:15,16). And the Scripture says, "Now unto the King Eternal, **IMMORTAL**, invisible, **THE ONLY GOD...**" (1Tim.1:17). However, the man **JESUS DIED**, and God raised Him from the dead. If God can die, then what kind of God is he really? He would not have much absolute assurance and certainty to give to us, in that case.

God says, "**I AM YAHWEH, I DO NOT CHANGE**" (Mal.3:6). It is completely impossible for God to change. Yet as the second and last Adam, Christ **became** a man who was also the Son of GOD. He had been "MADE" "a little lower than the angels" (Heb.2:7), and then "once MADE perfect" (Heb.5:9) "he **BECAME...** much better and more excellent than the angels" (Heb.1:4). He **LEARNED** obedience and **WAS PERFECTED** through His sufferings (Heb.5:8,9). Jesus "**MADE HIMSELF NOTHING, TAKING THE VERY NATURE OF A SERVANT, AND BECAME LIKE HUMAN BEINGS**" (Phil.2:7,Heb.2:17,Jn.1:14). And, "... He **WAS TRANSFORMED** before them" (Mt.17:2). Jesus also **BECAME A CURSE** for us (Gal.3:13). And, "**GOD MADE HIM...TO BE SIN** for us..." (2Cor.5:21). Also, Jesus died and became alive again. Then after His resurrection He was permanently restored to His former glory which He had with God before creation. The current reality is that Jesus will now never change (Heb.1:12). He is now "the same yesterday, today and forever" (Heb.13:8).

Chapter 20) GOD IS NOT AN ANGEL

If we use the same reasoning that most use today concerning the Biblical reasons they give while

trying to teach that Jesus is literally God, we could also say that the Bible teaches that an angel is God. We could read in Genesis and Exodus where the Scriptures identify the Angel of the LORD so closely with God as to seem to call the Angel "God". Does that mean that we should conclude that God is an angel? That would be a new and false teaching, just as the teachers of the deity of Christ have long ago introduced a new and foreign teaching based upon a misunderstanding about Christ and God. In Exodus chapter 3 we can see that the Angel of the LORD is seen by Moses, and that through this Angel of the LORD God reveals Himself to Moses, and speaks to Moses. This is where we see the pre-incarnate Christ, and how He reveals God to men and how He completely represents God, without literally being God Himself, even though the Bible seems to call Him God. Otherwise, it could not be said that no one has ever seen God at any time.

In Gen. 31:11-13, the Angel of God speaks to Jacob in a dream, and said, "I am the God of Bethel". So this angel is God, if we jump to conclusions. But if we can understand how God reveals Himself through this Angel, and how this Angel represents God, we can understand how God has in these last days spoken "to us in (the person of a) Son" (Heb. 1:2 lit. Greek & Amp), and how "the Only Begotten Son, who is in the bosom of the Father, he declared" God. (Jn.1:18) For confirmation, look at Gen. 32:24. Jacob wrestles with a man (Gen. 32:24). When the man saw that he did not prevail against Jacob, he dislocated Jacob's thigh. The man asks Jacob his name, and then changes it. Then Jacob declared that he had seen God face to face. We could declare, based upon this information, that God is a man! And some could say, from this text, that Jacob was more powerful than God, in a similar way that some now teach that the Lord Jesus is completely equal to God! Later in Hos.12:4 the man whom Jacob wrestled with is called the Angel of the Lord! So we could choose to see seeming biblical proof that God is an angel and a man, if we want to jump to conclusions! You will be greatly benefited in your attempt to understand the issues about which I am writing to notice that these kinds of events recorded in the Old Testament were never distorted by any teachers in the Bible (so successfully as the Trinitarians have been) to try to disprove the fact that **God is not man, as clearly believed by the Jews and recorded in Hosea 11:9 and Num. 23:19, or to teach that God is an angel.**

Two out of the three times that the New Testament records God talking to men directly, He declares, "THIS IS MY SON...". God Himself has clearly borne witness to who Jesus is, and we ought to teach the same things that God has said. Yet we teach that Jesus is God, period. The Trinity doctrine teaches that Jesus is God the Son, co-equal with God the Father, the second member of the Triune God. Yet Jesus, the Holy Spirit, John the Baptist, Peter, John and Paul all testified the same as God: JESUS IS THE SON OF GOD. Yet we not only teach that Jesus is God in the ultimate sense, but we now use this error as THE (unscriptural) test of orthodoxy. In other words, you are not considered a real Christian if you do not believe in the 'Trinity', and that Jesus is fully God. As I will reference later, the very early church father Origen said that you cannot teach that Jesus is God, period, as if He were very God literally. So then, if Jesus is actually called 'God' in Scripture, and HE IS, then IT MUST BE UNDERSTOOD WITHIN THE CONTEXT OF WHO THE WHOLE OF SCRIPTURE SAYS HE IS. The man Jesus is called God, not as being THE God, nor as being 'God the Son', the second member of a Trinity, but as being God's Son, who has a God and Father. Jesus, the expression and image of God, is like God. Therefore God, His God, calls Him 'God' (Heb.1:8,9) AFTER HIS ASCENSION BACK TO THE SAME DIVINE FORM AND GLORY HE SHARED WITH GOD as recorded in John 1:1 . **"BUT ABOUT THE SON HE SAYS, your throne, O GOD, will last forever and**

ever...you have loved righteousness and hated wickedness, **THEREFORE GOD, YOUR GOD, HAS SET YOU ABOVE YOUR COMPANIONS BY ANOINTING YOU...**“(Heb.1:8,9) THIS 'GOD', THE SON, (in this proper context ‘God, the Son’ is technically correct) HAS A GOD whom He calls “My God” (Heb.1:9,Mt.27:46,Rev.3:12), “Father”, “Daddy” (Abba).

This one and only true God, Jesus’ God, is clearly identified, not as a Trinity, but as “the Father”, “the only true God“, “the God and Father of our Lord Jesus Christ” (1Pt.1:3, Heb.1:9, Rev.1:6, Eph.1:3, Jn.17:3,20:17). We're able to clearly confirm this in these and many other scriptures. Therefore Jesus cannot be literally God, for **GOD HAS NO GOD** before Him. Jesus Himself tells us that **MEN HAVE BEEN APPROPRIATELY CALLED GODS** in Scripture, so why shouldn't He, while admittedly a man, be recognized in His divine identity as God's very Son (Jn.10:33-38)? We also are becoming more and more like God in certain ways, culminating when we see Christ and become like Him (2Cor.3:18, Eph.5:1, Zech.12:8, 1Jn.3:2).

I will use an example to show that Jesus is God's Son though not literally God. We can say that Joshua is Tom's son, but if Joshua IS IN FACT Tom's son, then we cannot accurately say that Joshua IS Tom without a really good explanation. To prove that Joshua is Tom, we could concoct an elaborate dual identity theory which could become believable if enough people agreed. Or we could hypothetically explain that Tom had legally placed his name upon Joshua at birth, so that Joshua's middle name is 'Thomas'. Since 'Tom' is part of Joshua's legal name which he has since used, then technically Joshua is 'Tom'. But this would be true only to the degree in which he was in fact Tom, which in this case would only be in name, as Tom's son, 'Tom Junior'. So calling Joshua 'Tom' would be true in one sense, but Joshua is not literally Tom in the understood context. Of course, as God's Son, Jesus is 'God' much more than only in name. He is called “God” by ‘The’ God. God placed His name and His Spirit on Jesus. Jesus fully reveals God's name. He was just like God in every possible way before His incarnation. When He emptied Himself and became a man, the essence of His identity remained the same. As the ‘Logos’ who became a man of flesh, the essence of Christ's person was of God, and the spirit and soul of the man Jesus Christ became like God in character, word and deed. This was accomplished through His conception by and infilling with the Holy Spirit. Now this awesome spiritual man from heaven is exalted to the ultimate degree, fully restored to the glory which He enjoyed with God before the world began (Jn.17:5), at God's ‘right hand’. He is now, as the man from heaven who is now exalted as Lord, the Lamb and Son of God, again just like God in every possible way. God still fully indwells Christ, and Christ still fully dwells in the Father. When we see Jesus, we will see God, so that when Jesus appears, God will be appearing to us in the process.

Jesus fully represents God in every possible way. I will soon explain in more detail how these facts concerning Jesus, God's Son, qualify Him to be called 'God', in the proper perspective, but first...let's back up and investigate!

Chapters 21 - 37

21) Let's back up and investigate

22) The council of Nicea vs the Apostles' creed.

- 23) The Nicene Creed.
- 24) We are all participants in responsibility for the current mess.
- 25) Are you joined with modern day Pharisees? Watch out for the yeast of the Pharisees!
- 26) The Athanasian Creed, (fourth-fifth centuries A.D.)
- 27) Jesus is Lord!
- 28) LORD or Lord?
- 29) God and Jesus are not significantly different or separate.
- 30) The abandoned scriptural test of orthodoxy.
- 31) "You are the Christ, the Son of the living God".
- 32) The Pharisees were sure that their beliefs were orthodox.
- 33) Some of the dangers of these false teachings.
- 34) Jesus is divine as the man that He is, as the Son of God.
- 35) Men are called 'God' by God Himself!
- 36) Why doesn't the Bible read differently to support these new doctrines?
- 37) Truth that violates sacrosanct beliefs of majority is always taboo.

Chapter 21) LET'S BACK UP AND INVESTIGATE

I want to now go back and start again from where the church deviated from the apostolic truth first taught by Jesus, and that is still contained in Scripture. I will then more fully explain some of the things I have touched on up until this point, to try to further substantiate the truth on these matters. I know how hard it is for most who have not been studying and praying specifically about these issues to immediately embrace this teaching, for it is so contrary to current popular doctrine on the subject. One of the things that will one day amaze us all is how so many who have studied and taught the Bible never even paid enough attention to this most important subject, to notice how obviously incorrect the popular doctrines were. So few even notice the many blatant contradictions of the 'Trinity' doctrine, and the less obvious contradictions of the ultimately sacrosanct doctrine of the supreme and ultimate 'deity of Christ'. Or, when they do notice, so few care enough to seek God and study through to a conclusion worthy of our God.

Furthermore, few preachers seem to have any compunction at all about reading scripture after scripture that show that Jesus cannot literally be God, and then still teach that Jesus is God, period. I have sadly already had seemingly sincere Christians, some of them 'leaders', tell me that this isn't a very important subject. Concerning a subject so ultimately serious, you would think that if the church had deviated this much from the scriptural truth Jesus and the apostles taught, it would have been the cause of a major stir. In fact It was a major event in the history of the

church, which severely crippled the church up until today. We have yet to see the unity, power and miracles of the early church, even though there have been numerous millions of Christians who have preached countless sermons and built many buildings, collectively working very hard and spending huge amounts of money.

The absolute deification of Jesus (and later to a certain extent even Mary) BECAME A SUPREMELY NOBLE AND SACROSANCT BANNER under which to consolidate Rome's power over the church. And any who dared question it were easily labeled heretics who dishonored Christ, and excommunicated, or worse. Few in the ensuing years of the crippled church have been able to effectively refute the error, and few of those few have dared to brave an attempt. The consolidation by Rome took two major convocations and about 60 years to gain the ascendancy, which progressively allowed 'the world' to gain control of the 'church' in many ways. We have not yet recovered. It was much easier for Martin Luther to have finally initiated a partial correction in his day than it will be for us to finish the job of complete reformation in a church now mesmerized by the mass media, its comfortable affluence (in the 'West' at least), and the immorality that most of us have either blatantly and actively succumbed to, or at least have learned to tolerate and condone. It will take the soon coming final severe persecution from the 'Beast' (Rev.13:7) to purge the majority of us out of our contented complacency and apathy.

Chapter 22) THE COUNCIL OF NICEA VERSES THE APOSTLES' CREED

The original church creed was a unified confession of the faith based upon clear scriptural principles. It is called, FOR OBVIOUS REASONS, 'THE APOSTLES' CREED'. It starts, **"I BELIEVE IN GOD, THE FATHER ALMIGHTY, maker of heaven and earth, and of all things visible and invisible, AND IN ONE LORD, JESUS CHRIST, THE ONLY BEGOTTEN SON OF GOD..."** Notice how this creed is completely compatible with the whole Bible, especially the definitive scriptural doctrine about God and Jesus found in 1 Corinthians 8:6. Then during 325A.D. the Nicene Council was convened. The only reference book on the bookshelf at our home that listed it has a very interesting way of defining The 'Council of Nicea'. It states: "The first Ecumenical Council, summoned by the Emperor Constantine the Great to crush the Arian Heresy; it issued the Nicene Creed defining the mystery of the Trinity and affirming the consubstantiality of the Son of God..." [\[1\]](#) This reference explains that this council was ordered by Emperor Constantine with the set purpose of crushing the credibility of the teaching of Arius and those who taught similarly, while bringing the church into 'unity'. Arius was a highly esteemed church elder who was speaking out against the new teaching that had recently evolved from some, including church 'father' Ignatius (we will see him later) and a teacher named Athanasius, that Jesus is 'very God'. The rest of the church, for the most part anyway, was not yet teaching these things. Arius and the truth, to whatever degree he taught it, became victims of early church politics, for he was not with the popular constituency. It does not leave much room for fairness and objectivity when the Emperor himself summons a grand council to "crush" your teaching. The doctrine of 'the Trinity', as we know it, appears to have begun being formulated around the time of this council, apparently in the attempt to try to explain their verdict that Jesus is absolute God.

Everything that follows in this paragraph is quoted from a book trying to prove that Jesus is

literally God, even Jehovah God of the Old Testament, written by Josh McDowell and Bart Larson. “After three months of painstaking deliberation, the deity of Christ was affirmed by that council. Arius and his two remaining supporters were expelled as heretics... Arius and his followers believed in the pre-existence of Christ and that Christ was the creator of the world. The question of Jesus’ being “only” a man was not an issue at the Council of Nicea; rather, the question was 'Was Jesus "God" or a "god"?' Despite his expulsion, Arius still swayed much of the church off and on for many years after the Council of Nicea. During that period, Athanasius, leader of the orthodox view and later bishop of Alexandria, was exiled five times by Arian leaders. Not until A.D.381, at the Council of Constantinople, was the opposition permanently silenced. The Nicene Creed, forged in turmoil and controversy, is still a theological cornerstone for the church.” [{2}](#)

Now, I say that the church leaders of that time would not have undergone “three months of painstaking deliberation” if Arius’ assertions were groundless. Their book states, “Some argue that Constantine forced the orthodox view on those at the Council of Nicea, that out of fear the Christians succumbed to his wishes.” [{3}](#) I believe that those who argued that way either knew what they were talking about or were right in their inferences, although I believe that the motivation to succumb to Constantine’s wishes at the time was a mixture of fear, self interest, human error and deception growing out of three months of clever politics. Surely there were also the influences of seducing spirits utilizing this mixture of motives behind the scenes that helped to cause more and more of the church leaders to abandon Arius. Arius taught that Jesus was a created being by being begotten, which I believe (that is why He calls God His God), but I don't believe He was created out of nothing, ex nihilo, as some argue. Arius may have believed and taught this, and probably taught some other things wrongly as well, which is easy to do when arguing such deep issues, and which would have contributed to the other leaders ‘throwing out the baby with the bathwater’. I don't believe anything was created out of nothing, but by God's Word. And certainly the Logos was not part of this creation, but was begotten by God and was the agent through whom God created everything.

Jesus and Paul were both abandoned by the Christians who had accompanied them (2Tim.4:10). So although I am not even hinting that everything Arius taught was true, I do realize we took a wrong turn by adopting the foreign teaching his opponents introduced, which is now considered to be the ‘orthodox’ view. **YOU CAN DETERMINE THESE DIFFERENCES YOURSELF BY COMPARING THE SCRIPTURES AND THE APOSTLES’ CREED TO THE NICENE AND ATHANASIAN CREEDS.** The historical records indicate that Arius, and apparently his other supporters at that council, believed in Christ’s pre-existence, His active agency in creation, and that He shares God's divine nature. He and his last followers at least did not sell out on this basic truth and foundation of the church. Even if they may not have had everything perfect, we must remember that this is a very deep subject. We can assume that most of the men at this council were trying to act on the truth as they understood it, to whatever degree, but these were the ones who believed their convictions to the point of being excommunicated, risking their lives and the ability to minister the gospel freely. They were obviously men acting on their principles of the love of the truth as they understood it, and they didn't buckle to pressure and profit. The two who didn’t abandon Arius were expelled with him as heretics, I believe because they all recognized and loved the truth that God is the Father and Jesus is God's Son, the Lord, daring to stand firm for those basic facts of the true faith, no matter

the cost.

Many of those in the church who agreed with Arius valiantly fought for the truth as they saw it for fifty six years during and after the Nicene Council, but had become outmaneuvered and were finally quashed. It is interesting that the Council of Constantinople is said to have “permanently silenced” the “opposition”, as if enforced silencing of any opposition was the proper duty of the genuine Christian church!

It also seems an extremely significant fact that it says, “Despite his expulsion, Arius still swayed much of the church off and on for many years after the Council of Nicea. During that period, Athanasius, leader of the orthodox view and later bishop of Alexandria, was exiled five times by Arian leaders.” Now remember, this was a church that off and on had endured about two hundred and fifty years of severe persecution, that now continued to follow Arius even though he had been expelled by an official church council as a heretic. It seems to me that could only have been because “much of the church” had always believed as he did, to whatever degree, and also because of his godly character, example and teaching. There was obviously no pressure from the Emperor forcing “MUCH of the church” to still be “swayed” by Arius for “MANY years after the Council of Nicea”, as I have quoted above from this same book.

A couple dear brothers in Christ read this book of mine in an early draft and gave me some good constructive criticism. Both of them said they embraced much of what I had written, yet one of them also objected to my sympathy with Arius, and did not choose himself to go out on a limb to embrace what I believe to be the fact that Arius was much more right than those who erred into outright heresy. He also says he believes the Nicene Creed as long as it is understood properly, even though it teaches that Jesus is God and that Jesus and the Holy Spirit are to be worshiped as being God. I will stand with Jesus, but I will also publicly take my costly stand with the so called heretic Arius, regardless of any of his imperfections of belief, and I look forward to the great privilege of meeting him in the New Jerusalem soon. Both of these two dear brothers also counseled me to write separate works on the other matters of holy living I mention in this writing,, including the issue concerning the worldly television watching habits of the modern church. I place a high value on being correctable, teachable, and of considering very carefully advise from others, especially believing elders. They had good points in one respect, for many people will find these truths I am teaching even more unpalatable when combined, and they may possibly detract from the focus of the one main subject at hand.

But after careful consideration I wrote to them that my book is not only concerning this one disjointed issue, but that it has become to me a major foundational concern involving the whole life in Christ. I wrote to them that to isolate this teaching from the balance of the full spectrum of the truths of the gospel is to miss my intended goal, to help to restore the church to the original apostolic foundation of the church, settled on Christ Jesus, our corner stone, the Christ and Son of God. The Lord will ultimately decide what was best concerning these issues, but I mention these opinions, for one reason, so that each of the readers themselves can also decide what they think.

Returning to our study of this historical record of the church as related by the authors of this book

written to actually prove that Jesus is God, Yahweh Himself in a body, we see that after Arius' expulsion, many church leaders later still agreed with Arius, and even expelled Athanasius,, who was at least a key player for the Emperors side, five times, even though he had been 'victorious' at the Council of Nicea. Athanasius was eventually given the bishopric at Alexandria, the same city where Arius originally lived, probably as a reward for his loyalty and help in the Roman victory over the 'Arians'. Arius was eventually so disgraced by the successive very negative historical accounts that painted him as a heretic, written by the victorious Church of Rome after his death, that the 'Arian Heresy' is today still anathema to most who are familiar enough with church history to have even heard of him.

Chapter 23) THE NICENE CREED

The Nicene Creed, which was birthed by this council, CHANGED THE "APOSTLES' CREED", we are told by the 'winners', in order to defend the church from 'the Arian Heresy'. Later, others changed some of the Greek manuscripts of Scripture for the same reason, some of many such examples I will soon cite. This new creed starts out this way: "I believe in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God..." So many people at that time knew the truth that the deviation of the Trinity teaching could not be introduced too obviously. This clear foundational truth that God is the Father Himself, and that Jesus is God's Son whom God made Lord was left intact to start with, in accord with 1 Cor. 8:6, but then the sometimes contradictory changes from Bible words to man's words inevitably come: "...begotten of the Father before all worlds, light of light, VERY GOD of very God, begotten, not made, BEING ONE SUBSTANCE WITH THE FATHER... And in the Holy Spirit, ... WHO WITH THE FATHER AND THE SON IS WORSHIPED..."

Concerning a subject of such importance as this, it is so vitally crucial to employ words and concepts taught us by the Holy Spirit to keep us in scriptural accuracy! Notice that they claimed belief in one God, the Father, and said that they believed in one Lord Jesus, as the Scriptures say, but then they turned around and claimed that Jesus is very God. The doctrine of the 'Trinity' contained in the Athanasian Creed that was conceived from this council to try to explain these contradictions only created many more contradictions. It did not state that God was the Father any longer, as their Nicene Creed originally purported, but rather it taught that the one God is comprised of three Gods: God the Father, God the Son and God the Holy Spirit, all three being co-equal. When modern day proponents of these doctrines are confronted with the lack of scriptural basis for this belief, and its sheer absurdity in view of much Scripture to the contrary, many resort to shrugging their shoulders to sheepishly explain that it is a 'mystery' which we cannot expect to begin to understand.

The Nicene Creed is still used today in the worship services of Roman Catholic, Anglican, Episcopal, Lutheran, and Orthodox churches, denominations now among those most depraved, and experiencing the greatest decline in all Christendom. This marked attrition rate is not merely a numerical lessening, but it is a qualitative problem that is finally catching up with the oldest of the corrupted denominations, despite extra pandering to special interest groups and other means of bolstering membership. Denominations are unbiblical and are against God's will anyway. "...there should be no division in the body...of Christ." (1Cor.12:25-27) According to First Corinthians 3:1-4, denominations are the result of our own carnality and worldliness. Jesus

prayed that we would all become completely united (Jn.17:21-23), even as He and the Father are completely united. All of us who are in Christ are all one body of Christ, members of one another. "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be PERFECTLY UNITED IN MIND AND THOUGHT." (1Cor.1:10, see also Phil.2:2) And we must now all come together in the unity of the Spirit of truth, though not in the compromise of the modern ecclesiastical movement, which I believe is controlled by the similar worldly spirit and principals as the first one in Nicea.

Chapter 24) WE ARE ALL PARTICIPANTS IN RESPONSIBILITY FOR THE CURRENT MESS

To whatever degree we have deliberately sinned, indulged our bodies in laziness, overeating or lust, indulged our hearts in the fictitious entertainments from the world, or have caught ourselves exaggerating the truth, to that same degree we have opened ourselves up to being corrupted and deceived away from the pure truth of the word of God, and the corresponding pure devotion to the real Messiah and His teachings. The pure truth (1Pt.2:2) becomes VERY distasteful, and even unbelievable in certain places to those believers who love the taste of even the mildest of the modern movies and sitcoms. Righteous Lot was very grieved by the lawless deeds he saw and heard around him, he certainly didn't deliberately make even the mildest of it his entertainment. By God's definition, true religion requires us to "...keep oneself from being polluted by the world" (Jms.1:27), and to "...purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." (2Cor.7:1)

We should make sure to repent of any kind of sin or worldliness, and strive to love the truth with an honest objectivity, especially 'when it hurts'. We must fast and pray, even a prolonged fasting and praying when necessary, to regain that purity and 'singleness' of spiritual insight necessary to understand these most important of the controversial issues. "You have not because you ask not." (Jms.4:2) "Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you." (Mt.7:7) Remember, God greatly rewards "...those who DILIGENTLY seek Him." (Heb.11:6)

We must be careful that the light within us hasn't become darkness. If that is happening, WE WILL PROBABLY NEVER KNOW IT, FOR "...HOW GREAT IS THAT DARKNESS!" (Mt.6:23) It can happen while you still have great illumination and understanding and knowledge. This can happen to you no matter who you are, if you are not very careful to watch your own life and doctrine closely to see if there is anything you are letting yourself get away with, while rationalizing it in some way. "Do not merely listen to the word, and SO DECEIVE YOURSELVES. DO WHAT IT SAYS!" (Jms.1:22). We have to distrust God's word and believe lies in order to deliberately sin. This often ends up causing us to lie to ourselves in order to sooth our conscience, as Adam and Eve did before God when they blamed their sin on anyone other than themselves. We must confess every sin and recognize our ticket to great blessing by humbling ourselves and embracing the love of the truth in these things.

Chapter 25) ARE YOU JOINED WITH THE MODERN DAY PHARISEES? WATCH OUT FOR THE YEAST OF THE PHARISEES!

Jesus warned us all when He warned His disciples to be on guard against the “yeast”, or the "teaching" (Mt.16:12) of the Pharisees and Sadducees. We must double check any teachings that have been handed down to us through the modern church that may have been changed, regardless of the reasons offered for those changes. We also must be ever vigilant against hypocrisy in our own lives, to make sure that we don't individually become the modern day equivalent of a Pharisee. Remember, they were the devoted 'Christians' of their day, never dreaming that their very name would become a term of derision. They also held the ‘power’ in the 'church'. They enjoyed the agreement of most of the ‘important’, wealthy and influential members of God’s people and sinners alike.

They were not noted for admitting when they were wrong about something, not because they were rarely wrong, but because **THEY RARELY DISCOVERED THEMSELVES TO BE CURRENTLY WRONG ABOUT ANYTHING SIGNIFICANT.** They ruled with popular acclaim, usually being careful not to offend the wrong people, loving money and the praise of men. Today it is much the same with many of us who talk about righteousness, holiness, and loving one another, yet sit in front of our television set watching all sorts of wickedness and perversion as our entertainment. Yet almost always, in our thinking, it is someone else who is a hypocrite, never me. It is always someone else who is wrong, deceived, or a heretic, never me. The Scriptures tell us to “watch your own life and doctrine closely.” (1Tim.4:16) We have been clearly warned that “...the time will come when **MEN WILL NOT PUT UP WITH SOUND DOCTRINE. INSTEAD, TO SUIT THEIR OWN DESIRES, THEY WILL GATHER AROUND THEMSELVES A GREAT NUMBER OF TEACHERS TO SAY WHAT THEIR ITCHING EARS WANT TO HEAR. THEY WILL TURN THEIR EARS AWAY FROM THE TRUTH AND TURN ASIDE TO MYTHS**” (2Tim.4:3,4) And we are now deep in the heart of that very time which this prophecy predicted. To what degree may you be allowing your desires to deceive you and cause you to argue and fight against sound doctrine? (Jms.4:1-4)

“The disciples came to Him and asked, ‘Do you know that the Pharisees were offended when they heard this?’ Jesus replied, ‘Every plant that my Heavenly Father has not planted will be pulled up by the roots. Leave them; they are blind guides...’” (Mt.15:12-14) When the blind follow blind guides, they both end up falling into the ditch. Exhortation like this will not permanently offend God’s humble sheep, who will recognize their Shepherd’s voice, and the need for the concerns I am expressing. But the proud may be offended, for none of us is excluded from the danger of pride or error. The cocky self confidence which allows a person to boldly become more and more angry against someone they consider to be teaching heresy is the same wickedness that has often led to the persecution and sometimes murder of God’s people. This is the same evil root that caused the deaths of many of the prophets, and even Christ Himself. Although many have become enraged by satanic hatred while presumably being concerned for God's honor, Jesus did not overly concern Himself with trying to prevent those who preached error. We must make sure we believe, live and to whatever degree teach the truth, while patiently trying to help others who seem to oppose the truth as we understand it. (2Tim.2:23-26,4:2) We should, of course, make sure that we ourselves have properly studied the related facts on any important, yet controversial issues. And we must always be checking our own degree of honesty before trying to teach anything, or especially before correcting those who have may have demonstrated both diligent, objective study and the ability to properly analyze and discern the

Word of Truth with integrity.

I am not saying that if someone does not agree with me on this subject, that they are necessarily modern day Pharisees. But the time has come for all Christians who consider themselves to be abiding in Christ, to recognize the hitherto neglected issues which God brings to our attention and to respond properly. Furthermore, we must all seek God, pray and study to the degree that each issue deserves, to show ourselves to be approved, for we will each truly reap exactly what we have sown. Concerning the basic truth I am teaching about God and Jesus, I am convinced that "...all of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you". (Phil.3:15)

Let us first look at the foundation of the modern day Pharisees' teachings about God and Jesus, and then by comparing it to Scripture we should be able to see how utterly different the two teachings are. Again I clarify that I am not saying that all those who believe in the 'Trinity' are automatically like the Pharisees, but I am saying that in my opinion this next creed epitomizes man's religious teachings independent from the Holy Spirit, and can be recognized for what it truly is if analyzed with discernment. It is very important for us to recognize the different spirit of this writing when compared to Holy Writ, and the ever more obvious error of its conclusions to those who honestly seek the truth concerning these things. I am not saying that it is all wrong, for error is almost always based upon truth, and is rarely all wrong. Just as "Satan himself appears as an angel of light, is it any wonder that his servants masquerade as ministers of righteousness?" (2Cor.11:14,15) Is it therefore any wonder that error is disseminated in the following manner? I will now scrutinize the creed named after one of the heroes of the Nicene Council, who according to the official version quoted in this book, prevailed against the so called 'Arian Heresy', and who insisted that Jesus is "very God".

As you read this remember that we can learn much from studying this creed which birthed and outlines the original official Trinity doctrine, which has never been officially rejected by the majority mainline Christian denominations that I know of, and therefore still remains the definition of the Trinity doctrine for "orthodox" Trinitarian Christendom. This creed was named for the man who was an active participant at the Nicene Council, who fought for his arguments against Arius that had originated on their home turf in Alexandria, Egypt, but the creed itself was probably taken from Augustine's writings long after Athanasius. The doctrinal maze called the 'Trinity' is here defined within this creed. This creed which bears Athanasius' name was written and completed quite a while after his death. I pray that we will come back to believing and teaching exactly what the Bible says. I pray that we will study and let the Holy Spirit teach us concerning any apparent biblical contradictions, without continuing to change apostolic doctrines to fit a few sometimes ambiguous scriptures, combined to complement each other to the exclusion of the rest of Scripture. Because of our collective indoctrination, much of this creed may sound right to many. Please notice the completely different language of the 'Athanasian Creed' when compared to the New Testament writings, and to the original Apostles' Creed:

Chapter 26) THE ATHANASIAN CREED (fourth-fifth centuries A.D.)

- 1. Whosoever will be saved: before all things it is necessary that he hold the Catholic faith:**
- 2. Which Faith except every one do keep whole and undefiled: without doubt he shall**

perish everlastingly.

3. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity.

4. Neither confounding the Persons: nor dividing the Substance.

5. For there is one Person of the Father: another of the Son: and another of the Holy Spirit.

6. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one: the Glory is equal, the Majesty coeternal.

7. Such as the Father is: such is the Son: and such is the Holy Spirit.

8. The Father uncreated: the Son uncreated: and the Holy Spirit uncreated.

9. The Father incomprehensible: the Son incomprehensible: and the Holy Spirit incomprehensible.

10. The Father eternal: the Son eternal: and the Holy Spirit eternal.

11. And yet they are not three eternals: but one eternal.

12. And also there are not three uncreated: nor three incomprehensibles: but one uncreated: and one incomprehensible.

13. So likewise the Father is Almighty: the Son Almighty: and the Holy Spirit Almighty.

14. And yet they are not three Almighty: but one Almighty.

15. So the Father is God: the Son is God: and the Holy Spirit is God.

16. And yet they are not three Gods: but one God.

17. So likewise the Father is Lord: the Son Lord: and the Holy Spirit Lord.

18. And yet not three Lords: but one Lord.

19. For like as we are compelled by the Christian verity: to acknowledge every Person by Himself to be God and Lord:

20. So are we forbidden by the Catholic Religion to say, There be three Gods, or three Lords.

21. The Father is made of none: neither created, nor begotten.

22. The Son is of the Father alone: not made, nor created: but begotten.

23. The Holy Spirit is of the Father and of the Son: neither made, nor created, nor begotten: but proceeding.

24. So there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not

three Holy Spirits.

25. And in this Trinity none is afore, or after another: none is greater, or less than another.

26. But the whole three Persons are co-eternal, and co-equal.

27. So that in all things, as aforesaid: the Unity in Trinity, and the Trinity in Unity, is to be worshiped.

28. He therefore that will be saved, must thus think of the Trinity.

29. Furthermore it is necessary to everlasting salvation: that he believe rightly the Incarnation of our Lord Jesus Christ.

30. For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the the Son of God, is God and Man;

31. God, of the Substance of His Mother, born in the world.

32. Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

33. Equal to the Father, as touching His Godhead: and inferior to the Father as touching His Manhood.

34. Who although he be God and Man; yet he is not two, but one Christ.

35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God.

36. One altogether; not by confusion of Substance: but by unity of Person.

37. For as the reasonable soul and flesh is one man; so God and Man is one Christ;

38. Who suffered for our salvation: descended into hell: rose again the third day from the dead:

39. He ascended into heaven, he sitteth on the right hand of the Father God Almighty.

40. From whence he shall come to judge the quick and the dead.

41. At whose coming all men shall rise again with their bodies;

42. And shall give account for their own works.

43. And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

44. This is the Catholic Faith: which except a man believe faithfully, he can not be saved.

With this kind of rhetoric, and the fear it instilled, most sincere seekers of truth throughout church history would be easily discouraged from earnestly seeking God to find out if these things

were truly so or not. With all of life's other problems, it is so easy to give in and just give up. Like every believer, they would have already been battling the normal inclinations to indulge the flesh and compromise with the world. I believe that one of the main reasons the Bible was not allowed to be translated into the language of the people is that many would have asked questions about teachings like these that were so unscriptural. One reason that false teachings are referred to as "yeast" (Mt.16:12), is that when we are believing and teaching wrongly about something, and God tries to correct us through imperfect human channels, we often argue and find fault with the messenger and become "puffed up in pride", being so sure that we are 'right'. Just as a little yeast works its way through the whole piece of dough, so this kind of being 'sure we are right' can be an infectious thing, if, in fact, we are all wrong about the issue.

The fact remains, ". . . THERE IS NO GOD BUT ONE. For even if there are so called gods, whether in heaven or on earth, as indeed THERE ARE MANY GODS AND MANY LORDS, YET FOR US THERE IS BUT ONE GOD, THE FATHER, FROM WHOM all things came and for whom we live; AND THERE IS BUT ONE LORD, JESUS CHRIST, THROUGH WHOM all things came and through whom we live. BUT NOT EVERYONE KNOWS THIS..." (1 Cor.8:4-7) To overlook or treat lightly this succinct, paramount scripture when studying this particular subject, can amount to overt negligence, especially once it has been brought to your attention by the Holy Spirit. To willfully refuse to consider the clear implications of this verse after it has been pointed out within the context of our discussion would seem to amount to deliberate stubbornness. We should see that for us there is only one God who is the Father, not some Trinity and not the Lord Jesus either. We can also see that although the Son IS God (not another God, but sharing God's divinity) to a certain degree, as I will soon address, He is not OUR GOD, because "FOR US THERE IS BUT ONE GOD", only the Father. And we should see that for us there is now only one Lord, Jesus, designated thus by God the Father, Himself being hitherto known as the LORD. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting..." (2Tim.3:16)

Even though the Jews rejected and crucified Jesus, they still often had enough revelation and understanding to know better than to argue with established truth from even only one clear scripture. They knew that even one clear scripture is absolute proof. In Matthew 22:41-46, Jesus uses one scripture to prove that the Messiah cannot merely be David's son, for David calls the Messiah "my Lord". Jesus sums up the correction by saying, "If then David calls him 'Lord', how can he be his son?" Today many would answer this contradiction by saying, "We can't understand the mysteries of God". Or, "We shouldn't try to be logical or reasonable with such spiritual things". But the Jews of that day usually tried to be properly reasonable, logical, and to not contradict clear Scripture lightly. "No one could say a word in reply, and from that day on no one dared to ask him any more questions." If people who were that sensible in their arguing ended up crucifying Jesus, how might some of us respond today to someone who rightly rebukes us for our sins and errors, like our television watching habits, and our false teachings like the 'Trinity'? We probably won't repent and elect that person as our bishop, to put it mildly! People really do become so enslaved to their sins, the love of money and their comfortable lives in this world, that they get downright angry and even hateful when they feel someone is insinuating that they are wrong and compromised as believers. Pride's deceptions are impulsively powerful! Jesus did the same thing in John 10:34,35, when, as I pointed out earlier, when He corrected the Jews on their mistaken understanding of who He in fact was, with one clear passage. I re-

emphasize that He established the fact that men are called “God” in Scripture, so why not He as a man who is set apart as being God’s very own Son, specially sent by God as the Messiah. This is a major key to understanding Jesus’ true divinity as the God He really is, while still understanding that He is not literally God, or our one true God.

In the process, I again repeat, He reminded them that the Scripture cannot be broken. Likewise, Paul uses one letter of one small word from Scripture to prove that Jesus, not each individual Jew, is the rightful heir of God’s promises to Abraham in Galatians 3:16. Semantics is the study of the meanings of language, and doing that properly is sometimes very important in studying these matters, as long as you are not needlessly arguing about words. Jesus exposes a primary root of our erroneous beliefs when He told the Sadducees, “You are in error because you do not know the Scriptures...” They ‘knew’ many scriptures, but they did not really KNOW the Scriptures by learning about Christ from God properly. They didn’t understand the sacred writings in their full context. They often did not understand the proper application of the scriptures they did partially understand. The apostate Jews at least occasionally accepted some degree of correction from properly reasonable logic, at times through even one scripture, but many similar proofs from Scripture don’t seem to even phase many modern believers. “Don’t you know that a little yeast works through the whole batch of dough.” (1Cor.5:6)

Chapter 27) JESUS IS LORD

Of course God is still the Sovereign Lord, but unto us now only through Jesus, His Son. He has made Jesus to be our Lord. God does not abrogate what He institutes, without doing so formally and for a very good reason. We have just seen in holy Scripture that for us there is now only one Lord, Jesus Christ, clearly contrasted with our one God, who is the Father. If God is the Sovereign Lord, and He declared that Jesus is now our only Lord, why would we not accept that? And if God made Jesus to be Lord, gave Jesus everything He has, begat Jesus, and is Jesus’ God and head, then how, according to Trinitarian belief, can Jesus be completely equal with God “as touching His Godhead”? If Christ is OF GOD, and God isn’t of Christ, where is the full equality? And how can Jesus be “inferior to the Father as touching His manhood” if the man Jesus is very God? In fact, the Trinitarian error forces its more honest adherents to separate Jesus into two parts, human and divine. Therefore, those who believe the doctrine of Christ’s absolute deity have to insist that the ‘part’ of Jesus that is man is not God, in order to be true to the Scriptures, and to maintain any semblance of logic, while at the same time insisting that Jesus is fully God WHILE BEING fully man! That is very contradictory.

That means that many don’t really believe that THE MAN Jesus is God, and the more honest ones admit it. Ironically, I do believe that the human part of Jesus, all of Him, is of God, in God, indwelt by God, divine, the Son of God, and in these ways ‘God’ in the proper biblical perspective. Gods who are not literally God can possibly die like mere men (Ps.82:6,7), just like the God Jesus did. Even Jesus’ flesh was of God, indwelt by God, holy, sinless and did not deserve to suffer or die. The Word BECAME flesh. God prepared Jesus’ body. If you say that you believe the man Jesus is fully God, then please consider and recognize the many extreme contradictions that this position entails. Please bear with me as in the context of the light of this paragraph I reassert, if Jesus is FULLY man, he could not for that exact reason be fully God! And if Jesus is Lord because He is God, then there is no way that He could ever be anything else but Lord. He would be Lord because of the attributes inherent to His full deity. He would

automatically be Lord by right, for no one could correctly deny that God is the Lord. But we do not anywhere find that Jesus is now Lord because He is God, rather we find the exact opposite. We find that He is Lord because His God made Him Lord. We find that God gave Jesus all things and all authority, putting all things under His feet, of course excepting God, who made Jesus to be Lord (Ac.2:36, 1Cor.15:27). We find God exalting Him to the highest place next to Himself, similar to Pharaoh exalting Joseph, a type of Christ, to the highest position possible. "...Pharaoh said, 'Who could do it better than Joseph? For he is a man who is obviously filled with the spirit of God.' Turning to Joseph, Pharaoh said, '...you are the wisest man in the land! I hereby appoint you to direct this project. You will manage my household and organize all my people. Only I will have a rank higher than yours.' And Pharaoh said to Joseph, 'I hereby put you in charge of the entire land of Egypt.' Then Pharaoh placed his own signet ring on Joseph's finger as a symbol of his authority. He dressed him in beautiful clothing and placed the royal gold chain about his neck. Pharaoh also gave Joseph the chariot of his second-in-command, and wherever he went the command was shouted, 'Kneel down!' So Joseph was put in charge of all of Egypt. And Pharaoh said to Joseph, 'I am the king, but no one will move a hand or a foot in the entire land of Egypt without your approval.'" (Gen.41:38-44) God did this similar thing for Jesus because Jesus humbled Himself and became obedient to the point of dying on the cross, not because He is God (Phil.2:9-11, Ac.2:36, Rev.5:9). **JESUS IS LORD NOW AS YAHWEH WAS LORD THEN!**

Observe again more of the unequivocal proof that Jesus is not very God (who has no God), even though He is now again glorified in heaven as Lord: it says, "Then the end will come, when He (Christ) hands over the kingdom to GOD THE FATHER after He has destroyed all dominion, authority and power. For He must reign until He has put all His enemies under His feet. The last enemy to be destroyed is death. For He 'has put everything under His feet.' Now when it says that everything has been put under him, it is clear that this doesn't include **GOD HIMSELF, WHO PUT EVERYTHING UNDER CHRIST**. When he has done this, then **THE SON HIMSELF WILL BE MADE SUBJECT TO HIM WHO PUT EVERYTHING UNDER HIM, SO THAT THEN GOD MAY BE ALL IN ALL.**" (1 Cor.1 5:24-28). If God were a Trinity of three persons, that would mean this and so many other scriptures wouldn't make any sense. Far from complete parity between the three members of the so called Godhead, God will not again be "all in all" until His Son's God given authority is made subject unto Him. This is a remarkable truth! Here again we clearly see "GOD HIMSELF" in contradistinction to Christ, "THE SON HIMSELF", who hands the Kingdom back over to God, who had subjugated everything under Him in the first place. And it doesn't say the "Father himself" and "the Son himself", it says, "God himself" and "the Son himself". Nor does it say that the Father would then be all in all, but it says "that then GOD may be all in all", very clearly differentiating between God and Jesus. How can we ignore "the Son himself" being clearly distinguished as not being "God himself" again here? Throughout Scripture we see that God, in the **NORMAL LITERAL SENSE** of the word, **ALWAYS** means the one person of the Father, who has no God, and is never applied to Jesus without the context showing He is not God in the ultimate sense of the word.

This is why throughout Scripture we always and only see "God the Father", **NEVER ONCE** 'God the Son', 'God the Holy Spirit', or 'God the Trinity'. The apostolic truth is: "God has made **THIS JESUS ("A MAN"** - prior context in vs. 2:22), whom you crucified, both Lord and Christ." (Ac.2:36). So **YAHWEH** God has now made His Son **YESHUA** to be Lord for the

purpose of reconciling all things in heaven and on earth back to Himself. Then the Lord Himself **WILL BE MADE SUBJECT TO GOD HIMSELF** again, of course willingly and gladly, so that then God can be all in all again. Jesus will lose no status nor honor in the process, but rather it will be to His great glory and honor.

I will now show yet another completely clear proof that Jesus is not “very” God, but that only the Father is absolute God. “There is one body and **ONE SPIRIT...ONE LORD**, one faith, one baptism, **ONE GOD AND FATHER OF ALL WHO IS OVER ALL** and through all and in all” (Eph.4:4-6). We see here again the one Lord, Jesus, being distinguished as someone other than the one God, who is clearly defined as the Father. Remember, “There is one God and one mediator between God and men, the man Christ Jesus” (1Tim.2:5).

Chapter 28) LORD OR Lord?

One of the reasons that many are so sure that Jesus is ‘absolute God’ is based upon an easily made mistake concerning the word ‘Lord’, which young believers make in their ignorance, for most are not taught properly. We hear of God being called ‘the LORD’ in the Old Testament, and we learn that Jesus is Lord primarily from the New Testament. God is also called ‘Lord’ in the Old and sometimes in the New Testament, and some people assume that this confirms that Jesus is the God of the Old Testament, come to earth in a body, as is often taught or implied. By the time some of us learn any differently, we are so indoctrinated we often fail to adjust our thinking accordingly. Because of the seeming ‘overlap’ of Lordship, many just find it easier to sail along with the prevailing popular wind of doctrine that capitalizes upon this common misconception by actually incorporating the error into the doctrine of the absolute deity of Christ. Those who propagate this false doctrine are usually totally unaware of its falsity. They make Jesus out to be God at times, and then sometimes contradict themselves, claiming the doctrines of the Trinity and Christ’s ‘dual nature’ to be great mysteries when trying to explain the contradictions. They sometimes pray to Jesus ‘in Jesus name’, often substituting ‘Father’, ‘Lord’, ‘God’ and ‘Jesus’ indiscriminately. Because He is one with God, because He is Lord, and because He is the exact representation of God to us, Jesus is, can be spoken of and prayed to as God is in many ways. But our present confusion is inexcusable and must be seriously addressed by all concerned, especially teachers, by each of us becoming careful to seek God about these important issues.

The Hebrew word often translated LORD in the Old Testament, ‘YHWH’, meaning “The Self Existent One Who Is and Was and Is To Come”, is not even similar to the other Hebrew words for ‘Lord’. In His anger against Israel’s rebellion and idolatry, God at least once declared that Jews who had gone to worldly Egypt to live would not even speak His name any more (Jer.44:26). It may have been a judgment and a mercy since to speak God’s name when living sinfully only compounds guilt and is similar to using His name in vain. This explanation may be one reason why God allowed the Jews to eventually interpret Leviticus 24:16 to necessitate avoiding pronunciation of His name, ‘Yahweh’. Instead, they substituted the term ‘Lord’ in place of God’s name (YHWH), which they still today consider too sacred to speak from tainted human lips. They also stopped using the sacred name of God, denoted by the four letters YHWH, today called the ‘Tetragrammaton’, in the writing and copying of Scripture. Many Bible translations distinguished this substitution by writing “LORD” in all capital letters, to differentiate it from when Lord really meant “Lord”. In some places this substitution caused problems for translators, because sometimes the Scripture speaks of Yahweh as being ‘the Lord Yahweh’. So the alternate

name/title, 'Sovereign LORD', was inserted where the Hebrew text speaks of 'Lord Yahweh', to accommodate this substitution (instead of translating it, 'Lord LORD'). Most English translations of the Bible still follow this custom today.

Up until Old Testament times, God was ruling the universe as its owner, according to His will, until He made Jesus Lord. Now He is still Sovereign as the Ultimate Grand Ruler, but He has truly given all things, authority and power to Jesus. Jesus rules as Supreme Magistrate, as God, over every spiritual structure of authority and power, and every physical thing in the universe. This God's throne will last forever, even after He is made subject to God and God becomes all in all. He is currently trying to bring us, our souls, into subjection to God before it is too late. It can be said that God is still Lord, through the one Lord, Jesus. But Jesus is now sustaining the entire universe as God would and did. The most amazing thing about all of this to me is that Jesus is doing all of this as the new man that Scripture proves Him to be. So, when Jesus is recognized as being Lord, His God given position and title, it in no way infers that He IS God, Yahweh Himself, but rather that He is exactly who He and all Scripture says He is, the Son of God, the Holy Servant of God, the image and revelation of Yahweh who came in His Father's name. Certainly Jesus being designated by God as Lord is proof that He is as the LORD Yahweh to us in that He is the direct representation of Yahweh to us, and He is ruling the whole universe as Lord in every way as Yahweh's total representative.

Chapter 29) GOD AND JESUS ARE NOT SIGNIFICANTLY DIFFERENT OR SEPARATE

In emphasizing that Jesus and God are separate and different persons, I must be clear to explain that God and Jesus will never be really 'separate' or 'different' in the way we think of those two words. God and His Son Jesus are inextricably one in perfect unity, and they are exactly alike in every possible way. Their purposes, words, names, identities and deeds, are tied up in one another, so that we do not have to overly fear about making a mistake when distinguishing between the two (Jn.8:16). I am highlighting the truth that most have overlooked to show that we cannot accurately say that Jesus is God, period, in the ultimate sense of the word. We must also be careful not to go to the other extreme and fail to give Jesus the honor and glory due Him. But there are no scriptural grounds for the common compromise that says, 'Well, of course Jesus is not the Father, but He is God by nature, while also being fully man.' That apparently sounds good to many, but it is clearly impossible to be truly God and truly man at the same time!

According to the Bible, there is only one literal God, and any other God can only be a God to the degree that they share in that one God's divine nature (as I will soon quote Origen as saying), and that does not change the fact that God is still their God. Jesus has the fullness of God's divine nature living in Him bodily (Co.2:9) and He fully lives in God. But He still calls God His God. And after we become like Jesus when we finally see Him, we shall still know that God is our God (1Jn.3:2,Rev.21:7). There is no place in Scripture that anyone but the Father is called God in the context of having no God over them. In other words, there is only one "self-existent One", "who was, and who is, and who is to come", "who independently lives forever and ever". He is not 'the Trinity', but God the Father, Jesus' God and Father, and ours. The Bible says, "All things are of God", "Christ is of God", "God is the source of my being", "one God the Father, from whom are all things", "one God and Father of all, who is over all and through all and in all."

Chapter 30) THE ABANDONED SCRIPTURAL TEST OF ORTHODOXY

The true test of whether a person believes or teaches the truth about Jesus is whether that person has a revelation from God that Jesus is the Messiah, God's Son, whom God sent into the world as a real and complete flesh and blood human being, who died on the cross for our sins, has been raised from the dead and is now seated at the right hand of God. I have shown that sometime during or after the Council of Nicea the church leaders decided that God was no longer only the Father Himself, but the one God was now a perfectly united group of three persons who are also each individually God: God the Father, God the Son, and God the Holy Spirit, co-equal, none of whom are God without the others. This group of one they named the 'Trinity'. And most of us now subscribe to this fallacy, many of us wholeheartedly. This doctrinal tragedy is not even noticed by most of us today, it has so long now been considered the 'orthodox' truth. Anyone who dares teach the real truth about the subject is treated as Arius was, in one way or another. Our test of whether a person has orthodox beliefs has now become whether or not that person believes in the 'deity of Christ'. According to Trinitarian teaching that means that if a person does not believe that Jesus is absolutely, fully and literally God, then that person is a heretic, or believes like 'a cult' member. A 'cult' is often loosely defined as being any group that believes differently than 'us' in what we consider to be a major difference. Jesus was crucified and Paul was severely persecuted, both as being declared 'cult leaders' by the top religious leaders 'serving' Yahweh God Himself. Also, belief in the doctrine of the Trinity is also now considered a part of that same standard of orthodoxy.

According to many Christians, and as the 'Athanasian Creed' makes clear, if a person doesn't believe in the 'Trinity', that person is irretrievably hell bound. Of course these teachings are found nowhere in Scripture, and they are very different from and ironically are diametrically opposed to the standards that the New Testament gives for us to determine whether someone believes the truth about God and Jesus. Let us look at God's standard of orthodox truth concerning Himself, and especially His Son Jesus, the true Messiah.

Please keep in mind that when correcting such a widely accepted major doctrinal error concerning our dearly beloved God and Lord, the kind of things that need to be said when "speaking the truth in love" (Eph.4:15) will provoke and offend many. But we need to know the truth about this issue so that we can be awakened and restored to our original apostolic purity, and grow up in our knowledge of the Son of God. If a pastor, or any other person who considers themselves spiritual, can read these things and still insist on conveniently clinging to their preconceived error without much prayer and study, then I believe they need to hear the straight truth before they go on influencing the church wrongly. We are so conditioned to believe that if anyone denies the "deity of Christ" as it has been taught for the last seventeen hundred years by Trinitarians, then they are heretics. Not one scripture truly supports this modern dogma. This is a major error that seems so right, so please reconsider and look into these things carefully. This doctrinal change is the major reason why the Christian church has fragmented into approximately 2,000 denominations since its inception, and is today worse than ever, although there is a remnant.

Chapter 31) "YOU ARE THE CHRIST, THE SON OF THE LIVING GOD"

Here comes another crystal clear precedent setting scripture that speaks volumes concerning who Jesus really is, what God teaches about Him, and therefore what we should believe and teach. Please notice how important it seems to Jesus that we believe and declare correctly concerning who He is. Also note that getting the answer right is a very important matter of receiving the right answer from God. Peter did not understand rightly about Jesus just because he was a real disciple, but he was given revelation from God, and NOT by following the crowd pleasing crowd. Paul confirms this phenomenon: "...BUT NOT EVERYONE KNOWS THIS" (1Cor.8:7). In other words, don't be so sure you and the majority already have it right. And, don't be so surprised if you wait to find out one day that God wisely allowed an issue like this to be misunderstood by the majority. His ways and wisdom are so high that He is using these errors for His great glory, with one of His reasons being that we would all have the opportunity to humbly seek Him for revelation and truth, and thereby becoming more completely 'approved'. JESUS "ASKED HIS DISCIPLES, 'WHO DO PEOPLE SAY THE SON OF MAN IS?' They replied, 'Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.' 'BUT WHAT ABOUT YOU?' HE ASKED. 'WHO DO YOU SAY I AM?' Simon Peter answered, 'YOU ARE THE MESSIAH, THE SON OF THE LIVING GOD.' Jesus replied, 'BLESSED ARE YOU, Simon son of Jonah, FOR THIS WAS NOT REVEALED TO YOU BY MAN, BUT BY MY FATHER IN HEAVEN.'" (Mt.16:13-17). These truths about Jesus cannot be revealed from one man to another, or delineated by man's creeds. They must be spiritually transmitted and discerned by the Holy Spirit.

Many of today's Christians would have answered Jesus' question, "You are God in the flesh, God the Son, the second member of the Blessed Holy Trinity!" That is because most of us modern Christians learn our concept of who Jesus is from listening to WHO PEOPLE SAY Jesus is, although most of us would deny it. Since we now already 'know', there is no desperate need to seek God by diligent study, prayer and fasting. Or, when some do pray and study, they allow themselves to rest content when contradictions continue unresolved, because the clarification from God didn't come easily or immediately. God does not approve us just because we learn what is considered to be truth by those who seem to be 'good Christians', or because we did 'good' in Bible College, Seminary, and at the church where we've been pastor for years. We must continue to pray, seek God, study and apply the Scriptures to our everyday life by the Spirit to become approved.

As this happens, our teaching will become different in some ways from that of the 'status quo' Christians. We should not **try** to be different, but to foster unity and agreement anywhere possible. But if we teach the truth that Jesus and Paul taught, we will often be misunderstood and falsely accused at the very least (2 Tim.3:12). We must continue to love. For it is written, "No doubt there have to be differences among you to show which of you have God's approval" (1Cor.11:19). If Jesus' own disciples saw His miracles and listened to His teachings, and still didn't understand, how much easier is it for someone today to read a teaching like this and still miss the revelation of its truth. Although as born again believers in Jesus who have the 'Old' and 'New' Testaments, and who should have received the gift of the Holy Spirit, we are responsible to recognize the truth and respond accordingly. It is not merely a matter of hearing the right sermon or reading the right book, but of getting your heart right to recognize the Spirit of Truth when Jesus comes knocking (Rev.3:20).

I am not trying to be provocative or offensive in what I am about to say. I am only trying to make an important point to help us understand that we all have much to learn about God. As a Gentile (yet true spiritual Jew) myself, I sincerely believe that it takes a Gentile mentality to be able to know what the Bible says concerning this subject and still fall for the error that Jesus is literally God. The faithful Jews of old would never have imagined that anyone with revelation from God could be so sure that God could possibly become a man who has a God, much less die. The Jews had a certain revelation of the absoluteness of the lofty, holy, almighty and unchanging God. We Gentiles have a spiritual history of being "without God" and those who "did not know God" (Eph.2:12,Gal.4:8). We are described as being by nature "wild olive shoots", some of whom have now been grafted into the "olive tree" (Rom.11:17). The Jews are the "natural branches" that belong to the olive tree, though many have now been "cut off" because of their unbelief. Jesus told the Samaritan woman, "You Samaritans worship what YOU DO NOT KNOW, WE WORSHIP WHAT WE DO KNOW, for salvation is of the Jews" (Jn.4:22). That is one reason why the doctrine of the Trinity has never been nor is it now a teaching of Judaism. It wasn't until the church became a predominantly Gentile institution that we fell for these changes. There are some Jews who have become Christians and who have adopted Trinitarian beliefs, and who along with others try to teach that the Judaism of the Old Testament did teach the Trinity, but this is false.

You cannot learn enough about who the Lord Jesus really is from men, even from reading the Bible, apart from the revelation from God that Jesus is His Son, the promised Messiah. Before you read any more of this book, please pray earnestly for just that, an accurate revelation of Jesus as God's Son, the Christ of God. Then believe you receive as you thank and praise God for His revelation to you concerning Jesus, because it is God's will that we know Him and His Son experientially. Then don't stop, but let it become a life long consistent pursuit, even as Paul longed to know Christ. Please notice that the proof that Peter was orthodox in His beliefs was not that He claimed that Jesus was God, nor because He claimed that God is a triune God. Jesus called Peter a blessed recipient of God's revelation knowledge because he claimed that Jesus is the Christ, the Son of God. God Himself doesn't even hold the so called 'orthodox view', for during the rare three very short times God is recorded as having spoken out loud to men during Jesus' days on earth, He doesn't mention that Jesus is God. In fact, two out of those three times, at Christ's baptism and 'transfiguration', the one and only God says that Jesus is His Son. This has always been the true and original orthodox view of the church about Jesus according to the Holy Spirit, until the Nicene Council (and later the Council of Constantinople) officially changed it. It says, "It is the Spirit who testifies (that Jesus is the Son of God- vs.5), because the Spirit is the truth." (1Jn.5:6). This same verse, (verse 6) is amazingly the very scripture that precedes the manufactured verse that was infamously inserted into the Latin Vulgate, and later the King James Bible, that was an apparent attempt to validate the unbiblical doctrine of the 'Trinity', today called the 'Johannine Comma', which I shall discuss shortly. The Spirit's testimony that Jesus is God's Son is the testimony of God Himself, again confirmed in verse nine: "...God's testimony is greater because it is the testimony of God, which he has given about his Son. Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son. And this is the testimony: God has given us eternal life, and this life is in his Son..." (1Jn.5:9-12).

Scripture is replete with proof that Jesus is emphasized as being God's Son rather than being God. "Then Nathanael declared, 'Rabbi, you are the Son of God; you are the King of Israel.' Jesus said, 'You believe...'" (Jn. 1:49,50). Martha testified, "'Yes Lord', she told Him, 'I believe you are the Christ, the Son of God, who was to come into the world.'" (Jn. 11:27). Those who emphasize that Jesus is God rather than God's Son may be ignoring the secret sin and love of this world still ruling in their heart that should warn them that they are candidates for deception, for "Who is it that overcomes the world? ONLY HE THAT BELIEVES THAT JESUS IS THE SON OF GOD" (1Jn.5:5). That is because this is the truth concerning who Jesus really is, and only the truth can set us free (Jn.8:31). Again and again we have the constancy of Scripture declaring the bedrock of the gospel truth, that the Father is the only literal God and Jesus is His Unique Son. There can be no completeness of our personal holiness (1 Thes. 5:23) without embracing these truths about God and Jesus, as Jesus said, "Sanctify them by your truth..."

As the Bible says, "We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true - even in his Son Jesus Christ. He (him who is true) is the true God and (His Son is) eternal life." (1Jn.5:19,20). Because of their own error, poor reading comprehension, bad teaching or a lack of scriptural integrity on the part of some teachers (often a combination of the four), they have capitalized upon the wording here to claim that this scripture teaches that Jesus is the true God. Jesus had just been identified as being "the Eternal Life which was with the Father and has appeared to us." (1Jn.1:2). The next verse talks about "our fellowship is with the Father, and with His Son, Jesus Christ." The context throughout the whole book of First John is about God the Father, and His Son Jesus Christ, who is identified as being "the Eternal Life". With our current text under discussion it is merely the same God and the Eternal Life, His Son Jesus Christ, and I remind you it is the same context as is consistent throughout the whole New Testament. If anyone reads the verses in this true context, they may be able to see that the text clearly ascribes "him who is true" as being the one whom the Son of God has enabled us to know by coming and giving us understanding. This passage very clearly identifies "him who is true" as being the one whom we are in, by being in "His Son" Jesus. Twice this scripture clearly identifies the one who is "TRUE" as being God, and twice this scripture also clearly identifies Jesus as the Son of the one who is TRUE. Then because it says, "He is the true God..." immediately after employing the words "Jesus Christ", the unscrupulous (or ignorant) among those who are desperate for scriptural proof of 'Christ's absolute deity' seize upon the opportunity to twist the scripture, without looking too deep. How about you? Are you TRUE?

Chapter 32) THE PHARISEES WERE SURE THEIR BELIEFS WERE ORTHODOX

I realize that all who consider themselves Christians think that they believe that Jesus is the Son of God, even if they believe that somehow He is also God, or one third of God. It is a fact that is spelled out in Scripture so clearly that everyone must incorporate it into their beliefs if they have any spiritual understanding at all. It is the same with the fact that Jesus 'was' a man. But you can't be believing correctly about the Son of God if you are believing that He is literally God, for whether you yet realize it or not, that would have precluded Him from becoming a real man who had a God, and would mean that He cannot now have a God, as the Bible clearly says. Most who teach that Jesus is literally God have to admit that He was also a real man, but they often reveal their lacking knowledge of the Scriptures, or of their relationship to the God of truth, by not

being able to acknowledge that He is still a man NOW. **WHETHER OR NOT ONE ACKNOWLEDGES THIS HUMAN ASPECT OF GOD'S SON, THE MESSIAH, IS A TRUE BIBLICAL TEST OF ORTHODOXY**, as I will now demonstrate! Many false teachers can say that they believe that Jesus is Lord, or that He is the Son of God, but IS IT THE SAME JESUS they are talking about, and what is their definition of 'Lord' and 'Son of God'? Some Bible versions change the original Greek to say that Jesus "was" a man in Acts 2:22, but the Greek says it in the present tense, after His ascension. And 1 Tim. 2:5 says that Jesus is now a man, again after His ascension.

Amazingly, the truth is often the exact opposite of what at first seems to us to be absolutely true. Instead of the biblical test of orthodoxy being contingent upon whether or not the spirit inspiring the teaching acknowledges that Jesus is God, it is the exact opposite. The Scripture says, "This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge (this) Jesus is not from God" (1Jn.4:2,3). Kenneth Wuest's Expanded Translation New Testament explains the full meaning of the original Greek text this way: "In this you know experientially the Spirit of God. Every spirit who agrees (to the doctrinal statement) that Jesus Christ has come in the sphere of the flesh (i.e., in incarnation) **AND STILL REMAINS INCARNATE (IN HUMAN FORM)** is of God; and every spirit who does not confess this aforementioned Jesus (agree to the above teaching concerning him) is not of God." If you recognize that Jesus was and still is a man (Jn. 8:40,1Tim.2:5) who was and still is incarnated in a human body, new and glorious spiritual body that it now is, then you cannot truly substantiate that He was or is literally God. Or even if you recognize that Jesus had and still has a God (Mt.27:46,Jn.20:17,Rev.3:2,12) who is His head (over Him - 1Cor.11:3), then you will realize that He cannot possibly be absolute God, who of course, I repeat, is one and has no God over Him nor Father who gave him life.

So, "What does the Scripture say?" (Rom.4:3). It says, "And we have seen and testify that **THE FATHER HAS SENT HIS SON** to be the Savior of the world. **"IF ANYONE ACKNOWLEDGES THAT JESUS IS THE SON OF GOD, GOD LIVES IN HIM AND HE IN GOD"** (1Jn.4:14,15). And, **"EVERYONE WHO BELIEVES THAT JESUS IS THE MESSIAH IS BORN OF GOD...ONLY HE WHO BELIEVES THAT JESUS IS THE SON OF GOD"** (1Jn.5:1-5). **THIS, THEN, IS THE TRUE, BIBLICAL AND APOSTOLIC STANDARD AS TO WHAT IS ORTHODOX CONCERNING CHRIST'S PERSON AND IDENTITY, JUST AS PETER LEARNED FROM GOD.**

Anyone who finds himself getting angry over these assertions should make sure he is not becoming a modern day Pharisee who may one day persecute God's faithful saints while being certain he is right and honoring God, just as the originals were. Agur, son of Jakeh, had the humble attitude necessary to learn the elementary basics that God is THE Holy One, and that this Holy God has a Son. He wrote, "I am the most ignorant of men; I do not have a man's understanding. I have not learned wisdom, nor have I knowledge of the Holy One...What is his name, and the name of his son? Tell me if you know?" (Prov.30:2-4) Do you know?

Chapter 33) SOME OF THE DANGERS OF THESE FALSE TEACHINGS

Many people who consider themselves true Christians have mistakenly, yet very self assuredly, believed in a different Jesus other than the One that the true gospel declares Him to be

(2Cor.11:4). It says, "Even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" (Gal.1:7,8). It is such a serious thing to teach the wrong things about Jesus that Paul uncharacteristically repeats this same extremely stern condemnation again in the next verse for an additionally ominous emphasis. Because Jesus is one with God and fully represents Him, the error of teaching that Jesus is literally God and of teaching that God is a 'Trinity' doesn't amount to what some refer to as 'damnable heresy', but why teach any serious error at all, especially about God and the Lord Jesus? These teachings lead people to many wrong understandings about God and Jesus, and give many the excuse they are looking for to reject the Good News, because they know these teachings do not make sense. Many well meaning Christians have, in doing so, changed the gospel to whatever degree, from what the Scriptures say concerning God and His Son Jesus. For example, we may preach John 3:16 until we are 'blue in the face', but if we are also preaching, in essence, that God so loved the world that He became a man and died for us on the cross, we have radically changed the gospel.

The Corinthian church had been hand taught by Paul and other godly men, and they were not yet filling their hearts with worldly filth and lies from the television, yet they were easily deceived into tolerating foreign teachings about Jesus. "If someone comes to you and preaches a Jesus other than the Jesus we preached.. .or a different gospel from the one you first accepted, you put up with it easily enough" (2Cor.11:4). How much more are those who daily indulge in the worldly fiction on the TV set susceptible to believing error without even realizing it, and how much more circumspect should you endeavor to become, that you may "be on your guard so that you may not be carried away by the error of lawless men and fall from your secure position"? (2Pt.3:17). The immediately preceding scripture sets the context by warning us that ignorant and unstable people twist the Scriptures, some of which are admittedly hard to understand, to their own destruction (2Pt.3:16). So, be very careful not to be carried away by their error so as to lose your full reward which you have worked for (2Jn.8), for sin and pride can subtly warp anyone's perspective.

To sum up this matter of what standard we should use to determine who believes and teaches the truth concerning Jesus, let us be very careful how we look down upon others with less revelation than us, for we all only know in part, and only have what we have been given. Our priority must be on truly loving God and one another rather than 'knowing', for knowledge without loving one another properly puffs us up, but learning selfless Christian love builds us up into a real maturity in Christ. The man whose focus in life or ministry is that he knows this and that, without the priority of the love of Christ towards others, does not yet know as he ought to know (1Cor.8:1,2). Our mindset and focus should not be that WE KNOW so much about what others don't, even though we should if we are abiding in Christ properly for any length of time. We are of ourselves no better than someone else if we know the truth others lack about any subject.

The truly astounding irony is that now days almost all of us are part of the last days majority of people who are wrong in one major way or another about who Messiah Jesus was and is. Let us be careful about how we respond toward those who we think believe or teach falsely about Jesus. We, like Saul, may find ourselves to be persecuting Jesus Himself, if they are right and we are wrong. The more you seek God concerning our Lord Jesus, you could easily find yourself, again like Saul, believing and being used by God to teach that which you once mistakenly opposed 'for God's glory'. You could thus become one of those who God will use in these last days to restore

this very apostolic truth about Jesus that so contradicts the current popular majority view, receiving the same persecution you may now be tempted to think against me. Occasionally you will find that the most hated and persecuted believer is the one who is most clearly teaching God's truth and reproving God's people of their sins, the very thing most hypocrites and apostates hate. Some believe and teach that because Jesus is God, that we are now the Body of God. The Bible doesn't teach that the church is the Body of God anywhere, although as the Body of Christ we may one day function as if we are the Body of God. Teaching that Jesus is completely equal to God is a very dangerous teaching that makes some believe that we will one day be just like God, an error that Jesus never taught.

Chapter 34) JESUS IS DIVINE AS THE MAN THAT HE IS, AS THE SON OF GOD

Most who deny Christ's deity deny His divinity completely, and His pre-existence. On the other hand, many who believe that Jesus is absolute God believe what men have taught them because they know He is not just the best of ordinary men, but rather is uniquely one with God, like God and fully represents God, and they often haven't looked into the issue much because they don't want to be guilty of diminishing His honor. Let's now look at Christ's divinity from God's perspective. Since Jesus was and is a real man who claimed that God was His God and Father, then **HE CANNOT BE A GOD APART FROM BEING THE MAN CHRIST JESUS WHO HAS A GOD OVER HIM.** Trinitarians often try to get around this fact by saying that Jesus is both God and man at the same time, by virtue of two opposite natures mysteriously composing the nature of the one person named Jesus. The first problem with that theory is, who is that one person? Is the one person named Jesus God, or is He man? The Bible says He is man, but because of His God like original state of being, many of us teach that He was and is literally God, thus negating His complete humanity and teaching very serious error. As God's set apart very own Son, the essence of His person is fully of God, in God, filled with and just like God. He is completely in union with God. Jesus was divine, existing in the form of God, before He became a man in His person, nature and mode of existence, yet He retained His original divine personal identity while He was a man of flesh on this earth. Now He has been restored to His glorious divine existence as a resurrected, heavenly and spiritual man, the Lamb of God.

God now dwells in me and I in Him, because I am in Christ. That doesn't mean that I'm God. God fully dwells in Christ, and Christ fully dwells in God. That means He's just like God in His perfected person. Those who are "connected to the Head", the spiritual body of Christ, known as the church, also share in the same fullness of God's divine nature that dwells in Christ bodily (Col.2:9,Eph.3:19,4:13,2Pt.1:4), though we don't yet fully experience our position in Him. Jesus is God, different from the common Catholic type teaching of the 'deity of Christ' or 'the Trinity', which seems to me to be exactly the same as the Protestant version, which of course originated from the Roman Catholic Church. God clearly distinguishes to what degree Jesus is a "God", by showing that He Himself is THE God and Father of the Son He calls "God", and sets above His companions. JESUS SAID, "**THE SON CAN DO NOTHING BY HIMSELF.**" (Jn. 5:19) THIS PROVES THAT THE TERM, 'SON OF GOD' CANNOT DENOTE ABSOLUTE DEITY!

Let us look again and see that Jesus is God to the greatest degree possible for one who has a God and a Father: "But ABOUT THE SON He says, 'Your throne, O GOD, will last for ever and ever...THEREFORE GOD, YOUR GOD, HAS SET YOU above your companions by anointing you...' (Heb.1:8,9). This is the same reality that fulfils Isaiah 9:6, "And his name shall be

called... 'Mighty God'...', which I will address later. In calling Jesus "God", God is careful to give us the proper context, and we will do well to give this context weighty consideration when contemplating the definition of Christ's true divinity. Here, as well as throughout the rest of Scripture, God is identified as Jesus' God, and clearly distinguished as being the one who calls His Son "God". He is also revealed as the God who set this God above His companions. So in this context Jesus cannot be absolute God, for absolute God has no God above (1Cor.11:3), nor before (Is.43:10) nor greater than Him (Jn.14:28). I will soon unfold very clearly why I believe the correct translation of Jn. 1:1 includes, "...and the Word was divine" (as some translations render it), sharing God's divine nature and existing in the form of God. This Logos became flesh, fully human, in whom the fullness of DIVINITY (rather than the obscure 'Godhead' of some translators-see Strong's Concordance) lives bodily (Col.2:9-look up the original Greek word in the Strong's Concordance). Notice the fullness of divinity currently lives in Christ, it does not say 'lived', past tense. The fullness of divinity is not said to live in God bodily, because God is fully God intrinsically, He does not need to be filled with the Spirit of God. He is God - period. It is today considered anathema to say that Jesus is 'A' God, but it is true. Christ's divinity is OF GOD. He taught that His life, power and all things are given to Him by God. Remember, Jesus said, "I came forth of God" (literal original Greek), or, "God is the source of my being." (Jn.8:42). Christ is OF God (1Cor.3:23). When Jesus said, "I and my Father are one", He was trying to teach us the intimate unity of His identity with God, and we have later misunderstood this to mean that He is literally God.

When the author of the book of Hebrews goes through great detail in proving that Jesus is very superior to the angels, the Holy Spirit shows us Christ's pre-incarnate oneness with God in Hebrews 1:10-13, but this does not mean that Jesus is literally God the Father Himself. If Jesus were literally God, the author of Hebrews could have avoided a lot of unnecessary words by just saying so. Isaiah and Moses saw revelations of the invisible God when they saw Christ's glory, but that doesn't mean that Jesus is literally God, but that Jesus is the image and exact representation of the invisible God. God is one, not three, and Jesus is in complete unity and identity with that God.

Therefore the man Christ Jesus is a God, because as God's very own set apart Son He fully shares the Father's divine nature. One of the figurative definitions of the word for "God" in the Greek is "Magistrate", as you can find in "Strong's Concordance". Jesus is God's absolute magistrate, God's designated Lord, Christ and King. The Bible says God was pleased that in Christ should all His fullness dwell (Col.1:19). Furthermore, we ourselves shall be like Jesus when we see Him (1Jn.3:2). Christ's divinity is of His Father, His Source, His God, who gave Christ everything, and who is the only true God. Since this is all true, we should be able to find biblical proof that man can be called "God". Jesus does exactly that when dealing with this same subject, while answering an accusation of blasphemy for claiming God as His Father, which would infer a kind of God given equality with God. Of course as God's exquisite Son, Jesus has been given an ultimate (not absolute) equality. Yet just as Pharaoh said concerning Joseph, who was a well known type of Christ, "...only in the throne will I be greater than you", God has made Jesus Lord and given Him all possible equality, yet He will always be Jesus' God and Father, obviously greater than He. Jesus Himself answers this accusation by defining, and in doing so admitting His true divinity, not as claiming to be God, but as being God's Son, set apart by God and for God as His very own uniquely special Son.

Chapter 35) MEN ARE CALLED 'GOD'- BY GOD HIMSELF!

We shall now see proof that God has called certain men, 'Gods'. And since this is true, why cannot this man Jesus, whose God is our God, also be called the God that He is as God's Son (as in Heb.1:9 and Is.9:6), without being mistaken as THE GOD, something He never claimed to be? In this next scripture passage the Jews asked Jesus for the plain truth, but were not ready for it. Is your heart is ready for the plain truth in this matter? Jesus tells us plainly who He is, that He is the Messiah of God, the Son of God, admitting his humanity and His divinity of oneness with God. The Jews asked Jesus, "'If you are the Messiah, tell us plainly.' Jesus answered, 'I did tell you, but you did not believe. The miracles I do in my Father's name speak for me... I and the Father are one.' Again the Jews picked up stones to stone Him, but Jesus said to them, 'I have shown you many great miracles from the Father. For which of these do you stone me?' 'We are not stoning you for any of these', replied the Jews, 'but for blasphemy, because you, BEING A MAN, make yourself a god (or 'as God', "Theos" without the definite article).' Jesus answered them, 'Is it not written in your Law, **"I HAVE SAID, YOU ARE GODS?"** If **HE CALLED THEM "GODS" TO WHOM THE WORD OF GOD CAME - and THE SCRIPTURE CANNOT BE BROKEN**, WHAT ABOUT THE ONE whom the Father set apart as His very own and sent into the world? Why, then, do you accuse me of blasphemy because **I SAID, 'I AM GOD'S SON'?**" He then goes on to explain His divinity further: "...that **YOU MAY KNOW AND UNDERSTAND** that **THE FATHER IS IN ME, AND I (AM) IN THE FATHER**" (Jn.10:24-38, Ps.82:6 NIV, NEB).

The Jews knew with absolute certainty that a man cannot be God, yet misunderstood what God had accomplished by making His Son human and sending Him to them as His direct representative. You can see in vs. 38 that we are able to partially "know and understand" the mystery of Christ (also Eph.3:4, Col.4:3). Jesus does not deny His humanity when they remind Him that He is a man, nor does He deny the true nature of His divinity, but instead He clarifies it by saying, and I paraphrase, "God calls men 'Gods' in Scripture, so why do you accuse me of blasphemy because I say, 'I am the Son of God'." These men being called 'Gods' were mere mortal men, sons of God, magistrates, judges of Israel. This reality demands that we recognize that a created being can be a god, and that there are gods who are not literally God. These 'gods' also represent some of the "many Gods" the Bible says there indeed really are (1Cor.8:5), and the same "companions" of Jesus whom He has been set above, mentioned in Hebrews 1:9, including us, His brothers, who will soon be like Him! Now, although in Christ we are sons of the living God, it is appointed unto man once to die, and after that the judgment. So some of us, though sons of God, shall like those magistrates of Israel, die like mere men (Ps.82:7). Yes, the Bible confirms that, "...INDEED THERE ARE MANY 'GODS' ..." (1Cor.8:5), but they are not our one true God, who is the Father.

The Greek word used when calling these men "Gods" in John 10:34 and 35 is the same word "Theos" that is usually translated "GOD", usually meaning the Father God Almighty, throughout the New Testament. But here in John and in 1 Corinthians 8:5, the definite article is not used, so the rule of Greek grammar dictates that the context must determine if it is saying that these men are literally GOD, or Gods. (**Similarly**, the Word was called Theos, "God" without the definite article in John 1:1, as I will soon address.) This word "God", which Jesus quoted from the Old Testament passage is the word written in Hebrew, "elohim", which is THE SAME EXACT

WORD USED FOR GOD ALMIGHTY HIMSELF throughout the Old Testament. This is a plural word often used as the singular word for the one God Himself. It was originally the pagan word for the supposed pantheon of Supreme Beings, before God revealed Himself to Abraham as being the One True God. These first Jews merely continued using the same name for God that meant God in their language, while making it clear that 'Yahweh our 'Gods' is one Yahweh" (Dt. 6:4). So please understand that 'Elohim', the plural word used for the one God does not indicate a Trinity of persons as is commonly taught. We see that God is never called 'Gods' (in any real kind of plurality) by the Jews, Christians (or Muslims) of any time period.

Concerning the common mistake to seize upon this plural form of the name of God as being ancient proof of a so called 'Trinity' in the Old Testament Scriptures, I again introduce the 'hostile witness', Doctor R. C. Sproul, the great intellectual defender of the Trinity doctrine and the doctrine of the (absolute) deity of Christ. In section two of his DVD called "The Mystery of the Trinity", he states: "I don't think it (the Biblical use of the plural term for God - 'Elohim', and the statements 'Let us...' '... like one of us...') necessarily indicates the Trinity, because it could simply be a literary form, similar to what we call 'the editorial "plural"', or 'the editorial "we"', when a writer will assume the plural form to communicate a point, or we see a 'plural of majesty', where kings or popes, people in high office, preface their comments by saying, 'we decree', or 'we declare', and so on, and it could be that, but **MORE TO THE POINT IS A HEBREW LITERARY DEVICE CALLED 'THE PLURAL OF INTENSITY'**, and that 'plural of intensity' calls attention to the depth dimension of the very character of God, in whom resides all elements of deity and of majesty, and so I would say, at the very minimum, the name 'Elohim', is compatible with the doctrine of the Trinity, and **MAY IN FACT BE HINTING IN THAT DIRECTION, BUT THE WORD ITSELF DOESN'T DEMAND THAT WE INFER FROM IT THE DOCTRINE OF THE TRINITY.**"

An ardent Trinitarian does not usually admit such easily obscured truths, especially while desperately trying to prove the doctrine of the Trinity on a DVD video production in the face of all the massive facts to the contrary. Those who believe in the 'Trinity' will one day realize that whatever Scriptural integrity they had accrued in this matter often betrayed their false beliefs when they talked about God as being the singular God and Father (instead of a trinity), while also distinguishing Jesus as being other than God in their speech, prayers, and sermons, such as calling the Father 'God' and God 'the Father', or praying to God in Jesus' name, although they don't apparently notice now.

So then, getting back to our discussion of John 10 with Psalm 82, God called these men who were magistrates 'Gods'. Now, we have changed the one God into a God who is three God's in one to accommodate the fact that Jesus is a God, since we all know Scripture is clear that there is only one God. Should we now find out how many men constitute this group of 'Gods', and say that God is a pantheon of many 'Gods' who all constitute one God? Or do we say that "...indeed there are many trinities..." (1Cor.8:5)? Why not just recognize that the One God has shared His divine nature with His sons, beginning with The Beginning Himself, The Firstborn, by giving Him, and us in Him, the fullness of His Spirit forever (Col.2:10)? Jesus is the firstborn of many brothers (Rom.8:29), and He has the supremacy in all things (Col.1:18), as I will soon cover in more depth. He's "the author and completer of our faith" (Heb.12:2).

It is not wrong to recognize the great and precious promises of the Lord, to believe them and look

forward to their fulfillment. It is not wrong to acknowledge that Jesus has called us His brothers, and that therefore we are in fact His brothers. It is the same concerning being called sons of the Almighty God. It is not exalting ourselves to look forward to the promise that we shall be like Christ, or to acknowledge that we are partakers of God's divine nature as sons, if it is with a proper heart that we do it. It is merely false humility that says, "I don't ask God for anything for myself", if He has told us to ask for the things we need or properly want. And it isn't wrong to expect His affirmative answer if He has promised it, provided His conditions are met and our motives are pure. It is none other than insidious false humility that says we shouldn't want to be rewarded, or to be great or rich in God's Kingdom. It is wrong to aspire to these things here and now in the wrong way. If the Lord promises that those who overcome will sit with Him on His throne, then it is not necessarily selfish ambition to look forward to ruling and reigning with Christ one day, provided that our heart is right. Now is the time for true humility, generosity and meekness, so that God can exalt us in due time. We should love, trust and obey now, and leave the exalting to God, but be careful not to judge a brother who may have a glimpse of our future inheritance of sharing in Christ's glory. Some people have no reality of the hope of eternal life, or of sharing in the soon coming Kingdom of God, because they are not yet heading for it. Father God doesn't give false hopes to those who embrace false hope, they must get it from Satan and his children through their own deceptive hearts.

To truly be one with God you must live in Him and He in you. The Jews understood the implications of divinity contained in Jesus' claim to be one with the Father, though they knew this could not possibly mean that He was claiming to be 'very God'. That should be very obvious to anyone who studies the Scriptures with even a basic understanding. Jesus prays that we all might be one, even as He and the Father are one (Jn.17:21). In this same verse of Jesus' prayer, He explains, in exact accordance with John 10:38, how He is one with the Father: He says, "...the Father is in me, and I in the Father." Jesus is saying, "God is in ME", and I AM in God. HE DIDN'T SAY, "I AM GOD THE SON IN THIS BODY". Jesus has given us the same glory that the Father has given Him, so that we can all be one in Christ as they are one: Christ in us, and God in Christ (Jn.17:22,23). In Gen. 44:18, the Jews said that Joseph was "as Pharaoh", yet we know that Pharaoh was greater than Joseph in the throne, and as being Pharaoh first, and as being the one who exalted Joseph to his position. In John here the Jews said that Jesus was making himself out to be deity (there is no definite article with Theos here either, so they were not accusing Him of claiming to actually BE God!), and elsewhere they accused Him of making himself to be equal with God when He called God His Father. The Jews accusations do not establish true doctrine. Let us only listen to Christ's teachings, and that of the Apostles.

Chapter 36) WHY DOESN'T THE BIBLE READ DIFFERENTLY TO SUPPORT THESE NEW DOCTRINES?

If Paul believed that Jesus was equally God with God the Father, why didn't he ever say so even once? Why did he call God Jesus' God? Why doesn't Scripture resemble the writings of Ignatius, an early church father who was one of the pioneers of this new teaching. Notice how different his writing is to Scripture:

"Ignatius to the Ephesians i, greeting- 'Jesus Christ our God...'

Ignatius to the Ephesians i.1 - ‘...by the blood of God...’

Ignatius to the Ephesians vii.2- ‘...who is God in man...’

Ignatius to the Ephesians xviii.2- ‘For our God, Jesus the Christ...’

Ignatius to the Ephesians xix.3- ‘...for God was manifest as man...’

Ignatius to the Romans, greeting- ‘Jesus Christ, our God’ (twice)

Ignatius to the Romans iii.3- ‘...our God, Jesus Christ.’

Ignatius to the Romans vi.3- ‘...suffer me to follow the example of the Passion of my God.’

Ignatius to Polycarp viii.3- ‘...our God, Jesus Christ.’” {4}

And likewise, if God is truly comprised of three Gods, God the Father, God the Son, and God the Holy Spirit, then why doesn't it fit in Scripture. Forgetting for a moment that there is nothing at all mentioned of this major doctrine in Scripture, just look at its total incompatibility with the Scriptures, where it should be right at home if it were true. Any algebra student should learn that if $1 = a + b + c$, then $a + b + c$ should always numerically fit anywhere 1 is used, because the sum of these three variables will always in this case be equal to and therefore synonymous with the constant. If the doctrine of the ‘Trinity’ is true, then ‘God the Father, God the Son, and God the Holy Spirit’ should fit everywhere that the literal one true God is spoken of. But it doesn't fit in Scripture. In fact, the definition of the ‘Trinity’ is completely incongruent with the sacred Scriptures, including God's own definition of Himself. Let us insert the [triune God] into a few places that speak of the one true [God], the Father of our Lord Jesus Christ, while considering what it is like watching a child try to force a square block into a round hole: GOD IS ALWAYS SPOKEN OF AS “HIS“, “HIM” AND “HIMSELF”, ETC. HE IS NEVER SPOKEN OF AS “THEY” OR “THEM”. IF THE ONE GOD IS TRULY A TRINITY OF GOD THE FATHER, GOD THE SON AND GOD THE HOLY SPIRIT, WHY DOESN'T IT FIT. HOW COULD THIS DEFINITION OF GOD FIT IN THESE SCRIPTURES?

If God is a trinity, let's insert the trinity for God in just a few places to see how silly it is:

“That they might know you, the only true [Trinity], and Jesus Christ, whom you have sent.” (Jn.17:3), or, “That they might know you, the only true [God the Father, God the Son and God the Holy Spirit], and [God the Son], whom you have sent.

“For [God the Father, God the Son, and God the Holy Spirit] so loved the world, that he sent his only begotten son...”, or, “For [The Trinity] so loved the world that he gave his only begotten son...”

“...For us there is but one [God the Father, God the Son, and God the Holy Spirit], the Father, from whom all things came and for whom we live, and one Lord, Jesus Christ, through whom...” (1 Cor.8:6), or “...but for us there is but one [Trinity], the Father, ...and one Lord, Jesus...” (1 Cor.8:6).

“There is one [God the Father, God the Son, and God the Holy Spirit], and one mediator between

[God the Father, God the Son, and God the Holy Spirit] and men, the man Christ Jesus” (1 Tim.2:5).

“My [Trinity], my [Trinity], why have you forsaken me?” (Mt.27:46), or “My [God the Father, God the Son, and God the Holy Spirit], my [God the Father, God the Son, and God the Holy Spirit] why have you forsaken me?” (Mt.27:46).

“...I said that ‘I am the Son of [God the Father, God the Son, and God the Holy Spirit]’ (Jn. 10:36), or, “...I am the son of [the Trinity]”.

“I am returning to my Father and your Father, to my [God the Father, God the Son, and God the Holy Spirit], and to your [God the Father, God the Son, and God the Holy Spirit]” (Jn.20:17), or “...to my [Trinity] and your [Trinity]” (Jn.20:17).

“Praise be to the [God the Father, God the Son, and God the Holy Spirit] and Father of our Lord Jesus Christ” (1Pt.1:3), or, “Praise be to the [Trinity] and Father of our Lord Jesus Christ”.

This preposterous list could go on and on. It seems completely clear to me that the almost universally agreed upon doctrine of the Trinity is totally incompatible with the logic and truth of the Scriptures. Why have so few noticed? And why do so few care when it is pointed out? Please consider the next section that is such an important understanding for us to realize why so few will recognize the error they have made.

Chapter 37) TRUTH THAT VIOLATES SACROSANCT BELIEFS OF MAJORITY IS ALWAYS TABOO

The absurdity becomes completely clear to the honest and unbiased seeker of truth when exposed like this by the light, but how many ministers would want to jeopardize their job by switching on a major doctrine like this in midstream, only to have to face the prospects of fighting the tidal wave of popular church opinion. Not many elders or pastors want to lose the honor of family and friends. Those who earn a living from their church associations have to consider the possibilities of having to wash dishes or dig ditches for a living in mid-life or beyond, especially after being dishonorably defrocked. And to completely trust God and publicly declare the obvious truth after reading something like this book is too much for most to even consider, so many having a sin devastated, television infected faith. So most will not look into it to get that far. There are a hundred reasons to not pursue something so potentially costly. Yet there is no other truly viable option for the shepherd who doesn't want to be judged for neglecting one of his most sacred duties, that of learning and feeding the living truth to the sheep. In the light of God's great commandment to love Him with all our heart, and to love one another as Christ loved us, it is the responsibility of every Christian to find out the truth on this and every important issue, and to make a public stand for that truth. When we consider the extreme intensity of the spiritual conflict for the few ministers who would even seriously consider the truths of this teaching, it should be no wonder why the church has never returned to the apostolic teachings about this subject as a whole, but we will soon. Those leaders who are ‘Sauls’ will one day soon be deposed, and the ‘Davids’ will be given to shepherd the sheep in truth (Jer.3:15). As it has always been throughout history, it is still so easy to be sure you are ‘right’. In that all too common state of supreme confidence, we humans have a colossal capacity to overlook or

rationalize any contrary fact we may encounter. After all, "It's a mystery!"

Part 2

Chapters 38-49

- 38) "God is a mystery that you cannot understand"
- 39) More about the detriment of these particular false teachings.
- 40) Don't despise the humanity of our Lord, nor the fact that He has a God.
- 41) Jesus is Lord but His head is God.
- 42) What does the Bible say about the Trinity?
- 43) What is the Trinity and why do so many believe something so unbiblical?
- 44) Does 1 John 5:7 support the doctrine of the Trinity? See also [1 John 5:7](#)
- 45) What about Matthew 28:19? See also [Matthew 28:19](#)
- 46) The Bible tells us exactly who Jesus is.
- 47) Jesus depended upon God for every word, deed and miracle.
- 48) If you've seen Jesus, you've seen God.
- 49) "My Lord and my God!"

Chapter 38) "GOD IS A MYSTERY THAT YOU CANNOT UNDERSTAND"

I have found that many seemingly sincere believers and ministers of Jesus Christ respond similarly when challenged about the contradictions of their beliefs in the absolute deity of Christ and the 'Trinity'. They say something like, "Well, God is so great and mysterious, we humans can't even begin to understand Him anyway. After all, God is so great, profound, and almighty. They say we shouldn't try to fit God into the little box of our understanding by using human logic and reasoning." While this is very true in its proper perspective, Scripture says we should be mature in our thinking (1Cor.14:20). We mustn't use this truth as an excuse to stubbornly continue to believe in shallow false teachings once God brings the truth to our attention. We must aim to be responsibly consistent with the truth we have if we desire to help others with that truth. We must also learn to responsibly reconcile any contradictions between our beliefs and clear Scripture with proper reasonableness, or re-evaluate our position. That doesn't mean we will or should necessarily understand every seeming contradiction of Scripture, or allow logic to

be our only guide. But it is a very dangerous habit to ignore or rationalize clear scriptures that obviously contradict what you believe, and then evade the issues when questioned. This will often prove disastrous for the many who don't learn to love the truth.

Of course we can't get close to fully comprehending God, especially on our own, but He has revealed Himself wonderfully through the Lord Jesus and by the Holy Spirit. He has given us the Scriptures and the Holy Spirit that we can become enriched to know Him. He wants all of us to come to know Him more and more, by coming to know Jesus His Son, and as His Son. "...UNTIL WE ALL REACH UNITY in the faith and IN THE KNOWLEDGE OF THE SON OF GOD AND BECOME MATURE..." (Eph.4:13). We do not yet understand even one thing completely. But we can learn true wisdom, knowledge and understanding from our Lord Jesus Christ, just as Paul did, to distinguish between God the Father, His Son Jesus, and the Holy Spirit, and their respective functions and predominate characteristics concerning us (1Cor.12:4-6). "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all" (2Cor.13:14). Jude understood the distinctions between God, the Son OF God, and the Holy Spirit OF God: "...pray in the Holy Spirit. Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ...to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord..." (Jude 20-25). One God and one Lord.

"The Trinity", they say, "is a mystery." However, a 'mystery' according to the Bible is not something that cannot be understood. It is rather something that is not understood by very many, something that has been previously hidden but now revealed to some. The Bible confirms, "Great is the mystery of our religion, who appeared in a body..." (1Tim.3:16). Some Byzantine manuscripts after the 8th century have very apparently been altered by scribes who may have tried to 'help God out' by defining the word 'who' for the readers by substituting the word 'God'. It seems to me that this was deliberately done to try to substantiate that God was manifest in the flesh. Because of this rendition in the King James Bible, and the misunderstanding of John 1:1, 14, the multitudes are today certain that Jesus is God manifest in the flesh. The true rendering is 'who', or 'he who', as many or most translations of the Bible translate it, meaning "**THE MYSTERY OF GOD, CHRIST**" HIMSELF (Col.2:2,4:3,Eph.3:4-12). I give a very interesting account of the historical record concerning this addition later in this work.

Since we know even the most basic things only in part, of course we will not yet be able to understand God's mysteries fully. Yet Jesus said, "To you has been given to know the mystery of the kingdom of God..." (Mk.4:11). Paul claims that the apostles, and thus potentially the rest of the body of Christ by association, were "stewards of the mysteries of God" (1Cor.4:1). Concerning another mystery, Paul didn't want the church "to be ignorant of this mystery" (Rom.11:25). He talked about "THE REVELATION OF THE MYSTERY hidden for long ages past, but NOW REVEALED AND MADE KNOWN through the prophetic writings..." (Rom.16:25,26). He says, "I SHOW YOU A MYSTERY" (1Cor.15:51). He also says that God "...MADE KNOWN TO US THE MYSTERY OF HIS WILL (Eph.1:9). And, "...I WILL fearlessly MAKE KNOWN THE MYSTERY OF THE GOSPEL..." (Eph.6:19). "The secret things belong unto the LORD our God, but THOSE THINGS WHICH ARE REVEALED BELONG TO US and to our children forever" (Dt.29:29). God has sent the Prophets, the Lord Jesus and the other apostles to teach us what He wants to reveal to us. We can, by the Holy Spirit's illumination of the Scriptures, understand whether Jesus is literally God or God's Son,

and whether God has revealed Himself to be a triune God composed of three persons or not. And we should be able to give a reasonable answer to those who ask sincere questions, or at least find out from God one way or another (1Jn.2:26,27).

Chapter 39) MORE ABOUT THE DETRIMENT OF THESE PARTICULAR FALSE TEACHINGS

Many who are unsure may consider that it is a low risk to mistakenly believe and teach that Jesus is literally God, compared to the seemingly high risk of mistakenly believing and teaching that He is a man. Admittedly, it would be serious to teach that Jesus is a man IF He *were* literally God and not a man, BUT HE IN FACT IS THE SON OF GOD who is *not* literally God. Since the detriment of believing and teaching the absolute deity of Christ and the ‘Trinity’ is so underestimated, I will now address more of the dangers associated with these teachings. If we teach that Jesus is God without proper explanation, we create confusion, and “God is not the author of confusion”. For example, as a new disciple reads the Scriptures, He encounters the man Jesus talking about and praying to the one true God. He may then wonder, “How can Jesus be God and talk about God as if He were another person?”

The Bible is full of many similar and potentially confusing contradictions to this erroneous sweeping general statement about Jesus, many that have already been mentioned in this work, or soon shall be. If I don't mention these contradictions they don't go away. I am not at all attacking my Lord Jesus, who bought me with His holy blood, my very life and master. I am only reporting the truth I've learned from the Lord Jesus Himself by the enlightenment of the Holy Spirit through the Scriptures. As a person learns the doctrines of Christ's absolute deity and the ‘Trinity’, they never really learn the balanced truth concerning who Jesus really is, and their foundation becomes faulty. We are supposed to learn and then go on beyond the elementary teachings of the Christ to maturity, not rebuilding our foundation over and over (Heb.6:1). We can only do this if God permits us to do so (Heb.6:3). So ask, knock, and seek.

Remember, Peter had the truth of who Jesus was *revealed* to him by God. Jesus said that it would be upon *this* rock of the revealed knowledge from God that He was the Messiah, God's Son, that He would build His church (Mt.16:18). Knowing who Jesus really is was not just automatically revealed to the other apostles when it was revealed to Peter, and this revelation does not just fall into our laps automatically either. Much different from ‘head knowledge’, this experiential ‘revelation knowledge’ of Jesus is crucial to the very foundation of the church. This is one reason I am convinced that these false teachings are one of the modern day church's main problems, and are the main reason for the extreme divisions in a group that is supposed to be of the same spirit and supposed to agree with each other. That is also why the Bible says that only the person who believes that Jesus is the Son of God overcomes the world. This is the foundational truth of who Jesus is, and therefore who we are in Him.

Believing and speaking these truths about Jesus is the only way we can fully mature as sons of God in Him. We believe the truth about Jesus, and therefore speak (2Cor.4:13). Remember the good confession of God (Mt.17:5,Mk.1:11), Jesus (Jn.10:36,Rev.2:18), Gabriel (Lk.1:32,35), John the Baptist (Jn.1:34), the apostles (Mt.14:33), John (Jn.20:31,1Jn.4:15), Nathanael (Jn.1:49), Paul (Ac.9:20), Timothy (1Tim.6:12,13), Mark (Mk.1:1), Peter (Mt.16:16), Martha (Jn.11:27), the Centurion (Mt.27:54), and the writer of Hebrews (Heb.4:14), all declaring that

Jesus is the Son of God. Remember, we all mature together as the body of Christ as we grow in the KNOWLEDGE OF THE SON OF God (Eph.4:13). We can join in the work by serving (ministering to) Christ and God's people as Paul started his ministry, by publicly declaring that Jesus is the Son of God (Ac.9:20).

The truth about who God and Jesus are is the part of our foundation that is most critical. To believe, declare, and live according to the truth is essential for us to be able to respond to God and to our fellow man properly. We must love God and one another "in deed and in truth" (1Jn.3:18). We must also worship God "in spirit and in truth" (Jn.4:23). If we will all continue to obey what Jesus teaches, we will come to know the truth, and it is only that truth which sets us free (Jn.8:31). I have already shown that same connection when reminding the reader that it is only the person who believes that Jesus is God's Son who truly overcomes the world (1Jn.5:5). It is only to those who overcome that God's conditional promises in Revelation chapters two and three apply. But no one can force someone to see the great treasure in seeking out the truth.

There is another serious error associated with the current false teachings concerning Jesus. You may have heard people talk about the obedience, humility, love, righteous life, good deeds or miracles that Jesus exemplified and did. Some people have said things like "Oh, yeah, Jesus could do it because He was God." Their real insinuation was, "...but surely God doesn't expect me to live like Jesus, I'm not God!" For example, C. S. Lewis, who is often quoted as an authority on Christ's deity and the 'Trinity', states, "The perfect submission, the perfect suffering, the perfect death were not only easier to Jesus because He was God, but were possible only because He was God." {5}. That is shocking heresy, and it exemplifies the dangers of these teachings. God has never had to submit to anyone, or to die. The fact is, Jesus did everything He ever did as a real man who was born of the Holy Spirit, and thus without a sinful Adamic nature, who loved and therefore learned to obey His God. And we, as new creatures born again in Christ, are called to follow His example and to live like Him (1Jn.2:6,1Pt.2:21).

These scriptural injunctions to live like Jesus did would be unjust expectations from God if we were expected to emulate God's perfection as mere humans. Jesus commands us, "Be perfect, therefore, as your heavenly Father is perfect." (Mt.5:48). This righteous life that God requires is possible for us born again humans who are in Christ, for we are believing in, and are one spirit with the Jesus who attained perfection as a man (Heb.5:9). The implication is also often made that Jesus could not have possibly sinned when He was tempted, nor could He have possibly refused to go to the cross, because He was God. There is no true obedience where there is no possibility of disobedience. If Jesus was not a completely human man, and therefore capable of giving in to temptation, then His whole life and ministry was deceitful, especially His forty days of being tempted in the desert, and His agony in Gethsemane. We are to overcome sin as Christ did. Jesus sanctified Himself so we can become truly sanctified ourselves (Jn. 17:19). We are to keep ourselves in Christ's love just as Jesus kept Himself in the love of God by obeying God's commands (Jn. 15:10). Jesus overcame temptation as a man who depended upon God, so that we could then follow Him. These are some of the great dangers associated with the errors I am refuting, that often lead to people to excuse their continuing to sin as being "only human".

Another misunderstanding associated with these same erroneous doctrines involves the question of just who died on the cross for our sins. Some who may realize how preposterous it is to think that God died have tried to split the one Lord Jesus up into two natures to try to explain these

types of impossibilities. Others who try to explain how Jesus could be God and still be praying to and be forsaken by God have similarly found it very convenient to explain these conundrums in a similar manner. For example, while asserting that Christ was omniscient as God in the flesh, these teachers explain away the contradiction of Jesus' statement concerning the day of His return, "No one knows about that day or hour, not even the angels in heaven, **NOR THE SON, BUT ONLY THE FATHER**" (Mk.13:32) by employing this dual nature theory. They seem to say that Jesus was speaking or acting as God when His words or deeds appear to help prove that He is literally God, but yet they conveniently assert that He is speaking or acting as a man when His words or deeds prove that He is not literally God. Jesus was made like us, a spiritual being who was a living soul while "in the flesh" here on earth, but the whole real Jesus was incarnated in the flesh at that time, the son of David who was simultaneously the Son of God. He was a spiritual man from heaven who lived according to the Spirit, His spirit ruled by God's Spirit, and not according to the desires of the flesh. He was subject to (as in prone to be affected by) his fleshly desires, and to the temptations of Satan, though He did not have Adam's predisposition as a slave of sin, yet He refused to subject Himself to those desires apart from the will of God. As I have recently addressed, the great apostle John wrote concerning the extremities of this dual nature misconception, "Many deceivers, who do not acknowledge (and according to the context I add "...the complete"...) Jesus Christ as coming in the flesh have gone out into the world. Any such person is the deceiver and the antichrist."

Derek Tidball, Principal of London Bible College, quotes Tom Smail concerning one common variety of this same error. Although he doesn't address the contradiction specifically, he writes concerning the "enigma" created when we teach that Jesus is literally God, and yet we read of Jesus crying out to God from the cross, "My God, my God, why have you forsaken me?" Quoting Mr. Tidball, including the quote from Mr. Smail: "How can this be? Some have sought to solve the enigma by saying that it was the human nature of Christ that suffered and died, and was therefore abandoned by God, while his divine nature did not; so in his divinity he remained in fellowship with the Father throughout. But this is 'quite unsatisfactory, because it seems to tear Jesus into two parts with opposite qualities, a humanity that suffered and a divinity that could not suffer.' Christ is one, and either the whole of him suffered, or none of him." {6}

This same truth applies to all instances where those who acknowledge that Jesus was a man try to validate their claim that He was at the same time literally God by saying that He had two natures, one divine and the other human. "Christ is one", and if He was and is truly a man, then all of Him was and is a man. You cannot "tear Jesus into two parts with opposite qualities". Again, Christ was divine in His pre-incarnate existence, living in the same form as God, and remained the same person even while becoming completely human, taking upon Himself the very nature of a servant (Phil.2:6-11).

C. S. Lewis poses another anomaly to someone who believes that Jesus is literally God, and then he tries to answer the error induced mystery. He states, "The Christians said that the eternal God who is everywhere and keeps the whole universe going, once became a human being. Well, then, how did the whole universe keep going while He was a baby, or while He was asleep? How could He at the same time be God who knows everything and also a man asking His disciples 'Who touched me?'" Instead of correcting this error, he instead then tries to validate this different gospel by a complicated explanation of how Jesus could be a man, and yet still

simultaneously be God, because God is not subject to time as we are. {7} While it is true that God is not subject to time as we are, his erroneous conclusions are a theological disaster built upon the faulty premise that Jesus is literally God.

Paul told the church of the Thessalonians, “God chose you to be saved through the sanctifying work of the Spirit and through **belief in the truth**” (2Th.2:13). He then urges them to “...stand firm and hold on to the teachings we passed on to you, whether by word of mouth or by letter. May **OUR LORD JESUS CHRIST HIMSELF, AND GOD OUR FATHER**, encourage your hearts...” (2Th.2:15,16). You can see that **the truth they believed** and preached included the recognition that Jesus Himself is Lord, and that God is the Father.

Many have said that if Jesus were not God, then His sacrifice would not be sufficient to atone for the sins of the whole world. Such people seem to lack an understanding that only as a real man who isn't God could Jesus become our legitimate substitute, for we are men and not God. How could the blood of bulls and goats and lambs be enough to even temporarily atone for the sins of all of Israel according to their theory? Those who maintain that the blood of the Man Christ Jesus is not an efficacious propitiation for our sins are seriously demeaning our Lord even though they try to honor Him by insisting that He is God! Please reread that point, if necessary, to make sure you grasp the truth contained therein, because it is very important indeed.

Chapter 40) DON'T DESPISE THE HUMANITY OF OUR LORD, NOR THE FACT THAT HE HAS A GOD

Is it possible that even while insisting that Jesus is God, some could be dishonoring God and the Lord Jesus by despising, and even negating His humanity? What is so dishonorable about the fact that God sent His Son as a man of flesh, so that He could identify with us and save us? Why is it so terrible that Jesus is a man who died for us, so that by His death and resurrection as a spiritual man we can now share His glory as God's spiritual sons forever? What will be so tragic when you find out that Jesus isn't literally God, but rather God's Son, 'merely' the Messiah, 'just' the Man Christ Jesus. I believe none of us have a very accurate understanding of just who this Jesus really is, and how great and astounding He is, but we will all find out very soon.

Hebrews, chapter 2, discusses the amazing things God has done for men by sending His Son in the likeness of sinful flesh (Rom.8:3), so that He could exalt us along with Jesus, putting all things under the feet of mere man. This change occurred when God crowned Jesus with glory and honor **BECAUSE HE SUFFERED DEATH FOR EVERYONE**, not because He is God. To do this, Jesus had to first be “made a little lower than the angels”, but is “now crowned with glory and honor **BECAUSE HE SUFFERED DEATH...FOR EVERYONE**” (Heb.2:9). You cannot be literally God if you are lower than an angel. In the same way, you cannot be God and be dead, as Jesus was for three days. Look again at the distinction between God and Jesus: “...I saw someone who looked like a man coming with the clouds of heaven. **HE APPROACHED THE ANCIENT ONE (God) AND... WAS GIVEN AUTHORITY, HONOR AND ROYAL POWER OVER ALL THE NATIONS OF THE WORLD...His rule is eternal...His kingdom will never be destroyed**” (Dan.7:13).

Chapter 41) JESUS IS LORD, BUT HIS HEAD IS GOD

Anyone reading this far probably already knows that Jesus is Lord, but what does 'Lord' really entail? I have shown that the fact Jesus is Lord does not mean that He is Yahweh, the LORD God of Israel Himself, for Yahweh is the God and Father of our Lord Jesus. Jesus is Lord, not because he is God, but rather: "...Jesus Christ is Lord to the glory of God the Father" (Ph.2:11). The man Jesus, God's Son, is Lord, not because He is God, but because God gave Him all authority and power and dominion, placing "everything under His feet" (Eph.1:22,Dan.7:13).

But there is something that you rarely ever hear mentioned, because it contradicts popular teaching about God, Jesus, and woman's proper position under man's authority. But it is a truth we *need* to realize, for Jesus *wants* us to realize it: "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and **THE HEAD OF CHRIST IS GOD**" (1Cor.11:3). This scripture was supposedly written over twenty years after Christ ascended back into heaven, and again, **IT CLEARLY SHOWS THAT HE IS NOT GOD**, who is spoken of here as being Christ's head. Look at the scripture again. The "man" is not "Christ", who is his "head". "The woman" is not the "man", who is her "head". And "Christ" is not "God", who is His "head".

The Bible says in the book of Revelation that Jesus, the Lamb, sits on the right hand side of God, in the midst of His throne. **THE LAMB TAKES THE SCROLL FROM THE HAND OF GOD**, and being found worthy, opens it. The Lamb is declared worthy, not because He is God, but **BECAUSE** He was slain, and with His blood purchased men **FOR GOD** (chapter 5). And we see that we will be "priests **OF GOD AND OF CHRIST...**" (Rev.20:6), and that in The New Jerusalem, "...the **LORD GOD ALMIGHTY AND THE LAMB** are its temple" (Rev.21:22). That doesn't sound like a Trinity of three persons sitting on the throne as being the one God!

Again, when spelled out like this I believe that the truth is clear for those who "have ears to hear". As a whole, we as God's people have always been declared by God to be stubborn and rebellious, refusing to see with our eyes, or hear with our ears. We have always been slow to believe everything the Scriptures say, especially concerning Christ (Lk.24:25). We were told by Jesus to be careful how we listen (Lk.8:18). We have to guard against becoming so entrenched in defending our own position that we should fail to notice if we are wrong about something important like this. It is so easy to lose honest objectivity when we agree with the majority, for that means the majority agrees with us, which can give us such a powerful false certainty. If we could only see that **JESUS, GOD'S SON HAS A GLORIOUS GRANDEUR THAT IS INFINITELY GREATER THAN OUR MOST EXTREME IMAGINATIONS OF GOD HIMSELF**, we would then understand what God has done for us humans in our Big Brother Christ. Then we would have much less trouble trusting God's love for us, obeying, thanking, and praising Him, rejoicing in the Lord no matter our circumstances. But by faith we are to believe God's word and act accordingly, without seeing, for we shall soon see that this Jesus is, for all practical purposes, as great and glorious and awesome as God is, even though He is not literally God nor equal to God in every way.

Chapter 42) WHAT DOES THE BIBLE SAY ABOUT THE TRINITY?

As many know, the Bible says absolutely nothing about a Trinity. Not one scripture ever mentions anything close to what is taught today. But many insist that the term 'Trinity' defines

what the Bible teaches about God and Jesus and the Holy Spirit. Ask them to show you where. Any doctrine of that magnitude should be explained clearly, and should also be peppered throughout the whole of the Bible, yet it is not mentioned even once in any way. Of course they can show you God the Father, the Son OF God, and the Holy Spirit OF God, for God has revealed Himself through His Son and by the Holy Spirit.

God has spoken to men at times Himself, or in the name of the Father. He has also spoken to us by His Son Jesus, or in the name of the Son of God. And of course He has spoken to us through prophecy and the Scriptures by the Holy Spirit, or in the name of the Holy Spirit of God. Now that Jesus' work is finished and the Holy Spirit has been given to the church, the name of the Lord Jesus Christ fully encompasses the name of the Father, the Son, and the Holy Spirit. Jesus' name is fully representative of God. You can see that in the way the apostles carried out Jesus' command to baptize in the name (singular) of the Father, Son and Holy Spirit by always baptizing in the name of the Lord Jesus Christ (or variations thereof Ac.2:38,8:16,10:48,19:5).

Chapter 43) WHAT IS THE TRINITY AND WHY DO SO MANY BELIEVE SOMETHING SO UNBIBLICAL?

With all of Paul's intricate theological discourses, surely he would have explained the teaching of the 'Trinity' even once, as it is taught today, if it were true. But you will not find even a hint from Paul, Jesus, or any of the apostles, and not one single remote reference in the Old Testament. There are various teachings from men concerning just exactly what constitutes this so called Trinity, since there is no scriptural standard, and all the variations I've heard are similar and very wrong. Remember, this teaching was birthed (or at least conceived) out of desperation during the Nicene Council while trying to prove that Jesus is literally God. Knowing that the Bible is very clear that there is only one God, Arius' accusers had to reconcile this truth with their teaching in some way. The result was the most intense and prolonged debates in church history, with the majority finally agreeing that Jesus is 'very God'. Approximately 75 years later the 'Christian' doctrine of the 'Trinity' was adopted, or more fully invented as a theological byproduct.

The basis of the Trinity doctrine teaches that the one God consists of three persons, each being God, but none are completely God independently. In other words, God the Father is not God independent of Jesus. It teaches that God the Father, God the Son, and God the Holy Spirit are all three 'coequal' and 'co-dependent'. The teaching gets very confusing when you try to study the official foundation for the doctrine of the Trinity, the 'Athanasian Creed', and all of its implications. That is how you can find out exactly what the doctrine of the Trinity actually teaches, and how different it's spirit and wording is from the Holy Spirit and the wording of the holy Scriptures. You will find that those who hold these false beliefs about God and Jesus, many who are sincere believers in our Lord Jesus, cannot satisfactorily explain how God could be 'God the Son's' God, and them still be equal, how God could still be completely God while Jesus was dead, or how Jesus could be God and forsaken by God at the same time. They will often try to sidestep those and other valid issues without addressing them squarely.

Technically, Jesus can be called 'God the Son' accurately according to Hebrews 1:8, although Scripture never uses this name for Him, nor does it ever say 'God the Spirit'. To call Jesus 'God the Son' without properly showing that God is still His God, or in some way showing that He

isn't THE God is wrong, for without correct explanation that designation leads any listener to believe the popular Trinitarian errors which I am refuting. The Bible says the Logos OF God, the Son OF God, the Lamb OF God, the Holy Spirit OF God, etc. Of course God and Jesus are in complete unity by means of the same Spirit. Thus, if you lie to Jesus or to the Spirit, you also lie to God. Likewise, the gospel of God is also the gospel of Christ. The Spirit of God is also the Spirit of Jesus. The love of God is also the love of Christ. Jesus came in the name of His Father, and we heal, baptize and cast out demons in the name of Jesus. God is our Savior through Jesus, therefore Jesus is also our Savior. The grace of God is also the grace of our Lord Jesus, and so on. There are many such commonalities that can be said concerning God the Father and His Son Jesus. That doesn't change the fact that God is the Father and the Father is God, period.

During the first thousand years of the Roman Catholic Church, there were sometimes severe penalties for any teaching that opposed the official party doctrine. There were also the natural rewards for conformity, therefore the great demand upon ecclesiastical scholars was to conform to and validate official church doctrine. During recent times the persecution for denying that God is a 'Trinity' is in many ways different and usually much less severe. However, there has continued to arise scholar after scholar to supply the demand to confirm the 'orthodox' standard, to defend the Triune God's honor, and to affirm that Jesus is literally God, as the Nicene Council decreed. Interestingly, you will not find one truly scholarly book in any form ever written that attempts to prove that God is a 'Trinity' with any genuine biblical integrity, for that would be impossible. Most have apparently found it easier to emphasize the several scriptures that, when combined to the exclusion of the rest, can seem to 'prove' that Jesus is literally God, than to try to defend the extremely untenable doctrine of the Trinity. Notice how impossible it is today, after 6000 years of men walking with and teaching about God, and the combined five millenniums of Jewish and two millenniums of Christian 'research' about God, to find even one truly scholarly work proving the 'Trinity' as it is taught today. Yet there are hundreds of clear scriptures that prove that the one and only true God in the ultimate sense of the word is God the Father.

Chapter 44) DOESN'T [1 JOHN 5:7](#) SUPPORT THE DOCTRINE OF THE TRINITY?

There is one sentence that was inserted into the Catholic dominated Latin translation of the Bible called the Latin Vulgate, which afterwards found its way into the King James Bible, that seems to vaguely lend credence to the doctrine of the 'Trinity'. Not one of the many Greek manuscripts written before the sixteenth century contain the insertion. The inserted phrase is found in First John 5:7. According to the King James Version: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." The man who translated the Greek text from which the K.J.V. was translated, Desiderius Erasmus, a devout Catholic scholar, did not originally include it in his work. Here is a historical account of how it was finally included in the third edition of his work "When the first edition of Erasmus' work came out in 1516, this phrase, dubbed today the 'Johannine comma', ...was not in the text for a very simple reason: it was not found in any Greek manuscript of First John that Erasmus had examined. Instead, the phrase was found only in the Latin Vulgate. Erasmus rightly did not include it in the first or second editions. The note in the 'Annotations' simply said, 'In the Greek codex I find only this about the threefold testimony: 'because there are three witnesses, spirit, water and blood.' His reliance upon the Greek manuscripts rather than the Latin Vulgate caused quite a stir. Both Edward Lee and Diego Lopez Zuniga attacked Erasmus for not including this

passage and hence encouraging 'Arianism' ...Erasmus protested that he was simply following the Greek texts.

In responding to Lee, Erasmus challenged him to 'produce a Greek manuscript that has what is missing in my edition.' {8} Likewise Erasmus rebutted Zuniga by pointing out that while he (Zuniga) was constantly referring Erasmus to one particular Greek manuscript, in this case he had not brought this text forward, correctly assuming that even Zuniga's manuscript agreed with Erasmus' reading. He also said, 'Finally, the whole passage is so obscure that it cannot be very valuable in refuting the (Arian) heresies.' {9} Since Erasmus had promised, in his response to Lee, to include the passage should a Greek manuscript be found that contained it, he was constrained to insert the phrase in the third edition when presented with an Irish manuscript that contained the disputed phrase, Codex Montfortianus, now at Trinity College, Dublin. {10} The manuscript is highly suspect, in that it most probably was created in the house of the Grey Friars, whose provincial, Henry Standish, was an old enemy of Erasmus {11}, and whose intention was simply to refute Erasmus. The text note in the 'Annotations' grew tremendously, for Erasmus inserted many of the arguments and citations he had used in replying to Lee and Zuniga. He remarked, 'I have restored the text.. .so as not to give anyone an occasion for slander.' {12} ...The 'Comma Johanneum' is extremely important. Here we have a phrase that is simply not a part of the ancient Greek manuscripts of John's first epistle. The few manuscripts that contain the phrase are very recent, and half of these have the reading written in the margin. The phrase appears only in certain of the Latin versions. There are, quite literally, hundreds of readings in the New Testament manuscript tradition that have better arguments in their favor that are rejected by both Erasmus and the KJV translators. If indeed the 'Comma' was a part of the original writing of the apostle John, we are forced to conclude that entire passages, rich in theological meaning, can disappear from the Greek manuscript tradition without leaving a single trace." {13}

From this account we can all but confirm what already seemed to be probable to many, that the 'Comma Johanneum' was added to try to refute 'Arianism', which opposed the now commonly accepted teachings that Jesus is very God, and also to try to create scriptural proof of 'the Trinity'. We also learn that both Zuniga and Lee, along with their probable conspirators, realized that the Bible on its own, without this added insertion, encourages what they call "Arianism". In other words, they knew the Bible seems to teach that Jesus is not literally God, and they feared that future new translations using Erasmus' Greek text might end up in the language and hands of the laity. The Bible could then be used to effectively refute the doctrine of the 'Trinity', and of Christ's literal deity, unless they could add something to substantiate their teaching scripturally. I believe that this was one of the main reasons the Catholic Church fought so hard, even sometimes torturing and murdering God's people, to keep the Bible from being translated into the common languages, such as English. It was because the doctrine of 'the Trinity', the absolute 'deity of Christ', and so many other practices and teachings could be exposed should the Bible become readable to all, instead of only to the few who could read Latin. Who would have ever dreamed that their worries were unfounded for the most part. Even after the centuries of widespread Bible studies that followed, very few have ever really noticed, much less properly pursued the issue!

Chapter 45) WHAT ABOUT MATTHEW 28:19?

Christ's command to baptize in the name of the Father, and of the Son, and of the Holy Spirit in no way establishes the complicated and very comprehensive teaching of 'the Trinity' as it is taught today. Yet the naive conveniently accept that since this verse seems like a good indication of some kind of triune aspect to God, therefore this verse must confirm that God is indeed a 'triune' being. Ironically, the way many of the denominational churches carry out this command of our Lord in Matthew 28:19 shows that they don't really understand what Jesus meant when He said this, nor who Jesus *really* is. Most of us say that Jesus is literally God, but yet we don't even baptize in His name, as the early church did. Instead, we now often baptize babies and almost anybody else who will join our church, by sprinkling or pouring 'holy water' on their foreheads, in the much more ambiguous, acceptable, and less specific names (plural) of the Father, the Son and the Holy Spirit. This tragic practice allows many who are not penitent or regenerated to falsely believe that they are 'going to heaven' because they were 'baptized'. They often, therefore, see no real need for repentance.

Even though some denominational churches have restored immersion as the proper baptismal method, very few have restored the proper invocation of the name of Jesus, because they still hold to the Catholic teaching of the 'Trinity', and I believe are often controlled at the top by the Roman Catholic Church and her Protestant associates. I believe the Jesuits and their associates have been very active since their inception infiltrating and bringing back under their control those churches they believe left and therefore still belong to their one true church. And I believe that it doesn't stop there, but that there is a cosmic, and therefore an international conspiracy on Earth to control all religions, especially Christian churches.

Those who deviate from true religion always eventually try to abolish the proper public use of the name of Jesus Christ. At a person's baptism they are supposed to exercise their opportunity to publicly make the good confession of faith in the presence of many witnesses, that they believe that Jesus is the true Messiah, especially that He is the Son of God, who was sent by God, who died for their sins and was raised from the dead (1Tim.6:12). The leaders of the Jewish reprobates "commanded them not to speak or teach at all in the name of Jesus." (Ac.4:18). The Roman Catholic Church long ago stopped the baptizing in Yeshua's name, and most of us still have yet to realize the error. Some people even say that they would rather obey Jesus' injunction to baptize in the name of the Father, Son and Holy Spirit than to baptize the way the apostles did, as if the apostles, to whom Jesus was speaking when He gave us this command, acted contrary to Christ's command in the way they carried it out.

Before leaving this topic, I feel compelled to say that some denominations have arisen who baptize with the verbal formula, "in Jesus' name", often thinking that their use of Christ's name during baptism validates their denomination and everything else they teach. True baptism in the Lord Jesus' name has to do with preaching the true gospel about and having genuine faith in the real Jesus, first and foremost. Lastly, proper methods are important, or else why not just skip the water if you are somewhere where water is scarce, or if it is too cold? The importance of which verbal formula to speak is not the important issue, for doing things in the name of Jesus Christ is not a matter of speaking a formula, but surely mentioning the name of Jesus Christ during one's baptism is crucial, and I just noted above, it should be the time when the convert makes the good confession (1Tim.6:12, that Jesus Christ is the Son of God) before many witnesses.

It seems that in their argumentative beginnings, these particular denominations grossly erred by saying that since Christ's command to baptize in the name of Father, Son and Holy Spirit is obviously fulfilled by baptizing in the name of the Lord Jesus, then therefore Jesus must BE the Father, Son and Holy Spirit, in three different manifestations of Himself. This error is not new, and is historically called 'Sabellianism' or 'Modalism'. It is today called 'Jesus Only', 'oneness' or the so called 'apostolic faith'. This error, like the 'Trinity' doctrine, depends upon spiritual deception, ignorance of the Scriptures and/or misinformation to be believed by any enlightened Christian. These denominations, along with the Jehovah's Witnesses, have proliferated to such vast degrees largely because it is relatively easy to prove to others that the trinity doctrine is false, and also people often recognize through their own Bible study that the trinity doctrine cannot be true. These groups err from one extreme to the other, either teaching that Jesus is God the Father in a body to teaching that He is a manifestation of the archangel Michael.

We need not doubt our baptism if we were truly believing upon the Lord Jesus Christ, for baptism is a spiritual reality. The names of the Father, Son and Holy Spirit (within faith in the Lord Jesus Christ) are scripturally valid, and you have in fact been baptized into Christ Jesus if you have really believed on Him as the Son of God and repented in your heart of your sins. Just make sure you are now reckoning yourself to be a new person in Christ, dead to sin and alive to God with Christ, one spirit with the Lord. If you believe in baptizing in the name of the Lord Jesus, don't be contentious about it, or deny the validity of our true brothers and sisters in Christ who have yet to learn this. And if you think baptism is merely an induction into your church, you misunderstand that IT IS BEING UNITED WITH CHRIST SPIRITUALLY into His death to sin, burial and resurrection life, into the spiritual body of Christ worldwide. Beware when you are sure that your denomination is the only true church, for there is only one real church. It isn't any particular sectarian denomination, and it is certainly a spiritual entity comprised of all who are truly in Christ (1Cor.12:12,13), of which there are still many local expressions worldwide, which are not yet fully corrupted.

Chapter 46) THE BIBLE TELLS US EXACTLY WHO JESUS IS

Jesus is the display, the likeness and reflection of God, He is the personified expression of God the Father, and yet He is a distinct person. Jesus was God's agent in creating the world. He created everything through Jesus. Notice again that Jesus is clearly not literally God: "In the past, God spoke to our ancestors many times and in many ways through the prophets, but in these last days HE has spoken to us THROUGH HIS SON. HE IS THE ONE THROUGH WHOM GOD CREATED THE UNIVERSE, THE ONE WHOM GOD HAS CHOSEN to possess all things at the end. HE REFLECTS THE BRIGHTNESS OF GOD'S GLORY AND IS THE EXACT EXPRESSION OF HIS SUBSTANCE (personal essence- "stamped with God's own character" Moffat), SUSTAINING THE UNIVERSE WITH HIS POWERFUL WORD. After achieving forgiveness for the sins of mankind, HE SAT DOWN AT THE RIGHT-HAND SIDE OF GOD, THE SUPREME POWER. THE SON WAS MADE GREATER than the angels, just as the name GOD GAVE HIM is greater than theirs. For God never said to any of His angels, 'YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU'. Nor did God say about any angel, 'I WILL BE HIS FATHER, AND HE WILL BE MY SON.' But when GOD WAS ABOUT TO SEND THE FIRSTBORN INTO THE WORLD, HE said, 'All God's ANGELS MUST WORSHIP HIM.'...BUT TO THE SON, (GOD SAID): Your kingdom, O GOD, will last forever and ever!

You rule over your people with justice. You loved righteousness and hated lawlessness. **THAT IS WHY GOD, YOUR GOD HAS ANOINTED YOU** with the oil of joy far greater than he gave your companions.’ He also said, ‘**YOU, LORD, IN THE BEGINNING ESTABLISHED THE EARTH, AND WITH YOUR OWN HANDS YOU MADE THE HEAVENS... YOU ARE THE SAME AND YOUR YEARS WILL NEVER END**’ (Heb.1:1-12).

The scripture portion quoted above starts out by saying that in these last days God has spoken to us through His Son. Jesus did the talking, but God Himself was the source of everything Jesus did and said. Jesus spoke and acted only as the Father directed Him. He said that it was the Father in Him doing His work. It was similar during creation. If you had been watching, you would have seen Jesus forming everything, but **GOD WAS THE SOURCE AND ORIGINATING INSPIRATION**, and is therefore ultimately attributed as being the Creator. God is the Creator through Christ being His own hands, as it were. Christ is said to be the wisdom and power of God. So again we see the commonalities between God and Jesus. Their relationship during creation explains who God was talking to when He said, “Let us make man in our image...” It was not the three unified God’s of ‘the Trinity’ talking among themselves, as is commonly taught. This chapter one of the Book of Hebrews is full of revelation concerning the grandeur of the Lord Jesus, and deserves extra study.

Now notice the apostle John’s revelation of Jesus, again here revealed not as being God, but as being who He really is: “Grace and peace to you from **HIM WHO IS, AND WHO WAS, AND WHO IS TO COME, AND FROM the Faithful Witness, the firstborn from the dead, and the ruler of the kings of the earth... and has made us to be a kingdom and priests to serve HIS GOD AND FATHER** - to Him be glory and power for ever and ever! Amen” (Rev.1:4-6). Here is another scripture that clearly sums things up. There is a tremendous **PEACE** when your beliefs about this ultimately vital subject don’t depend upon ignoring so many plain scriptures to the contrary. There is a continuity of consistent teaching about Jesus throughout the Bible, so there is no reason for us to fail to come to a correct belief about Him, to our great profit and God’s glory.

So we continue to see God and Jesus. The Scripture says that we who are called ones “...are sanctified in God the Father and kept in Jesus Christ” (Jude1). And, “**GOD EXALTED HIM TO HIS OWN RIGHT HAND AS PRINCE AND SAVIOR...**” (Ac.5:31). Jesus is not now exalted as God, but as Lord, Prince and Savior, to the glory of God. Can Jesus really be literally God and literally man at the same time? This would be the ultimate oxymoron, for it is a total contradiction in the two very specific terms.

This next portion of Scripture is again very revealing, and it is called part of the elementary and foundational teachings about Christ (Heb.6:1): “**EVERY HIGH PRIEST IS SELECTED FROM AMONG MEN AND IS APPOINTED TO REPRESENT THEM IN MATTERS RELATED TO GOD... No one takes this honor upon himself; HE MUST BE CALLED BY GOD, just as Aaron was. SO CHRIST ALSO DID NOT TAKE UPON HIMSELF THE GLORY OF BECOMING A HIGH PRIEST. BUT GOD, WHO SAID TO HIM, ‘YOU ARE MY SON; THIS DAY I HAVE GIVEN YOU BEING,’ {14} ALSO SAYS** in another place, ‘**YOU ARE A PRIEST FOREVER, in the order of Melchizedek.**’ During **THE DAYS OF HIS FLESH**, he offered up prayers and petitions with loud cries and tears **TO THE ONE** who could save him from death, and **HE WAS HEARD BECAUSE OF HIS REVERENT SUBMISSION. Although HE WAS A SON, HE LEARNED OBEDIENCE** from what he suffered, and **ONCE MADE PERFECT, HE BECAME**

the source of eternal salvation FOR ALL WHO OBEY HIM, and WAS DESIGNATED BY GOD TO BE HIGH PRIEST..." (Heb.5:1-10).

Many will agree that Jesus is not the Father, and that the Father is God, but adamantly refuse to admit that God is the Father HIMSELF AS OPPOSED TO BEING A TRINITY, regardless of the clear facts. Either the one true God is only God the Father, or, hypothetically speaking, He is only the combination of God the Father and God the Son and God the Holy Spirit. You cannot have it both ways and still think you are believing and teaching the consistent truth about God. You can't have a God who is God the Father at certain times and yet insist that God is a trinity. And for those of you who acknowledge that God is the Father, you prove to yourself by your own God given knowledge from His Spirit in you, that in light of this fact you should know that God cannot also be, in fact, a 'Trinity' of three persons as the One. "Wisdom is proved right by all her children" (Lk.7:35).

Some of the hypocritical Jews were claiming that God was their father (Jn.8:41). "Jesus said to them, 'If God were your Father, you would love me, for I CAME FROM GOD and now am here. I HAVEN'T COME ON MY OWN, BUT HE SENT ME...I have no wish to glorify myself, (but) GOD WANTS TO GLORIFY ME...You say, 'He is our God', but you don't even know him...I KNOW HIM AND OBEY HIM" (Jn.8:42-54). This is the context immediately preceding Jesus' statement in verse 68, "...before Abraham was, I AM." When His statement is read within an accurate understanding of the context of this aforementioned introduction, combined with the context of all the rest of Scripture, you can easily see that Jesus was not claiming to be Yahweh God Himself. He spoke as God's pre-existent Son.

Many religious people today likewise say that God is their God and Father, and those who don't really know God would be just as offended as the Pharisees to be told differently. Becoming offended when we are corrected about not knowing God is a very effective way to insure that we will never get what we should really want (to know Him), for our God loves and desires truth to dominate the very core of our heart (Ps.51:6). I have admitted many times throughout my life that I didn't know or properly love God and Jesus, for my actions proved it. Yet I kept praying and studying to know Him and His ways, by proper experience and truth. I am only beginning to start to get to know God and the Lord Jesus, for I still do not know Him very well at all. But I greatly rejoice that I am known by God, and He knows me as His son, because by His grace and through my God given faith I am in vital spiritual union with Christ Jesus, His dearly loved son. Glory be to God the Father and the Lord Jesus Christ forever, amen.

Chapter 47) JESUS DEPENDED UPON GOD FOR EVERY WORD, DEED AND MIRACLE

We know that God is self sufficient and all powerful. Now here comes *another* verse that I believe offers clear proof of my assertions: "...AND THE POWER OF THE LORD WAS PRESENT FOR HIM (JESUS) TO HEAL THE SICK" (Lk.5:17). Uh-oh! How did that get in the Bible? You wont hear this one preached very often. This was not written concerning some ordinary human being, but about our Lord Jesus Himself! Think about this. This scripture unequivocally proves that Jesus healed by God's power, and **NOT AS BEING GOD!** It also **NECESSARILY** proves that **GOD'S POWER TO HEAL WASN'T ALWAYS PRESENT FOR HIM TO HEAL**, or this scripture would be just plain redundant, or worse, erroneous and

misleading. God's power to heal was present for Jesus to heal ONLY whenever His God wanted Him to heal. This also proves my statements that all of Jesus' miracles were obedient good deeds done as a man depending on God's leading and empowerment, and not as being God. So too by God's empowerment we can now live as Jesus lived (1Jn.2:6), and do even greater things than some of the things He did (Jn.14:12).

The Bible says that Jesus was "... giving instructions through the Holy Spirit to the apostles..." (Acts.1:2) Here we see that Jesus didn't even give instructions to His apostles as being God, but He gave them instructions BY THE HOLY SPIRIT. After His forty day fast overcoming temptation, "Jesus returned in the power of the Spirit (Lk.4:14). Jesus said, "All power is GIVEN TO ME in heaven and on earth" (Mt.28:18). God doesn't need anyone to give Him power. Jesus always had all the power He needed to do God's will, but He did it as a man who was God's Son, who obeyed and prayed out of dependence upon God. Sometimes Jesus was actually hindered from doing some of the things that He wanted to do for Israel, by their unwillingness or lack of faith (Lk.13:34,Mt.13:58). Jesus, filled with the Spirit without limit (Jn.3:34), operated in any and all of what we now call the gifts of the Spirit (listed in 1Cor.12) that He needed in order to do God's will. And now, in Christ, we have this same potential according to God's will.

Jesus prayed to God, calling Him Father, "...for YOU GRANTED HIM AUTHORITY OVER ALL PEOPLE that he might give eternal life to those YOU HAVE GIVEN HIM. Now this is eternal life: that THEY MAY KNOW YOU, **THE ONLY TRUE GOD, AND JESUS CHRIST, WHOM YOU HAVE SENT.**" (Jn.17:2,3). We see again that God is the one who gave Jesus authority over all people. We cannot expect to be faithful stewards of the mysteries of God who will one day judge angels (1Cor.6:3), ruling and reigning with Christ (2Tim.2:12,Rev.1:6,5:10), if we refuse to embrace clear truths like these, costly and distasteful as they may be to some.

If we study more of what is sometimes called Jesus' 'High Priestly Prayer' in the seventeenth chapter of John, we can gain many insights about God and Jesus. And we can continue to see over and over again that Jesus is not literally God in any form, as so many believe. Nor is He 'co-equal' with the Father in every way. He prays, "I have revealed your name to those whom you gave me...they were yours; you gave them to me...NOW THEY KNOW THAT EVERYTHING YOU HAVE GIVEN ME COMES FROM YOU. For I gave them the words you gave me. **THEY KNEW WITH CERTAINTY THAT I CAME FROM YOU, AND THEY BELIEVED THAT YOU SENT ME...ALL I HAVE IS YOURS, AND ALL YOU HAVE IS MINE...**Holy Father, protect them by the power of YOUR NAME, THE NAME YOU GAVE ME, SO THAT THEY MAY BE ONE AS WE ARE ONE" (Jn.17:6-11). Jesus doesn't say, "They knew with certainty that I am God". Nor did He say, "...and they believed that I am God". He apparently thought it was important that we know with certainty that **HE CAME FROM GOD**, that we believe that **GOD SENT HIM**. If we would obediently believe in, and therefore speak (2Cor.4:13) of Jesus as the Messiah, God's Son whom God sent, we could also learn to do the works of God, even the miraculous, if God is willing (Jn.6:29). As I have said, Jesus did not volunteer to come to earth and die on the cross at some imaginary meeting of the so called Trinity, as is sometimes erroneously taught. He was willingly sent by God the Father (Jn.3:16,17,34, 4:34, 5:23, 24, 30, 36, 37, etc). Jesus explicitly taught that He didn't come on His own initiative. Jesus also believed it was important that we know God gave Him everything He

has. For example, He said: “As the Father has life in himself, so **HE HAS GRANTED THE SON TO HAVE LIFE IN HIMSELF. And HE HAS GIVEN HIM AUTHORITY TO JUDGE BECAUSE HE IS SON OF MAN**“ (Jn.5:26, 27). Jesus has been given authority to judge, not because he was God, but because He is human! So then, the fact that Jesus prayed this way means that God thinks these things are important priorities for us to know, believe and therefore teach about Jesus. Believing these things are crucial to being truly orthodox in our beliefs. It is amazing how our emphasis can be so much different than His, though most will not notice.

You cannot believe that Jesus did His miracles because He was God if you really know that everything He had was given to Him by God. If Jesus did extraordinary miracles because He was God, did the apostles do miracles because they were God? The truth is, God did the miracles through the apostles, just as **GOD DID THE ACCREDITING MIRACLES THROUGH THE MAN JESUS**. Here comes another unmistakable opportunity to recognize the truth in this matter. The Bible says, “**JESUS THE NAZARENE, A MAN HAVING BEEN APPROVED FROM GOD** among you by powerful deeds, wonders and signs, **WHICH GOD DID THROUGH HIM** among you, as you yourselves know” (Ac.2:22). Here we again see the **ONE GOD, AND THE MAN ACCREDITED BY GOD, JESUS. AND THE ONE GOD DID THE MIRACLES THROUGH JESUS!** Concerning the fact that Jesus was a man, Peter here told the Jews, “...as you yourselves know”. It is amazing that unregenerate Jews who had just helped crucify Jesus knew more about Jesus’ humanness than many of us do today! Some versions mistranslate this verse, “Jesus of Nazareth **‘WAS’** a man. That is another sadly interesting addition to the words of Scripture, since it is nowhere in any of the Greek manuscripts I have access to, and nowhere else in the Bible does it ever use the phrase, “was a man”, concerning Jesus.

If Jesus overcame temptation *because* He was God, how could it all be fair? And how then could we who are not God be expected to overcome temptation and not sin (1Jn.2:1,3:5-9,1Cor.15:34), be perfect (Mt.5:48), be completely holy (1Pt.1:16), and be imitators of God (Eph.5:1)? The man Paul, being in Christ, said that he had fulfilled his duty to God in all good conscience up until the last part of his life (Ac.23:1). Jesus knew people’s thoughts, not as being God, but by the Spirit, just as Peter knew Ananias had lied (Ac.5:3), and that Simon was full of bitterness and captive to sin (Ac.8:23). Through the gift of prophecy any believer can know men's secrets (1Cor.14:24,25). Remember, Jesus worked “...miracles, wonders and signs, which **GOD DID...THROUGH HIM.**“ **Notice similarly, “GOD DID** extraordinary miracles **THROUGH PAUL...**” (Ac.19:11), Peter (Ac.5:15), and many signs and wonders through the other apostles (Ac.5:12). As the Bible says, “Whoever claims to live in him must also walk even as Jesus did” (1Jn.2:6).

Chapter 48) IF YOU’VE SEEN JESUS, YOU’VE SEEN GOD

Jesus said, “If you really have known me, you will know my Father as well. From now on, you do know Him and have seen Him.” Philip said, ‘Lord, show us the Father and that will be enough for us.’ Jesus answered, ‘Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, “Show us the Father.” **DON’T YOU BELIEVE THAT I AM IN THE FATHER, AND THAT THE FATHER IS IN ME?** The words I say to you are not from myself. Rather, **IT IS THE FATHER, LIVING IN ME, WHO IS DOING HIS WORK. BELIEVE ME WHEN I SAY THAT I AM IN THE FATHER AND THE FATHER IS IN ME,** or at least believe on the

evidence of the miracles themselves. I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father” (Jn.14:7-12). **HERE WAS A PRIME OPPORTUNITY FOR JESUS TO SAY THAT HE WAS GOD IN THE FLESH, IN A BODY**, if that were true. But He instead says that **THEY SHOULD BELIEVE THAT GOD IS LIVING IN HIM, THE MAN, NOT JUST A BODY**. It can be easily understood that Jesus is not saying that the reason we see the Father when we see Him is because He *is* the Father in a body. He instead is saying that He is in the Father, and the Father is living in Him, the man Jesus, this complete person who Scripture proves to be God’s Son. This is a great vantage point for us all to notice that Jesus doesn’t say, "Don't you understand that I am God inside this body?"

Jesus always made the clear distinction between Himself and God, not just between Himself and the Father, and He does so again here. He says that His words are not His own words, but the Father’s, whom Jesus said is “living in ME”. God fully lives in Jesus by His Spirit, “and in him **you too** are being built together to become a dwelling in which God lives by his Spirit.” (Eph.2:22). Long after Jesus told His disciples that anyone who had seen Him had seen the Father, the apostle John writes by the Spirit, “**NO ONE HAS EVER SEEN GOD...**” (1Jn.4:12), and, “**NO ONE HAS SEEN GOD AT ANY TIME**, the only begotten Son, who is the closest to the Father, **HE HAS DECLARED HIM**” (Jn.1:18). They had seen the very essence of God’s person in Christ, but not God's unapproachable, invisible deity. If more people really believed Jesus when He said, "Believe me when I say that I am in the Father and the Father is in me", we would hear more people teaching *that* truth about Jesus instead of the unscriptural teaching we hear so often. When we deviate "beyond what is written" to try to explain God, we can and often do get into serious error very easily.

The Bible outlines a very definite conception of God, and repeatedly the light it sheds gives the honest lover of truth no other option than to realize that Jesus is not literally God. In another such passage the Bible says, "...until the appearing of **OUR LORD JESUS CHRIST**, which **GOD WILL BRING ABOUT IN HIS OWN time, GOD, THE BLESSED AND ONLY RULER, THE KING OF KINGS AND LORD OF LORDS, WHO ALONE IS IMMORTAL AND WHO LIVES IN UNAPPROACHABLE LIGHT, WHOM NO ONE HAS SEEN OR CAN SEE**” (1Tim.6:14-16). Again, how can anyone insist that Jesus is 'fully God' in such light? As we walk in the light God gives us through Christ’s illumination, we can have true fellowship with one another, and be cleansed from all sin by the blood of God’s Son (1Jn.1:7). Yes, “King of kings and Lord of Lords” is first and foremost the title that applies to God, and then respectively also to Christ. Yet keep in mind, 1 Cor. 15:27 proves that this, of course, does not mean that Jesus is God's King and Lord.

Chapter 49) “MY LORD AND MY GOD!”

THE FULLNESS OF GOD’S “**DIVINITY**”(not the ambiguous and artificially manufactured word, ‘Godhead’, that so many try to equate with ‘the Trinity’) **LIVES IN CHRIST BODILY** (Col.2:9). Why then is it so unbelievable, unless we insist on grasping at the last straws, that Thomas received this same revelation from God that Jesus had earlier tried to explain to Philip, Thomas and the rest (just cited above from John chapter fourteen), that **GOD WAS LIVING IN HIM?** When Thomas said, “My Lord, and my God! “ (Jn.20:28),he was addressing the Lord

Jesus, AND then God the Father, who he finally realized was in and revealing Himself through Jesus. He was not saying that Jesus was his God (FOR THAT WOULD CONTRADICT AND BREAK SCRIPTURE - 1 Cor. 8:6 and very many others), and Jesus was not saying, “Oh, you finally believe that I’m your God”, something He never claimed. He had always taught that the Father was our one and only true God (Jn.17:3), and that He was our Lord (Jn.13:13). The fact that God was in Christ meant that Thomas could say to Jesus, “My Lord!” and in the same breath address God through Christ, just as we now do in prayer through our High Priest and mediator.

Jesus had already said, “I AM NOT ALONE. I AND THE ONE HAVING SENT ME” (lit.GreekJn.8:16), and, “THE ONE WHO SENT ME IS WITH ME; HE HAS NOT LEFT ME ALONE...” (Jn.8:29). What Thomas believed about Jesus is summed up three verses AFTER his easily misunderstood exclamation, and it is the same thing that the rest of the Scriptures teach: “THESE ARE WRITTEN THAT YOU MAY BELIEVE THAT JESUS IS THE MESSIAH, THE SON OF GOD...” (Jn.20:31). The sum of John’s writings say that Jesus is God’s Son, see First John chapter five.

WE SHOULD ALREADY KNOW THAT “FOR US (‘my’ God) THERE IS BUT ONE GOD, THE FATHER, AND THAT (FOR US) THERE IS BUT ONE LORD (‘my’ Lord), JESUS CHRIST (1Cor.8:6). NOTICE THOMAS DID NOT SAY, “My Lord and God”, BUT HE SAID, “My Lord *AND* MY God!” WE SEE THE SAME ‘AND’ throughout the Scriptures, and the Holy Spirit ALWAYS SEPARATES the clearly distinct personages of (THE) GOD ‘AND’ THE LORD JESUS. “Grace and peace to you from GOD our Father AND the LORD Jesus Christ” (2Cor.1:2). Again, “...sent by JESUS CHRIST *AND* GOD The Father” (Gal.1:1). And again, “...God our Father *AND* the Lord Jesus Christ.” (Eph.1:2). One more: “Our fellowship is with the Father *AND* with His Son, Jesus Christ” (Jn.1:3). You will also find the same ‘AND’ distinguishing God the Father from the Lord Jesus in a great many other places throughout the Bible (i.e. 1Cor.1:3, Phil.1:2, Col.1:2, 2Th.1:2, 1Tim.1:2, 2Tim.1:2, Phile.3, etc.). The Bible is clear throughout the Old Testament, and confirmed throughout the New Testament, that “...GOD IS ONE” PERSON (Gal.3:20, Eph.4:6, 1Cor.8:6). If we understand Thomas’ words in the light of all the Bible says, we will realize that he was not establishing a new doctrine that everyone else ignored. JESUS CAME IN THE NAME OF THE FATHER, YAHWEH

We should know that Jesus came to Israel in the name of Yahweh (Jn.5:43, Mt.23:39), and revealed to us just what that name really means (Jn.17:6,26). Through Jesus we see “Yahweh is our provider” (“Jehovah Jireh”), “Yahweh is our healer”, “Yahweh is our banner”, “Yahweh our righteousness”, “Yahweh our sanctification” (or “holiness”) and redemption, etc. (1Cor.1:30). In Jesus we see that “Yahweh is our Salvation”, “our Savior”, displaying all these attributes of God based upon His great love and mercy toward His people. In fact, Jesus’ name means just that. The name Jesus is the English equivalent (of the Latin translation of the Greek version) of the Hebrew name ‘Yahshua’, or its variant forms ‘Yeshua’, ‘Joshua’, or ‘Yehoshua’. It literally means, ‘Yahweh saves!’, ‘Yahweh is Salvation’, or ‘Yahweh is our Salvation/Savior’. This does not mean that Jesus IS literally Yahweh our Savior Himself, although in a way Jesus is Yahweh our Savior, according to His oneness with God, being the very demonstration and personification of God, and of the salvation of God. Joshua son of Nun, who succeeded Moses, was not Yahweh

Himself, although His name can be interpreted as “Yahweh our Savior”.

As God’s Son and perfect personal representative, God is our Savior in and through Jesus, and therefore Jesus is our Savior in and of God. Because of their perfectly intimate union they are not detached as we normally think of two individual persons to be. We can see that even in the anatomical composition of Yahshua’s name, God’s name ‘Yah’ is inherent. God has sent Jesus as His name personified, His self revelation (The Logos) to man. Jesus is therefore God’s perfect messenger, HIS FAITHFUL AND TRUE WITNESS (Rev.3:14), not as someone prophesying imperfectly according to his faith as we do (1Cor.13:9,Rom.12:6), but as God’s Son speaking only what He saw and heard from the Father (Jn.8:26,38,12:50,14:10). Jesus revealed God’s glory, God’s name, to us.

Chapters 50 - 62

50) God's name is also in the Holy Spirit.

51) Saved through the sanctification of the Spirit and belief in the Truth.

52) Will the Son of man find faith on Earth when He returns?

53) More about Jesus and God.

54) Jesus cannot be God, Yahweh, God of the Old Testament.

55) The 'name' of God and Jesus means much more than it sounds.

56) How can Jesus now be God and still have a God?

57) 'Begotten' means 'born'.

58) Who should we pray to?

59) "In that day you will no longer ask me anything"

60) "Present your requests to God"

61) "Worthy is the Lamb"

62) Jesus received worship; doesn't that mean the He is God? See also [Jesus is worshiped](#)

Chapter 50) GOD’S NAME IS ALSO IN THE HOLY SPIRIT

Now the Holy Spirit has also been given to us through Jesus as another perfect messenger and witness from God (Ex.23:20,Jn.14:26,15:26,16:7,8,13,1Jn.5:6-8) to help, guide, and empower us. The very Spirit of God the Father who fully lives in Jesus, the Holy Spirit teaches us about Jesus and reminds us of Jesus’ words (Jn.14:26). He guides us into all truth and shows us what is to come (Jn.16:13). He takes what belongs to Jesus and reveals it to us (Jn.16:14,15). He is to be obeyed, and not grieved, for He is the very Spirit of God Himself, and God’s name is in Him

(Ex.23:21). Blasphemy against Him is unpardonable (Ex.23:21). In other words, God has revealed Himself, His name, through a dispensation of His very own Spirit personified, the Spirit who is OF GOD, who is Spirit Himself (Jn.4:24).

He is the Spirit of God the Father that fully lived in Jesus, perfectly uniting Him with the Father, so that He is also the Spirit of God's Son (Gal.4:6), the Spirit of Christ (Rom.8:9,1Pt.1:11). It's by the Holy Spirit that God and Jesus both come to live in us (Jn.14:23). The Spirit of Truth goes out from the Father, and Jesus has sent Him to us from the Father (Jn.15:26,16:7). And it is said that the Father sends the Spirit in Jesus' name (Jn.14:26). Of course the Father sends the Spirit to us through Jesus, so both are true. Of course that does not mean Jesus is literally God Himself, as so many other similar Trinitarian comparisons assert.

This is how the absolutely holy God can possibly dwell in us, by means of His Holy Spirit who dwells in the 'sanctified glove' of Christ in us, so to speak. I am using metaphorical language to try to convey a very wonderful concept. God is so absolutely holy that He cannot even look upon evil (Hab.1:13). He so loved the fallen world that He wanted to make a way for us to be reconciled back to Himself. But we were not only sinners, but sinful in the very essence of our nature. That's why Jesus had to be made "to BE sin for us" (2Cor.5:21) instead of just paying for our sins.

Men without Christ were unacceptable vessels for God to touch or fill. God solved this by doing what He had planned from the beginning, by sending His Son to be made a curse for us (Gal.3:13) on the cross, enduring the necessarily fatal cost of that propitiatory identification, so that we could now be made the righteousness of God in union with Him (2Cor.5:21) through our faith and baptism in Him. This was God's marvelous plan to forgive, cleanse, sanctify and glorify us, creating a new person in our hearts so that God can now dwell in "the new self, created to be like God in true righteousness and holiness" (Eph.4:24,Tit.3:5). Our reborn human spirits are now one with Christ as His Spirit is one with God's Spirit. That's why "He who unites himself with the Lord is one with him in spirit" (1Cor.6:17). It's why, "If Christ is in you, ...your spirit is alive because of righteousness" (Rom.8:10). As it says "Christ in you, the hope of glory" (Col.1:27).

Chapter 51) SAVED THROUGH THE SANCTIFICATION OF THE SPIRIT AND BELIEF IN THE TRUTH

This sanctification process is only possible for us because Jesus was also filled with the Holy Spirit and sanctified Himself (Jn.17:19). Now, "If the Spirit of him who raised Jesus from the dead is living in you, he who raised Jesus from the dead will also give life to your mortal bodies through his Spirit, who lives in you" (Rom.8:11). God has revealed Himself perfectly and saved us through His Son Jesus, and by the working of His Holy Spirit, through whom He regenerates us and administers this great salvation to us all (Tit.3:5). Jesus has been given all that God has, including His Spirit without limit. The reason Jesus spoke God's words perfectly was not because He was God. Jesus said, 'The one whom God has sent speaks the words of God, FOR God gives (him) the Spirit without limit" (Jn.3:34). That is also how Jesus and the Father are perfectly united as one, and we have been given the same Spirit of glory (1Pt.4:14), that we might all be unified together with Him and in Him (Jn.17:22). This priceless gift of the Holy Spirit is a seal, foretaste and guarantee of our future inheritance (Eph.1:14,2Cor.1:21,22), and

will remain with us forever (Jn.14:16).

Although Messiah was God's Son, yet for our sakes He was perfected (Heb.5:9), learning obedience from the things which He suffered (Heb.5:8). He sanctified Himself for us, especially at Gethsemane and on the cross, so that we can now be born again and become able to obey Him as He obeyed God (1Pt.1:14, 22,23, Heb.2:10,11,5:9, Ez.36:26,27, Jn.15:10). He did this to pioneer the only way for us to be saved, by our following His example (1Pt.2:21, Jn.17:19). Now by trusting and obeying Him, those who really believe are being (not yet once and for all- Ac.2:47,1Cor.1:18) saved (Heb.5:9, Rom.1:5, 16:26) by God's true grace, which "teaches us to say 'no' to ungodliness and worldly passions, and to live self controlled, upright and godly lives in this present age..." (Tit.2:12). Thus we experience Christ's death to sin through our faith in and identification with Him in His death, burial and resurrection life (Rom.6:1-11). This identification is what our baptism signifies. The sanctification of the Spirit is the process by which we get to prove our faith in Christ and love for God, appropriating God's great salvation, all by God's grace and power working in us. This sometimes means our sharing in the sufferings that He endured, so that we can share in His glory (Rom.8:17). Through this very sanctification process our souls are being saved (1Pt.1:2, 2Th.2:13, Heb.5:9, Rom.6:5, 8,17, 18,22), and therefore without it's resulting holiness we will not see the Lord (Heb.12:14). Only "...those who are led by the Spirit of God are sons of God" (Rom.8:14). The Spirit renews our thinking and teaches us to follow Jesus' example of doing what pleases God, instead of what the flesh wants (Rom.ch..8, Gal.5:16,17).

I have already delineated some of the reasons why belief in the truth is so critical to a saving faith. The true sanctification process that saves our soul can only continue successfully to the degree that we are believing the truth about Jesus. That is why we need to continue to study and seek God concerning the truth about Jesus. The apostles never stopped teaching that JESUS IS THE MESSIAH (Ac.5:42), the Son of God. Unless our teaching about Jesus emphasizes that same apostolic focus, we have deviated from Christ to whatever degree our teaching differs.

We should be teaching God's people to confess what the Bible says about Jesus, for there is great power in confessing, as did the apostles, that "Jesus is the Messiah, the Son of God" (Rom.10:10). Paul started out his ministry by immediately preaching that "**JESUS IS THE SON OF GOD**" (Ac.9:20). Interesting focus, and notice quite different from the "Jesus is God" teaching of today. He also taught by "proving from the Scriptures that Jesus **IS (NOT "WAS" AS MANY TRANSLATIONS TRANSLATE THIS VERSE)** the Messiah" (Ac.18:28). The literal Greek says, "...showing by the Scriptures Jesus **TO BE THE CHRIST.**" So Ac. 2:22 has been changed from the original Greek (by many translations) to read "Jesus...was a man" instead of "Jesus..., a man...", and now we see that Jesus **BE** the Christ (present tense of the 'be' verb). And also please notice, that here it is again, "You are the Christ, the Son of the Living God!". This exact same focus and declaration of Peter (Mt.16:16) to Jesus about Jesus' person was preached by Paul (9:20,Acts18:28), and by John (1Jn.4:15,5:1). Christ means Messiah, the Anointed One, the Promised Anointed King of Israel. We commonly use the name "Christ" in association with Jesus, and of course we 'believe' that Jesus is the Christ. But these focal points of Peter, Paul and John's preaching are not what most of us really believe about Jesus today. Our whole emphasis and focus has changed. The teaching today is that Jesus is God and man, the God-Man, God.

The real good news does not proclaim a Messiah who is God, but it teaches that the Messiah is the Servant of God, the man Jesus, the descendant of David, the Son of God who was sent by God. So those whose main emphasis is that 'Jesus is God' are believing and teaching wrongly about our Lord, doing themselves and the body of Christ harm. That is one main reason why there are so many carnal Christians who are not overcoming the world in these last days (1Jn.5:5). "Anyone who **believes in the Son of God** has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because **he has not believed the testimony God has given about his Son... He who has the Son has life**; he who does not have the Son does not have life. I write these things to you who **believe in the name of the Son of God** so that you may know that you have eternal life" (1Jn.5:10-13).

Chapter 52) WILL THE SON OF MAN FIND FAITH ON EARTH WHEN HE RETURNS?

When we read Jesus' question concerning the last day's state of the church, it is so easy to wonder what He could really mean. It sure seems like Christianity has engulfed the world, with supposedly multiple hundreds of millions of Christians worldwide. And many preachers predict a great outpouring of God's Spirit called 'the latter rain' that will bring world revival just before Jesus returns. So what could Jesus possibly mean when He says "...when the SON OF **MAN** comes, WILL **HE** FIND FAITH ON THE EARTH?" (Lk.18:8). I BELIEVE ONE OF THE REASONS THAT JESUS DELIBERATELY USES THE TERM "SON OF MAN" HERE WAS TO EMPHASIZE THAT IN THE LAST DAYS, THE CRISIS OF FAITH WILL PRIMARILY BE THAT MOST WILL NOT HAVE CONTINUED IN FAITH IN THE REAL JESUS, THE MAN CHRIST JESUS, THE SON OF MAN WHO IS THE SON OF GOD! Without that proper aspect of faith in Christ, our faith will not be effective enough to overcome the world, and we can so easily settle on remaining a slave to loving this world and secret sin, repeatedly praying and hoping for forgiveness because, after all, 'no one's perfect'. But I believe that there will be a remnant who will believe these truths about Jesus in the last days. They'll believe that they can live holy and righteously. They will pray much more than just saying token prayers, and will not merely 'go to church'. They will also cry out to God for apostolic truth and power to be restored to the church.

We will collectively pray for Israel to repent from their wickedness and be restored during their soon coming great disaster from the northern alliance of Russia, Iran and Libya (Ez.38:1-17). We will learn to love one another in large and small communities of true believers, who have repented of worldliness to be the true separate called out ones of the Lord Jesus Christ. We'll preach the true gospel and disciple those who respond, living as examples of true servants of our Lord Jesus. We will each give up our worldly lives to worship the living God in true holiness. We will learn to respect and obediently submit to our leaders in the Lord, as doing so to the Lord Himself, emulating their example of faith, prayerfulness, love and humility. We will repent from being rebellious and stubborn, so often trying to get our own way, and instead learn to lay down our lives for each other. We will overcome together, praying, studying God's Word and helping each other with forbearance and gentleness. We will be few in number in the richer western nations, but more numerous elsewhere throughout the world.

We will in this way again see God reveal the real Jesus in power (2Cor.13:3,4), when the Lord is

manifested among us in Christian communal love as we regularly pray, teach and preach the gospel publicly. It will not be a demonstration of people falling down into each other's arms saying that God knocked them down, or playing 'drunk in the Spirit', but it will be a demonstration of the real miraculous power of God that helps us to humble ourselves to confess our sins, submit to our elders and husbands, and to be taught how to rebuild the foundations of the genuine faith, along with the true love it produces (Gal.5:6,1Tim.1:5). It will not be a group dominated by one dictator, or by a group of worldly wealthy Christians, but by elders who know God, men of prayer, filled with faith and the Holy Spirit. God is now training men who love the truth, who will foster and utilize the obvious gifts and ministries of all, especially including the godly women. We will each identify with our Jewish, Arabic, Chinese, Russian, African, Korean, Australian, Asian, Canadian, Mexican, American and European and all other brothers, all one in Christ. And we will be proud of our glorious Lord, **ESPECIALLY** of the fact that He is the man Christ Jesus, the Son of God, until He comes again soon to judge the world and receive us unto Himself.

Chapter 53) MORE ABOUT JESUS AND GOD

The more we learn by the Spirit about who Jesus really is (Jn.15:26), and what belongs to Him (Jn.16:14,15), the more we will rejoice in Him (Phil.4:4). We will greatly rejoice because we will better understand the reality of the inestimable, unfathomable, limitless riches of the Messiah (Eph.1:18,3:8), and that we who are truly in Him are joint heirs with Him (Rom.8:17) of all things. "ALL THINGS ARE YOURS, whether Paul or Apollos or Peter or THE WORLD or LIFE or death or THE THINGS OF THE PRESENT or THE THINGS OF THE FUTURE - ALL are yours, and YOU ARE OF CHRIST, and CHRIST IS OF GOD" (1Cor.3:21-23). Notice that "you are OF CHRIST", but that necessarily means that you are not Christ. And notice too, "Christ is OF GOD", AND BY THE SAME TOKEN CANNOT THEREFORE BE GOD, WHOM HE IS "OF"!

Jesus told His disciples, "He who receives you receives me, and he who receives me receives the one who sent me (Mt.10:40). Likewise, a true disciple can potentially say, "If you listen to me, you listen to Jesus", and, "If you reject me, you reject God the Father", according to Matthew 10:40, and Luke 10:16. If we use the same logic in this matter that many use when saying that some of Jesus' statements (Jn.14:9,etc.) prove that He is literally God, we would have to conclude, based on these two verses, that every true disciple IS Jesus and IS God!

Not surprisingly, Jesus taught the same thing that all Scripture teaches about God. I pray that we will do the same. He taught that God is the Father (Jn.20:17,Mt.6:9,etc.), as Paul did (1Cor.8:6,Eph.4:6,etc.), and as did the Prophets (Dt.32:6,Is.63:16,Mal.2:10,etc). Jesus taught His disciples that they had ONE FATHER WHO IS IN HEAVEN, AND ONE MASTER AND TEACHER, WHO IS THE MESSIAH (Mt.23:9,10). Paul prayed, "I keep asking THAT **THE GOD OF THE LORD JESUS CHRIST, THE GLORIOUS FATHER**, may give you the Spirit of wisdom and revelation, so that you may know Him better" (Eph.1:17). Is the God of the Lord Jesus Christ 'the Trinity', which includes 'God the Son'? Obviously not, and neither is mine. My God is "the God of the Lord Jesus Christ, the glorious Father." IN THE NAME OF OUR LORD JESUS, PLEASE NOTICE AGAIN HERE THAT "THE GOD OF THE LORD JESUS CHRIST, THE GLORIOUS FATHER", IS NOT A 'TRINITY'! Jesus' God is God, God the Father Himself. Look carefully at this next scripture, which explains what hinders us from

knowing rightly about God: “WAKE UP TO LIVING RIGHTEOUSLY, AND DO NOT SIN, FOR SOME OF YOU HAVE IGNORANCE OF GOD, I SAY THIS TO YOUR SHAME” (1Cor.15:34). Our sinning interferes with knowing God.

Scripture also says, “For through Him (Jesus) we both (Jew and Gentile) have access to the Father by one Spirit” (Eph.2:18), but remember that it is the MAN CHRIST JESUS who as our High Priest mediates to give us this free and easy access to God (1Tim.2:5,Eph.3:12,Heb.5:1). Jesus wasn’t absolute God when He was here on earth, rather HE PRAYED TO AND OBEYED GOD. And now He is still not very God, but rather, HE IS INTERCEDING FOR US AS OUR HIGH PRIEST FOREVER. As the Scripture says, “He is able to save completely those WHO **COME TO GOD THROUGH HIM, BECAUSE HE ALWAYS LIVES TO INTERCEDE** (to God) FOR THEM. The oath “...appointed the SON (TO BE OUR HIGH PRIEST), WHO **HAS BEEN MADE PERFECT FOREVER**” (Heb.7:25,28). Hebrews 5:5 and 7:28 (also Mt.16:13,16) again prove God's Son is human, NOT A GOD-MAN, for only a human-human can be high priest according to Hebrews 5:1. Only a human-human, could take my place as my perfect substitute. Although He is the man from heaven, the Son of God, now the life giving spiritual man, Jesus is still a very real and complete human being.

God is the Father, and the Father is God, without depending upon Jesus to complete His deity. In other words, the Father is not “co-dependant” upon Jesus and/or the Holy Spirit, as ‘the Trinity doctrine’ alleges. But by contrast Jesus is not independent of His God, “for TO BE SURE, He was crucified in weakness, yet **HE LIVES BY GOD’S POWER**” (2Cor.13:4). And Jesus said, “I live because of the Father” (Jn.6:57). The God, by definition, is independent. He does not live by anyone else’s power. He is the self existent one. David knew the difference between Yahweh (the LORD) and his Lord, the Messiah. “**THE LORD (GOD) SAID TO MY LORD (CHRIST), ‘Sit at my right hand...’**” (Ac.2:34). And, “God placed all things under his (Christ’s) feet AND APPOINTED HIM TO BE HEAD OVER EVERYTHING for the church” (Eph.1:22). And, “...GOD made us alive with CHRIST...and GOD raised us up with CHRIST and seated us with him in the heavenly realms in CHRIST JESUS...” (Eph.2:5,6). Over and over we see, not just the Father distinguished from Christ, not God and the human part of Christ, but **GOD HIMSELF AND CHRIST HIMSELF.**

Jesus wasn’t crucified for blasphemy because He claimed to be God, but because He had called God His ‘Father’, and had claimed to be the Son of God (Jn.10:36). “Let God rescue him if he wants him, for **HE SAID, ‘I AM THE SON OF GOD’**” (Mt.27:43). IF JESUS OR ANY OF HIS DISCIPLES HAD EVER PURPORTED THAT HE WAS GOD, WOULD IT NOT HAVE BECOME A MAJOR ISSUE? This is an extremely noteworthy proof. We have John the Baptist’s testimony about Jesus as well: “...the one who sent me to baptize with water told me, ‘**THE MAN** on whom you see the Spirit come down and remain is He who will baptize with the Holy Spirit’. **I HAVE SEEN AND TESTIFY THAT THIS (man) IS THE SON OF GOD**” (Jn.1:33,34).

And it says, “...regarding HIS SON, WHO CAME FROM THE ANCESTRY OF DAVID ACCORDING TO THE FLESH, WHO WAS DECLARED ‘SON OF GOD’ in power, ACCORDING TO THE SPIRIT OF HOLINESS by the resurrection of the dead - Jesus Christ our Lord” (Rom.1:3,4). Jesus is the spiritual man from heaven who came in a body of flesh, like

our sinful flesh. Of course He is no longer according to the flesh. Jesus' true divinity is predicated upon the fact that He is a man who is God's pre-existent Son as to the very essence of His person, not by being so called 'God by nature'. It is as being God's Son that He is divine, not by being God. As God's Son He has a glory that is God given, yet His own (Jn.1:14).

Chapter 54) JESUS CANNOT BE GOD, YAHWEH GOD OF THE OLD TESTAMENT

Many teach that Jesus is 'Jehovah' God of the Old Testament, which is what those who say that Jesus is very God are really saying, for there is only one God. Jesus said, "**I praise you, O Father, Lord of the heaven and of the earth...**" (Lk.10:21). He always taught that the Father was God, not a Trinity that included Himself. Although Jesus is not Yahweh Himself, I have said that as God's Son, Jesus is often included when we discuss God, for He is fully in God and God is fully in Him. Jesus is not significantly "other" than God, for His relationship as God's uniquely begotten Son means that He is truly one Spirit with God, intimately part of God's family. So when God created the world through Jesus, He created it alone, so to speak, for He did not employ 'another'. Jesus is not 'other' in the full sense of the word, for He is of God, in God, one with God, like God and filled with God. Therefore, when God gave Jesus glory (2Pt1:17), He was not giving His glory to 'another' (Is.42:8, 2Pt.1:17, Jn.17:22). Again, this accounts for the many similarities between God and His Son I mentioned earlier, such as the fact that the church of God is the Church of Christ, God is our savior and so likewise is Jesus, etc. Therefore Jesus can be spoken of synonymously with Yahweh God His Father without it confusing us.

Of course the whole Old Testament distinguishes between God and the Messiah, YAHWEH and Yahweh's Anointed, the LORD and the Lord's Christ (Lk.2:26), whom God has made 'Lord'. I have already shown that the Old Testament speaks of Jesus as God's Holy Servant. It also says, concerning God and His Christ: "The LORD is... a fortress of salvation for his Anointed One" (Ps.28:8). And, "HE grew up before the LORD like a young plant...yet we considered HIM stricken, smitten of GOD...the LORD has laid on HIM the iniquity of us all...It pleased the LORD to bruise HIM" (Is.53:2-10). And to Christ He says, "I, the LORD, have called YOU in righteousness, and will hold your hand and keep you, and I will give you for a covenant of the people, for a light of the Gentiles, to open the blind eyes" (Is.42:6-8). The Spirit of Christ says, "... 'MY GOD shall be my strength', and the Father says of Christ...'I will also give YOU for a light to the Gentiles, that YOU MAY BE MY SALVATION unto the ends of the earth'" (Is.49:5,6). Also of Christ it says, "The LORD God has given ME the tongue of the learned...The LORD God has opened MY ear..." (Is.50:4,5). Again, "The Spirit of the LORD is upon ME; because the LORD has anointed ME to preach..." (Is.61:1). Jesus cannot be understood as being part of God Almighty if He is 'of God', or 'from God'.

Chapter 55) THE 'NAME' OF GOD AND JESUS MEANS MUCH MORE THAN IT SOUNDS

When the Bible speaks of 'name', it usually means much more than our unenlightened understanding of the term. Because most of the people on earth are dead spiritually, most of our names carry very little real significance. God's name, and therefore our Lord's name, represents all they are, think, say, and do. Their name represents their intent, reputation, power, and authority. Jesus came in His Father's name as a complete reflection of God's person. Jesus fully represents God, therefore His name completely and authoritatively represents God, and all that

God has ever revealed about Himself to man. The Scripture says, “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Ac.4:12). Jesus confirmed, “No one comes to the Father except through me” (Jn.14:6).

When Jesus’ appearance was changed on the ‘Mount of Transfiguration’, Moses and Elijah appeared to talk with Him. Peter blurted out that they could build three shelters for each of them. Then God spoke, saying that Jesus is His Son and that we are to listen to Him. “When they looked up, they saw no one but Jesus” (Mt.17:1-8). In this way God corrected the mistaken idea that Jesus is only one incomplete aspect of God’s revelation to His people. Jesus is the complete revelation of God to man, manifested in these last days of the end of this age (1Pt.1:20) to destroy sin and death, saving us and thus reconciling all things to God. It is not the Law (represented by Moses), the Prophets (represented by Elijah), AND Jesus, all on equal footing, as if Jesus were only one indispensable part of God’s dispensation of truth. But it is Jesus, the truth personified, who reveals God to us in all His character and truth. This is why the disciples preached, healed, cast out demons and baptized in the name of Jesus. The Bible says that we should do the same. “Whatever you do, whether in WORD or DEED, do it ALL in the name of the Lord Jesus, **GIVING THANKS TO GOD THE FATHER THROUGH HIM**” (Col.3:17).

The name of Jesus Christ is the specific, authoritative and noble name of our Lord, which fully declares the name of our Great God and Father. God used to be called ‘Elohim’, ‘God’. Then through His progressive self revelation to Abraham and then Moses, He revealed Himself by revealing His name, “Yahweh”, along with predominant aspects of His person and character. God also identified Himself with those whom He loved and chose to belong to Himself by blood covenant. He called Himself “the God of Abraham”, “The God of Isaac”, and “the God of Jacob”. And He identified Himself with them collectively by calling Himself “the God of Abraham, Isaac and Jacob”, and “the God of Israel”. He has now much more fully revealed Himself as “the God of the Lord Jesus Christ, the glorious Father” (Eph.1:17), and “the God and Father of our Lord Jesus Christ” (Eph.1:3,1Pt.1:3,etc.).

You will not see anyone in the whole story of the early church history recorded in the book of Acts doing anything, much less a miracle, in “the name of the Father, and of the Son, and of the Holy Spirit”. But you do see quite a few times where the name of Jesus is invoked as the name by which God is now fully represented on this earth. The Bible says, “Then they (the religious leaders of the apostate church) called them in again and commanded them not to speak or teach at all in the name of Jesus” (Ac.4:18). And then, “The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for ‘the Name’” (Ac.5:41). It is only the name of the Son of God, who is also in reality the Son of Man, spoken by a saint that is obeying Jesus, that now carries any final authority on earth. That is one reason why the spirit of anti-Christ is so adamantly opposed to His specific name, and to the teaching that Jesus is a real man incarnated in a real human body (1Jn.4:3).

Some believe that since God has given Jesus “the name that is above every name, that at the name of Jesus every knee shall bow and every tongue will confess that Jesus Christ is Lord...” means that Jesus must be God since His name is the highest name and everyone must bow before Him and confess Him as Lord. However, again we would have to ignore the rest of the context of the Bible along with the fact that it is God Himself who made Jesus Lord and gave Him His name and authority, which is why this passage ends with the phrase, “...to the glory of God the

Father.“

Jesus is “the image of the invisible God” (Col.1:15). This Greek word for image, ‘eikon’, means ‘representation’, ‘resemblance’, as when a coin is stamped with the same ‘eikon’ as its press. The Bible calls Him “Christ, the wisdom OF GOD and the power OF GOD” (1Cor.1:24). And, “It is because of Him (God) that you are in Christ Jesus, who has become for us wisdom from God - that is, our righteousness, holiness and redemption” (1Cor.1:30). Jesus is very much one with God AS HIS EXACT REPRESENTATION, before, during (though not according to the flesh), and after His earthly ministry. Again, this is why Jesus is God, in a way. SO, WE CAN’T JUST SAY THAT JESUS ISN’T GOD WITHOUT PROPER EXPLANATION as well!

Chapter 56) HOW CAN JESUS NOW BE GOD AND STILL HAVE A GOD?

Some maintain that Jesus used to be a man who was also God, but that now He is no longer a man, He is God the Son, the second member of ‘God the Trinity’. Not one of these things are ever mentioned in Scripture. Instead, to the contrary, Scripture teaches much differently. I have already shown to those who accept God’s word as the standard of truth, that Jesus was a man who had a God, and now is The Man who still has a God. I will continue to try to prove these things to the lover of truth. Decades after His ascension into heaven, Jesus revealed Himself (thus the name for the book - ‘Revelation’) and certain things which will soon come to pass. It says that Jesus “has made us kings and priests **TO HIS GOD AND FATHER.**“ (Rev.1:6). And in His messages to the churches, Jesus says, “...I have not found your deeds complete in the sight of **MY GOD.**...to him who overcomes I will make a pillar in the temple of **MY GOD.**...I will write on him the name of **MY GOD** and the name of the city of **MY GOD**, which is coming down out of heaven from **MY GOD.**...These things says ‘the Amen’, ‘the Faithful and True WITNESS’, ‘**THE BEGINNING OF THE CREATION OF GOD**’” (Rev.3:2,12,14). So therefore no one can accurately say that Jesus was only speaking of God as being His God from His human nature, or only while being a man of flesh on this earth. Jesus declared these things concerning Himself long after His ascension back into heaven. So, God’s record shows, and therefore let our record show, that Jesus was then a man under the headship of God, and **JESUS IS NOW STILL A MAN**, yes a divine, new and very glorious spiritual man, **UNDER THE HEADSHIP OF HIS GOD** (1Cor.11:3,1Tim.2:5,etc). Peter once told Jesus, “...we have believed and have known that you are the Christ, the Son of the Living God (Jn.6:69). None of them ever believed Jesus to be very God, not John, Thomas or any of the others. It is very dangerous not to believe in Jesus as God’s very own Son, for it says, “...but He that does not believe is condemned already, because he has not believed in the name of the only begotten **SON OF God.**” (Jn.3:18). “**THE BEGINNING OF THE CREATION OF GOD**”, “**THE FIRSTBORN OF ALL CREATION**”

The Greek word for ‘beginning’ (in Rev.3:14) is ‘arche’, the same word used throughout the New Testament for ‘beginning’ in its conventional meaning. It seems to have two primary meanings: ‘commencement’, and ‘chief’. In God’s order the first is also the chief (and the type). Jesus is the “beginning“, the “**FIRSTBORN**“, “the beginning of God’s creation“. He is “**THE FIRSTBORN OF ALL CREATION**” (Col.1:15), “**THE FIRSTBORN AMONG MANY BROTHERS**” (Rom.8:29). When God raised Christ from death He became “**THE FIRSTBORN FROM AMONG THE DEAD**” (Col.1:18). The Bible calls Jesus “the Lamb slain from the

founding of the world“ (Rev.13:8). I believe this means He was slain in the heart and mind of God, and therefore in reality. Scripture also speaks of God bringing His “Firstborn” into the world (Heb.1:6).

This word “firstborn” means exactly that in the Greek, it does not mean promotion to rank of ‘ruler’. In the same way, “beginning” does not mean promotion to the rank of ‘ruler’. The word “firstborn” USED IN CONJUNCTION WITH this word “beginning” helps to confirm it’s definition. Concerning Jesus the literal Greek says, “...who is the BEGINNING, FIRSTBORN from among the dead THAT he might be in all things holding the first place” (Col.1:18). Notice the order of sequence in cause and effect. Jesus holds the preeminence in all creation BECAUSE He is the beginning, the firstborn from among the dead. Jesus is not OF this world, but He is the man from above, the man from heaven, the man sent from God (Jn.3:31,1Cor.15:47). Jesus is “The beginning of the creation of God” (Rev.3:14). The Scripture elsewhere literally says, “If anyone (be) in Christ: new creation: the old things passed away, lo, all things become new, and all things are of God...” (2Cor.5:17,18).

Those who teach that Jesus is 'fully God' sometimes say that this word “beginning” means “origin”, i.e. the source from which something develops. This seems to be a fabrication with only an apparent basis of truth. Although the word ‘origin’ has similarities to the word ‘beginning’, ‘arche’ is never once used as ‘origin’ in any scripture, but to the contrary it always means either ‘commencement’ or ‘chief’. In fact, the original Greek clearly says that Jesus is the “arche” of the Creation **OF GOD** (Rev.3:14), **AGAIN CONFIRMING GOD HIMSELF AS THE ORIGIN, THE SOURCE OF CREATION. AS JESUS’ GOD AND FATHER, GOD IS JESUS’ ORIGINATING SOURCE.** This is why He is called the Son, Lamb and Logos **OF** God (Rev.19:13). All we need to know and believe about Him can be learned by trusting what we’re clearly told in the Bible. We should be careful about being so sure about the rest. In this case we’re told that as the Logos He was with God in the beginning (Jn.1:1), and that all things were created through (by) Him and for Him, and without Him nothing was made that has been made (Jn.1:3). I can be sure that God is the originating source for all creation (1Cor.8:6,Eph.3:9). And I can be sure that there was a specific day, called “Today“, that God “begat” His Son, thus becoming His Father (Heb.1:5). That day seems to refer to the day God raised Christ from the dead, when He became the firstborn from the dead, but I believe that Jesus was God’s Son before that day. God sent His Son, not a man who became His Son. We know that Christ was foreknown to God before the foundation of the world, yet revealed to us in these last days (1Pt.1:20), and we know that He was slain from the foundation of the world (Rev.13:8), so it seems possible to me that His sonship may similarly not be bound to chronology as we perceive it. More probably the answer to this issue surrounds the apparently three different types of births concerning Christ, which can all be attributed to God’s Fatherhood. We see these in Proverbs 8:22-25, Matthew 1:18 and then lastly in Romans 1:4 together with Acts 13:33. Concerning these less crucial matters of which I am unclear, I do not worry, for I feel no compulsion to claim to know more than has been revealed to me pertaining to the details about our glorious God and Lord Jesus, about whom my knowledge is obviously much less than a first grader who has begun learning about the intricacies of 'life'. We are all learning every day if we are continuing in the faith.

Chapter 57) 'BEGOTTEN' MEANS 'BORN'

Begotten means 'born', or 'birthed', in no uncertain terms. What else does 'begotten' mean? Many who maintain that Jesus is absolute God try to detract from this obvious truth, but can not do so accurately from the Scriptures. Many say that Jesus has been God's Son from 'eternity past', that Jesus was never begotten at any point in time, and that He has always been WITH GOD WHILE BEING GOD as 'God the Son', the second person of 'God the Trinity'. But how can someone say that "FIRSTBORN" doesn't mean 'born'? How can we ignore, "**TODAY I HAVE BEGOTTEN YOU**" (Heb.1:5,Ps.2:7)?

The normal Greek word translated 'born' in the New Testament, including 'born' again, 'born' of the flesh, and 'born' of the Spirit, is 'gennao', meaning to 'procreate (mainly of the father)', and to regenerate', 'beget', 'be born', etc. This is the exact same word used when talking about God 'begetting' Jesus in Ac.13:33, Heb.1:5, 5:5, and 1Jn.5:18. Of course God did not birth Jesus through sexual procreation, but the idea of some kind of a paternal birthing is intrinsic in the word 'begotten' when used about God and Jesus, thus it must mean 'born'. If this term only meant 'intimacy' or 'unique position with God', then neither God nor Jesus would use this term, nor 'Son' so often, but instead would describe His identity without being so misleading. But actually to the contrary, the Bible is very clear that Jesus was born of God at a particular time in history, called "TODAY". For it is written, "YOU ARE MY SON, TODAY I HAVE BECOME YOUR FATHER" (Heb.1:5). This actually means in the literal Greek, "I TODAY HAVE PROCREATED YOU". The Greek word that is translated "only begotten" is 'monogenes', meaning 'only-born'. It is used about Jesus in Jn.1:14,18, 3:16,18, 1 Jn.4:9, and about Isaac in Heb.11:17. If none of these terms, 'only-born', 'firstborn', or 'begotten' convey being born, then what does? We must be careful to let the Bible speak for itself, unless it is very clear that a particular word is not to be understood by it's conventional meaning. We do not have to fear believing what the Bible clearly says, worrying if we are understanding it's true cryptic meaning. Of course we must study to insure that the seemingly obvious meaning applies, comparing a passage with all of Scripture. This way we allow the totality of Scripture to define ambiguous scriptures, while asking for and depending upon the Holy Spirit's enlightenment as we study. Beware when your beliefs necessitate changing the obvious meanings of regular words!

Some say that what God begets is God, and what man begets is man, when trying to prove that Jesus, being the Son of God, is literally God. They base their logic on the scripture that says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit", but their premise, logic and conclusion is faulty. Maybe they forget to factor in that there is only one God, and that man was created in the image of God when God gave birth to "...**Adam, son of God**" (Lk.3:38). Their logic, if applied across the board, would mean that Adam was God, because He was a literal Son of God. Then likewise we who are truly born of the Spirit, sons of God in Christ, would each have to also be considered God. **ABSOLUTE GOD CANNOT BE BORN!** Adam was a true Son of God (Lk.3:38) while being a man of flesh. Both Adam and Jesus had human spirits that were born of God, for God is called "the Father of spirits" (Heb.12:9). Jesus, the second and last Man, the spiritual man from heaven, came as a man of flesh, although He is now no longer a man of flesh. And we are still fleshly men, though not mere men any longer (1Cor.3:3). Because we are in union with Christ, the Son of God, we are now spiritual sons of God even while still in our bodies of flesh. We who continue in the faith will soon be adopted as

perfected, righteous, completely spiritual sons of God. Jesus was a resurrected spiritual man of flesh before He ascended back to heaven. God can birth spiritual sons who share His nature. God's perfected sons are Gods in all practical reality, for they are created in His image, and are like Him. But none of them are to be called a God without the clarification that they have a God who is the one and only true God. Jesus is the firstborn of many brothers, and He is a God. Any brother of Jesus who becomes a perfected son of God is 'a God' to a certain degree, because they are born of God, made in His image, and are therefore like Him to whatever degree.

One of our problems in understanding this is that we are so accustomed to our old worldly thinking that we think of 'being born', and 'birthing', as the crude animalistic process common to our fleshly existence. Paul said that he had begotten Onesimus (Phile.10) and the Corinthians through the gospel (1Cor.4:15). We can see that this is a much different process of birthing than we are accustomed to associate with the term. Likewise, when God became Jesus' Father by 'begetting' Him, it was a very holy, dignified, and much more advanced process than we could ever conceive (no pun intended). We have been born again by the Word of God (1Pt.1:23). Men can be born of the Spirit and still be men, even as Jesus is. Scripture proves men can be called Gods, as I have highlighted. During rebirth we are quickened to become spiritually alive (Rom.8:10), although our body is still flesh, spiritually dead because of sin (Rom.8:10). We await our official adoption as sons, when we will finally experience our new destiny as glorified sons of God in Christ. When this earthly tent of flesh is gone, or for those who are still alive when Christ returns (1Thes.4:17), we will find we have an eternal heavenly home (2Cor.5:1-4,Rom.8:23) to live in forever, which is our spiritual body (1Cor.15:44). It will then be like Christ's glorious body (1Cor.15:48,49,53) forever.

So the truth is that there is and will always be only one true absolute God, but that HE HAS FULLY SHARED HIS DIVINE NATURE WITH HIS SON JESUS CHRIST, AND THROUGH HIM TO ALL HIS SONS (Jn.10:33-36,2Pt.1:4,1Jn.3:2), ALL WHO ARE ONE WITH CHRIST. This is why the good news is so good, because He has fully (Col.2:9,10) shared everything He has with Jesus, and thus with us as adopted sons in Him (Rom.8:17,19,23). This is the major aspect of our fellowship and inheritance with God and the Lord Jesus (Rom.8:17). Remember that Adam was a real, but fleshy son of God. I believe we greatly underestimate the implications of Adam's likeness to God before his sin. Likewise, we seem to greatly underestimate his villainy in sinning against God, compared to our view of other infamously despised criminals such as Judas or Hitler. Also of interest, we cannot rule out the possibility that Adam and Eve were reconciled to God when He sacrificed the animal, probably a lamb to symbolize the coming Lamb, to make clothes for Adam, and for Eve, and that they continued seeking and worshipping God. They may have taught their children how to call upon the LORD, and how to sacrifice to God, as Cain and Able were doing. However unlikely it may seem, it does not seem impossible that God could have brought them to faith in the coming Lamb, and that we will see them in the Heavenly Jerusalem.

Chapter 58) WHO SHOULD WE PRAY TO?

Many Christians today don't seem to know who they are praying to. We use 'God', 'Father', 'Lord', 'Jesus', and 'Lord Jesus', often interchangeably, and often in a seemingly arbitrary manner. Some even pray to the Holy Spirit. What does the Bible say about it? Jesus prayed and taught us to pray to God, the Father. Paul prayed to and taught us to pray to God, the Father. Yet

Scripture confirms that we can pray to our Lord Jesus, for He is truly Lord. He is our Lord who bought and owns us, whom we love, serve, obey, live to and die to. The Bible says, “God...has called you into FELLOWSHIP WITH His Son Jesus Christ our Lord...” (1Cor.1:9). The fellowship with Jesus the Bible is talking about is not our modern idea of fellowship, meaning to talk intimately to Him all day, though that is now our privilege, but it means sharing all pertinent things in common with Him, the benefits of his death to sin and of His resurrection life. This communion with Christ also involves our sharing in His sufferings (Phil.3:10, Rom.8:17,32, Jn.16:14,15), and soon also sharing in His glory. Since “...our fellowship (sharing in common) is with the Father AND with His Son, Jesus Christ” (1Jn.1:3), we can now know Jesus by the Spirit, and God our Father because of our union with Christ. Jesus prayed to God, not the Trinity, very often, both in vocalized, intensely focused prayer, and throughout the day in His heart. In union with Him we now also share that same privilege of praying to God as He did, for through His mediation and priesthood we have instant access to God’s throne of grace.

The early church prayed to God the Father, believing in and mentioning the name of Messiah Jesus, and at times they also prayed to the Lord Jesus. Both types of praying are also apparently referred to as calling on the name of the Lord (Ac.2:21,9:14,Rom.10:12). Calling on the name of the Lord apparently includes praying to the God and Father of the Lord Jesus while invoking Jesus’ name (Ac.4:24-30), AND praying to Jesus Himself as Lord, though NEVER AS BEING ‘THE’ GOD. When quoting Scriptures from the Old Testament, and at least once in recorded prayer, they would still call God the Father ‘Lord’ (Ac.4:29), although they progressively grew to use the title primarily to denote the Lord Jesus, as their revelation and understanding grew. Some may have first learned from Peter that **GOD HAS MADE THIS MAN JESUS BOTH “LORD AND CHRIST”** (Ac.2:22, 23, 36).

We can see Saul and Ananias talking back to the Lord Jesus when He revealed Himself to them both through a vision (Ac.9:3-5,10-14). We can see Stephen pray to Jesus when again Christ was revealed to him during or just after his vision of God's glory (the "unapproachable light" of majesty and splendor of His invisible presence) AND Jesus. He prayed, “Lord Jesus, receive my spirit”, and, “Lord, do not hold this sin against them” as he was dying (Ac.7:59,60). We can know certainly that Stephen did not mistake Jesus for God when he prayed to Jesus, for the Scripture says, “But Stephen, full of the Holy Spirit, looked up to heaven and SAW THE GLORY OF GOD, AND JESUS STANDING AT THE RIGHT HAND OF GOD. ‘Look!’, he said, ‘**I SEE heaven open and THE SON OF MAN STANDING AT THE RIGHT HAND OF GOD**’” (Ac.7:55,56). His prayer to the Lord Jesus during or just after this vision was very appropriate, because he had just seen Jesus, and the Spirit led him to address the Lord, “for none of us lives to himself alone and none of us dies to himself alone. If we live, **we live to the Lord, and if we die, we die to the Lord**” (Rom.14:7,8). And Paul asked the Lord (Jesus) to take away the thorn in his flesh.

Although there are so very few examples in the whole Bible of anyone praying to Jesus, I believe that it is very valid to pray to the Lord Jesus when we recognize that it is appropriate. I do at times, and I have much to learn about this subject. When we pray to God we are also praying through and to our Lord Jesus. And any prayer to Jesus is a prayer to God. But it seems that according to the Bible proper official praying was and is normally to be done by praying to God, the Father of our Lord Jesus, through and in the name of our Lord Jesus Christ (Ac.4:24-30).

Many pray to Jesus erroneously, as literally being God. Praise God that He does not reject a prayer just because it is prayed to Jesus as literally being God. God knows that it is confusing for us, and He loses no honor when we pray to Jesus, either as Lord or as if He were God Himself. I believe that when we are in Christ, praying in faith according to God's will in the name of Jesus, God receives any prayer prayed to Jesus as being God. Jesus FULLY represents God. And since God's identity is fully tied up in Jesus' identity, and vice versa, we don't have to be OVERLY concerned about technical perfection in prayer in this matter. The problem is that when we don't know Jesus from God, as Jesus, Peter and Paul did, it is often because we don't love God enough to want to find out, and it's an indication that there may be other things in our heart and life that can be detracting from, or even nullifying our prayers. It is usually indicative of a lack of love for truth and devotion to Christ for us to neglect to find out who He and the Father really are, according to the Scriptures. We are expected to grow up and progressively learn who Jesus really is, both in His relation to us and to God, so that as in a mirror we find out who we really are in Him.

Of course we should try to pray in the most effective way that most pleases God. We can do that by praying according to how we are taught by Jesus, the apostles and the Holy Spirit. When we receive the Holy Spirit, we receive "the Spirit of adoption, whereby we cry, 'Abba!', '**Father!**'. The Spirit itself bears witness with our spirit that we are children of God" (Rom.8:15,16). When we come to truly believe in the real Jesus, this Jesus of the Bible, we should soon obey Him in repentance and baptism, and then we should ask God for the gift of the Holy Spirit (Lk.11:13, Ac.5:32, Jn.14:15,16), for the endowment of power for witnessing . We should also start learning to be led by the Spirit, and thus come to recognize, love and serve God as our Father, Jesus as our Lord, and our fellow Christians as our true brothers.

Chapter 59) "IN THAT DAY YOU WILL NO LONGER ASK ME ANYTHING"

"Calling on the Name of the Lord" Jesus means to invoke the Name of the Lord, either in prayer to God or by invoking Jesus' name directly. Biblically, I believe it is done properly by praying to God while mentioning His Son Jesus (see Ac.4:24, 27, 30), while the petitioner is in proper vital union with Christ at the time. There is a scripture that upon first glance seems to indicate that we are to pray to Jesus, asking Him for anything we want, which He promises to give. Jesus **tells His disciples**, "I will do whatever you ask in my name, so that the Son may bring glory to the Father. **You may** ask me for anything in my name, and I will do it" (Jn.14:13,14). But the context immediately preceding and directly after this promise confirms what the rest of Scripture says. This promise was given to the twelve, to whom He had just said, "...**I am going to the Father**" (Jn.14:12). I believe that this promise may have been given right before Christ's crucifixion concerning that period of time between Christ's ascension, **when He went back to the Father**, and the outpouring of the Holy Spirit, during which time Christ Himself answered their prayers as Lord. I believe that this may have been one of God's ways of allowing Jesus to bring Him glory, while also distinguishing Jesus as Lord. Therefore I believe it's possible that the apostolic company of believers may have prayed primarily to Jesus during this interim, during which time their prayers would have been directly answered by Jesus. Immediately after this promise Jesus made to His disciples, He tells them the conditions of receiving the Holy Spirit: "If you love me, you will obey what I command" (Jn.14:15,Ac.5:32). Then He immediately says, "And I will ask the Father, and he will give you another Counselor to be with you forever - the Spirit of Truth"

(Jn.14:16). **Then after talking more about this time of the coming of the Holy Spirit**, Jesus tells His disciples, **“IN THAT DAY YOU WILL NO LONGER ASK ME ANYTHING. I tell you the truth, MY FATHER WILL GIVE YOU WHATEVER YOU ASK IN MY NAME...IN THAT DAY YOU WILL ASK (HIM) IN MY NAME.** I am not saying that I will ask the Father on your behalf. **NO, THE FATHER HIMSELF LOVES YOU BECAUSE YOU HAVE LOVED ME AND HAVE BELIEVED THAT I CAME FROM GOD”** (Jn.16:22-27). Here we can see that asking in Jesus’ name isn’t the same as asking Jesus.

I believe that we are still in that day, after the Holy Spirit was given, where we generally should ask the Source Himself, through and in the name of our great mediator and High Priest, while also ministering unto the Lord Jesus in fellowship, praise and prayer.

Chapter 60) "PRESENT YOUR REQUESTS TO GOD"

The Apostle Paul writes by the Holy Spirit, “Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, **present your requests TO GOD**” (Phil.4:6). During Jesus’ general teaching about this subject He said, “...**PRAY TO YOUR FATHER**, who is unseen” (Mt.6:6). Then He also said, **THIS THEN IS HOW YOU SHOULD PRAY: ‘OUR FATHER WHO IS IN HEAVEN...’** (Mt.6:9). We are CLEARLY supposed to PRAY TO GOD (Rom.10:1, Lk.6:12, 1Cor.11:13, etc.). And, Paul writes, “...WE constantly PRAY for you, THAT OUR GOD MAY...” (2Th.1:11). Jesus told his disciples that this day would come, and besides this aforementioned provision Jesus made for His disciples, whatever that reason may have been,

Interestingly, THERE IS NOT ONE SCRIPTURE THAT TELLS US TO NOW ASK OR PRAY TO JESUS for our requests, but **MANY** examples and admonitions to pray to God, the Father. Jesus Himself said about the time after the Holy Spirit was given that we would not ask Him for anything, but that the Father Himself would give us whatever we asked Him for when we asked Him in Jesus’ name. That is part of the truth of the ‘good news’ (gospel), that **CHRIST CAME TO RECONCILE US BACK TO A RIGHT RELATIONSHIP TO GOD HIMSELF!** As I just demonstrated, to ask the Father in Jesus’ name doesn’t mean praying, “Lord Jesus, please do such and such.” Although this is technically incorrect, I believe God overlooks these things, especially from a new believer who doesn’t know any better, or from one who has been taught wrongly. But older believers should learn how to pray more correctly, and should pray to God, the Father, as Jesus and Paul did, as well as learning to thank and praise and talk to our Lord, who is one with us.

In summary, I firmly believe that any otherwise legitimate prayer to the Lord Jesus is recognized as a prayer to our Lord and to the God He so perfectly represents. But I am also sure that it is important that we learn to pray to the God that Jesus died on the cross to reconcile us back to, our Heavenly Father, in accordance to and recognition of all Jesus is and taught. Praying in Jesus’ name does not necessarily mean that we must end all our prayers to God with the legitimizing phrase, “,,,in Jesus name we pray, amen.” Although this can, in at least one respect, help serve that purpose, it in no way assures that we are properly praying in Jesus’ name. Nor should we think of that phrase in any way as being the validating words that make the prayer work. We pray in Jesus’ name by believing, obediently living and then praying according to the Spirit of

everything the real Jesus taught, is and represents.

After the apostle Paul saw and responded (prayed) to the Lord on the road to Damascus, he was (probably much later) caught up to Paradise in the heavenly realm above the universe where, among other things he heard inexpressible revelations. He was given great insight into the mystery of Christ by revelation from the Holy Spirit (Eph.3:4,5). As I have already shown, he **afterwards** primarily prayed to and repeatedly teaches us to primarily **PRAY TO GOD THE FATHER**: "... I KNEEL BEFORE **THE FATHER**... I PRAY that out of **HIS** glorious riches **HE** may strengthen you with power through **HIS** SPIRIT in your inner being, so that **CHRIST** may dwell in your hearts. **TO HIM BE GLORY IN THE CHURCH AND IN CHRIST JESUS...**" (Eph.3:14-21, also see Rom.10:1,1Cor.11:13,Col.1:3). **WE HONOR AND GLORIFY GOD AND JESUS** "God has made this (man-vs.22)Jesus, whom you crucified, to be Lord and Christ." (Acts2::36) And, God has appointed "**A MAN**", (Ac.17:31) Jesus, to execute "all judgment, **SO THAT ALL MAY HONOR THE SON, EVEN AS THEY HONOR THE FATHER**" (Jn.5:22,23). And that is exactly what will happen when people tremble at the awesome majesty and power of our Lord Jesus on that great and terrible day (2Th.1:7-10). We are supposed to begin honoring Jesus now with the respect that we owe Him, **EVEN AS WE HONOR THE FATHER**. It does not say we are to do this because He is God, or because He is equal to God in every way. As Acts 17:31 proves, and it was written long after Christ's ascension, **God appointed A MAN, YES JESUS, to execute all judgment**, which is the very reason we are given for honoring the Son in the context of this verse in John 5, **BECAUSE HE IS A MAN GOD HAS APPOINTED TO EXECUTE ALL JUDGEMENT SO THAT ALL MAY HONOR THE SON, EVEN AS THEY HONOR THE FATHER, NOT AS HIM BEING GOD THE FATHER**. We are to do this by thankfully trusting, loving and obeying Jesus (Jn.15:14) as our beloved Lord, for this is the only way to truly honor God (Jn.5:23).

One problem many Christians have with honoring Jesus as they honor God is that **they often don't SPECIFICALLY HONOR GOD, THE GOD WHO IS THE FATHER HIMSELF AND WHO IS ONLY THE FATHER HIMSELF!** And often when they try, their superficial attempts are mostly in word, and aimed at a Trinity or 'Jesus only'. Or by doing certain good deeds. As I have written, many have the mistaken understanding that they should worship Jesus **AS BEING GOD, AND BELIEVING HE IS LESS SEVERE THAN THE FATHER HAVE PINNED THEIR HOPES ON PRAISING AND PLEASING HIM, ESPECIALLY IF THEY FEEL GUILT FROM MANY SINS.**

Any proper thanks, praise, glory and worship that we direct to Jesus honors God. However, we should please the Lord by learning the correct emphasis that He Himself has given us through His own teachings, the Holy Spirit, the Scriptures and the holy apostles. We should therefore give the proper praise, honor and glory due, first and foremost unto God the Father (Rom.15:6,9, 1Cor.6:20, 2Cor.9:13, 1Pt.2:12, 4:16,etc) through and in the name of our Lord Jesus, as well as to our glorious Lord Jesus (2Pt.3:18, 2Th.4:18), both now and forever, let it be so.

The Bible says that we should be "...**ALWAYS GIVING THANKS TO GOD THE FATHER FOR EVERYTHING, IN THE NAME OF OUR LORD JESUS CHRIST**" (Eph.5:20). And, "**WE ALWAYS THANK GOD, THE FATHER OF OUR LORD JESUS CHRIST WHEN WE PRAY for you...**" (Col.1:3). Here in Colossians, again, God is identified as being the Father of Jesus.

There are at least sixty times the New Testament records thanksgiving SPECIFICALLY to God the Father, and so we should likewise focus our thanksgiving to God, the God and Father of our Lord Jesus. Here is another example of this proper emphasis: "I ALWAYS THANK GOD for you because of HIS GRACE GIVEN YOU IN CHRIST JESUS" (1Cor.1:4). We can and should also thank our Lord Jesus, as Paul did when he thanked Jesus for the personal favor he had extended to Paul when He, as Lord, appointed Paul to such an important ministry normally reserved for the faithful. Saul had been persecuting Jesus Himself when he had persecuted even "the least of these my brethren". Christ had mercifully forgiven him because, being ignorant, he did it in unbelief. He afterward esteemed Paul faithful and appointed him to His service, considering him faithful in his life of consistent obedient service because of his former ignorance. WE ALSO CAN AND SHOULD BE THANKING THE LORD JESUS FOR ALL HE HAS DONE FOR US.

But we should first and foremost truly thank God for everything Jesus did for us while here on earth, for God, as the God and source of all things, gave and sent His Son to save us: "...GOD, who is rich in mercy, MADE US ALIVE WITH CHRIST... and GOD RAISED US UP WITH CHRIST... it is the GIFT OF GOD... For "WE ARE GOD'S WORKMANSHIP..." (Eph.2:4-10). And, "IT IS BECAUSE OF HIM (GOD) THAT YOU ARE IN CHRIST JESUS..." (1Cor.1:30,Col.1:12,13,22). And, "HE (God) CHOSE to give us birth through the word of truth" (Jms.1:18). Jesus clearly said that God was the source of all His words and deeds (Jn.5:19). And he very significantly said that He did not come on His own initiative, but that God had sent Him (Jn.8:42). He also said that He came from God (Jn.7:29), telling us that **His God and Father was His source from whom He came and who gave Him everything**. We should be able to see that God is the originating source, and therefore the one responsible for all that Christ has done for us. In chapters 5-8 of the book of John alone there are 21 proofs that Jesus was sent by God on His mission as our Great Apostle. Also the Bible says, "...your generosity will result in THANKSGIVING TO GOD. This service that you perform is not only supplying the needs of God's people, but is also overflowing in many expressions of THANKS TO GOD... MEN WILL PRAISE GOD FOR...your generosity in sharing with them... **THANKS BE TO GOD FOR HIS INDESCRIBABLE GIFT!**" (2Cor.9:11-15). Of course we should honor all those to whom it is due (Rom.13:7) with sincere thanks, but in doing so we should also recognize that "every good and perfect gift is from above, **COMING DOWN FROM THE FATHER...**" (Jms.1:17). If Jesus' death on the cross has truly had it's proper effect in your life, then you will be in Christ, filled with the Holy Spirit and praying 'Abba', 'Father'... You will be truly reconciled to God in a restored relationship with your Creator Himself, loving Him and giving Him the thanks and the glory due to Him as the great God He is (Rom.1:21). Knowing God as our Father is an indispensable part of knowing Christ. Only then can we properly serve and relate to our Lord Jesus, giving Him the praise and glory due to Him.

I believe that we should talk to our ever present Lord Jesus daily, and this constitutes a kind of prayer. But why is there not one scripture that tells us that we should officially pray to Jesus? And why is there not one scripture that tells us to worship our Lord Jesus, especially as though He were literally God, even though Jesus received worship when He was here (as I will soon address)? Why would Satan ask Jesus to worship him if he knew that worship can only be directed to God alone? And why would Satan ask Jesus to worship him if he knew Jesus were literally God? It would be impossible for God to worship anyone, much less be tempted. The

reason for this interesting lack of scriptural basis for so many of our customs and songs is because they are built upon the unscriptural belief that Jesus is literally our God. Not one scripture can be found that TRULY tells us to treat Jesus as if He were absolute God in any form. Because He is God's Son, exalted to God's right hand, He has a God given, but not absolute equality, and therefore all will come to honor Jesus AS they honor God. But that doesn't mean that we will honor Jesus AS BEING GOD Himself. Again, I believe that God receives any prayer, praise, or worship given to our Lord Jesus as if He were literally God, to whatever degree that it is otherwise acceptable, but we must learn to grow up into maturity in Christ. So then, we must give to Jesus the service and honor due Him as our beloved, worthy Lord of Glory, and give "to God what is God's" (Mt.22:21).

By teaching these same truths the prophets, Jesus, Paul and Peter taught, I don't believe I am in any way detracting from Christ's supreme and eternal glory, nor from the supreme debt we owe to Him as our Lord who bought us with His holy life's blood. As our Lord, Jesus deserves and rightly wants to be the object of our faith, love, devotion and obedience, yet not worshiped as God Almighty. God wants the same from us for Himself, and He desires us to glorify and honor Jesus, yet Jesus said that the Father seeks for us to worship Him as God, in deed and in truth (Jn.4:23,24). I do not advocate that the pendulum swing too far in the other direction, as so often happens when a formerly underemphasized truth becomes overemphasized to the neglect of other priorities and facts. I am hoping that your service to the Lord Jesus may be according to proper knowledge (Rom.10:2), so that you will not be "...ineffective and unproductive in your knowledge of our Lord Jesus Christ" (2Pt.1:8). If we truly love God and the truth, these facts will not anger us, for Jesus is not dishonored when we give God His rightful place in our hearts, the very thing Jesus died to restore to us. It is only fitting that we also praise, glorify and bow before our Lord Jesus. Mere men have been properly praised (Rom.13:3), worshiped ([1Chron.29:20](#)) and glorified (Rom.8:30), so how much more our glorious Lord Jesus, who is God's Son. The words translated 'worship' in the Greek do not always mean ultimate homage to God Almighty. There are reasons why Christ rightly received worship. He is our very worthy Lord, the Messiah, God's Son and perfect demonstration. Don't be so sure that because Jesus accepted worship that He did so because He was in fact supreme deity Himself. I will elaborate on this more very soon.

So Jesus Himself, and the apostles, teach us to direct our prayers, praise and worship first and foremost to God, the Father, THE ultimate source of ALL goodness and THE ultimate object of all praise and glory. When we come to believe correctly about Jesus, He reconciles us to and reveals the Father to us as our God and Father (Mt.11:27). Jesus reveals Himself to us who have and obey His commands (Jn.14:21), in us (2Cor.13:5) who continue in the faith, and through us to others (Gal.1:16). We must seek God and consider all the Scriptures to find the proper balance of truth, and let the Spirit lead us.

Chapter 61) "WORTHY IS THE LAMB"

In the Book of Revelation there is a fascinating view given to us of God and the Lord Jesus, that can give us much insight into this issue. John sees "a throne in heaven with someone sitting on it... Surrounding the throne were twenty four other thrones, and seated on them were twenty four elders... Before the throne seven lamps were blazing. These are THE SEVEN SPIRITS OF GOD...In the center, around the throne, were four living creatures...saying: 'Holy, holy, holy is THE LORD GOD ALMIGHTY, who was, and is, and is to come. Whenever the living creatures

give glory, honor and thanks to HIM WHO SITS ON THE THRONE AND WHO LIVES FOR EVER AND EVER, the twenty four elders FALL DOWN BEFORE HIM WHO SITS ON THE THRONE, AND WORSHIP HIM WHO LIVES FOR EVER AND EVER. They lay their crowns before the throne and say: 'YOU ARE WORTHY, OUR LORD AND GOD, to receive glory and honor and power, **FOR YOU CREATED ALL THINGS, AND BY YOUR WILL THEY WERE CREATED AND HAVE THEIR BEING.**' Then I saw in the right hand of him who sat on the throne a scroll. And I saw a mighty angel proclaiming in a loud voice, 'Who is worthy to break the seals and open the scroll?...Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne...HE CAME (from the center of the throne) AND TOOK THE SCROLL FROM THE RIGHT HAND OF HIM WHO SAT ON THE THRONE. And when he had taken it, the four living creatures and the twenty four elders FELL DOWN BEFORE THE LAMB (*but it doesn't say they worshiped Him*)...And they sang a new song: YOU ARE WORTHY to take the scroll and to open its seals, **BECAUSE YOU WERE SLAIN, AND WITH YOUR BLOOD YOU PURCHASED MEN FOR GOD...**You have made them to be a kingdom and priests TO SERVE **OUR GOD...**' Then I heard every creature...singing: 'TO HIM WHO SITS ON THE THRONE **AND TO THE LAMB** be praise and honor and glory and power, for ever and ever!' The four living creatures said, 'Amen', and the elders FELL DOWN AND WORSHIPED HIM WHO LIVES FOR EVER AND EVER." (Rev.4:2-5:14).

There is no delineation of the Trinity doctrine here either. I believe that the 'Received Text', or 'Textus Receptus', the Greek text from which the King James Version was translated, must be correct to keep these last few words in Rev. 5:14. The 'Nestle Text', which is the revised Greek text used by many modern translations, left these last few words out, of course based upon certain other manuscript copies that did not contain the words. I believe that the deletions were intended to try to manufacture scriptural evidence that Jesus is also being worshiped as being very God, thus lending credence to the exceedingly sparse so called scriptural 'proof' that Jesus is literally God. The meaning according to some of the modern translations seems to indicate that Jesus is worshiped as being God. The meaning according to the rendering in the KJV is consistent throughout this whole section, and with the rest of Scripture, whereas many modern versions break the continuity on both counts. Revelation 4:10 shows that "the twenty four elders fall down before HIM WHO SITS ON THE THRONE, AND WORSHIP HIM (GOD) WHO LIVES FOR EVER AND EVER." Then in Revelation 5:8 they "FELL DOWN BEFORE THE LAMB". The phrase "and worship him" (as they did God in 4:10), and the phrase "and worshiped him (as they did God in 5:14) are not here, for the elders are rendering due homage to the Lamb, who is worthy of being honored as God is honored, not as being God, but it says because He was slain to purchase men FOR GOD. Then in the last verse, the elders fall down before the throne and "WORSHIPED HIM (God) WHO LIVES FOR EVER AND EVER". They worship God as being God AND give the Lamb the honor due Him as well, just as we should do.

Chapter 62) JESUS RECEIVED WORSHIP; DOESN'T THAT MEAN THAT HE IS GOD?

Be careful here to have "ears that hear", because this is one of those areas that so many are certain they are right about, but will later find that it was just one of those things that was very easy to misunderstand. As God's Son and direct earthly representative, who was "in the Father" and in whom the Father fully dwelled, Jesus received worship as Himself being the very Son of

God, completely holy and worthy, God's perfectly ultimate representative, not as God Himself in any way. Jesus received the homage He deserves Himself as being God's Son, our Lord, the Messiah, the King of Israel, not as being God. I believe that some will be pleased to find that I can prove this scripturally. In the depths of the wisdom and knowledge of God, I am sure that He foresaw this whole last days theological fiasco. And He graciously left to those of us who get this far in unraveling the truth, the scriptural proof we need to understand how Jesus could have received worship as the new kind of man He really is. I don't have to pull out some obscure scripture with a manufactured meaning. God has not left us out on a limb on this issue, for He is a very real God, and great is His faithfulness! Among all the numerous scriptures pertinent to this issue, many of which I have underscored in this treatise, we have the following revelations:

When the Lord Jesus walked on the water, and then climbed into the boat with His disciples, and the wind died down, the Bible says, "Then those who were in the boat worshiped him, saying, 'Surely you are the Son of God!'" Notice they did not worship Him saying, 'Surely you are God!' This scripture speaks for itself, and it proves that they did not worship Jesus as being God, but as being the Son of God. And then at the end of First Chronicles we find the classic precedent, as it is written: "And David said to all the congregation, 'Now bless the LORD your God'. And all the congregation blessed the LORD GOD of their fathers, and bowed down their heads, AND WORSHIPED (PROSTRATED THEMSELVES BEFORE) THE LORD AND THE KING" (1 Chron.29:20). "...AND (WORSHIPED) THE KING (DAVID)?!!!" This is a 'type' and a foreshadowing of the Lord Jesus being worshiped when believing Jews WERE WORSHIPING GOD WHEN WORSHIPING JESUS AS LORD AND KING of Israel. HOW COULD THE JEWS RIGHTLY WORSHIP THE KING WHEN HE WAS ONLY A MAN, FOR THEY KNEW THAT THEY MUST ONLY WORSHIP GOD? They weren't condemned as violating God's command to worship only Him. The words used for worship denote an act of extreme reverence, whether to a created being, on the low end, or to God Himself in the ultimate sense. If worship was only rightly possible towards God in absolute strictness, then Israel's worshipping King David would have been noted as having been very wrong. David and his heir to the throne, Jesus, were both worshiped by Israel as King, while worshipping God as God.

Let me back up to remind some of a potentially misleading term. Some may be confused by our use of the same English word 'Lord' to represent several different original words, languages and meanings, so I will expand on my earlier explanation. The most common of these includes the Hebrew words 'Yahweh' and 'Adonoi', and the Greek word 'kurios'. The Jews sometimes used the normal Hebrew word for 'Lord', 'Adonoi', for God, because Yahweh is truly the ultimate Lord. I've mentioned that they also began substituting the word 'Lord' for the name of God, 'Yahweh'. When either of these two Hebrew words translated 'Lord' (in English) was translated into the Greek New Testament, the same Greek word 'kurios' is used for both. This same Greek word 'kurios' is used not only to represent these Hebrew words, but also as the Greek way of conveying: 'God' as Supreme Lord of Lords, 'Jesus' (as our supreme Lord of lords), human lords, and as a respectful human title, such as 'Master', 'Mister' or 'Sir'. So when Jesus quotes this scripture from David out of the Old Testament: "The Lord said to my Lord...", the Greek text uses the same word 'Lord' in two different meanings. The first word 'Lord' is referring to David's LORD AND GOD, Yahweh, and the second word 'Lord' is referring to David's Lord, Messiah, whom He had come to know by spiritual revelation.

The congregation of Israel were worshipping the LORD, meaning Yahweh God, “AND DAVID THE KING“, in this passage quoted in 1 Chronicles. MEN WORSHIPED THE MAN KING DAVID AND IT WAS ACCEPTABLE! THE BIBLE SAYS THAT ONLY GOD CAN RECEIVE WORSHIP, YET AS GOD’S REPRESENTATIVE, KING DAVID RECEIVED WORSHIP ALONG WITH GOD AND THE BIBLE SAYS NOTHING AGAINST IT. Later, and in a similar way the real man Jesus received worship, and much more than David He represented God to Israel. Jesus fully lived in God and God fully lived in Him, and He fully represented God being God’s only begotten Son. Like David, the Son of Man, Jesus, received worship as the anointed King of Israel, but much more than David, Jesus was designated by God as Lord and the Anointed One. In fact, Jesus is declared by David himself as being David’s Lord, this same David who Israel was worshipping along with Yahweh God. If David could be rightly worshiped along with God as being the legitimate earthly representative of God and the anointed King of Israel, how much more should Jesus be expected to accept worship? But He absolutely did not ever receive worship as being Yahweh God, or absolute God in any way, except as being the God under His God and Father that He is as the Son of Man. When the cleansed leper returned and thanked Jesus, Jesus said that he was praising God by doing so (Lk.17:16,18). Similarly, when men bowed to Jesus as God’s holy Son, their Lord, He received that worship as being completely in God and of God, and also for God who was in Him fully, but not as being God Himself in any way.

The Amplified Bible adds light by rendering this former passage (parenthetical content theirs): “... bowed down and did obeisance to the LORD, and to the king (as His earthly representative)”. Now, 'did obeisance to' means 'worshiped by bowing down to'. King David was representative and indicative of Messiah, the eternal King of Israel. Messiah is David’s descendant according to the flesh (Rom.1:3), and is actually called David in some prophetic portions of Scripture (Jer.30:9, Ez.34:23, 24,37:24,25, Hos.3:5). Sadly, most of us don’t even truly bow down much to God now days in the ultra-modern Christian church mixed with love of self, money, entertainment, lust and comfort. We don’t bow much by consistent obedience nor do we bow much physically. We sometimes say we bow to Him in certain songs, and sometimes even in certain prayers, but in our actions we often truly bow only to Satan himself. We really worship Satan, in a very real way, as we enjoy watching his worldly television shows. There are many other ways we worship the god of this world, by letting our minds be dominated by our desires and self interests, when we indulge our hearts in any immoral sexual fantasies, when we live for what pleases us, our friends and families, by bowing in our sinfully compromising conversations with worldly people, and by our relentless pursuit of money and leisure. Most of us are becoming enemies of the true cross of Christ (our share of His sufferings and death Phil.3:18, 19, Lk.9:23, 24, Gal.2:20, 5:24,6:14), and DON’T WANT to find out more about how WE CAN change, because IT IS EASIER TO AUTOMATICALLY DENY AND DISREGARD THESE ASSERTIONS than it is to find out what is meant by them and then to humbly confess, pray and repent about these things. “Ask, and you shall receive”, including the grace that will help us to learn any truths we have believed and possibly taught erroneously, and also for the revelation and ‘want to’ that will lead us to repentance concerning the sins which so easily beset us.

The King of Israel was not said to be sinning, Israel was not said to be sinning, nor was the human king David accepting worship as being God! Those who bowed before David and Jesus were Jews, and therefore knew enough not to be worshipping them as BEING God. They knew

God was not a man. Why would it constitute worshiping ‘another’ than God if Jesus, Son of David and King of Israel, allowed people to bow before Him, since He was God’s ultimate and perfect “earthly representative” (as the Amplified Bible called David). Again, Israel was not here worshiping the king as being God, nor did anyone in the future Israel (that we have record of) ever mistake Jesus for God. Jesus was very aware of this scriptural precedent, and it proves that people were not wrong to worship God in and through Him, nor to worship Him as God’s holy Son, the Messiah and King of Israel.

The way Israel was worshiping before their God and their Lord the King is also a perfect example of what Thomas did when he addressed Jesus as his Lord, “AND” addressed his God who was very near (Ac.17:27, Jn.8:16) in Jesus, as his God. **SOMEONE WHO WAS WATCHING ISRAEL WORSHIPPING GOD AND THE KING WOULD HAVE ONLY SEEN ALL ISRAEL BOWING BEFORE KING DAVID, JUST AS WE ONLY SEE THOMAS SPEAKING TO JESUS. THEY WOULD HAVE SEEN AND HEARD WHAT SO CLEARLY SEEMED LIKE ALL ISRAEL BLESSING DAVID AS BEING GOD WHILE BOWING BEFORE HIM IN UNRESTRAINED WORSHIP. ANY UNINFORMED SPECTATOR WOULD HAVE EASILY BECOME CERTAIN THAT THE JEWS WERE WORSHIPPING AND HERALDING KING DAVID AS GOD, AND WOULD HAVE JUST AS EASILY ASSUMED THAT DAVID WAS SURELY ACCEPTING WORSHIP AND ACCOLADES AS BEING GOD HIMSELF.** The hypothetical spectator in this case would have been just as wrong as anyone who assumes that Thomas was later worshiping Jesus or proclaiming Jesus AS being his God. In 1 Samuel 20:41, David falls on his knees and bows with his face to the ground three times before Jonathan, King Saul’s son! He was not worshiping Jonathan as being God, nor did the number three times indicate any Trinitarian concept.

When Thomas believed who Jesus really was, and said, “My Lord!, **AND** My God!” (Jn.20:28- proper punctuation is always a matter of proper interpretation and is not supplied nor always obvious in the Hebrew and Greek texts), that word “**AND**” is the same word that many scriptures use to distinguish between God and the Lord Jesus (1Chr.29:20, Rom.1:7,1Cor.1:3, 2Cor.1:2, Gal.1:3, Eph.1:2, Phil.1:2, etc.). From what Jesus had said to him, and maybe from feeling Jesus, Thomas had realized that Jesus still had a body of flesh and bones, which a spirit doesn’t have (Lk.24:39). He most certainly did not mistake Jesus for being God,for He had been consistently taught correctly about God and Jesus by Jesus Himself, for example that, “God is Spirit...” (Jn.4:24), and that God is the Father who was in heaven (Mt.16:17,etc.). Thomas also had the obvious confirmed repeatedly from Jesus Himself, that Jesus was a real and complete man. Philip had failed to recognize who Christ was, and did not recognize God as being in Christ, but Thomas by revelation now had. He knew very well that God is not a man! “**I AM GOD, AND NOT MAN**” (Hos.11:9). We cannot continue to believe unbiblical doctrines built from extracted verses independent from the whole of Scripture. Three verses after Thomas' famous statement, the Bible sums up what Thomas and the rest of the apostles believed about Jesus even while Thomas spoke those words. Three verses after Thomas’ recorded statement, “My Lord, and my God”, it says, “**THESE THINGS ARE WRITTEN SO THAT YOU MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD, AND THAT BY BELIEVING (THESE THINGS) YOU MAY HAVE LIFE**” (Jn.20:31). “These things” that were written to help us to believe that Jesus is God’s Son included Thomas’ words three verses prior.

In the Book of Revelation JESUS IS SAID TO BE WORTHY to open the seals of the scroll, and to receive power, wealth, wisdom, strength, honor, glory and praise BECAUSE HE SUFFERED DEATH to purchase men FOR GOD, (Rev.5:9, 12, Heb.2:9), NOT BECAUSE HE IS GOD, or ‘God by nature’, etc. God, however, is said to be worthy to receive glory, honor and power because He is the creator and source of all things (Rev.4:11). The only way we can worship God acceptably is because of Christ’s high priestly mediation, through our faith in His atoning blood, and through our union with Him by baptism. Christ died to give us access to worship God the way God desires to be worshiped (Heb.9:14, 4:16, Eph.2:8). As the disciple’s Lord, part of His ministry was to teach them how to worship God acceptably. You cannot find one example of Jesus setting Himself up as being God, the object of worship, nor did He teach His disciples to bow before Him to fulfill their duty to worship God, nor did He teach them to direct their prayers to Him daily, nor does the Bible teach us that we should worship Jesus as God. They went to the Temple together regularly to worship and pray to God. We are to serve our Lord Jesus by believing on His name and lovingly obeying everything He teaches us by His teachings, His Spirit, the apostles, and the Scriptures. I worship and bow before my Lord Jesus as my awesome Lord and King, my owner and ruler, and I obey Him because I love Him. But I am learning to do as He teaches me by worshiping our Father God as God Almighty, with my body, soul and spirit, in the beauty of Christ's holiness.

Scripture confirms that we can pray to our Lord Jesus, for He is truly Lord. He is our Lord who bought and owns us, whom we love, serve, obey, live to and die to. The Bible says, “God...has called you into FELLOWSHIP WITH His Son Jesus Christ our Lord...” (1Cor.1:9). The fellowship with Jesus the Bible is talking about is not our modern idea of fellowship, meaning to talk intimately to Him all day, though that is now our privilege, but it means sharing all pertinent things in common with Him, the benefits of his death to sin and of His resurrection life. This communion with Christ also involves our sharing in His sufferings (Phil.3:10,Rom.8:17,32,Jn.16:14,15), and soon also sharing in His glory. Since “...our fellowship (sharing in common) is with the Father AND with His Son, Jesus Christ” (1Jn.1:3), we can now know Jesus by the Spirit, and God our Father because of our union with Christ. Jesus prayed to God, not the Trinity, very often, both in vocalized, intensely focused prayer, and throughout the day in His heart. In union with Him we now also share that same privilege of praying to God as He did, for through His mediation and priesthood we have instant access to God’s throne of grace.

The early church prayed to God the Father, believing in and mentioning the name of Messiah Jesus, and at times they also prayed to the Lord Jesus. Both types of praying are also apparently referred to as calling on the name of the Lord (Ac.2:21,9:14,Rom.10:12). Calling on the name of the Lord apparently includes praying to the God and Father of the Lord Jesus while invoking Jesus’ name (Ac.4:24-30), AND praying to Jesus Himself as Lord, though NEVER AS BEING ‘THE’ GOD. When quoting Scriptures from the Old Testament, and at least once in recorded prayer, they would still call God the Father ‘Lord’ (Ac.4:29), although they progressively grew to use the title primarily to denote the Lord Jesus, as their revelation and understanding grew. Some may have first learned from Peter that **GOD HAS MADE THIS MAN JESUS BOTH “LORD AND CHRIST”** (Ac.2:22,23,36).

Chapter 63) WHY SO FEW COME TO REALLY KNOW GOD AND THE LORD

JESUS; THE “OFFENCE” AND “ENEMIES OF THE CROSS”

WE CAN 'KNOW' GOD, AND JESUS HIS SON, but the reason so few really do is because there is a cost to knowing our Lord Jesus, and through Him our God and Father. But of course there is an ultimate reward in truly knowing Jesus. “...The Son of God is come and has given us an understanding, that we might know HIM THAT IS TRUE; and we are in him that is true, IN HIS SON JESUS CHRIST. HE IS THE TRUE GOD, AND ETERNAL LIFE” (1Jn.5:20). Some people are actually brazen enough with the truth that they try to use this scripture to try to 'prove' that Jesus is “THE TRUE GOD” that the verse is talking about here. The Bible is clear throughout that God the Father is THE TRUE GOD (Jn.17:3), and that Jesus is the life of God, the “eternal life (1Jn.1:2, 5:20, 11,12, Jn.1:4, 5:40 ,6:54, 10:28, 11:25, 14:6, Col.3:4).

Paul explained the costly requisites for knowing and gaining Christ Jesus: “...whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of KNOWING CHRIST JESUS MY LORD, FOR WHOSE SAKE I HAVE LOST ALL THINGS. I CONSIDER THEM RUBBISH, THAT MAY GAIN CHRIST... I WANT TO KNOW CHRIST AND THE POWER OF HIS RESURRECTION AND THE FELLOWSHIP OF SHARING IN HIS SUFFERINGS, BECOMING LIKE HIM IN HIS DEATH...” (Phil.3:7-10). Many Christians accidentally ignore this aspect of the gospel, called “the cross”, because of the phenomenon called “the offence of the cross”, AND MANY DESPISE BEING REMINDED (Gal.5:11, 1Pt.2:8). This scripture clearly explains the practical meaning of “the cross” for us: “SINCE CHRIST SUFFERED IN HIS BODY, ARM YOURSELVES ALSO WITH THE SAME ATTITUDE, BECAUSE HE WHO HAS SUFFERED IN HIS BODY IS DONE WITH SIN. AS A RESULT, HE DOES NOT LIVE THE REST OF HIS EARTHLY LIFE FOR EVIL HUMAN DESIRES, BUT RATHER FOR THE WILL OF GOD” (1Pt.4:1,2, see also 1Pt.2:21). If you have never spent much time in prayer and study for the truth about this controversial subject I am discussing, don't be too certain you are right just because the majority agrees with you, and you with them. “BUY THE TRUTH AND SELL IT NOT” (Prov.23:23).

Because this being crucified with Christ, this losing all things, our family, even our very lives in this world, is so vital to properly knowing and gaining Christ, I think it is crucial that I delve into this issue deeper. We should remember that Jesus said, “Not everyone who says to me, ‘Lord’, ‘Lord’, will enter the kingdom of heaven, BUT ONLY HE WHO DOES THE WILL OF MY FATHER who is in heaven” (Mt.7:21). I just demonstrated from the Apostle Peter's sacred writing that we must actually learn to share in Christ's physical sufferings to some degree to result in our experiencing freedom from sin's bondage and doing the will of His Father who is in heaven. Of course we do not need to suffer in some sort of monastic asceticism, but only while learning to obey what the Spirit wants when it conflicts with what we want (Gal.5:16-21). “Then he said to them all: ‘IF ANYONE WOULD COME AFTER ME, HE MUST DENY HIMSELF AND TAKE UP HIS CROSS DAILY AND FOLLOW ME. FOR WHOEVER WANTS TO SAVE HIS LIFE WILL LOSE IT, BUT WHOEVER LOSES HIS LIFE FOR ME WILL SAVE IT’” (Lk.9:23,24).

The Lord through Paul warned us about this future phenomenon, that MANY Christians would avoid and be antagonistic towards this message about the absolute requirement of dying with Christ to our self centered life, to ‘our lives in this world’. GOD WORKS IT IN US AS WE

CONTINUE IN THE FAITH. Paul, through the Scriptures, warns us by the Spirit as he “often” warned his disciples, sometimes “with tears”, interestingly in the same chapter I just quoted about the cost of gaining Christ. He writes, “...I HAVE OFTEN TOLD YOU BEFORE, AND NOW SAY AGAIN, EVEN WITH TEARS, ‘MANY LIVE AS ENEMIES OF THE CROSS OF CHRIST. THEIR DESTINY IS DESTRUCTION, THEIR GOD IS THEIR STOMACH, AND THEY ARE PROUD OF THINGS THEY SHOULD BE ASHAMED OF. THEIR MIND IS (PRIMARILY) ON EARTHLY THINGS’” (Phil.3:18,19). The “cross” spoken of here refers to this same absolutely essential but painful part of our salvation that many Christians have learned how to avoid to their own total loss, while still convincing themselves that they are ‘going to heaven’. It involves our sharing of Christ’s sufferings as we share His death to sin and this ‘world’ (Rom.6:1-14,) IN OUR ACTUAL EXPERIENCE! GOD MAKES US WILLING BY GIVING PLENTY OF GRACE TO THE HUMBLE, AND HE LEADS US STEP BY STEP. For it is written, “THOSE WHO BELONG TO CHRIST JESUS HAVE CRUCIFIED THE SINFUL NATURE WITH ITS PASSIONS AND DESIRES” (Gal.5:24). And, “MAY I NEVER BOAST EXCEPT IN THE CROSS OF OUR LORD JESUS CHRIST, THROUGH WHOM THE WORLD HAS BEEN CRUCIFIED TO ME, AND I TO THE WORLD” (Gal.6:14). We so often have not because we ask not.

I BELIEVE THAT MANY CHRISTIANS WHO BECOME ENEMIES OF THE CROSS OF CHRIST BY CONTINUING IN SLAVERY TO SECRET (OR OPEN) SIN NATURALLY END UP EMBRACING A DIFFERENT JESUS, COMPENSATING FOR THEIR LACK OF OBEDIENCE BY GIVING HIM EXTRA (false) HONOR THAT REQUIRES NO REAL DEATH, such as proclaiming and defending His deity. GOD NEVER ONCE ASKED FOR THAT! The cross involves ultimate obedience, suffering and death. Those who overcome “... loved not their lives, even unto death.” (Rev.12:11).

So then, do not fear to suffer when God leads you by His Spirit to resist the devil by saying ‘NO!’ (in your mind and by your actions) to evil desires. God’s grace demands that we say no to our evil desires and live self controlled, upright and godly now in this life, it’s not just license to sin again and ask God to forgive us again (Tit.2:11-14). As I pointed out from Romans chapter 6, all Christians who overcome go through this sanctification process of faith and suffering. The Apostle Peter addresses this necessary phenomenon: “Resist him, standing firm in the faith, BECAUSE YOU KNOW THAT YOUR BROTHERS THROUGHOUT THE WORLD ARE UNDERGOING THE SAME KIND OF SUFFERINGS. And the GOD OF ALL GRACE, who CALLED YOU TO HIS ETERNAL GLORY IN CHRIST, AFTER YOU HAVE SUFFERED A LITTLE WHILE, WILL HIMSELF RESTORE YOU and make you strong, firm and steadfast” (1Pt.5:9,10). So don’t be afraid to endure suffering when you choose not to look at lustful pictures, indulge in pagan entertainments, or engage in "godless chatter" or intimate fellowship with pagan ‘friends’ and family that continue to refuse to obey the good news (1Th.6:20,2Tim.2:16,Lk.8:19-21). We should not fear the suffering involved in fasting, praying, ‘witnessing’ and reading the New Testament, RECKONING OURSELVES TO BE “DEAD INDEED TO SIN BUT ALIVE TO GOD IN CHRIST JESUS” (Rom.6:11). And likewise don’t fear to embrace these truths I propound about the real Jesus, if you recognize them as the truth, even though it will probably cost you much.

Many say that we don’t have to stop sinning because we cannot do so. They say, "everyone sins",

“we’re only human”, and "nobody’s perfect". They are like ancient Israel, who believed the 10 spies who said the promised holy righteous life was impossible, and not really necessary. The Bible, like Caleb and Joshua, says differently. It says that these things were written so that we would not sin(1Jn.2:1). It says we should live (the context means ‘without sinning’) as Jesus lived (1Jn.2:6). It says that we should stop sinning, period (1Cor.15:34). These people live for the best of both worlds. They ‘believe’ in Jesus and 'go to church' so they can ‘go to heaven’, wanting Him especially to enhance their enjoyment of life now. So they take the easy path of least resistance in this life, avoiding any real repentance concerning their fantasizing, television watching, godless associations and lying, while encouraging or condoning others to do the same. Many choose to believe the very popular heresy “once ‘saved’ always ‘saved’”, and declare that God wants us to "enjoy life" (a deadly lie based on an obvious truth). Many emphasize that godly living will make you financially rich, and imply that most suffering is usually from the devil or from a lack of faith, and is to be avoided if at all possible. Their leaders pack their churches with people who are told to come to Christ without telling them to repent (Ac.17:30).

Many Christians, like the ten spies who said that the Promised Land could not be conquered, today indirectly say that we can’t really be expected to live a truly holy and righteous life. They emphasize grace (Jude4), forgiveness and the so called ‘unconditional’ (Ps.103:3-8, 139:22, Jn.14:23, 15:9,10, Jude21) love of God. They say that they are righteous ‘by faith’ (1Jn.3:7-10), and love sayings like: "be patient with me, God’s not finished with me yet". They may say things to themselves like, “no one else is submitting to their husbands in all things”, and “everyone else watches television”, but of course they also may say, “oh, yes, we are very careful what we watch”, claiming to only indulge in the ‘good’ part of the “fruit of the tree of the knowledge of good and evil”. They are ignorant that even the ‘good’ from that fruit kills, it’s all infected, being from the wrong tree, for only

Christ is the tree of life. There are truths within all these errors, but let’s all love the whole truth. Many will one day find out that they did not truly believe in the real Jesus because they did not TRUST HIM ENOUGH TO OBEY HIS TEACHINGS AND COMMANDS. Many will find that their faith never grew to transcend their dinner plate and their love of their self life here and now, the love of money, pleasure, family, friends, entertainment and comfort more than God. Many will find that the spiritual road on which they traveled was the “broad road” of presuming upon God’s grace and forgiveness, ‘serving the Lord’ while continuing in slavery to pride, greed, rebelliousness, idolatry, complaining, secret sexual sin or fantasies. Yes God can and does forgive us and cleanse us from sin when we sincerely confess our sins, but no true child of God continues as a slave to sin that leads to death (1Jn.3:7-10,5:4,1Cor.10:1-11). This salvation works if we learn to exercise our faith in Jesus as being the Son of God, and to trust and obey Him (1Jn.5:4,5). His death on the cross, His holy blood, His grace and new life in us is sufficient.

The Scriptures are full of warnings and admonitions to BE CAREFUL HOW YOU listen, to work out your salvation with fear and trembling, to humble yourself, to make every effort to make your calling and election sure, and to be obedient. The element of deception is very strong for those who become 'accidental' hypocrites. They are not completely aware of their folly, nor its consequences, but we will all reap exactly what we have sown. For it is written, “DO NOT MERELY LISTEN TO THE WORD AND SO DECEIVE YOURSELVES. DO WHAT IT SAYS(Jms.1:22). I have shown why the “message of the cross” is offensive, sometimes stirring

up scathing denunciation from others. It's because most don't want to be told that they won't live forever and share in His glory unless by faith they suffer and die with Him to sin now in this life (2Tim.2:11, Rom.6:8, 8:17). That's how you can tell if you are really believing in Jesus with a saving faith, if you find that Christ is being formed in you as you see yourself loving God and others as He loved God and others, in humility, honesty, self denial and sacrificial obedience. Most would rather hear a sermon on our liberty and freedom in Christ, and will find many preachers who will gladly supply the demand. For it is written, "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through HYPOCRITICAL LIARS, WHOSE CONSCIENCES HAVE BEEN SEARED as with a hot iron" (1Tim.4:1,2). This sounds distant and impersonal, but could so easily apply to some of us. The leaven of hypocrisy is very slow acting, and very difficult for one part of the 'loaf' to notice in themselves because the rest of the 'loaf' is acting similarly. Do you excuse your 'little' lies? The hypocrite's portion of hell is a horrible punishment, so let us each make completely sure we have a realistic understanding of how easy it is to become a deceitful pretender. Jesus clearly and ominously warned the seemingly 'good Christians' when He said, "MANY will say to me on that day, 'Lord', 'Lord', DIDN'T WE PROPHECY in your name, and in your name DRIVE OUT DEMONS and PERFORM MANY MIRACLES? Then I will tell them plainly, I NEVER KNEW YOU. AWAY FROM ME, YOU EVILDOERS!" (Mt.7:22, 23).

A very important side issue we must not ignore is this: **JOSHUA AND CALEB WERE VERY 'UNORTHODOX', in the eyes of ALL THE REST OF THE LEADERS AND BELIEVERS, YET THEY WERE RIGHT.** As Joshua and Caleb reported, though NONE of God's people believed them, but instead wanted to kill them, **WE CAN TAKE THE PROMISED LAND** (Num.13:30-14:11). I believe they were persecuted as being judgmental, false teachers, unloving, self righteous, or holier than thou. They were probably looked down on by many who were confident that their universally accepted and confirmed majority view was right. But even so also today **WE CAN** know Christ and overcome the world through our faith in Him, living a truly righteous and holy life by the grace of God and the help of the Holy Spirit! So be it unto you according to your faith. All things are possible to him who believes. I can do all things through Christ who strengthens me. If we continue seeking God in prayer and studying the Scriptures, we will learn that "...our present sufferings **ARE NOT WORTH COMPARING** with THE GLORY THAT WILL BE REVEALED IN US" (Rom.8:18). We will have the **FOCUSED HOPE OF THE PROMISED REWARD STRENGTHENING OUR FAITH** to endure, like Moses did. "By faith Moses, when he had grown up, **REFUSED TO BE KNOWN AS THE SON OF Pharaoh's daughter. HE CHOSE TO SUFFER AFFLICTION WITH THE PEOPLE OF GOD RATHER THAN TO ENJOY THE PLEASURES OF SIN FOR A SHORT TIME.** He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, **BECAUSE HE WAS LOOKING AHEAD TO HIS REWARD**" (Heb.11:24-26). (It is not evil to properly expect rewards from God, if He has promised and you truly meet the conditions.)

Part 3

- 50) God's name is also in the Holy Spirit.
- 51) Saved through the sanctification of the Spirit and belief in the Truth.
- 52) Will the Son of man find faith on Earth when He returns?
- 53) More about Jesus and God.
- 54) Jesus cannot be God, Yahweh, God of the Old Testament.
- 55) The 'name' of God and Jesus means much more than it sounds.
- 56) How can Jesus now be God and still have a God?
- 57) 'Begotten' means 'born'.
- 58) Who should we pray to?
- 59) "In that day you will no longer ask me anything"
- 60) "Present your requests to God"
- 61) "Worthy is the Lamb"
- 62) Jesus received worship; doesn't that mean the He is God?

Chapter 50) GOD'S NAME IS ALSO IN THE HOLY SPIRIT

Now the Holy Spirit has also been given to us through Jesus as another perfect messenger and witness from God (Ex.23:20, Jn.14:26, 15:26, 16:7,8, 13, 1Jn.5:6-8) to help, guide, and empower us. The very Spirit of God the Father who fully lives in Jesus, the Holy Spirit teaches us about Jesus and reminds us of Jesus' words (Jn.14:26). He guides us into all truth and shows us what is to come (Jn.16:13). He takes what belongs to Jesus and reveals it to us (Jn.16:14,15). He is to be obeyed, and not grieved, for He is the very Spirit of God Himself, and God's name is in Him (Ex.23:21). Blasphemy against Him is unpardonable (Ex.23:21). In other words, God has revealed Himself, His name, through a dispensation of His very own Spirit personified, the Spirit who is OF GOD, who is Spirit Himself (Jn.4:24).

He is the Spirit of God the Father that fully lived in Jesus, perfectly uniting Him with the Father, so that He is also the Spirit of God's Son (Gal.4:6), the Spirit of Christ (Rom.8:9, 1Pt.1:11). It's by the Holy Spirit that God and Jesus both come to live in us (Jn.14:23). The Spirit of Truth goes out from the Father, and Jesus has sent Him to us from the Father (Jn.15:26,16:7). And it is said that the Father sends the Spirit in Jesus' name (Jn.14:26). Of course the Father sends the Spirit to us through Jesus, so both are true. Of course that does not mean Jesus is literally God Himself, as so many other similar Trinitarian comparisons assert.

This is how the absolutely holy God can possibly dwell in us, by means of His Holy Spirit who dwells in the 'sanctified glove' of Christ in us, so to speak. I am using metaphorical language to try to convey a very wonderful concept. God is so absolutely holy that He cannot even look upon

evil (Hab.1:13). He so loved the fallen world that He wanted to make a way for us to be reconciled back to Himself. But we were not only sinners, but sinful in the very essence of our nature. That's why Jesus had to be made "to BE sin for us" (2Cor.5:21) instead of just paying for our sins.

Men without Christ were unacceptable vessels for God to touch or fill. God solved this by doing what He had planned from the beginning, by sending His Son to be made a curse for us (Gal.3:13) on the cross, enduring the necessarily fatal cost of that propitiatory identification, so that we could now be made the righteousness of God in union with Him (2Cor.5:21) through our faith and baptism in Him. This was God's marvelous plan to forgive, cleanse, sanctify and glorify us, creating a new person in our hearts so that God can now dwell in "the new self, created to be like God in true righteousness and holiness" (Eph.4:24,Tit.3:5). Our reborn human spirits are now one with Christ as His Spirit is one with God's Spirit. That's why "He who unites himself with the Lord is one with him in spirit" (1Cor.6:17). It's why, "If Christ is in you, ...your spirit is alive because of righteousness" (Rom.8:10). As it says "Christ in you, the hope of glory" (Col.1:27).

Chapter 51) SAVED THROUGH THE SANCTIFICATION OF THE SPIRIT AND BELIEF IN THE TRUTH

This sanctification process is only possible for us because Jesus was also filled with the Holy Spirit and sanctified Himself (Jn.17:19). Now, "If the Spirit of him who raised Jesus from the dead is living in you, he who raised Jesus from the dead will also give life to your mortal bodies through his Spirit, who lives in you" (Rom.8:11). God has revealed Himself perfectly and saved us through His Son Jesus, and by the working of His Holy Spirit, through whom He regenerates us and administers this great salvation to us all (Tit.3:5). Jesus has been given all that God has, including His Spirit without limit. The reason Jesus spoke God's words perfectly was not because He was God. Jesus said, "The one whom God has sent speaks the words of God, FOR God gives (him) the Spirit without limit" (Jn.3:34). That is also how Jesus and the Father are perfectly united as one, and we have been given the same Spirit of glory (1Pt.4:14), that we might all be unified together with Him and in Him (Jn.17:22). This priceless gift of the Holy Spirit is a seal, foretaste and guarantee of our future inheritance (Eph.1:14,2Cor.1:21,22), and will remain with us forever (Jn.14:16).

Although Messiah was God's Son, yet for our sakes He was perfected (Heb.5:9), learning obedience from the things which He suffered (Heb.5:8). He sanctified Himself for us, especially at Gethsemane and on the cross, so that we can now be born again and become able to obey Him as He obeyed God (1Pt.1:14, 22,23, Heb.2:10, 11,5:9, Ez.36:26,27, Jn.15:10). He did this to pioneer the only way for us to be saved, by our following His example (1Pt.2:21, Jn.17:19). Now by trusting and obeying Him, those who really believe are being (not yet once and for all-Ac.2:47,1Cor.1:18) saved (Heb.5:9, Rom.1:5, 16:26) by God's true grace, which "teaches us to say 'no' to ungodliness and worldly passions, and to live self controlled, upright and godly lives in this present age..." (Tit.2:12). Thus we experience Christ's death to sin through our faith in and identification with Him in His death, burial and resurrection life (Rom.6:1-11). This identification is what our baptism signifies. The sanctification of the Spirit is the process by

which we get to prove our faith in Christ and love for God, appropriating God's great salvation, all by God's grace and power working in us. This sometimes means our sharing in the sufferings that He endured, so that we can share in His glory (Rom.8:17). Through this very sanctification process our souls are being saved (1Pt.1:2, 2Th.2:13, Heb.5:9, Rom.6:5,8,17,18,22), and therefore without it's resulting holiness we will not see the Lord (Heb.12:14). Only "...those who are led by the Spirit of God are sons of God" (Rom.8:14). The Spirit renews our thinking and teaches us to follow Jesus' example of doing what pleases God, instead of what the flesh wants (Rom chap. 8, Gal.5:16,17).

I have already delineated some of the reasons why belief in the truth is so critical to a saving faith. The true sanctification process that saves our soul can only continue successfully to the degree that we are believing the truth about Jesus. That is why we need to continue to study and seek God concerning the truth about Jesus. The apostles never stopped teaching that JESUS IS THE MESSIAH (Ac.5:42), the Son of God. Unless our teaching about Jesus emphasizes that same apostolic focus, we have deviated from Christ to whatever degree our teaching differs.

We should be teaching God's people to confess what the Bible says about Jesus, for there is great power in confessing, as did the apostles, that "Jesus is the Messiah, the Son of God" (Rom.10:10). Paul started out his ministry by immediately preaching that "**JESUS IS THE SON OF GOD**" (Ac.9:20). Interesting focus, and notice quite different from the "Jesus is God" teaching of today. He also taught by "proving from the Scriptures that Jesus **IS (NOT "WAS" AS MANY TRANSLATIONS TRANSLATE THIS VERSE)** the Messiah" (Ac.18:28). The literal Greek says, "...showing by the Scriptures Jesus **TO BE THE CHRIST.**" So Ac. 2:22 has been changed from the original Greek (by many translations) to read "Jesus...was a man" instead of "Jesus..., a man...", and now we see that Jesus **BE** the Christ (present tense of the 'be' verb). And also please notice, that here it is again, "You are the Christ, the Son of the Living God!". This exact same focus and declaration of Peter (Mt.16:16) to Jesus about Jesus' person was preached by Paul (9:20,Acts18:28), and by John (1Jn.4:15,5:1). Christ means Messiah, the Anointed One, the Promised Anointed King of Israel. We commonly use the name "Christ" in association with Jesus, and of course we 'believe' that Jesus is the Christ. But these focal points of Peter, Paul and John's preaching are not what most of us really believe about Jesus today. Our whole emphasis and focus has changed. The teaching today is that Jesus is God and man, the God-Man, God.

The real good news does not proclaim a Messiah who is God, but it teaches that the Messiah is the Servant of God, the man Jesus, the descendant of David, the Son of God who was sent by God. So those whose main emphasis is that 'Jesus is God' are believing and teaching wrongly about our Lord, doing themselves and the body of Christ harm. That is one main reason why there are so many carnal Christians who are not overcoming the world in these last days (1Jn.5:5). "Anyone who **believes in the Son of God** has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because **he has not believed the testimony God has given about his Son...He who has the Son has life**; he who does not have the Son does not have life. I write these things to you who **believe in the name of the Son of God** so that you may know that you have eternal life" (1Jn.5:10-13).

Chapter 52) WILL THE SON OF MAN FIND FAITH ON EARTH WHEN HE

RETURNS?

When we read Jesus' question concerning the last day's state of the church, it is so easy to wonder what He could really mean. It sure seems like Christianity has engulfed the world, with supposedly multiple hundreds of millions of Christians worldwide. And many preachers predict a great outpouring of God's Spirit called 'the latter rain' that will bring world revival just before Jesus returns. So what could Jesus possibly mean when He says "...when the SON OF **MAN** comes, WILL **HE** FIND FAITH ON THE EARTH?" (Lk.18:8). **I BELIEVE ONE OF THE REASONS THAT JESUS DELIBERATELY USES THE TERM "SON OF MAN" HERE WAS TO EMPHASIZE THAT IN THE LAST DAYS, THE CRISIS OF FAITH WILL PRIMARILY BE THAT MOST WILL NOT HAVE CONTINUED IN FAITH IN THE REAL JESUS, THE MAN CHRIST JESUS, THE SON OF MAN WHO IS THE SON OF GOD!** Without that proper aspect of faith in Christ, our faith will not be effective enough to overcome the world, and we can so easily settle on remaining a slave to loving this world and secret sin, repeatedly praying and hoping for forgiveness because, after all, 'no one's perfect'. But I believe that there will be a remnant who will believe these truths about Jesus in the last days. They'll believe that they can live holy and righteously. They will pray much more than just saying token prayers, and will not merely 'go to church'. They will also cry out to God for apostolic truth and power to be restored to the church.

We will collectively pray for Israel to repent from their wickedness and be restored during their soon coming great disaster from the northern alliance of Russia, Iran and Libya (Ez.38:1-17). We will learn to love one another in large and small communities of true believers, who have repented of worldliness to be the true separate called out ones of the Lord Jesus Christ. We'll preach the true gospel and disciple those who respond, living as examples of true servants of our Lord Jesus. We will each give up our worldly lives to worship the living God in true holiness. We will learn to respect and obediently submit to our leaders in the Lord, as doing so to the Lord Himself, emulating their example of faith, prayerfulness, love and humility. We will repent from being rebellious and stubborn, so often trying to get our own way, and instead learn to lay down our lives for each other. We will overcome together, praying, studying God's Word and helping each other with forbearance and gentleness. We will be few in number in the richer western nations, but more numerous elsewhere throughout the world.

We will in this way again see God reveal the real Jesus in power (2Cor.13:3,4), when the Lord is manifested among us in Christian communal love as we regularly pray, teach and preach the gospel publicly. It will not be a demonstration of people falling down into each other's arms saying that God knocked them down, or playing 'drunk in the Spirit', but it will be a demonstration of the real miraculous power of God that helps us to humble ourselves to confess our sins, submit to our elders and husbands, and to be taught how to rebuild the foundations of the genuine faith, along with the true love it produces (Gal.5:6,1Tim.1:5). It will not be a group dominated by one dictator, or by a group of worldly wealthy Christians, but by elders who know God, men of prayer, filled with faith and the Holy Spirit. God is now training men who love the truth, who will foster and utilize the obvious gifts and ministries of all, especially including the godly women. We will each identify with our Jewish, Arabic, Chinese, Russian, African, Korean, Australian, Asian, Canadian, Mexican, American and European and all other brothers, all one in Christ. And we will be proud of our glorious Lord, **ESPECIALLY** of the fact that He is the man

Christ Jesus, the Son of God, until He comes again soon to judge the world and receive us unto Himself.

Chapter 53) MORE ABOUT JESUS AND GOD

The more we learn by the Spirit about who Jesus really is (Jn.15:26), and what belongs to Him (Jn.16:14,15), the more we will rejoice in Him (Phil.4:4). We will greatly rejoice because we will better understand the reality of the inestimable, unfathomable, limitless riches of the Messiah (Eph.1:18,3:8), and that we who are truly in Him are joint heirs with Him (Rom.8:17) of all things. **“ALL THINGS ARE YOURS, whether Paul or Apollos or Peter or THE WORLD or LIFE or death or THE THINGS OF THE PRESENT or THE THINGS OF THE FUTURE - ALL are yours, and YOU ARE OF CHRIST, and CHRIST IS OF GOD”** (1Cor.3:21-23). Notice that **“you are OF CHRIST“**, but **that necessarily means that you are not Christ**. And notice too, **“Christ is OF GOD”, AND BY THE SAME TOKEN CANNOT THEREFORE BE GOD, WHOM HE IS “OF”!**

Jesus told His disciples, “He who receives you receives me, and he who receives me receives the one who sent me (Mt.10:40). Likewise, a true disciple can potentially say, “If you listen to me, you listen to Jesus”, and, “If you reject me, you reject God the Father”, according to Matthew 10:40, and Luke 10:16. If we use the same logic in this matter that many use when saying that some of Jesus’ statements (Jn.14:9,etc.) prove that He is literally God, we would have to conclude, based on these two verses, that every true disciple IS Jesus and IS God!

Not surprisingly, Jesus taught the same thing that all Scripture teaches about God. I pray that we will do the same. He taught that God is the Father (Jn.20:17,Mt.6:9,etc.), as Paul did (1Cor.8:6, Eph.4:6,etc.), and as did the Prophets (Dt.32:6, Is.63:16, Mal.2:10,etc). Jesus taught His disciples that they had **ONE FATHER WHO IS IN HEAVEN, AND ONE MASTER AND TEACHER, WHO IS THE MESSIAH** (Mt.23:9,10). Paul prayed, **“I keep asking THAT THE GOD OF THE LORD JESUS CHRIST, THE GLORIOUS FATHER**, may give you the Spirit of wisdom and revelation, so that you may know Him better” (Eph.1:17). Is the God of the Lord Jesus Christ ‘the Trinity’, which includes ‘God the Son’? Obviously not, and neither is mine. My God is “the God of the Lord Jesus Christ, the glorious Father.” **IN THE NAME OF OUR LORD JESUS, PLEASE NOTICE AGAIN HERE THAT “THE GOD OF THE LORD JESUS CHRIST, THE GLORIOUS FATHER”, IS NOT A ‘TRINITY’!** Jesus’ God is God, God the Father Himself. Look carefully at this next scripture, which explains what hinders us from knowing rightly about God: **“WAKE UP TO LIVING RIGHTEOUSLY, AND DO NOT SIN, FOR SOME OF YOU HAVE IGNORANCE OF GOD, I SAY THIS TO YOUR SHAME”** (1Cor.15:34). Our sinning interferes with knowing God.

Scripture also says, “For through Him (Jesus) we both (Jew and Gentile) have access to the Father by one Spirit” (Eph.2:18), but remember that it is the **MAN CHRIST JESUS** who as our High Priest mediates to give us this free and easy access to God (1Tim.2:5,Eph.3:12,Heb.5:1). Jesus wasn’t absolute God when He was here on earth, rather **HE PRAYED TO AND OBEYED GOD**. And now He is still not very God, but rather, **HE IS INTERCEDING FOR US AS OUR HIGH PRIEST FOREVER**. As the Scripture says, **“He is able to save completely those WHO COME TO GOD THROUGH HIM, BECAUSE HE ALWAYS LIVES TO INTERCEDE** (to God) **FOR THEM**. The oath “...appointed the **SON (TO BE OUR HIGH PRIEST), WHO HAS**

BEEN MADE PERFECT FOREVER" (Heb.7:25,28). Hebrews 5:5 and 7:28 (also Mt.16:13,16) again prove God's Son is human, NOT A GOD-MAN, for only a human-human can be high priest according to Hebrews 5:1. Only a human-human, could take my place as my perfect substitute. Although He is the man from heaven, the Son of God, now the life giving spiritual man, Jesus is still a very real and complete human being.

God is the Father, and the Father is God, without depending upon Jesus to complete His deity. In other words, the Father is not "co-dependent" upon Jesus and/or the Holy Spirit, as 'the Trinity doctrine' alleges. But by contrast Jesus is not independent of His God, "for TO BE SURE, He was crucified in weakness, yet **HE LIVES BY GOD'S POWER**" (2Cor.13:4). And Jesus said, "I live because of the Father" (Jn.6:57). The God, by definition, is independent. He does not live by anyone else's power. He is the self existent one. David knew the difference between Yahweh (the LORD) and his Lord, the Messiah. "**THE LORD (GOD) SAID TO MY LORD (CHRIST), 'Sit at my right hand...'**" (Ac.2:34). And, "God placed all things under his (Christ's) feet AND APPOINTED HIM TO BE HEAD OVER EVERYTHING for the church" (Eph.1:22). And, "...GOD made us alive with CHRIST...and GOD raised us up with CHRIST and seated us with him in the heavenly realms in CHRIST JESUS..." (Eph.2:5,6). Over and over we see, not just the Father distinguished from Christ, not God and the human part of Christ, but **GOD HIMSELF AND CHRIST HIMSELF**.

Jesus wasn't crucified for blasphemy because He claimed to be God, but because He had called God His 'Father', and had claimed to be the Son of God (Jn.10:36). "Let God rescue him if he wants him, for **HE SAID, 'I AM THE SON OF GOD'**" (Mt.27:43). **IF JESUS OR ANY OF HIS DISCIPLES HAD EVER PURPORTED THAT HE WAS GOD, WOULD IT NOT HAVE BECOME A MAJOR ISSUE? This is an extremely noteworthy proof.** We have John the Baptist's testimony about Jesus as well: "...the one who sent me to baptize with water told me, '**THE MAN** on whom you see the Spirit come down and remain is He who will baptize with the Holy Spirit'. **I HAVE SEEN AND TESTIFY THAT THIS (man) IS THE SON OF GOD**" (Jn.1:33,34).

And it says, "...regarding HIS SON, WHO CAME FROM THE ANCESTRY OF DAVID ACCORDING TO THE FLESH, WHO WAS DECLARED 'SON OF GOD' in power, ACCORDING TO THE SPIRIT OF HOLINESS by the resurrection of the dead - Jesus Christ our Lord" (Rom.1:3,4). Jesus is the spiritual man from heaven who came in a body of flesh, like our sinful flesh. Of course He is no longer according to the flesh. Jesus' true divinity is predicated upon the fact that He is a man who is God's pre-existent Son as to the very essence of His person, not by being so called 'God by nature'. It is as being God's Son that He is divine, not by being God. As God's Son He has a glory that is God given, yet His own (Jn.1:14).

Chapter 54) JESUS CANNOT BE GOD, YAHWEH GOD OF THE OLD TESTAMENT

Many teach that Jesus is 'Jehovah' God of the Old Testament, which is what those who say that Jesus is very God are really saying, for there is only one God. Jesus said, "**I praise you, O Father, Lord of the heaven and of the earth...**" (Lk.10:21). He always taught that the Father was God, not a Trinity that included Himself. Although Jesus is not Yahweh Himself, I have said

that as God's Son, Jesus is often included when we discuss God, for He is fully in God and God is fully in Him. Jesus is not significantly "other" than God, for His relationship as God's uniquely begotten Son means that He is truly one Spirit with God, intimately part of God's family. So when God created the world through Jesus, He created it alone, so to speak, for He did not employ 'another'. Jesus is not 'other' in the full sense of the word, for He is of God, in God, one with God, like God and filled with God. Therefore, when God gave Jesus glory (2Pt1:17), He was not giving His glory to 'another' (Is.42:8, 2Pt.1:17, Jn.17:22). Again, this accounts for the many similarities between God and His Son I mentioned earlier, such as the fact that the church of God is the Church of Christ, God is our savior and so likewise is Jesus, etc. Therefore Jesus can be spoken of synonymously with Yahweh God His Father without it confusing us.

Of course the whole Old Testament distinguishes between God and the Messiah, YAHWEH and Yahweh's Anointed, the LORD and the Lord's Christ (Lk.2:26), whom God has made 'Lord'. I have already shown that the Old Testament speaks of Jesus as God's Holy Servant. It also says, concerning God and His Christ: "The LORD is... a fortress of salvation for his Anointed One" (Ps.28:8). And, "HE grew up before the LORD like a young plant...yet we considered HIM stricken, smitten of GOD...the LORD has laid on HIM the iniquity of us all...It pleased the LORD to bruise HIM" (Is.53:2-10). And to Christ He says, "I, the LORD, have called YOU in righteousness, and will hold your hand and keep you, and I will give you for a covenant of the people, for a light of the Gentiles, to open the blind eyes" (Is.42:6-8). The Spirit of Christ says, "... 'MY GOD shall be my strength', and the Father says of Christ... 'I will also give YOU for a light to the Gentiles, that YOU MAY BE MY SALVATION unto the ends of the earth'" (Is.49:5,6). Also of Christ it says, "The LORD God has given ME the tongue of the learned...The LORD God has opened MY ear..." (Is.50:4,5). Again, "The Spirit of the LORD is upon ME; because the LORD has anointed ME to preach..." (Is.61:1). Jesus cannot be understood as being part of God Almighty if He is 'of God', or 'from God'.

Chapter 55) THE 'NAME' OF GOD AND JESUS MEANS MUCH MORE THAN IT SOUNDS

When the Bible speaks of 'name', it usually means much more than our unenlightened understanding of the term. Because most of the people on earth are dead spiritually, most of our names carry very little real significance. God's name, and therefore our Lord's name, represents all they are, think, say, and do. Their name represents their intent, reputation, power, and authority. Jesus came in His Father's name as a complete reflection of God's person. Jesus fully represents God, therefore His name completely and authoritatively represents God, and all that God has ever revealed about Himself to man. The Scripture says, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Ac.4:12). Jesus confirmed, "No one comes to the Father except through me" (Jn.14:6).

When Jesus' appearance was changed on the 'Mount of Transfiguration', Moses and Elijah appeared to talk with Him. Peter blurted out that they could build three shelters for each of them. Then God spoke, saying that Jesus is His Son and that we are to listen to Him. "When they looked up, they saw no one but Jesus" (Mt.17:1-8). In this way God corrected the mistaken idea that Jesus is only one incomplete aspect of God's revelation to His people. Jesus is the complete revelation of God to man, manifested in these last days of the end of this age (1Pt.1:20) to destroy sin and death, saving us and thus reconciling all things to God. It is not the Law

(represented by Moses), the Prophets (represented by Elijah), AND Jesus, all on equal footing, as if Jesus were only one indispensable part of God's dispensation of truth. But it is Jesus, the truth personified, who reveals God to us in all His character and truth. This is why the disciples preached, healed, cast out demons and baptized in the name of Jesus. The Bible says that we should do the same. "Whatever you do, whether in WORD or DEED, do it ALL in the name of the Lord Jesus, **GIVING THANKS TO GOD THE FATHER THROUGH HIM**" (Col.3:17).

The name of Jesus Christ is the specific, authoritative and noble name of our Lord, which fully declares the name of our Great God and Father. God used to be called 'Elohim', 'God'. Then through His progressive self revelation to Abraham and then Moses, He revealed Himself by revealing His name, "Yahweh", along with predominant aspects of His person and character. God also identified Himself with those whom He loved and chose to belong to Himself by blood covenant. He called Himself "the God of Abraham", "The God of Isaac", and "the God of Jacob". And He identified Himself with them collectively by calling Himself "the God of Abraham, Isaac and Jacob", and "the God of Israel". He has now much more fully revealed Himself as "the God of the Lord Jesus Christ, the glorious Father" (Eph.1:17), and "the God and Father of our Lord Jesus Christ" (Eph.1:3, 1Pt.1:3, etc.).

You will not see anyone in the whole story of the early church history recorded in the book of Acts doing anything, much less a miracle, in "the name of the Father, and of the Son, and of the Holy Spirit". But you do see quite a few times where the name of Jesus is invoked as the name by which God is now fully represented on this earth. The Bible says, "Then they (the religious leaders of the apostate church) called them in again and commanded them not to speak or teach at all in the name of Jesus" (Ac.4:18). And then, "The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for 'the Name'" (Ac.5:41). It is only the name of the Son of God, who is also in reality the Son of Man, spoken by a saint that is obeying Jesus, that now carries any final authority on earth. That is one reason why the spirit of anti-Christ is so adamantly opposed to His specific name, and to the teaching that Jesus is a real man incarnated in a real human body (1Jn.4:3).

Some believe that since God has given Jesus "the name that is above every name, that at the name of Jesus every knee shall bow and every tongue will confess that Jesus Christ is Lord..." means that Jesus must be God since His name is the highest name and everyone must bow before Him and confess Him as Lord. However, again we would have to ignore the rest of the context of the Bible along with the fact that it is God Himself who made Jesus Lord and gave Him His name and authority, which is why this passage ends with the phrase, "...to the glory of God the Father."

Jesus is "the image of the invisible God" (Col.1:15). This Greek word for image, 'eikon', means 'representation', 'resemblance', as when a coin is stamped with the same 'eikon' as its press. The Bible calls Him "Christ, the wisdom OF GOD and the power OF GOD" (1Cor.1:24). And, "It is because of Him (God) that you are in Christ Jesus, who has become for us wisdom from God - that is, our righteousness, holiness and redemption" (1Cor.1:30). Jesus is very much one with God AS HIS EXACT REPRESENTATION, before, during (though not according to the flesh), and after His earthly ministry. Again, this is why Jesus is God, in a way. **SO, WE CAN'T JUST SAY THAT JESUS ISN'T GOD WITHOUT PROPER EXPLANATION as well!**

Chapter 56) HOW CAN JESUS NOW BE GOD AND STILL HAVE A GOD?

Some maintain that Jesus used to be a man who was also God, but that now He is no longer a man, He is God the Son, the second member of 'God the Trinity'. Not one of these things are ever mentioned in Scripture. Instead, to the contrary, Scripture teaches much differently. I have already shown to those who accept God's word as the standard of truth, that Jesus was a man who had a God, and now is The Man who still has a God. I will continue to try to prove these things to the lover of truth. Decades after His ascension into heaven, Jesus revealed Himself (thus the name for the book - 'Revelation') and certain things which will soon come to pass. It says that Jesus "has made us kings and priests **TO HIS GOD AND FATHER.**" (Rev.1:6). And in His messages to the churches, Jesus says, "...I have not found your deeds complete in the sight of **MY GOD...**to him who overcomes I will make a pillar in the temple of **MY GOD...**I will write on him the name of **MY GOD** and the name of the city of **MY GOD**, which is coming down out of heaven from **MY GOD...**These things says 'the Amen', 'the Faithful and True WITNESS', '**THE BEGINNING OF THE CREATION OF GOD**'" (Rev.3:2,12,14). So therefore no one can accurately say that Jesus was only speaking of God as being His God from His human nature, or only while being a man of flesh on this earth. Jesus declared these things concerning Himself long after His ascension back into heaven. So, God's record shows, and therefore let our record show, that Jesus was then a man under the headship of God, and **JESUS IS NOW STILL A MAN**, yes a divine, new and very glorious spiritual man, **UNDER THE HEADSHIP OF HIS GOD** (1Cor.11:3,1Tim.2:5,etc). Peter once told Jesus, "...**we** have believed and have known that **you are the Christ, the Son of the Living God** (Jn.6:69). None of them ever believed Jesus to be very God, not John, Thomas or any of the others. It is very dangerous not to believe in Jesus as God's very own Son, for it says, "...but He that does not believe is condemned already, **because he has not believed in the name of the only begotten SON OF God.**" (Jn.3:18). **"THE BEGINNING OF THE CREATION OF GOD", "THE FIRSTBORN OF ALL CREATION"**

The Greek word for 'beginning' (in Rev.3:14) is 'arche', the same word used throughout the New Testament for 'beginning' in its conventional meaning. It seems to have two primary meanings: 'commencement', and 'chief'. In God's order the first is also the chief (and the type). Jesus is the "beginning", the "FIRSTBORN", "the beginning of God's creation". He is "THE FIRSTBORN OF ALL CREATION" (Col.1:15), "THE FIRSTBORN AMONG MANY BROTHERS" (Rom.8:29). When God raised Christ from death He became "THE FIRSTBORN FROM AMONG THE DEAD" (Col.1:18). The Bible calls Jesus "the Lamb slain from the founding of the world" (Rev.13:8). I believe this means He was slain in the heart and mind of God, and therefore in reality. Scripture also speaks of God bringing His "Firstborn" into the world (Heb.1:6).

This word "firstborn" means exactly that in the Greek, it does not mean promotion to rank of 'ruler'. In the same way, "beginning" does not mean promotion to the rank of 'ruler'. The word "firstborn" USED IN CONJUNCTION WITH this word "beginning" helps to confirm it's definition. Concerning Jesus the literal Greek says, "...who is the BEGINNING, FIRSTBORN from among the dead THAT he might be in all things holding the first place" (Col.1:18). Notice the order of sequence in cause and effect. Jesus holds the preeminence in all creation BECAUSE He is the beginning, the firstborn from among the dead. Jesus is not OF this world, but He is the

man from above, the man from heaven, the man sent from God (Jn.3:31,1Cor.15:47). Jesus is “The beginning of the creation of God” (Rev.3:14). The Scripture elsewhere literally says, “If anyone (be) in Christ: new creation: the old things passed away, lo, all things become new, and all things are of God...” (2Cor.5:17,18).

Those who teach that Jesus is 'fully God' sometimes say that this word “beginning” means “origin”, i.e. the source from which something develops. This seems to be a fabrication with only an apparent basis of truth. Although the word ‘origin’ has similarities to the word ‘beginning’, ‘arche’ is never once used as ‘origin’ in any scripture, but to the contrary it always means either ‘commencement’ or ‘chief’. In fact, the original Greek clearly says that Jesus is the “arche” of the Creation **OF GOD** (Rev.3:14), **AGAIN CONFIRMING GOD HIMSELF AS THE ORIGIN, THE SOURCE OF CREATION. AS JESUS’ GOD AND FATHER, GOD IS JESUS’ ORIGINATING SOURCE.** This is why He is called the Son, Lamb and Logos **OF God** (Rev.19:13). All we need to know and believe about Him can be learned by trusting what we're clearly told in the Bible. We should be careful about being so sure about the rest. In this case we're told that as the Logos He was with God in the beginning (Jn.1:1), and that all things were created through (by) Him and for Him, and without Him nothing was made that has been made (Jn.1:3). I can be sure that God is the originating source for all creation (1Cor.8:6,Eph.3:9). And I can be sure that there was a specific day, called “Today“, that God “begat” His Son, thus becoming His Father (Heb.1:5). That day seems to refer to the day God raised Christ from the dead, when He became the firstborn from the dead, but I believe that Jesus was God’s Son before that day. God sent His Son, not a man who became His Son. We know that Christ was foreknown to God before the foundation of the world, yet revealed to us in these last days (1Pt.1:20), and we know that He was slain from the foundation of the world (Rev.13:8), so it seems possible to me that His sonship may similarly not be bound to chronology as we perceive it. More probably the answer to this issue surrounds the apparently three different types of births concerning Christ, which can all be attributed to God’s Fatherhood. We see these in Proverbs 8:22-25, Matthew 1:18 and then lastly in Romans 1:4 together with Acts 13:33. Concerning these less crucial matters of which I am unclear, I do not worry, for I feel no compulsion to claim to know more than has been revealed to me pertaining to the details about our glorious God and Lord Jesus, about whom my knowledge is obviously much less than a first grader who has begun learning about the intricacies of 'life'. We are all learning every day if we are continuing in the faith.

Chapter 57) 'BEGOTTEN' MEANS 'BORN'

Begotten means ‘born’, or ‘birthed’, in no uncertain terms. What else does ‘begotten’ mean? Many who maintain that Jesus is absolute God try to detract from this obvious truth, but can not do so accurately from the Scriptures. Many say that Jesus has been God’s Son from 'eternity past', that Jesus was never begotten at any point in time, and that He has always been **WITH GOD WHILE BEING GOD** as 'God the Son', the second person of ‘God the Trinity’. But how can someone say that “**FIRSTBORN**” doesn’t mean ‘born’? How can we ignore, “**TODAY I HAVE BEGOTTEN YOU**” (Heb.1:5,Ps.2:7)?

The normal Greek word translated ‘born’ in the New Testament, including ‘born’ again, ‘born’ of the flesh, and ‘born’ of the Spirit, is ‘gennao’, meaning to ‘procreate (mainly of the father)’, and

to regenerate', 'beget', 'be born', etc. This is the exact same word used when talking about God 'begetting' Jesus in Ac.13:33, Heb.1:5, 5:5, and 1Jn.5:18. Of course God did not birth Jesus through sexual procreation, but the idea of some kind of a paternal birthing is intrinsic in the word 'begotten' when used about God and Jesus, thus it must mean 'born'. If this term only meant 'intimacy' or 'unique position with God', then neither God nor Jesus would use this term, nor 'Son' so often, but instead would describe His identity without being so misleading. But actually to the contrary, the Bible is very clear that Jesus was born of God at a particular time in history, called "TODAY". For it is written, "YOU ARE MY SON, TODAY I HAVE BECOME YOUR FATHER" (Heb.1:5). This actually means in the literal Greek, "I TODAY HAVE PROCREATED YOU". The Greek word that is translated "only begotten" is 'monogenes', meaning 'only-born'. It is used about Jesus in Jn.1:14, 18, 3:16, 18, 1 Jn.4:9, and about Isaac in Heb.11:17. If none of these terms, 'only-born', 'firstborn', or 'begotten' convey being born, then what does? We must be careful to let the Bible speak for itself, unless it is very clear that a particular word is not to be understood by its conventional meaning. We do not have to fear believing what the Bible clearly says, worrying if we are understanding its true cryptic meaning. Of course we must study to insure that the seemingly obvious meaning applies, comparing a passage with all of Scripture. This way we allow the totality of Scripture to define ambiguous scriptures, while asking for and depending upon the Holy Spirit's enlightenment as we study. Beware when your beliefs necessitate changing the obvious meanings of regular words!

Some say that what God begets is God, and what man begets is man, when trying to prove that Jesus, being the Son of God, is literally God. They base their logic on the scripture that says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit", but their premise, logic and conclusion is faulty. Maybe they forget to factor in that there is only one God, and that man was created in the image of God when God gave birth to "...**Adam, son of God**" (Lk.3:38). Their logic, if applied across the board, would mean that Adam was God, because He was a literal Son of God. Then likewise we who are truly born of the Spirit, sons of God in Christ, would each have to also be considered God. **ABSOLUTE GOD CANNOT BE BORN!** Adam was a true Son of God (Lk.3:38) while being a man of flesh. Both Adam and Jesus had human spirits that were born of God, for God is called "the Father of spirits" (Heb.12:9). Jesus, the second and last Man, the spiritual man from heaven, came as a man of flesh, although He is now no longer a man of flesh. And we are still fleshly men, though not mere men any longer (1Cor.3:3). Because we are in union with Christ, the Son of God, we are now spiritual sons of God even while still in our bodies of flesh. We who continue in the faith will soon be adopted as perfected, righteous, completely spiritual sons of God. Jesus was a resurrected spiritual man of flesh before He ascended back to heaven. God can birth spiritual sons who share His nature. God's perfected sons are Gods in all practical reality, for they are created in His image, and are like Him. But none of them are to be called a God without the clarification that they have a God who is the one and only true God. Jesus is the firstborn of many brothers, and He is a God. Any brother of Jesus who becomes a perfected son of God is 'a God' to a certain degree, because they are born of God, made in His image, and are therefore like Him to whatever degree.

One of our problems in understanding this is that we are so accustomed to our old worldly thinking that we think of 'being born', and 'birthing', as the crude animalistic process common to our fleshly existence. Paul said that he had begotten Onesimus (Phile.10) and the Corinthians through the gospel (1Cor.4:15). We can see that this is a much different process of birthing than

we are accustomed to associate with the term. Likewise, when God became Jesus' Father by 'begetting' Him, it was a very holy, dignified, and much more advanced process than we could ever conceive (no pun intended). We have been born again by the Word of God (1Pt.1:23). Men can be born of the Spirit and still be men, even as Jesus is. Scripture proves men can be called Gods, as I have highlighted. During rebirth we are quickened to become spiritually alive (Rom.8:10), although our body is still flesh, spiritually dead because of sin (Rom.8:10). We await our official adoption as sons, when we will finally experience our new destiny as glorified sons of God in Christ. When this earthly tent of flesh is gone, or for those who are still alive when Christ returns (1Thes.4:17), we will find we have an eternal heavenly home (2Cor.5:1-4,Rom.8:23) to live in forever, which is our spiritual body (1Cor.15:44). It will then be like Christ's glorious body (1Cor.15:48, 49, 53) forever.

So the truth is that there is and will always be only one true absolute God, but that HE HAS FULLY SHARED HIS DIVINE NATURE WITH HIS SON JESUS CHRIST, AND THROUGH HIM TO ALL HIS SONS (Jn.10:33-36,2Pt.1:4,1Jn.3:2), ALL WHO ARE ONE WITH CHRIST. This is why the good news is so good, because He has fully (Col.2:9,10) shared everything He has with Jesus, and thus with us as adopted sons in Him (Rom.8:17, 19, 23). This is the major aspect of our fellowship and inheritance with God and the Lord Jesus (Rom.8:17). Remember that Adam was a real, but fleshy son of God. I believe we greatly underestimate the implications of Adam's likeness to God before his sin. Likewise, we seem to greatly underestimate his villainy in sinning against God, compared to our view of other infamously despised criminals such as Judas or Hitler. Also of interest, we cannot rule out the possibility that Adam and Eve were reconciled to God when He sacrificed the animal, probably a lamb to symbolize the coming Lamb, to make clothes for Adam, and for Eve, and that they continued seeking and worshipping God. They may have taught their children how to call upon the LORD, and how to sacrifice to God, as Cain and Able were doing. However unlikely it may seem, it does not seem impossible that God could have brought them to faith in the coming Lamb, and that we will see them in the Heavenly Jerusalem.

Chapter 58) WHO SHOULD WE PRAY TO?

Many Christians today don't seem to know who they are praying to. We use 'God', 'Father', 'Lord', 'Jesus', and 'Lord Jesus', often interchangeably, and often in a seemingly arbitrary manner. Some even pray to the Holy Spirit. What does the Bible say about it? Jesus prayed and taught us to pray to God, the Father. Paul prayed to and taught us to pray to God, the Father. Yet Scripture confirms that we can pray to our Lord Jesus, for He is truly Lord. He is our Lord who bought and owns us, whom we love, serve, obey, live to and die to. The Bible says, "God...has called you into FELLOWSHIP WITH His Son Jesus Christ our Lord..." (1Cor.1:9). The fellowship with Jesus the Bible is talking about is not our modern idea of fellowship, meaning to talk intimately to Him all day, though that is now our privilege, but it means sharing all pertinent things in common with Him, the benefits of his death to sin and of His resurrection life. This communion with Christ also involves our sharing in His sufferings (Phil.3:10,Rom.8:17,32,Jn.16:14,15), and soon also sharing in His glory. Since "...our fellowship (sharing in common) is with the Father AND with His Son, Jesus Christ" (1Jn.1:3), we can now know Jesus by the Spirit, and God our Father because of our union with Christ. Jesus prayed to God, not the Trinity, very often, both in vocalized, intensely focused prayer, and throughout the

day in His heart. In union with Him we now also share that same privilege of praying to God as He did, for through His mediation and priesthood we have instant access to God's throne of grace.

The early church prayed to God the Father, believing in and mentioning the name of Messiah Jesus, and at times they also prayed to the Lord Jesus. Both types of praying are also apparently referred to as calling on the name of the Lord (Ac.2:21,9:14,Rom.10:12). Calling on the name of the Lord apparently includes praying to the God and Father of the Lord Jesus while invoking Jesus' name (Ac.4:24-30), AND praying to Jesus Himself as Lord, though NEVER AS BEING 'THE' GOD. When quoting Scriptures from the Old Testament, and at least once in recorded prayer, they would still call God the Father 'Lord' (Ac.4:29), although they progressively grew to use the title primarily to denote the Lord Jesus, as their revelation and understanding grew. Some may have first learned from Peter that **GOD HAS MADE THIS MAN JESUS BOTH "LORD AND CHRIST"** (Ac.2:22, 23, 36).

We can see Saul and Ananias talking back to the Lord Jesus when He revealed Himself to them both through a vision (Ac.9:3-5,10-14). We can see Stephen pray to Jesus when again Christ was revealed to him during or just after his vision of God's glory (the "unapproachable light" of majesty and splendor of His invisible presence) AND Jesus. He prayed, "Lord Jesus, receive my spirit", and, "Lord, do not hold this sin against them" as he was dying (Ac.7:59,60). We can know certainly that Stephen did not mistake Jesus for God when he prayed to Jesus, for the Scripture says, "But Stephen, full of the Holy Spirit, looked up to heaven and SAW THE GLORY OF GOD, AND JESUS STANDING AT THE RIGHT HAND OF GOD. 'Look!', he said, 'I SEE heaven open and THE SON OF MAN STANDING AT THE RIGHT HAND OF GOD'" (Ac.7:55, 56). His prayer to the Lord Jesus during or just after this vision was very appropriate, because he had just seen Jesus, and the Spirit led him to address the Lord, "for none of us lives to himself alone and none of us dies to himself alone. If we live, **we live to the Lord, and if we die, we die to the Lord**" (Rom.14:7, 8). And Paul asked the Lord (Jesus) to take away the thorn in his flesh.

Although there are so very few examples in the whole Bible of anyone praying to Jesus, I believe that it is very valid to pray to the Lord Jesus when we recognize that it is appropriate. I do at times, and I have much to learn about this subject. When we pray to God we are also praying through and to our Lord Jesus. And any prayer to Jesus is a prayer to God. But it seems that according to the Bible proper official praying was and is normally to be done by praying to God, the Father of our Lord Jesus, through and in the name of our Lord Jesus Christ (Ac.4:24-30). Many pray to Jesus erroneously, as literally being God. Praise God that He does not reject a prayer just because it is prayed to Jesus as literally being God. God knows that it is confusing for us, and He loses no honor when we pray to Jesus, either as Lord or as if He were God Himself. I believe that when we are in Christ, praying in faith according to God's will in the name of Jesus, God receives any prayer prayed to Jesus as being God. Jesus FULLY represents God. And since God's identity is fully tied up in Jesus' identity, and vice versa, we don't have to be OVERLY concerned about technical perfection in prayer in this matter. The problem is that when we don't know Jesus from God, as Jesus, Peter and Paul did, it is often because we don't love God enough to want to find out, and it's an indication that there may be other things in our heart and life that can be detracting from, or even nullifying our prayers. It is usually indicative of a lack of love for

truth and devotion to Christ for us to neglect to find out who He and the Father really are, according to the Scriptures. We are expected to grow up and progressively learn who Jesus really is, both in His relation to us and to God, so that as in a mirror we find out who we really are in Him.

Of course we should try to pray in the most effective way that most pleases God. We can do that by praying according to how we are taught by Jesus, the apostles and the Holy Spirit. When we receive the Holy Spirit, we receive “the Spirit of adoption, whereby we cry, ‘Abba!’, ‘**Father!**’. The Spirit itself bears witness with our spirit that we are children of God” (Rom.8:15,16). When we come to truly believe in the real Jesus, this Jesus of the Bible, we should soon obey Him in repentance and baptism, and then we should ask God for the gift of the Holy Spirit (Lk.11:13, Ac.5:32, Jn.14:15, 16), for the endowment of power for witnessing . We should also start learning to be led by the Spirit, and thus come to recognize, love and serve God as our Father, Jesus as our Lord, and our fellow Christians as our true brothers.

Chapter 59) "IN THAT DAY YOU WILL NO LONGER ASK ME ANYTHING"

“Calling on the Name of the Lord” Jesus means to invoke the Name of the Lord, either in prayer to God or by invoking Jesus’ name directly. Biblically, I believe it is done properly by praying to God while mentioning His Son Jesus (see Ac.4:24, 27, 30), while the petitioner is in proper vital union with Christ at the time. There is a scripture that upon first glance seems to indicate that we are to pray to Jesus, asking Him for anything we want, which He promises to give. Jesus **tells His disciples**, “I will do whatever you ask in my name, so that the Son may bring glory to the Father. **You may** ask me for anything in my name, and I will do it” (Jn.14:13,14). But the context immediately preceding and directly after this promise confirms what the rest of Scripture says. This promise was given to the twelve, to whom He had just said, “...**I am going to the Father**” (Jn.14:12). I believe that this promise may have been given right before Christ’s crucifixion concerning that period of time between Christ’s ascension, **when He went back to the Father**, and the outpouring of the Holy Spirit, during which time Christ Himself answered their prayers as Lord. I believe that this may have been one of God’s ways of allowing Jesus to bring Him glory, while also distinguishing Jesus as Lord. Therefore I believe it’s possible that the apostolic company of believers may have prayed primarily to Jesus during this interim, during which time their prayers would have been directly answered by Jesus. Immediately after this promise Jesus made to His disciples, He tells them the conditions of receiving the Holy Spirit: “If you love me, you will obey what I command” (Jn.14:15,Ac.5:32). Then He immediately says, “And I will ask the Father, and he will give you another Counselor to be with you forever - the Spirit of Truth” (Jn.14:16). **Then after talking more about this time of the coming of the Holy Spirit**, Jesus tells His disciples, “**IN THAT DAY YOU WILL NO LONGER ASK ME ANYTHING. I tell you the truth, MY FATHER WILL GIVE YOU WHATEVER YOU ASK IN MY NAME...IN THAT DAY YOU WILL ASK (HIM) IN MY NAME. I am not saying that I will ask the Father on your behalf. NO, THE FATHER HIMSELF LOVES YOU BECAUSE YOU HAVE LOVED ME AND HAVE BELIEVED THAT I CAME FROM GOD**” (Jn.16:22-27). Here we can see that asking in Jesus’ name isn’t the same as asking Jesus.

I believe that we are still in that day, after the Holy Spirit was given, where we generally should ask the Source Himself, through and in the name of our great mediator and High Priest, while

also ministering unto the Lord Jesus in fellowship, praise and prayer.

Chapter 60) "PRESENT YOUR REQUESTS TO GOD"

The Apostle Paul writes by the Holy Spirit, "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, **present your requests TO GOD**" (Phil.4:6). During Jesus' general teaching about this subject He said, "...**PRAY TO YOUR FATHER**, who is unseen" (Mt.6:6). Then He also said, **THIS THEN IS HOW YOU SHOULD PRAY: 'OUR FATHER WHO IS IN HEAVEN...'**" (Mt.6:9). We are CLEARLY supposed to PRAY TO GOD (Rom.10:1, Lk.6:12, 1Cor.11:13, etc.). And, Paul writes, "...WE constantly PRAY for you, THAT OUR GOD MAY..." (2Th.1:11). Jesus told his disciples that this day would come, and besides this aforementioned provision Jesus made for His disciples, whatever that reason may have been,

Interestingly, THERE IS NOT ONE SCRIPTURE THAT TELLS US TO NOW ASK OR PRAY TO JESUS for our requests, but **MANY** examples and admonitions to pray to God, the Father. Jesus Himself said about the time after the Holy Spirit was given that we would not ask Him for anything, but that the Father Himself would give us whatever we asked Him for when we asked Him in Jesus' name. That is part of the truth of the 'good news' (gospel), that **CHRIST CAME TO RECONCILE US BACK TO A RIGHT RELATIONSHIP TO GOD HIMSELF!** As I just demonstrated, to ask the Father in Jesus' name doesn't mean praying, "Lord Jesus, please do such and such." Although this is technically incorrect, I believe God overlooks these things, especially from a new believer who doesn't know any better, or from one who has been taught wrongly. But older believers should learn how to pray more correctly, and should pray to God, the Father, as Jesus and Paul did, as well as learning to thank and praise and talk to our Lord, who is one with us.

In summary, I firmly believe that any otherwise legitimate prayer to the Lord Jesus is recognized as a prayer to our Lord and to the God He so perfectly represents. But I am also sure that it is important that we learn to pray to the God that Jesus died on the cross to reconcile us back to, our Heavenly Father, in accordance to and recognition of all Jesus is and taught. Praying in Jesus' name does not necessarily mean that we must end all our prayers to God with the legitimizing phrase, "...in Jesus name we pray, amen." Although this can, in at least one respect, help serve that purpose, it in no way assures that we are properly praying in Jesus' name. Nor should we think of that phrase in any way as being the validating words that make the prayer work. We pray in Jesus' name by believing, obediently living and then praying according to the Spirit of everything the real Jesus taught, is and represents.

After the apostle Paul saw and responded (prayed) to the Lord on the road to Damascus, he was (probably much later) caught up to Paradise in the heavenly realm above the universe where, among other things he heard inexpressible revelations. He was given great insight into the mystery of Christ by revelation from the Holy Spirit (Eph.3:4,5). As I have already shown, he **afterwards** primarily prayed to and repeatedly teaches us to primarily **PRAY TO GOD THE FATHER**: "... I KNEEL BEFORE **THE FATHER**... I PRAY that out of **HIS** glorious riches **HE** may strengthen you with power through **HIS SPIRIT** in your inner being, so that **CHRIST**

may dwell in your hearts. **TO HIM BE GLORY IN THE CHURCH AND IN CHRIST JESUS...**" (Eph.3:14-21, also see Rom.10:1, 1Cor.11:13, Col.1:3). **WE HONOR AND GLORIFY GOD AND JESUS** "God has made this (man-vs.22)Jesus, whom you crucified, to be Lord and Christ." (Acts2::36) And, God has appointed "A MAN", (Ac.17:31) Jesus, to execute "all judgment, **SO THAT ALL MAY HONOR THE SON, EVEN AS THEY HONOR THE FATHER**" (Jn.5:22,23). And that is exactly what will happen when people tremble at the awesome majesty and power of our Lord Jesus on that great and terrible day (2Th.1:7-10). We are supposed to begin honoring Jesus now with the respect that we owe Him, **EVEN AS WE HONOR THE FATHER**. It does not say we are to do this because He is God, or because He is equal to God in every way. As Acts 17:31 proves, and it was written long after Christ's ascension, **God appointed A MAN, YES JESUS, to execute all judgment**, which is the very reason we are given for honoring the Son in the context of this verse in John 5, **BECAUSE HE IS A MAN GOD HAS APPOINTED TO EXECUTE ALL JUDGEMENT SO THAT ALL MAY HONOR THE SON, EVEN AS THEY HONOR THE FATHER, NOT AS HIM BEING GOD THE FATHER**. We are to do this by thankfully trusting, loving and obeying Jesus (Jn.15:14) as our beloved Lord, for this is the only way to truly honor God (Jn.5:23). One problem many Christians have with honoring Jesus as they honor God is that **they often don't SPECIFICALLY HONOR GOD, THE GOD WHO IS THE FATHER HIMSELF AND WHO IS ONLY THE FATHER HIMSELF!** And often when they try, their superficial attempts are mostly in word, and aimed at a Trinity or 'Jesus only'. Or by doing certain good deeds. As I have written, many have the mistaken understanding that they should worship Jesus **AS BEING GOD, AND BELIEVING HE IS LESS SEVERE THAN THE FATHER HAVE PINNED THEIR HOPES ON PRAISING AND PLEASING HIM, ESPECIALLY IF THEY FEEL GUILT FROM MANY SINS.**

Any proper thanks, praise, glory and worship that we direct to Jesus honors God. However, we should please the Lord by learning the correct emphasis that He Himself has given us through His own teachings, the Holy Spirit, the Scriptures and the holy apostles. We should therefore give the proper praise, honor and glory due, first and foremost unto God the Father (Rom.15:6,9, 1Cor.6:20, 2Cor. 9:13, 1Pt.2:12, 4:16,etc) through and in the name of our Lord Jesus, as well as to our glorious Lord Jesus (2Pt.3:18, 2Th.4:18), both now and forever, let it be so.

The Bible says that we should be "...ALWAYS GIVING THANKS TO GOD THE FATHER FOR EVERYTHING, IN THE NAME OF OUR LORD JESUS CHRIST" (Eph.5:20). And, "WE ALWAYS THANK GOD, THE FATHER OF OUR LORD JESUS CHRIST WHEN WE PRAY for you..." (Col.1:3). Here in Colossians, again, God is identified as being the Father of Jesus. There are at least sixty times the New Testament records thanksgiving SPECIFICALLY to God the Father, and so we should likewise focus our thanksgiving to God, the God and Father of our Lord Jesus. Here is another example of this proper emphasis: "I ALWAYS THANK GOD for you because of HIS GRACE GIVEN YOU IN CHRIST JESUS" (1Cor.1:4). We can and should also thank our Lord Jesus, as Paul did when he thanked Jesus for the personal favor he had extended to Paul when He, as Lord, appointed Paul to such an important ministry normally reserved for the faithful. Saul had been persecuting Jesus Himself when he had persecuted even "the least of these my brethren". Christ had mercifully forgiven him because, being ignorant, he did it in unbelief. He afterward esteemed Paul faithful and appointed him to His service, considering him faithful in his life of consistent obedient service because of his former

ignorance. WE ALSO CAN AND SHOULD BE THANKING THE LORD JESUS FOR ALL HE HAS DONE FOR US.

But we should first and foremost truly thank God for everything Jesus did for us while here on earth, for God, as the God and source of all things, gave and sent His Son to save us: "...GOD, who is rich in mercy, MADE US ALIVE WITH CHRIST... and GOD RAISED US UP WITH CHRIST... it is the GIFT OF GOD... For "WE ARE GOD'S WORKMANSHIP..." (Eph.2:4-10). And, "IT IS BECAUSE OF HIM (GOD) THAT YOU ARE IN CHRIST JESUS..." (1Cor.1:30,Col.1:12,13,22). And, "HE (God) CHOSE to give us birth through the word of truth" (Jms.1:18). Jesus clearly said that God was the source of all His words and deeds (Jn.5:19). And he very significantly said that He did not come on His own initiative, but that God had sent Him (Jn.8:42). He also said that He came from God (Jn.7:29), telling us that **His God and Father was His source from whom He came and who gave Him everything**. We should be able to see that God is the originating source, and therefore the one responsible for all that Christ has done for us. In chapters 5-8 of the book of John alone there are 21 proofs that Jesus was sent by God on His mission as our Great Apostle. Also the Bible says, "...your generosity will result in THANKSGIVING TO GOD. This service that you perform is not only supplying the needs of God's people, but is also overflowing in many expressions of THANKS TO GOD... MEN WILL PRAISE GOD FOR...your generosity in sharing with them... **THANKS BE TO GOD FOR HIS INDESCRIBABLE GIFT!**" (2Cor.9:11-15). Of course we should honor all those to whom it is due (Rom.13:7) with sincere thanks, but in doing so we should also recognize that "every good and perfect gift is from above, **COMING DOWN FROM THE FATHER...**" (Jms.1:17). If Jesus' death on the cross has truly had it's proper effect in your life, then you will be in Christ, filled with the Holy Spirit and praying 'Abba', 'Father'... You will be truly reconciled to God in a restored relationship with your Creator Himself, loving Him and giving Him the thanks and the glory due to Him as the great God He is (Rom.1:21). Knowing God as our Father is an indispensable part of knowing Christ. Only then can we properly serve and relate to our Lord Jesus, giving Him the praise and glory due to Him.

I believe that we should talk to our ever present Lord Jesus daily, and this constitutes a kind of prayer. But why is there not one scripture that tells us that we should officially pray to Jesus? And why is there not one scripture that tells us to worship our Lord Jesus, especially as though He were literally God, even though Jesus received worship when He was here (as I will soon address)? Why would Satan ask Jesus to worship him if he knew that worship can only be directed to God alone? And why would Satan ask Jesus to worship him if he knew Jesus were literally God? It would be impossible for God to worship anyone, much less be tempted. The reason for this interesting lack of scriptural basis for so many of our customs and songs is because they are built upon the unscriptural belief that Jesus is literally our God. Not one scripture can be found that TRULY tells us to treat Jesus as if He were absolute God in any form. Because He is God's Son, exalted to God's right hand, He has a God given, but not absolute equality, and therefore all will come to honor Jesus AS they honor God. But that doesn't mean that we will honor Jesus AS BEING GOD Himself. Again, I believe that God receives any prayer, praise, or worship given to our Lord Jesus as if He were literally God, to whatever degree that it is otherwise acceptable, but we must learn to grow up into maturity in Christ. So then, we must give to Jesus the service and honor due Him as our beloved, worthy Lord of Glory, and give "to God what is God's" (Mt.22:21).

By teaching these same truths the prophets, Jesus, Paul and Peter taught, I don't believe I am in any way detracting from Christ's supreme and eternal glory, nor from the supreme debt we owe to Him as our Lord who bought us with His holy life's blood. As our Lord, Jesus deserves and rightly wants to be the object of our faith, love, devotion and obedience, yet not worshiped as God Almighty. God wants the same from us for Himself, and He desires us to glorify and honor Jesus, yet Jesus said that the Father seeks for us to worship Him as God, in deed and in truth (Jn.4:23,24). I do not advocate that the pendulum swing too far in the other direction, as so often happens when a formerly underemphasized truth becomes overemphasized to the neglect of other priorities and facts. I am hoping that your service to the Lord Jesus may be according to proper knowledge (Rom.10:2), so that you will not be "...ineffective and unproductive in your knowledge of our Lord Jesus Christ" (2Pt.1:8). If we truly love God and the truth, these facts will not anger us, for Jesus is not dishonored when we give God His rightful place in our hearts, the very thing Jesus died to restore to us. It is only fitting that we also praise, glorify and bow before our Lord Jesus. Mere men have been properly praised (Rom.13:3), worshiped (1Chron.29:20) and glorified (Rom.8:30), so how much more our glorious Lord Jesus, who is God's Son. The words translated 'worship' in the Greek do not always mean ultimate homage to God Almighty. There are reasons why Christ rightly received worship. He is our very worthy Lord, the Messiah, God's Son and perfect demonstration. Don't be so sure that because Jesus accepted worship that He did so because He was in fact supreme deity Himself. I will elaborate on this more very soon.

So Jesus Himself, and the apostles, teach us to direct our prayers, praise and worship first and foremost to God, the Father, THE ultimate source of ALL goodness and THE ultimate object of all praise and glory. When we come to believe correctly about Jesus, He reconciles us to and reveals the Father to us as our God and Father (Mt.11:27). Jesus reveals Himself to us who have and obey His commands (Jn.14:21), in us (2Cor.13:5) who continue in the faith, and through us to others (Gal.1:16). We must seek God and consider all the Scriptures to find the proper balance of truth, and let the Spirit lead us.

Chapter 61) "WORTHY IS THE LAMB"

In the Book of Revelation there is a fascinating view given to us of God and the Lord Jesus, that can give us much insight into this issue. John sees "a throne in heaven with someone sitting on it... Surrounding the throne were twenty four other thrones, and seated on them were twenty four elders... Before the throne seven lamps were blazing. These are THE SEVEN SPIRITS OF GOD...In the center, around the throne, were four living creatures...saying: 'Holy, holy, holy is THE LORD GOD ALMIGHTY, who was, and is, and is to come. Whenever the living creatures give glory, honor and thanks to HIM WHO SITS ON THE THRONE AND WHO LIVES FOR EVER AND EVER, the twenty four elders FALL DOWN BEFORE HIM WHO SITS ON THE THRONE, AND WORSHIP HIM WHO LIVES FOR EVER AND EVER. They lay their crowns before the throne and say: 'YOU ARE WORTHY, OUR LORD AND GOD, to receive glory and honor and power, **FOR YOU CREATED ALL THINGS, AND BY YOUR WILL THEY WERE CREATED AND HAVE THEIR BEING.**' Then I saw in the right hand of him who sat on the throne a scroll. And I saw a mighty angel proclaiming in a loud voice, 'Who is worthy to break the seals and open the scroll?...Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne...HE CAME (from the center of the throne) AND TOOK THE SCROLL FROM THE RIGHT HAND OF HIM WHO SAT ON THE THRONE. And when he had taken

it, the four living creatures and the twenty four elders FELL DOWN BEFORE THE LAMB (*but it doesn't say they worshiped Him*)...And they sang a new song: YOU ARE WORTHY to take the scroll and to open its seals, **BECAUSE YOU WERE SLAIN, AND WITH YOUR BLOOD YOU PURCHASED MEN FOR GOD**...You have made them to be a kingdom and priests TO SERVE **OUR GOD**...' Then I heard every creature...singing: 'TO HIM WHO SITS ON THE THRONE **AND TO THE LAMB** be praise and honor and glory and power, for ever and ever!' The four living creatures said, 'Amen', and the elders FELL DOWN AND WORSHIPED HIM WHO LIVES FOR EVER AND EVER.'" (Rev.4:2-5:14).

There is no delineation of the Trinity doctrine here either. I believe that the 'Received Text', or 'Textus Receptus', the Greek text from which the King James Version was translated, must be correct to keep these last few words in Rev. 5:14. The 'Nestle Text', which is the revised Greek text used by many modern translations, left these last few words out, of course based upon certain other manuscript copies that did not contain the words. I believe that the deletions were intended to try to manufacture scriptural evidence that Jesus is also being worshiped as being very God, thus lending credence to the exceedingly sparse so called scriptural 'proof' that Jesus is literally God. The meaning according to some of the modern translations seems to indicate that Jesus is worshiped as being God. The meaning according to the rendering in the KJV is consistent throughout this whole section, and with the rest of Scripture, whereas many modern versions break the continuity on both counts. Revelation 4:10 shows that "the twenty four elders fall down before HIM WHO SITS ON THE THRONE, AND WORSHIP HIM (GOD) WHO LIVES FOR EVER AND EVER." Then in Revelation 5:8 they "FELL DOWN BEFORE THE LAMB". The phrase "and worship him" (as they did God in 4:10), and the phrase "and worshiped him (as they did God in 5:14) are not here, for the elders are rendering due homage to the Lamb, who is worthy of being honored as God is honored, not as being God, but it says because He was slain to purchase men FOR GOD. Then in the last verse, the elders fall down before the throne and "WORSHIPED HIM (God) WHO LIVES FOR EVER AND EVER". They worship God as being God AND give the Lamb the honor due Him as well, just as we should do.

Chapter 62) JESUS RECEIVED WORSHIP; DOESN'T THAT MEAN THAT HE IS GOD?

Be careful here to have "ears that hear", because this is one of those areas that so many are certain they are right about, but will later find that it was just one of those things that was very easy to misunderstand. As God's Son and direct earthly representative, who was "in the Father" and in whom the Father fully dwelled, Jesus received worship as Himself being the very Son of God, completely holy and worthy, God's perfectly ultimate representative, not as God Himself in any way. Jesus received the homage He deserves Himself as being God's Son, our Lord, the Messiah, the King of Israel, not as being God. I believe that some will be pleased to find that I can prove this scripturally. In the depths of the wisdom and knowledge of God, I am sure that He foresaw this whole last days theological fiasco. And He graciously left to those of us who get this far in unraveling the truth, the scriptural proof we need to understand how Jesus could have received worship as the new kind of man He really is. I don't have to pull out some obscure scripture with a manufactured meaning. God has not left us out on a limb on this issue, for He is a very real God, and great is His faithfulness! Among all the numerous scriptures pertinent to

this issue, many of which I have underscored in this treatise, we have the following revelations:

When the Lord Jesus walked on the water, and then climbed into the boat with His disciples, and the wind died down, the Bible says, “Then those who were in the boat worshiped him, saying, ‘Surely you are the Son of God!’” Notice they did not worship Him saying, ‘Surely you are God!’ This scripture speaks for itself, and it proves that they did not worship Jesus as being God, but as being the Son of God. And then at the end of First Chronicles we find the classic precedent, as it is written: “And David said to all the congregation, ‘Now bless the LORD your God’. And all the congregation blessed the LORD GOD of their fathers, and bowed down their heads, AND WORSHIPED (PROSTRATED THEMSELVES BEFORE) THE LORD AND THE KING” (1 Chron.29:20). “...AND (WORSHIPED) THE KING (DAVID)?!!!“ This is a ‘type’ and a foreshadowing of the Lord Jesus being worshiped when believing Jews WERE WORSHIPING GOD WHEN WORSHIPING JESUS AS LORD AND KING of Israel. HOW COULD THE JEWS RIGHTLY WORSHIP THE KING WHEN HE WAS ONLY A MAN, FOR THEY KNEW THAT THEY MUST ONLY WORSHIP GOD? They weren’t condemned as violating God’s command to worship only Him. The words used for worship denote an act of extreme reverence, whether to a created being, on the low end, or to God Himself in the ultimate sense. If worship was only rightly possible towards God in absolute strictness, then Israel’s worshipping King David would have been noted as having been very wrong. David and his heir to the throne, Jesus, were both worshiped by Israel as King, while worshipping God as God.

Let me back up to remind some of a potentially misleading term. Some may be confused by our use of the same English word ‘Lord’ to represent several different original words, languages and meanings, so I will expand on my earlier explanation. The most common of these includes the Hebrew words ‘Yahweh’ and ‘Adonoi’, and the Greek word ‘kurios’. The Jews sometimes used the normal Hebrew word for ‘Lord’, ‘Adonoi’, for God, because Yahweh is truly the ultimate Lord. I’ve mentioned that they also began substituting the word ‘Lord’ for the name of God, ‘Yahweh’. When either of these two Hebrew words translated ‘Lord’ (in English) was translated into the Greek New Testament, the same Greek word ‘kurios’ is used for both. This same Greek word ‘kurios’ is used not only to represent these Hebrew words, but also as the Greek way of conveying: ‘God’ as Supreme Lord of Lords, ‘Jesus’ (as our supreme Lord of lords), human lords, and as a respectful human title, such as ‘Master’, ‘Mister’ or ‘Sir’. So when Jesus quotes this scripture from David out of the Old Testament: “The Lord said to my Lord...”, the Greek text uses the same word ‘Lord’ in two different meanings. The first word ‘Lord’ is referring to David’s LORD AND GOD, Yahweh, and the second word ‘Lord’ is referring to David’s Lord, Messiah, whom He had come to know by spiritual revelation.

The congregation of Israel were worshipping the LORD, meaning Yahweh God, “AND DAVID THE KING“, in this passage quoted in 1 Chronicles. MEN WORSHIPED THE MAN KING DAVID AND IT WAS ACCEPTABLE! THE BIBLE SAYS THAT ONLY GOD CAN RECEIVE WORSHIP, YET AS GOD’S REPRESENTATIVE, KING DAVID RECEIVED WORSHIP ALONG WITH GOD AND THE BIBLE SAYS NOTHING AGAINST IT. Later, and in a similar way the real man Jesus received worship, and much more than David He represented God to Israel. Jesus fully lived in God and God fully lived in Him, and He fully represented God being God’s only begotten Son. Like David, the Son of Man, Jesus, received worship as the anointed King of Israel, but much more than David, Jesus was designated by God

as Lord and the Anointed One. In fact, Jesus is declared by David himself as being David's Lord, this same David who Israel was worshipping along with Yahweh God. If David could be rightly worshiped along with God as being the legitimate earthly representative of God and the anointed King of Israel, how much more should Jesus be expected to accept worship? But He absolutely did not ever receive worship as being Yahweh God, or absolute God in any way, except as being the God under His God and Father that He is as the Son of Man. When the cleansed leper returned and thanked Jesus, Jesus said that he was praising God by doing so (Lk.17:16,18). Similarly, when men bowed to Jesus as God's holy Son, their Lord, He received that worship as being completely in God and of God, and also for God who was in Him fully, but not as being God Himself in any way.

The Amplified Bible adds light by rendering this former passage (parenthetical content theirs): "... bowed down and did obeisance to the LORD, and to the king (as His earthly representative)". Now, 'did obeisance to' means 'worshiped by bowing down to'. King David was representative and indicative of Messiah, the eternal King of Israel. Messiah is David's descendant according to the flesh (Rom.1:3), and is actually called David in some prophetic portions of Scripture (Jer.30:9, Ez.34:23, 24,37:24,25, Hos.3:5). Sadly, most of us don't even truly bow down much to God now days in the ultra-modern Christian church mixed with love of self, money, entertainment, lust and comfort. We don't bow much by consistent obedience nor do we bow much physically. We sometimes say we bow to Him in certain songs, and sometimes even in certain prayers, but in our actions we often truly bow only to Satan himself. We really worship Satan, in a very real way, as we enjoy watching his worldly television shows. There are many other ways we worship the god of this world, by letting our minds be dominated by our desires and self interests, when we indulge our hearts in any immoral sexual fantasies, when we live for what pleases us, our friends and families, by bowing in our sinfully compromising conversations with worldly people, and by our relentless pursuit of money and leisure. Most of us are becoming enemies of the true cross of Christ (our share of His sufferings and death Phil.3:18,19, Lk.9:23, 24, Gal.2:20, 5:24, 6:14), and DON'T WANT to find out more about how WE CAN change, because IT IS EASIER TO AUTOMATICALLY DENY AND DISREGARD THESE ASSERTIONS than it is to find out what is meant by them and then to humbly confess, pray and repent about these things. "Ask, and you shall receive", including the grace that will help us to learn any truths we have believed and possibly taught erroneously, and also for the revelation and 'want to' that will lead us to repentance concerning the sins which so easily beset us.

The King of Israel was not said to be sinning, Israel was not said to be sinning, nor was the human king David accepting worship as being God! Those who bowed before David and Jesus were Jews, and therefore knew enough not to be worshiping them as BEING God. They knew God was not a man. Why would it constitute worshiping 'another' than God if Jesus, Son of David and King of Israel, allowed people to bow before Him, since He was God's ultimate and perfect "earthly representative" (as the Amplified Bible called David). Again, Israel was not here worshiping the king as being God, nor did anyone in the future Israel (that we have record of) ever mistake Jesus for God. Jesus was very aware of this scriptural precedent, and it proves that people were not wrong to worship God in and through Him, nor to worship Him as God's holy Son, the Messiah and King of Israel.

The way Israel was worshiping before their God and their Lord the King is also a perfect

example of what Thomas did when he addressed Jesus as his Lord, “AND’ addressed his God who was very near (Ac.17:27,Jn.8:16) in Jesus, as his God. SOMEONE WHO WAS WATCHING ISRAEL WORSHIPPING GOD AND THE KING WOULD HAVE ONLY SEEN ALL ISRAEL BOWING BEFORE KING DAVID, JUST AS WE ONLY SEE THOMAS SPEAKING TO JESUS. THEY WOULD HAVE SEEN AND HEARD WHAT SO CLEARLY SEEMED LIKE ALL ISRAEL BLESSING DAVID AS BEING GOD WHILE BOWING BEFORE HIM IN UNRESTRAINED WORSHIP. ANY UNINFORMED SPECTATOR WOULD HAVE EASILY BECOME CERTAIN THAT THE JEWS WERE WORSHIPPING AND HERALDING KING DAVID AS GOD, AND WOULD HAVE JUST AS EASILY ASSUMED THAT DAVID WAS SURELY ACCEPTING WORSHIP AND ACCOLADES AS BEING GOD HIMSELF. The hypothetical spectator in this case would have been just as wrong as anyone who assumes that Thomas was later worshipping Jesus or proclaiming Jesus AS being his God. In 1 Samuel 20:41, David falls on his knees and bows with his face to the ground three times before Jonathan, King Saul’s son! He was not worshipping Jonathan as being God, nor did the number three times indicate any Trinitarian concept.

When Thomas believed who Jesus really was, and said, “My Lord!, **AND** My God!” (Jn.20:28- proper punctuation is always a matter of proper interpretation and is not supplied nor always obvious in the Hebrew and Greek texts), that word “**AND**” is the same word that many scriptures use to distinguish between God and the Lord Jesus (1Chr.29:20, Rom.1:7, 1Cor.1:3, 2Cor.1:2, Gal.1:3, Eph.1:2, Phil.1:2, etc.). From what Jesus had said to him, and maybe from feeling Jesus, Thomas had realized that Jesus still had a body of flesh and bones, which a spirit doesn’t have (Lk.24:39). He most certainly did not mistake Jesus for being God,for He had been consistently taught correctly about God and Jesus by Jesus Himself, for example that, “God is Spirit...” (Jn.4:24), and that God is the Father who was in heaven (Mt.16:17,etc.). Thomas also had the obvious confirmed repeatedly from Jesus Himself, that Jesus was a real and complete man. Philip had failed to recognize who Christ was, and did not recognize God as being in Christ, but Thomas by revelation now had. He knew very well that God is not a man! “**I AM GOD, AND NOT MAN**” (Hos.11:9). We cannot continue to believe unbiblical doctrines built from extracted verses independent from the whole of Scripture. Three verses after Thomas' famous statement, the Bible sums up what Thomas and the rest of the apostles believed about Jesus even while Thomas spoke those words. Three verses after Thomas’ recorded statement, “My Lord, and my God”, it says, "THESE THINGS ARE WRITTEN SO THAT *YOU MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD, AND THAT BY BELIEVING (THESE THINGS) YOU MAY HAVE LIFE*" (Jn.20:31). “These things” that were written to help us to believe that Jesus is God’s Son included Thomas’ words three verses prior.

In the Book of Revelation JESUS IS SAID TO BE WORTHY to open the seals of the scroll, and to receive power, wealth, wisdom, strength, honor, glory and praise BECAUSE HE SUFFERED DEATH to purchase men FOR GOD, (Rev.5:9,12,Heb.2:9), NOT BECAUSE HE IS GOD, or ‘God by nature’, etc. God, however, is said to be worthy to receive glory, honor and power because He is the creator and source of all things (Rev.4:11). The only way we can worship God acceptably is because of Christ’s high priestly mediation, through our faith in His atoning blood, and through our union with Him by baptism. Christ died to give us access to worship God the way God desires to be worshiped (Heb.9:14, 4:16, Eph.2:8). As the disciple’s Lord, part of His ministry was to teach them how to worship God acceptably. You cannot find one example of

Jesus setting Himself up as being God, the object of worship, nor did He teach His disciples to bow before Him to fulfill their duty to worship God, nor did He teach them to direct their prayers to Him daily, nor does the Bible teach us that we should worship Jesus as God. They went to the Temple together regularly to worship and pray to God. We are to serve our Lord Jesus by believing on His name and lovingly obeying everything He teaches us by His teachings, His Spirit, the apostles, and the Scriptures. I worship and bow before my Lord Jesus as my awesome Lord and King, my owner and ruler, and I obey Him because I love Him. But I am learning to do as He teaches me by worshipping our Father God as God Almighty, with my body, soul and spirit, in the beauty of Christ's holiness.

Scripture confirms that we can pray to our Lord Jesus, for He is truly Lord. He is our Lord who bought and owns us, whom we love, serve, obey, live to and die to. The Bible says, "God...has called you into FELLOWSHIP WITH His Son Jesus Christ our Lord..." (1Cor.1:9). The fellowship with Jesus the Bible is talking about is not our modern idea of fellowship, meaning to talk intimately to Him all day, though that is now our privilege, but it means sharing all pertinent things in common with Him, the benefits of his death to sin and of His resurrection life. This communion with Christ also involves our sharing in His sufferings (Phil.3:10, Rom.8:17, 32, Jn.16:14,15), and soon also sharing in His glory. Since "...our fellowship (sharing in common) is with the Father AND with His Son, Jesus Christ" (1Jn.1:3), we can now know Jesus by the Spirit, and God our Father because of our union with Christ. Jesus prayed to God, not the Trinity, very often, both in vocalized, intensely focused prayer, and throughout the day in His heart. In union with Him we now also share that same privilege of praying to God as He did, for through His mediation and priesthood we have instant access to God's throne of grace.

The early church prayed to God the Father, believing in and mentioning the name of Messiah Jesus, and at times they also prayed to the Lord Jesus. Both types of praying are also apparently referred to as calling on the name of the Lord (Ac.2:21, 9:14, Rom.10:12). Calling on the name of the Lord apparently includes praying to the God and Father of the Lord Jesus while invoking Jesus' name (Ac.4:24-30), AND praying to Jesus Himself as Lord, though NEVER AS BEING 'THE' GOD. When quoting Scriptures from the Old Testament, and at least once in recorded prayer, they would still call God the Father 'Lord' (Ac.4:29), although they progressively grew to use the title primarily to denote the Lord Jesus, as their revelation and understanding grew. Some may have first learned from Peter that **GOD HAS MADE THIS MAN JESUS BOTH "LORD AND CHRIST"** (Ac.2:22, 23, 36).

Chapter 63) WHY SO FEW COME TO REALLY KNOW GOD AND THE LORD JESUS; THE "OFFENCE" AND "ENEMIES OF THE CROSS"

WE CAN 'KNOW' GOD, AND JESUS HIS SON, but the reason so few really do is because there is a cost to knowing our Lord Jesus, and through Him our God and Father. But of course there is an ultimate reward in truly knowing Jesus. "...The Son of God is come and has given us an understanding, that we might know HIM THAT IS TRUE; and we are in him that is true, IN HIS SON JESUS CHRIST. HE IS THE TRUE GOD, AND ETERNAL LIFE" (1Jn.5:20). Some people are actually brazen enough with the truth that they try to use this scripture to try to 'prove' that Jesus is "THE TRUE GOD" that the verse is talking about here. The Bible is clear throughout that God the Father is THE TRUE GOD (Jn.17:3), and that Jesus is the life of God,

the “eternal life (1Jn.1:2, 5:20, 11, 12, Jn.1:4, 5:40, 6:54, 10:28,11:25,14:6,Col.3:4).

Paul explained the costly requisites for knowing and gaining Christ Jesus: “...whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of KNOWING CHRIST JESUS MY LORD, FOR WHOSE SAKE I HAVE LOST ALL THINGS. I CONSIDER THEM RUBBISH, THAT MAY GAIN CHRIST... I WANT TO KNOW CHRIST AND THE POWER OF HIS RESURRECTION AND THE FELLOWSHIP OF SHARING IN HIS SUFFERINGS, BECOMING LIKE HIM IN HIS DEATH...” (Phil.3:7-10). Many Christians accidentally ignore this aspect of the gospel, called “the cross”, because of the phenomenon called “the offence of the cross”, AND MANY DESPISE BEING REMINDED (Gal.5:11, 1Pt.2:8). This scripture clearly explains the practical meaning of “the cross” for us: “SINCE CHRIST SUFFERED IN HIS BODY, ARM YOURSELVES ALSO WITH THE SAME ATTITUDE, BECAUSE HE WHO HAS SUFFERED IN HIS BODY IS DONE WITH SIN. AS A RESULT, HE DOES NOT LIVE THE REST OF HIS EARTHLY LIFE FOR EVIL HUMAN DESIRES, BUT RATHER FOR THE WILL OF GOD” (1Pt.4:1,2, see also 1Pt.2:21). If you have never spent much time in prayer and study for the truth about this controversial subject I am discussing, don’t be too certain you are right just because the majority agrees with you, and you with them. “BUY THE TRUTH AND SELL IT NOT” (Prov.23:23).

Because this being crucified with Christ, this losing all things, our family, even our very lives in this world, is so vital to properly knowing and gaining Christ, I think it is crucial that I delve into this issue deeper. We should remember that Jesus said, “Not everyone who says to me, ‘Lord’, ‘Lord’, will enter the kingdom of heaven, BUT ONLY HE WHO DOES THE WILL OF MY FATHER who is in heaven” (Mt.7:21). I just demonstrated from the Apostle Peter’s sacred writing that we must actually learn to share in Christ’s physical sufferings to some degree to result in our experiencing freedom from sin’s bondage and doing the will of His Father who is in heaven. Of course we do not need to suffer in some sort of monastic asceticism, but only while learning to obey what the Spirit wants when it conflicts with what we want (Gal.5:16-21). “Then he said to them all: ‘IF ANYONE WOULD COME AFTER ME, HE MUST DENY HIMSELF AND TAKE UP HIS CROSS DAILY AND FOLLOW ME. FOR WHOEVER WANTS TO SAVE HIS LIFE WILL LOSE IT, BUT WHOEVER LOSES HIS LIFE FOR ME WILL SAVE IT’” (Lk.9:23,24).

The Lord through Paul warned us about this future phenomenon, that MANY Christians would avoid and be antagonistic towards this message about the absolute requirement of dying with Christ to our self centered life, to ‘our lives in this world’. GOD WORKS IT IN US AS WE CONTINUE IN THE FAITH. Paul, through the Scriptures, warns us by the Spirit as he “often” warned his disciples, sometimes “with tears”, interestingly in the same chapter I just quoted about the cost of gaining Christ. He writes, “...I HAVE OFTEN TOLD YOU BEFORE, AND NOW SAY AGAIN, EVEN WITH TEARS, ‘MANY LIVE AS ENEMIES OF THE CROSS OF CHRIST. THEIR DESTINY IS DESTRUCTION, THEIR GOD IS THEIR STOMACH, AND THEY ARE PROUD OF THINGS THEY SHOULD BE ASHAMED OF. THEIR MIND IS (PRIMARILY) ON EARTHLY THINGS” (Phil.3:18,19). The “cross” spoken of here refers to this same absolutely essential but painful part of our salvation that many Christians have learned how to avoid to their own total loss, while still convincing themselves that they are ‘going to

heaven'. It involves our sharing of Christ's sufferings as we share His death to sin and this 'world' (Rom.6:1-14,) **IN OUR ACTUAL EXPERIENCE! GOD MAKES US WILLING BY GIVING PLENTY OF GRACE TO THE HUMBLE, AND HE LEADS US STEP BY STEP.** For it is written, **"THOSE WHO BELONG TO CHRIST JESUS HAVE CRUCIFIED THE SINFUL NATURE WITH ITS PASSIONS AND DESIRES"** (Gal.5:24). And, **"MAY I NEVER BOAST EXCEPT IN THE CROSS OF OUR LORD JESUS CHRIST, THROUGH WHOM THE WORLD HAS BEEN CRUCIFIED TO ME, AND I TO THE WORLD"** (Gal.6:14). We so often have not because we ask not.

I BELIEVE THAT MANY CHRISTIANS WHO BECOME ENEMIES OF THE CROSS OF CHRIST BY CONTINUING IN SLAVERY TO SECRET (OR OPEN) SIN NATURALLY END UP EMBRACING A DIFFERENT JESUS, COMPENSATING FOR THEIR LACK OF OBEDIENCE BY GIVING HIM EXTRA (false) HONOR THAT REQUIRES NO REAL DEATH, such as proclaiming and defending His deity. GOD NEVER ONCE ASKED FOR THAT! The cross involves ultimate obedience, suffering and death. Those who overcome "... loved not their lives, even unto death." (Rev.12:11). So then, do not fear to suffer when God leads you by His Spirit to resist the devil by saying 'NO!' (in your mind and by your actions) to evil desires. God's grace demands that we say no to our evil desires and live self controlled, upright and godly now in this life, it's not just license to sin again and ask God to forgive us again (Tit.2:11-14). As I pointed out from Romans chapter 6, all Christians who overcome go through this sanctification process of faith and suffering. The Apostle Peter addresses this necessary phenomenon: **"Resist him, standing firm in the faith, BECAUSE YOU KNOW THAT YOUR BROTHERS THROUGHOUT THE WORLD ARE UNDERGOING THE SAME KIND OF SUFFERINGS. And the GOD OF ALL GRACE, who CALLED YOU TO HIS ETERNAL GLORY IN CHRIST, AFTER YOU HAVE SUFFERED A LITTLE WHILE, WILL HIMSELF RESTORE YOU and make you strong, firm and steadfast"** (1Pt.5:9,10). So don't be afraid to endure suffering when you choose not to look at lustful pictures, indulge in pagan entertainments, or engage in "godless chatter" or intimate fellowship with pagan 'friends' and family that continue to refuse to obey the good news (1Th.6:20,2Tim.2:16,Lk.8:19-21). We should not fear the suffering involved in fasting, praying, 'witnessing' and reading the New Testament, **RECKONING OURSELVES TO BE "DEAD INDEED TO SIN BUT ALIVE TO GOD IN CHRIST JESUS"** (Rom.6:11). And likewise don't fear to embrace these truths I propound about the real Jesus, if you recognize them as the truth, even though it will probably cost you much.

Many say that we don't have to stop sinning because we cannot do so. They say, "everyone sins", "we're only human", and "nobody's perfect". They are like ancient Israel, who believed the 10 spies who said the promised holy righteous life was impossible, and not really necessary. The Bible, like Caleb and Joshua, says differently. It says that these things were written so that we would not sin (1Jn.2:1). It says we should live (the context means 'without sinning') as Jesus lived (1Jn.2:6). It says that we should stop sinning, period (1Cor.15:34). These people live for the best of both worlds. They 'believe' in Jesus and 'go to church' so they can 'go to heaven', wanting Him especially to enhance their enjoyment of life now. So they take the easy path of least resistance in this life, avoiding any real repentance concerning their fantasizing, television watching, godless associations and lying, while encouraging or condoning others to do the same. Many choose to believe the very popular heresy "once 'saved' always 'saved'", and declare that

God wants us to "enjoy life" (a deadly lie based on an obvious truth). Many emphasize that godly living will make you financially rich, and imply that most suffering is usually from the devil or from a lack of faith, and is to be avoided if at all possible. Their leaders pack their churches with people who are told to come to Christ without telling them to repent (Ac.17:30).

Many Christians, like the ten spies who said that the Promised Land could not be conquered, today indirectly say that we can't really be expected to live a truly holy and righteous life. They emphasize grace (Jude4), forgiveness and the so called 'unconditional' (Ps.103:3-8, 139:22, Jn.14:23, 15:9,10, Jude21) love of God. They say that they are righteous 'by faith' (1Jn.3:7-10), and love sayings like: "be patient with me, God's not finished with me yet". They may say things to themselves like, "no one else is submitting to their husbands in all things", and "everyone else watches television", but of course they also may say, "oh, yes, we are very careful what we watch", claiming to only indulge in the 'good' part of the "fruit of the tree of the knowledge of good and evil". They are ignorant that even the 'good' from that fruit kills, it's all infected, being from the wrong tree, for only

Christ is the tree of life. There are truths within all these errors, but let's all love the whole truth. Many will one day find out that they did not truly believe in the real Jesus because they did not TRUST HIM ENOUGH TO OBEY HIS TEACHINGS AND COMMANDS. Many will find that their faith never grew to transcend their dinner plate and their love of their self life here and now, the love of money, pleasure, family, friends, entertainment and comfort more than God. Many will find that the spiritual road on which they traveled was the "broad road" of presuming upon God's grace and forgiveness, 'serving the Lord' while continuing in slavery to pride, greed, rebelliousness, idolatry, complaining, secret sexual sin or fantasies. Yes God can and does forgive us and cleanse us from sin when we sincerely confess our sins, but no true child of God continues as a slave to sin that leads to death (1Jn.3:7-10, 5:4, 1Cor.10:1-11). This salvation works if we learn to exercise our faith in Jesus as being the Son of God, and to trust and obey Him(1Jn.5:4,5). His death on the cross, His holy blood, His grace and new life in us is sufficient.

The Scriptures are full of warnings and admonitions to BE CAREFUL HOW YOU listen, to work out your salvation with fear and trembling, to humble yourself, to make every effort to make your calling and election sure, and to be obedient. The element of deception is very strong for those who become 'accidental' hypocrites. They are not completely aware of their folly, nor its consequences, but we will all reap exactly what we have sown. For it is written, "DO NOT MERELY LISTEN TO THE WORD AND SO DECEIVE YOURSELVES. DO WHAT IT SAYS(Jms.1:22). I have shown why the "message of the cross" is offensive, sometimes stirring up scathing denunciation from others. It's because most don't want to be told that they won't live forever and share in His glory unless by faith they suffer and die with Him to sin now in this life (2Tim.2:11, Rom.6:8, 8:17). That's how you can tell if you are really believing in Jesus with a saving faith, if you find that Christ is being formed in you as you see yourself loving God and others as He loved God and others, in humility, honesty, self denial and sacrificial obedience. Most would rather hear a sermon on our liberty and freedom in Christ, and will find many preachers who will gladly supply the demand. For it is written, "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through HYPOCRITICAL LIARS, WHOSE CONSCIENCES HAVE BEEN SEARED as with a hot iron" (1Tim.4:1,2). This sounds distant and impersonal, but could

so easily apply to some of us. The leaven of hypocrisy is very slow acting, and very difficult for one part of the 'loaf' to notice in themselves because the rest of the 'loaf' is acting similarly. Do you excuse your 'little' lies? The hypocrite's portion of hell is a horrible punishment, so let us each make completely sure we have a realistic understanding of how easy it is to become a deceitful pretender. Jesus clearly and ominously warned the seemingly 'good Christians' when He said, "MANY will say to me on that day, 'Lord', 'Lord', DIDN'T WE PROPHECY in your name, and in your name DRIVE OUT DEMONS and PERFORM MANY MIRACLES? Then I will tell them plainly, I NEVER KNEW YOU. AWAY FROM ME, YOU EVILDOERS!" (Mt.7:22,23).

A very important side issue we must not ignore is this: **JOSHUA AND CALEB WERE VERY 'UNORTHODOX', in the eyes of ALL THE REST OF THE LEADERS AND BELIEVERS, YET THEY WERE RIGHT.** As Joshua and Caleb reported, though NONE of God's people believed them, but instead wanted to kill them, **WE CAN TAKE THE PROMISED LAND** (Num.13:30-14:11). I believe they were persecuted as being judgmental, false teachers, unloving, self righteous, or holier than thou. They were probably looked down on by many who were confident that their universally accepted and confirmed majority view was right. But even so also today WE CAN know Christ and overcome the world through our faith in Him, living a truly righteous and holy life by the grace of God and the help of the Holy Spirit! So be it unto you according to your faith. All things are possible to him who believes. I can do all things through Christ who strengthens me. If we continue seeking God in prayer and studying the Scriptures, we will learn that "...our present sufferings **ARE NOT WORTH COMPARING** with THE GLORY THAT WILL BE REVEALED IN US" (Rom.8:18). We will have the **FOCUSED HOPE OF THE PROMISED REWARD STRENGTHENING OUR FAITH** to endure, like Moses did. "By faith Moses, when he had grown up, **REFUSED TO BE KNOWN AS THE SON OF Pharaoh's daughter. HE CHOSE TO SUFFER AFFLICTION WITH THE PEOPLE OF GOD RATHER THAN TO ENJOY THE PLEASURES OF SIN FOR A SHORT TIME.** He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, **BECAUSE HE WAS LOOKING AHEAD TO HIS REWARD**" (Heb.11:24-26). (It is not evil to properly expect rewards from God, if He has promised and you truly meet the conditions.)

Part 3

Chapters 63 - 69

63) "And I will manifest to him who obeys my commands."

64) John 1:1 'The Word'

65) Does John 1:1 indicate that God and Christ (the Logos) are one and the same?

66) More about the Logos

67) If the Word (LOGOS) is "not being identical with God" , then how can the Word be literally

God?

68) The subtle and elusive error of the doctrine of the deity of Christ.

69) Focus on the 'Trinity'.

70) Back to the Nicene Council, where church and state married.

71) Review of the fascinating book, "The Pilgrim church" by E.H. Broadbent.

72) Other misunderstood scriptures.

73) Exhortation and encouragement.

74) More commonly misunderstood scriptures.

75) Some final scriptures about Jesus.

76) The dilemma of some of our modern church leaders.

Chapter 63) "AND I WILL MANIFEST MYSELF TO HIM WHO OBEYS MY COMMANDS."

We can't know God on our own initiative, for He is self-revealed according to His conditions. Let us more completely look at the cost and conditions of knowing the Lord Jesus, and through Him our awesome God and Father. The Master says, "Whoever has my commands and obeys them, he is the one who loves me. HE WHO LOVES ME WILL BE LOVED BY MY FATHER, and I too will love Him AND WILL MANIFEST MYSELF TO HIM... If anyone loves me, HE WILL OBEY MY TEACHING. My Father will love him, and WE WILL COME TO HIM AND MAKE OUR HOME WITH HIM" (Jn.14:21-23). **IF WE OBEY CHRIST'S TEACHING**, God AND Jesus will love us (all the "IF"s in the Bible don't sound like unconditional love to me) come to us and make their home with us, by the Holy Spirit coming into us to live with us forever (Jn.14:16, Ac.5:32). Loving God and doing His will includes the absolute necessity of continuing in the obedience, (Rom.1:5, 16:26, Heb.5:9, Jms.2:14-26) (however imperfectly that may be), obedience that comes from continuing in the real faith (1Cor.15:2, Gal.6:9, Col.1:22,23, Heb.chapters 3, 5:11,12,15,18,19, 10:35-39).

SO THEREFORE BELIEVING IN JESUS THIS WAY IS THE CONDITION FOR ETERNAL LIFE that we so often ignore, to many of our own very great loss. This is why so many do not receive the real gift of the Holy Spirit, for " **IF YOU LOVE ME, YOU WILL OBEY WHAT I COMMAND**, and I will ask the Father, and HE WILL GIVE YOU ANOTHER COUNSELOR TO BE WITH YOU FOREVER - the Spirit of TRUTH" (Jn.14:15-17). And, "We are witnesses of these things, and so is THE HOLY SPIRIT, WHOM GOD HAS GIVEN TO THOSE WHO OBEY HIM" (Ac.5:32). This is not some absolute perfect obedience without which we cannot earn God's favor. This is merely the practical minimum required response of a genuine faith that learns to trust God and take the next step, even if after many failings. Many learn from experience the futility of trying to obey by willpower, and so some give up and shrink back unto destruction. Instead we should be humbly seeking God, studying the Scriptures to learn how to pray and exercise our faith in order to obtain God's grace to overcome. In fact, Jesus can only

save those whose faith leads them to learn to obey Him as Lord (Heb.5:9). He said, “Why do you call me 'Lord', ‘Lord’, and do not DO WHAT I SAY?” (Lk.6:46).

Again, as Joshua and Caleb told the whole church of Israel, though NOT ONE OF THEM BELIEVED THEM, (and this is obviously my loose paraphrase): “Yes, the giants are there and they are very real and strong, but WE CAN REALLY TAKE THE LAND! IT ISN'T TOO HARD! WE CAN DO IT WITH GOD'S HELP! GOD PROMISED TO GIVE IT TO US! HIS GRACE IS SUFFICIENT FOR US!” WE CAN'T GIVE UP WITHOUT OVERCOMING THOSE OBSTACLES! Those of God's people who didn't believe Caleb and Joshua were refusing to believe God, and were grumbling and complaining against God (Num.14:1-11,27,29,35,36), who HAD PROMISED TO GIVE THEM, AND TO HIMSELF BRING THEM INTO THEIR OWN WONDERFUL LAND (Num.14:8,9,16,23)! Not one of those many hundreds of thousands of Israelites, some estimate over two million Jews who were over the age of twenty entered the Promised Land, because they had not believed and obeyed God, and had grumbled and complained against their God given leader, and therefore against God.

To sum up Joshua and Caleb's 'good report' in modern New Testament language: “...HIS COMMANDMENTS ARE NOT BURDENSOME (TOO HARD) (1Jn.5:3). “MY GRACE IS SUFFICIENT FOR YOU” (2Cor.12:9). Jesus put it this way, “COME TO ME, all you who are weary and burdened, and I WILL GIVE YOU REST. TAKE MY YOKE UPON YOU AND LEARN FROM ME, FOR I AM GENTLE AND HUMBLE IN HEART, and you will find REST FOR YOUR SOULS. For MY YOKE IS EASY AND MY BURDEN IS LIGHT” (Mt.11:28-30). And, to sum up God's simple commands that WE CAN OBEY: “AND THIS IS HIS COMMAND: TO BELIEVE IN THE NAME OF HIS SON, JESUS CHRIST, AND TO LOVE ONE ANOTHER AS HE COMMANDED US. THOSE WHO OBEY HIS COMMANDS LIVE IN HIM, AND HE IN THEM. AND THIS IS HOW WE KNOW THAT HE LIVES IN US: WE KNOW IT BY THE SPIRIT HE GAVE US” (1Jn.3:23, 24). This is how we will find ourselves becoming more intimately and experientially acquainted with the Lord Jesus Himself, by obeying His commands and teachings. This is also how we will find Him being formed in our hearts (by our faith in Him) (Eph.3:17, Gal.4:19). And if you've been filled with the Holy Spirit, it is not a one time thing. We are to be filled with the Holy Spirit daily (Eph.5:18). The most joyous way to get to know Jesus is to see Him in your mirror and deeds, to hear Him in your words, and similarly in all those you love.

Chapter 64) JOHN 1:1 'THE WORD'

The following is a list of translations whose translators, I believe, have better understood the deeper issues involved in more correctly translating John 1:1:

The New English Bible, (NEB) 1970, Oxford/Cambridge University Press

Rendering: "...and what God was, the Word was."

The New Testament, in An Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text 1808, LONDON

Rendering: "...and the word was a god"

The Monotessaron; or, The Gospel History, According to the Four Evangelists 1829, BALTIMORE (by John S. Thompson)

Rendering: "...and the Logos was a god"

The Emphatic Diaglott 1864, NEW YORK, LONDON (by Benjamin Wilson)

Rendering: "...and a god was the Word"

The Bible - An American Translation 1935, CHICAGO (by J.M.P. Smith and E.J. Goodspeed)

Rendering: "...and the Word was divine"

Das Evangelium nach Johannes 1975, GOTTINGEN (GERMANY) (by Sigfried Schulz)

"...und ein Gott (oder, Gott von Art) war das Wort"

Rendering: "...and a god (or, of a divine kind) was the Word"

Das Evangelium nach Johannes 1978, BERLIN (GERMANY)(by Johannes Schneider)

"...und goettlichen Wesens war das Wort"

Rendering: "...and god-like sort was the Word"

Das Evangelium nach Johannes 1979, WURZBURG (GERMANY) (by Johannes Schneider)

"...und ein Gott war das Wort"

Rendering: "...and a god was the Word"

Revised English Version

Rendering: "...and what God was, the word was."

Good News For Modern Man, The New Testament in Today's English Version 1966 (before they compromised and changed it!), New York, American Bible Society:

"...what God was, the word also was."

The preceding list is not exhaustive, but it is sufficient to indicate clearly that reasonable debate against the popular rendering is considerable, and for good reason. The authors of the King James Version, and therefore the authors of some of the subsequent versions whose publishers greatly hoped would become accepted, translated this pivotal verse in this way: "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn.1:1). Then verse two confirms: "He was in the beginning with God". Because the King James Version became the most significant 'standard' English Bible for so long, this particular rendering of the passage has become 'immortalized'. How could it be possible that this verse is not translated exactly correct, since most are so conditioned to hearing it preached this way. But remember, the Trinitarian 'victory' had long been established as being orthodox by the time the Catholic Erasmus

translated his Greek text that was the basis for the KJV Bible. Many have wisely asked, how could the 'logos' be "with God" and "be God" if there is truly only one God? Modern ignorance birthed from indifference rooted in sin says, "Don't try to understand it. You can't understand it. It shouldn't be logical. It's beyond our reasoning." But THIS LEGITIMATE QUESTION is one reason why they had to create the doctrine of the 'Trinity' in the first place, while some began arguing that Jesus is absolute God. Their 'solution' only solved things for those who didn't continue to look too deep, or for those who wanted to go along with the crowd.

It turns out that this is a mistranslation of the original Greek text, and a surprising number of Bible translations verify this, along with some of the most credible koine Greek scholars. In fact, many of the Trinitarian Greek scholars who believe in Christ's absolute deity have even had to agree that this scripture is more accurately rendered: "...and what God was, the Word was". This only proves that Jesus was like God before His incarnation, a FACT that I am very glad about. This scripture actually says that the Word was Divine, a God, like God. Oh how people want to cling to this last straw, this last domino. Keep in mind that most Jews and Muslims know how ludicrous the doctrine of the 'Trinity' is. Even demons knew Jesus was the Holy one SENT BY GOD (Mk.1:24,34), and called Him the Son of God quite a few times. Now look into this matter more fully, and then you should pray about it, for the Spirit will lead you into all truth (1Jn.2:27). God will answer your persistent prayers concerning any important subject like this, but is it really important to you? We'll see to what degree it was important to everyone in the reruns on Judgment Day. Until then our fruit tells the story.

First you need to remember that through many hundreds of years most of the scholars have been paid or expected to argue and prove why this verse should be translated conventionally, in order to defend Christ's deity and the 'Trinity'. And some have done so out of other purely selfish interests, for who wants to be labeled a heretic and censored? Because of the great pressure to comply, financial, social and otherwise, it is amazing that there are any translators at all who have attempted to translate this verse correctly, bearing the brunt of harsh criticism that they knew was surely to come from the intolerant religious 'orthodoxy' (and we should be intolerant, in the right way, of genuine heresy). Translations are often censored based largely upon their rendering of key controversial passages such as this one. It is therefore a wonder and a testimony to the integrity of the few responsible, such as Moffatt and Goodspeed and others, that there are versions of the Bible which JEOPARDIZE THE PERCEIVED INTEGRITY OF THEIR ENTIRE COLOSSAL WORK BASED UPON THEIR COSTLY ATTEMPT TO TRANSLATE THIS CONTROVERSIAL VERSE ACCURATELY, AGAINST THE 'STATUS QUO'.

"En archee een ho logos, kai ho logos een pros ton theon, kal Theos een ho logos."

"In beginning was the Word, and the Word was with God, and a god was the Word."

We can see here that there is a major difference between the two words that are both translated 'God' in the KJV. The first is 'ton theon', meaning (THE) GOD, or (absolute) God. The definite article (ton) preceding 'theon', a form of the word 'Theos', unquestionably indicates our God, the Father Himself. The second word that many versions here translate 'God' is 'Theos', which often means GOD, especially when accompanied by the definite article, in this case it would be 'ho'. WITHOUT the definite article, AS IT OCCURS HERE, it SOMETIMES means God, and SOMETIMES IT IS QUALITATIVE, MEANING 'DIVINE', 'LIKE GOD', 'A GOD'. Greek is

a very exact language, and the rule for understanding what this word means in this case IS DETERMINED BY THE CONTEXT. Because the context HAD JUST STATED THAT “THE LOGOS WAS WITH THE GOD”, THE CONTEXT HERE CLEARLY DEMANDS THAT THE LOGOS CANNOT ‘BE’ THE SAME GOD WHOM THE LOGOS WAS ‘WITH’. COMPOUNDING THE CERTAINTY IS THE CLEAR CONTEXT OF THE ENTIRETY OF SCRIPTURE THAT CONSISTENTLY TEACHES THAT THERE IS ONLY ONE ABSOLUTE GOD, THE GOD AND FATHER OF OUR LORD JESUS CHRIST.

Kenneth Wuest, former Professor Emeritus of New Testament Greek at Moody Bible Institute demonstrates throughout his writings how the use of the definite article, before the noun, or the lack thereof, is a regular distinguishing feature of the very specific nature of the Greek language. In 'Word Studies in the Greek New Testament, Volume I', on the first page he wrote (technically pg. 11) detailing the beginning of the gospel of Mark, "**The word 'Son' is** without the article in the Greek text. Emphasis is therefore upon character or nature.

Two pages later he wrote, “‘The voice’; no definite article in the Greek text. (John) The Baptist was not the only mouthpiece of God sent to Israel. John only claimed to be ‘a voice’, **not** ‘the voice’. Then on the next page he wrote, “**The word ‘Lord’ is without the article, the emphasis** being upon character or quality .“ Throughout all three volumes he continuously makes these kind of distinctions. On pg. 63 of volume two, he writes concerning Phil. 2:6, where it says that the Logos subsisted in the form of God: “The word 'God' here is without the definite article in the Greek text, and therefore refers to the divine essence...our Lord, as toHis nature is the possessor of the divine essence of Deity...” On the next page he writes, concerning the same verse where it says that the Logos did not consider equality with God something to be grasped: “**The word 'God' is used again without the article. Had the article** preceded it, the meaning would be 'equal with God (the Father).’” So again he admits that no definite article proves that it doesn't literally mean “God”.

You can do a little word study and prove how this works to yourself, and also discover an interesting example of the deceptiveness of the Trinitarian slant in many Bibles, concordances, and study guides in the process. You can purchase in most Christian bookstores pretty cheap, and this one revelation, in my opinion, is worth the purchase price. On pg. 265 it quotes John 1:1 as saying that in the beginning the Word was with "τὸν θεόν" (“THE GOD”), and that the Word was "θεὸς" (although according to the context the exact translation should be “divine”, or the equivalent, they here translate “Theos”, without the definite article, into English as “GOD”). Now you can look up 2 Thessalonians 2:4 on pg. 609 where they translate the exact same word, used exactly as it is in John 1:1, "θεὸς", without the definite article, as “a god”. Theos, without the definite article is also translated as “a god” in Acts 12:22 and 28:6. Why then do they translate it “God” in John 1:1 when it makes absolutely no sense that the Logos was with God and also was the God he was with?

It is therefore a sure certainty that the word ‘Theos’ in this instance IS INDEFINITE AND QUALITATIVE, that it DOES NOT MEAN THAT THE LOGOS WAS DEFINITE GOD, but is DESCRIBING THE GOD GIVEN DIVINE NATURE AND QUALITIES OF the Logos. This would demand that it must be properly translated as some Bibles bravely render it, in spite of he great risk of public and ecclesiastical rejection of the translation: “...the Logos was with God,

THE LOGOS WAS DIVINE” (“brilliant Scottish scholar” [15](#) James Moffatt’s ‘The New Testament’). And, "THE WORD WAS DIVINE” (The New Testament: An American Translation).

The following is possibly the most clear and accurate translation that I have found, which I think may give the best equivalent definition of ‘Theos’ in this context without the definite article (and it means the same as ‘divine’, ‘like God’, ‘a God’), and some modern experts of New Testament Greek agree: “...WHAT GOD WAS, THE WORD WAS” (NEB). Again I remind, when the accuracy of the years of work involved in translating these complete Bibles can lose credibility based upon one rendition of a hotly controversial verse like this one, extreme certainty must have been assured before going against the crowd on such a sacrosanct issue. It should be easy to see why other translations chose to safely agree with the majority rather than face such a risk. The modern NEB is no longer in print. I insert this next explanation that my wife Stephanie found on the internet, several years after I wrote this work, because it is so clear. I have added to the article, which we found at greeklatinaudio.com Austin TX June 2000.

Chapter 65) Does John 1:1 Indicate that God and Christ (the Logos) are one and the same?

Satisfactorily resolving this question requires that one have a clear understanding of THREE basic, simple, yet rarely-understood, concepts relating to the exercise of language translation in general; and Greek-to-English translation in specific. These are:

Concept A: The comparative use of DEFINITE and INDEFINITE articles in translation from Greek to English.

Concept B: The necessity of varying degrees of "LITERALNESS" in language translation in general, such that aesthetics may be maintained without compromising accuracy.

Concept C: The subtle treatment which language accords to common titles of intimacy, and how this must be handled in translation from Greek to English.

These three concepts and how they relate to one another (and to a proper understanding of John 1:1) will be explained fully in this narrative. To this end, and...to keep issues clear and manageable for the reader... this narrative is presented in 5 progressively-developed segments below, with each segment providing a clear and solid foundation for its successor segment - with the end result being coherent and easily-understood presentation of the question at hand. Although the language translation concepts presented here are applicable in many language translation contexts, they are discussed here specifically in the context of translation from Greek to English. There will be short illustrative passages of Greek presented here. However, this need NO cause any concern, because these passages are fully translated and clarified such that, even those who know no Greek will have no problems following the concepts presented... Thus, one need NOT be a scholar, a linguist, a Greek grammarian, etc., to follow along. It is absolutely unreasonable to think that God would impose such requirements on anyone who is seeking to get to the truth of the matter under consideration here. (Matthew 18:1-6)

Furthermore, inasmuch as God undertook very personal and painful measures to open the way to accurate knowledge concerning himself and his son Jesus Christ, (John 17:3) one may safely presume that such knowledge is fully intended to be attainable and clearly understandable. The 5

progressively developed segments comprising this commentary are summarized as follows:

Segment 1: A clarification of the question introducing this commentary, and WHY the question is even asked: Does John 1:1 indicate that God and Christ (the Logos) are one-and-the-same?

Segment 2: A discussion of Concept A: The comparative use of DEFINITE and INDEFINITE articles in translation from Greek to English.

Segment 3: A discussion of Concept B: The necessity of varying degrees of "LITERALNESS" in language translation in general, such that aesthetics may be maintained without compromising accuracy.

Segment 4: A discussion of Concept C: The subtle treatment which language accords to common titles of intimacy, and how this must be handled in translation from Greek to English.

Segment 5: Review and obvious conclusion.

SEGMENT 1: A clarification of the question introducing this commentary, and WHY the question is even asked: Does John 1:1 indicate that God and Christ (the Logos) are one-and-the-same? John 1:1 in the original Greek follows: en arch hn o logoV kai o logoV hn proV ton qeon kai qeoV hn o logoV An acceptable variation of the most common English translation of this verse is: In the beginning was the Word, and the Word was with God and the Word was God. An acceptable variation of the opposing English translation of this verse is: In the beginning was the Word, and the Word was with God and the Word was a god

The not-so-subtle difference between the above opposing translations is:- The **former** suggests that Christ (the Logos) is God himself. The **latter** suggests that Christ (the Logos) is a god (i.e., NOT God himself, but one like God). Obviously(!) the implications raised by these opposing translations of John 1:1 are enormous.

One is, therefore, absolutely justified in asking: "Which one is correct?" And, in actuality, the REAL point of contention here is the little red "a" in the latter translation...DOES IT BELONG THERE? - OR NOT?

The issue raised, of course, has to do with getting to know the very nature of God and his son Jesus Christ. (They are either one-and-the-same...or they are not!) The warning raised by the apostle Paul at 2nd Thessalonians 1:6-8 attaches a mortal tempo to this issue. The remaining 4 segments of this narrative deal with the little red "a" and the propriety or impropriety of its presence in the English translation of John 1:1. (Once this minor logistics problem is solved, everything else falls into place.)

SEGMENT 2: A discussion of Concept A: The comparative use of DEFINITE and INDEFINITE articles in translation from Greek to English. [The little red "a" mentioned in the previous segment is known grammatically as an " **article** "More specifically, it is an **indefinite article** ." Because the controversy being discussed here cannot be apprehended intelligently without having a clear understanding of articles and their role in English and Greek expression, the following is provided...] Webster's dictionary defines an " **article** " as "...the words "**the**" and "**a**," (or "**an** ") in English, that are linked to nouns and that typically function in identifying nouns as nouns and in

indicating definiteness or indefiniteness of reference." As mentioned here, English has two articles: The DEFINITE article " **the** ," and the INDEFINITE article " **a**." (or "**an** ") These articles are invariable in form, i.e., they always occur as " **the**," and "**a**." (or "**an** ") They do not change. Greek, on the other hand, has only ONE article, the DEFINITE article. This article is quite variable in form, i.e., it changes (or morphs itself) regularly into as many as 30 different variations of itself. REGARDLESS, it is STILL Greek's single DEFINITE article, and in all of its forms, it is translated simply as " **the** ."

Thus, in both English and Greek, the article, as Webster's definition above suggests, simply assigns the notion of grammatical "definiteness" or "indefiniteness" to associated nouns. In the material immediately following, we will examine the difference between HOW English and Greek use their respective articles to assign the notion of grammatical " **definiteness** " or " **indefiniteness** " to associated nouns.

English first...Notice the subtle shades of meaning generated by use of these articles in the sentences below as they express grammatical "definiteness" and "indefiniteness" with regard to the man

and the woman being discussed... AND, to provide a beneficially meaningful dimension to these sentences, imagine that you are in a park in an unfamiliar locale, and you encounter two tourists whom you do not know. One of the tourists is telling the other about an event he witnessed at a picturesque gazebo in the park. With this in mind, imagine that the tourist who witnessed this event tells 4 different one-sentence versions of what he saw...as follows:

"A man married a woman."

Notice what is implied by the indefinite article preceding both man and woman in this sentence: **Neither tourist knows the man or the woman.** That is, they are indefinite entities. All we know about them is that they are human and of opposite gender.

"The man married a woman."

Now notice what is implied by the definite article preceding man and the indefinite article preceding woman in this sentence: **Both tourists know** the man. They don't necessarily know him well, but they know who he is, e.g., the man in the room down the hall at their hotel. Thus, the man becomes a definite entity. He has a prior contextual place in the minds of the tourists. They recognize him! **On the other hand, neither tourist**

knows the woman. She is still an indefinite entity.

"A man married the woman."

In this example, we have the exact opposite of the previous example: Neither tourist knows the man. HE is now the indefinite entity...and now both tourists know the woman. SHE is the definite entity. She has a prior

contextual place in the minds of the tourists. They recognize her! (e.g., from the hotel, etc...)

"The man married the woman."

And finally, notice what is implied by the definite article preceding both man and woman in this sentence: **Both tourists know the man and woman.** Both are now definite entities with a prior contextual place in the minds of the tourists. The tourists recognize them! (e.g., from the hotel, etc...) Regarding the 4 examples above, there is absolutely nothing foreign or mystical about their meaning. They simply illustrate HOW the English language uses its definite and articles to express notions of "definiteness" and "indefiniteness."

Now, Greek... In the Greek language, however, there is a different variation on this theme: As stated above, Greek has only the definite article. IT DOES NOT HAVE THE INDEFINITE ARTICLE! Therefore, although Greek can use the same grammatical mechanism as English to express definiteness, it MUST obviously (!) use a DIFFERENT grammatical mechanism to express indefiniteness. This will be clearly illustrated in the following examples. These examples will take advantage of the park wedding scenario given above. However, we will experience it from the Greek perspective, via the accompanying word-for-word LITERAL English translations. Note that, because we are thinking in Greek, ALL of the articles here are DEFINITE articles - and they will be high-lighted in blue so that their comparative use may be immediately evident. AGAIN, remember that, because Greek DOES NOT HAVE AN INDEFINITE ARTICLE, its grammatical mechanism for expressing the notion of "indefiniteness" will be seen here to be DIFFERENT from English. ALSO, BEAR IN MIND THAT THE GREEK SENTENCES WHICH FOLLOW ARE **PROPER** GREEK. DO NOT be put off by their seeming "incompleteness." If you are not used to thinking in Greek, then that is the way they will sound...incomplete! This is perfectly normal. Simply keep in mind that you are experiencing **proper** Greek thought via word-for-word **literal** English translation. WITH THIS IN MIND... We will repeat the park wedding scenario above - thinking in Greek this time! It will be seen that we come to exactly the same conclusions about the man and the woman as we did in the previous English scenario. The conceptual pattern is the same - only the grammatical mechanism is different. It is Greek.

anqrwpoV egamhse gunaika

man married woman

Notice what is implied to a Greek speaker by the LACK OF Greek definite articles preceding **anqrwpoV** and **gunaika**: **Neither tourist knows the** man or the woman. That is, they are indefinite entities. All we know about

them is that they are human and of opposite gender.

o anqrwpoV egamhse gunaika

the man married woman

Now, notice what is implied to a Greek speaker by the Greek definite article preceding **anqrwpoV** and the LACK OF the Greek definite article preceding **gunaika**: **Both tourists know the man. They don't necessarily know** him well, but they know who he is, e.g., the man in the

room down the hall at their hotel. Thus, the man becomes a definite entity. He has a prior contextual place in the minds of the tourists. They recognize him! **On the** other hand, neither tourist knows the woman. She is still an indefinite entity.

anqrwpoV egamhse thn gunaika

man married the woman

In this example, we have the exact opposite of the previous example: Neither tourist knows the man. HE is now the indefinite entity...and now both tourists know the woman. SHE is the definite entity. She has a prior

contextual place in the minds of the tourists. They recognize her! (e.g., from the hotel, etc...)

o anqrwpoV egamhse thn gunaika

the man married the woman

And finally, notice what is implied by the Greek definite articles preceding anqrwpoV and **gunaika** in this sentence: **Both tourists know the man** and woman. Both are now definite entities with a prior contextual place in the minds of the tourists. The tourists recognize them! (e.g., from the hotel, etc...) At this point the reader should see clearly that, inasmuch as Greek does NOT have an INDEFINITE article, it nevertheless perfectly expresses the notion of "indefiniteness" by simply NOT using its DEFINITE article! This mechanism is very typical of Greek in its elegant efficiency of expression. However, as seen in our examples above, this peculiarity of Greek, if conveyed **literally** in English translation, presents aesthetic problems to English speakers. This is simply because English utilizes a different grammatical mechanism for expressing "indefiniteness," and the failure to employ that mechanism in translation to English (i.e., by NOT using the English indefinite article where necessary) is quickly "sensed" by the English speaker, such that he feels something is "incomplete." There is an aesthetic glitch which must necessarily be fixed by the translator before his job is done. This necessary fix is discussed in the next segment.

SEGMENT 3: A discussion of Concept B:

The necessity of varying degrees of "LITERALNESS" in language translation in general, such that aesthetics may be maintained without compromising accuracy. Given the park wedding scenario illustrated in the previous segment, we saw that, as it pertains to "indefinite" expressions, conveying LITERAL Greek thought in English leaves a bit to be desired. With this in mind, it is important to understand that, in general, NO word-for-word literal translation of thought from one language to another will do aesthetic justice to the source language (e.g., Greek) when conveyed thus in the target language. (e.g., English) Therefore, the concept of "literalness" with regard to language translation must be understood as a relative concept.

In view of this, it should be clear that, even the best "literal" English translation of the Bible is only **relatively** literal. If it were **word-for-word** literal, then its English would sound strange and "incomplete" to the English reader, as was the case in our Greek park wedding scenario above. To avoid this, translators must ROUTINELY exercise their considerable expertise to balance

literalness with aesthetics by the application of a connective linguistic "glue"... This linguistic "glue" is quite simply the addition of "connective" language to (or the omission of "disconnective" language from) a base literal translation such that, the result is a **relatively** literal translation which conveys full aesthetic soundness to the target language speaker, WITHOUT compromising accuracy. This application of linguistic "glue" is a very serious matter in the realm of language translation. And it occurs in many varied and complex circumstances. In this commentary, however, we are discussing ONLY its application to the problem of transferring correct notions of **definiteness** and **indefiniteness** from Greek thought to English thought - via the proper use of articles. To see examples of this, we will recall the park wedding scenario above with its Greek expressions and their literal English translations. All articles, as previously, will still be highlighted in blue . In addition, however, we will now include a 2nd English translation for each Greek expression. This 2nd translation will illustrate the use of the linguistic "glue" necessary to make the 1st translation (the word-for-word literal translation) sound correct to the English speaker. You will notice that the "glue" in this case is simply the application of the indefinite article (the little red " a ") where appropriate...

anqrwpoV egamhse gunaika

man married woman

a man married a woman

o anqrwpoV egamhse gunaika

the man married woman

the man married a woman

anqrwpoV egamhse thn gunaika

man married the woman

a man married the woman

o anqrwpoV egamhse thn gunaika

the man married the woman

the man married the woman

(no change necessary) Notice that in the 2nd translation for each Greek expression above, (except the last) English indefinite articles (i.e., little red "a"s) were added to provide the linguistic "glue" which gives proper sound and feeling to the English translation. NOTE that these English indefinite articles were added by the translator, EVEN THOUGH NO SUCH ARTICLES EXIST IN THE GREEK EQUIVALENT. **Remember!** Greek has no such (indefinite) articles. This translational practice is perfectly acceptable, ROUTINE, and indeed necessary, if the translation is to convey correct thought in correct English. As a matter of fact, bearing the above concept in mind, it should be clear to the reader that EVERY TIME HE SEES THE INDEFINITE ARTICLE IN THE ENGLISH NEW TESTAMENT, he is seeing an application of the above-

mentioned linguistic "glue!" (i.e., the little red " a ") added by the translator!

Now, as a formative conceptual exercise, please open your English Bible and browse randomly through the New Testament and contemplate the number of times you encounter the indefinite article. (i.e., the little red " a ") And REMEMBER! That little "a" has NO literal equivalent in the Greek language! It is necessary linguistic "glue" **added by the translator** to help convey Greek thought in palatable English **without** compromising translational accuracy.

Thus, the little red "a" has an honored, necessary, and abundant place in the process. HOWEVER! The translator's job is still not complete! We must now consider a sterling rule of conduct in language translation which has critical applicability to our discussion: This sterling rule of conduct states, in essence, that **aesthetics MUST take a back seat to** accuracy of meaning IF accuracy of meaning is critical...ESPECIALLY if it affects doctrinal understanding!

With this rule of conduct in mind, and applying what we have learned thus far, we will again recall JOHN 1:1 in Greek and this time provide the word-for-word literal translation in English.

We will also apply the color scheme introduced earlier to modify our optic of the language of JOHN 1:1. (At the moment, we will be looking at this verse from the Greek perspective. So REMEMBER: Greek has only the DEFINITE article! There is no indefinite article. Therefore, our color scheme (as above) will high-light the definite article in blue .) John 1:1 in the original Greek:

en arch hn o logoV kai o logoV hn proV ton qeon

kai qeoV hn o logoV

...Note that, because we are dealing with actual Greek along with a word-for-word literal English translation to express the equivalent Greek thought, the only articles we see high-lighted are DEFINITE articles. AND, we notice immediately that, because we are experiencing literal Greek thought here, we see (from an English perspective) at least two aesthetic irregularities which will require fixing with our linguistic "glue:"

The 1st irregularity: "in beginning" sounds a little strange to an English speaker. The 2nd irregularity: "with the god" also sounds a little strange to an English speaker. The translator must, therefore, apply his linguistic "glue" to these two irregularities such that they may sound aesthetically proper to the English speaker. AND he must bear in mind his sterling rule of conduct as well: **Accuracy of critical meaning must NOT be** compromised... So what did the Apostle John mean when he said " en arch?" (that is, "in beginning ") He was thinking in Greek, therefore he was thinking of an indefinite "**beginning**" because he did NOT use the Greek definite article here. Based on what we learned earlier, the translator must, therefore, put the little red "a" before "**beginning.**" to convey accurately what John (thinking in Greek!) meant, e.g., " **in a beginning.**" But that STILL sounds strange to an English speaker! However, if the translator puts the DEFINITE article "**the**" before "**beginning,**" then it sounds correct. (e.g., "**in the beginning** ") But this is NOT what John said or meant!

So... If the translator leaves the "**the**" there for aesthetic purposes, will it compromise critical meaning? Surprisingly enough, NOT REALLY! This is because the difference in meaning can be

shifted semantically in English to mean what John said anyway. Thus, even though a very subtle difference in meaning is conveyed now to an English speaker, (a meaning which John did not really intend) it is, nevertheless, aesthetically sound, AND the difference in meaning is not really critical - it can be compensated for semantically. Therefore, the translator may apply his "glue" here (depicted in red) and we end up with a satisfactory phrase in English: "**in the beginning** NOW, what about the 2nd irregularity?: "with the god" which also sounds a little strange to an English speaker. What did John (thinking in Greek) mean by "**with the god?**" He used the Greek Definite article. Therefore, he meant his God, the one and only God Almighty. (In the NEW TESTAMENT, this Greek construction ("god" preceded by the Greek definite article) ALWAYS means the one and only God Almighty.) However, it sounds strange to the English speaker!

English speakers with a Christian background ROUTINELY refer to the one and only God almighty as simply "God!" There is no need for the definite article here to convey to the English speaker what John (thinking in Greek) meant... Therefore, the translator may again apply his "glue:" "**with * god.**" (The red asterisk here simply reminds us, for the sake of this discussion, that "glue" was applied, by virtue of the omission of a definite article.)

At this point, we have satisfactorily dealt with the two irregularities mentioned above, and the resulting English translation, with linguistic glue in place, now appears as follows: in the beginning was the word and the word was with * god and god was the word.

It was demonstrated in the previous SEGMENT that English speakers ROUTINELY refer to God Almighty as simply "God" (without a definite article) and, in so doing, leave no ambiguity as to WHO is meant. This peculiar mode of address in English is at the crux of the controversy swirling around John 1:1. (And English is certainly not the only language which evokes this controversy!) To appreciate the subtle translational disaster which this causes with regard to understanding John 1:1 properly, we must carefully contrast the way that English treats the following **three** forms of nouns when assigning notions of "definiteness" or "indefiniteness" to them via articles...(or the LACK of articles):

These three forms of nouns are: Titles, common nouns and proper names. Let's be clear on what these are:

TITLES are special nouns which convey a categorical or functional notion to the subjects which they "tag." For example, the following are TITLES. Notice how these titles clearly convey category or function to those who might be "tagged" by them...e.g., **Mayor Smith.** (Mr. Smith is "tagged" with the title of mayor. (We know his category (of office) or function by virtue of his TITLE. The same applies to the other TITLES in this list.) mayor policeman father mother teacher professor god.

COMMON NOUNS are nouns which are slightly more generic than TITLES. We need only understand here that there is considerable conceptual overlap between these two types of nouns, (e.g., all of the above are common nouns as well as titles...) Some examples of other common nouns are: dog cat boy ball cab.

PROPER NAMES are nouns which uniquely "tag" their subjects as identifiable in a crowd of

like nouns of the same category or function. For example, Mike Canada Paris Mary Texas.

Now notice carefully in the following sentences how differently English treats some of the nouns taken from the above lists - particularly, with regard to assigning notions of "definiteness" and "indefiniteness" to them via articles...(or the LACK of articles) The dog bit mayor. The dog bit policeman. The dog bit cat. The dog bit mother. The dog bit father. The dog bit Stephanie. The dog bit Mike.

Notice that, in English, the 1st three victims of the dog require either a **indefinit** or a definite article before them in order to meet English aesthetic standards, e.g., The dog bit (a/the) mayor. The dog bit (a/the) policeman. The dog bit (a/the) cat. Contrastingly, however, the last four victims of the dog require no such "articular" intervention to meet English aesthetic standards! (Note particularly, that one of these victims is God.)

WHY do these nouns not need an article?! Theories and variations of theories abound on matters such as this. The bottom line, however, is that such nouns or titles **DON'T NEED ARTICLES IN ENGLISH** - or in many other languages. This undoubtedly has to do with the implied intimate linguistic contexts in which such titles have been developed over thousands of years of language evolution...such that, they have acquired the near status of **PROPER NAMES**, (WHICH ALSO **DON'T NEED ARTICLES IN ENGLISH**) e.g., **TOM, MARY, PARIS**. For the sake of discussion, we may simply refer to such titles as **titles of intimacy**.

Now note another subtle peculiarity regarding such titles of intimacy: As stated, they **DON'T** need articles to be aesthetically correct in the contexts which we have discussed above. **HOWEVER, THEY MAY FREELY TAKE ON ARTICLES AT ANY TIME AND NOT SUFFER ANY LOSS OF AESTHETIC CORRECTNESS IN SUCH CONTEXTS!** In so doing, however, they lose a degree of intimacy. **AND**, their **MEANING** in context is definitely altered. For example... The dog bit Mother. (The speaker's mother is implied here: quite intimate! Notice that no article is used.) The dog bit a mother. (...as opposed to a policeman. (How rude and unfeeling!) The speaker's mother is **NOT** implied here: less intimate. Notice that an indefinite article ("**a**") is used.) The dog bit the mother. (...as opposed to her child. The speaker's mother is **NOT** implied here either, however, there is slightly more specificity of meaning. This example too, is less intimate than the 1st example. Notice that a definite article ("**the**") is used.)

DO WE APPRECIATE THE FULL IMPACT OF WHAT HAS JUST BEEN DEMONSTRATED HERE?... particularly with regard to the 1st example using "**god**"? The original Greek of John 1:1 has commonly been translated to suggest that God and Jesus Christ (the Word) are one-and-the-same, e.g., In the beginning was the Word, and the Word was with God, and the Word was God Contrastingly, this verse has far less commonly been translated to suggest that God and Jesus Christ (the Word) are distinct and separate beings - that the Word is "a god," or a godlike (or divine) one, e.g., In the beginning was the Word, and the Word was with God, and the Word was a god. The very valid question is then posed: **Which of these translations is correct?** Or, more succinctly: **Does the little red "a" belong there or not?** Because the critter in question (the little red "a") is an indefinite article, a discussion of the concept of the comparative use of **DEFINITE** and **INDEFINITE** articles in Greek and English was presented. We learned that, although English has **BOTH** a definite and an indefinite article, Greek has **ONLY** a definite article. Therefore, the mechanisms which both languages use to

convey the notion of indefiniteness **MUST**, of necessity, be functionally different. This difference was clearly demonstrated via the use of literal Greek to English phrase translations in which it was illustrated that **when Greek omits its single definite article with respect to a related noun**, it (Greek) is indicating that noun's INDEFINITENESS.

We learned that these nouns in literal translation necessarily cause aesthetic irregularities which must be fixed by the translator via the judicious and honest application of "linguistic glue" in English...AND that this must be done **WITHOUT** compromising meaning. And finally, we learned that this is true **particularly** with regard to **titles of intimacy** (such as *asbgod*) which, if **NOT** tagged properly with the English INDEFINITE article, can freely bounce back and forth between Greek and English, switching their noun status from indefinite to definite, **WITHOUT** even being noticed, while at the same time significantly altering intended meaning. However, if the translator does his duty and "catches" this quick "in-transit costume change" by applying the little red "a" like he's supposed to, then the apostle John's intended meaning at John 1:1 is accurately conveyed to the English reader, i.e., **THAT JESUS CHRIST IS A GOD-LIKE ENTITY DISTINCT FROM GOD HIMSELF: HE IS LIKE GOD IN CHARACTER AND NATURE AND QUALITY**. As such, his role as God's son takes on a completely different and far more sensible meaning than that commonly presented in "acceptable" Christian theology: He becomes, quite simply, God's son, **WITHOUT** all the usual mystic doctrinal accoutrements..." The Bible says, "Yahweh is ...a great King above all Gods"(Ps.95:3).

Chapter 66) MORE ABOUT THE LOGOS

As further witness on this issue, I introduce Origen, although I am not commending all he taught, because I do not agree with all of his teachings about the Lord. According to Wikipedia Encyclopedia: "Origen (*ca. 182–ca. 251*) was a Christian scholar and **theologian** and one of the most distinguished of the **Fathers** of the early **Christian** Church... His writings are important as one of the first serious intellectual attempts to describe Christianity". Now I don't believe any teacher after Christ is infallible (although Paul was most probably as close as one gets), and I repeat that I do not intimate that everything Origen taught was true, but Origen was a true Christian scholar. He devoted himself to the study of the Scriptures, to preaching, teaching and writing, with such seriousness that he castrated himself for the Lord Jesus. He learned who Jesus was from the Scriptures as one who studied the Greek and Hebrew, and he also learned from elders who were some of the first disciples of Christ. I believe that some of his beliefs about God and Jesus were not completely accurate. However, Origen recognized and taught that the Bible proves there are Gods who have God as their God. In his books, 'Commentary on John', Book 1 and Book 2, Origen wrote about just how Jesus is God in this way, by participation in (the) God's divinity, and yet that He isn't to be called "simply God", period, as if He were very God. He is God, without the article, meaning He is divine, like God, but not literally the God, not absolute God.

Origen wrote: "There are some gods of whom God is god, as we hear in prophecy, "Thank ye the God of gods," and "The God of gods hath spoken, and called the earth." Now God, according to the Gospel, "is not the God of the dead but of the living." Those gods, then, are living, of whom God is god. The Apostle, too, writing to the Corinthians, says: "As there are gods many and lords many," and so we have spoken of these gods as really existing. Now there are, besides the gods

of whom God is god, certain others, who are called thrones, and others called dominions, lordships, also, and powers in addition to these." (Book 1) Origen also wrote the following about how the Bible teaches that there is one literal God, and other Gods of whom Christ is preeminent. Notice he understood that the lack of the Greek definite article in John 1:1 demonstrates that the Logos is not literally "God with the article", but is "God without the article" by essence of His sharing in God's divine nature. He wrote: "IN WHAT WAY THE LOGOS IS GOD. ERRORS TO BE AVOIDED ON THIS QUESTION:

We next notice John's use of the article in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. In some cases he uses the article, and in some he omits it. He adds the article to the Logos, but to the name of God he adds it sometimes only. He uses the article, when the name of God refers to the uncreated cause of all things, and omits it when the Logos is named God. Does the same difference which we observe between God with the article and God without it prevail also between the Logos with it and without it? We must enquire into this. As the God who is over all is God with the article not without it, so "the Logos" is the source of that reason (Logos) which dwells in every reasonable creature; the reason which is in each creature is not, like the former called par excellence The Logos. Now there are many who are sincerely concerned about religion, and who fall here into great perplexity. They are afraid that they may be proclaiming two Gods, and their fear drives them into doctrines which are false and wicked. Either they deny that the Son has a distinct nature of His own besides that of the Father, and make Him whom they call the Son to be God all but the name, or they deny the divinity of the Son, giving Him a separate existence of His own, and making His sphere of essence fall outside that of the Father, so that they are separable from each other. To such persons we have to say that God on the one hand is Very God (Auto Theos, God of Himself); and so the Savior says in His prayer to the Father, "That they may know Thee the only true God;" but that all beyond the Very God is made God by participation in His divinity, and is not to be called simply God (with the article), but rather God (without article). And thus the first-born of all creation, who is the first to be with God, and to attract to Himself divinity, is a being of more exalted rank than the other gods beside Him, of whom God is the God, as it is written, "The God of gods, the Lord, hath spoken and called the earth." It was by the offices of the firstborn that they became gods, for He drew from God in generous measure that they should be made gods, and He communicated it to them according to His own bounty.

The true God, then, is "The God," and those who are formed after Him are gods, images, as it were, of Him the prototype. But the archetypal image, again, of all these images is the Word of God, who was in the beginning, and who by being with God is at all times God, not possessing that of Himself, but by His being with the Father, and not continuing to be God, if we should think of this, except by remaining always in uninterrupted contemplation of the depths of the Father." (Book 2)

It is worth re-reading the last paragraph from Origen to gain a truly biblical understanding of this issue from one of the early Christian fathers. In the above paragraph we can see how Christ is divine but not absolute deity of Himself, as God is. Origen also taught that God the Father was stronger and greater than the Logos, and that the Father is the only being who has not been created. He wrote: "And the Apostle Paul says in the Epistle to the Hebrews: "At the end of the days He spoke to us in His Son, whom He made the heir of all things, 'through whom' also He

made the ages," showing us that God made the ages through His Son, the "through whom" belonging, when the ages were being made, to the Only-begotten. Thus, if all things were made, as in this passage also, through the Logos, then they were not made by the Logos, but by a stronger and greater than He. And who else could this be but the Father? Now if, as we have seen, all things were made through Him, we have to enquire if the Holy Spirit also was made through Him. It appears to me that those who hold the Holy Spirit to be created, and who also admit that "all things were made through Him," must necessarily assume that the Holy Spirit was made through the Logos, the Logos accordingly being older than He. And he who shrinks from allowing the Holy Spirit to have been made through Christ must, if he admits the truth of the statements of this Gospel, assume the Spirit to be uncreated.

There is a third resource besides these two (that of allowing the Spirit to have been made by the Word, and that of regarding it as uncreated), namely, to assert that the Holy Spirit has no essence of His own beyond the Father and the Son. But on further thought one may perhaps see reason to consider that the Son is second beside the Father, He being the same as the Father, while manifestly a distinction is drawn between the Spirit and the Son in the passage, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but whosoever shall blaspheme against the Holy Spirit, he shall not have forgiveness, either in this world or in the world to come." We consider, therefore, that there are three hypostases, the Father and the Son and the Holy Spirit; and at the same time we believe nothing to be uncreated but the Father. We therefore, as the more pious and the truer course, admit that all things were made by the Logos, and that the Holy Spirit is the most excellent and the first in order of all that was made by the Father through Christ." (Book 2)

On this issue, Josh McDowell and Bart Larson serve as the ultimate hostile witnesses, from information in their book, 'JESUS - A Biblical Defense of His Deity'. In their book they teach that Jesus is literally Yahweh, the God of the Old Testament Himself [{16}](#) and God the Son, the second member of the 'Trinity'. On page 29 of their book, they quote Bruce M. Metzger relating a study of the Greek definite article done by Dr. Ernest Cadman Colwell, himself trying to prove that Jesus is literally God. This Trinitarian Greek expert honestly admits, as the inadvertent 'hostile' witness to prove my point, the undeniable truth for any honest Greek scholar concerning the proper interpretation of the word 'Theos' when it lacks the definite article, as in John 1:1. He states, "A definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb... The opening verse of John's Gospel contains one of the many passages where this rule suggests the translation of a predicate as a definite noun. The absence of the article (before Theos) does not make the predicate indefinite or qualitative when it precedes the verb; it is indefinite in this position only when the context demands it. The context makes no such demand in the Gospel of John, for this statement cannot be regarded as strange in the prologue of the gospel which reaches its climax in the confession of Thomas." [{17}](#) He refers to the very easily misunderstood statement that Thomas made, "'My Lord', and 'My God'", to try to prove his assertion that the context of the Gospel of John does not demand that 'Theos' be here rendered indefinitely ('Theos' here lacking the definite article and meaning 'like God', as opposed to being 'The God') and qualitatively ('Theos' here lacking the definite article and therefore denoting character or nature, not literally being God). Why would he choose one verse at the end of the book to determine context, unless the immediate context proved him to be wrong. The very meaning of the word 'context', especially in the application of translating Holy

Scripture, is most specifically concerning the immediate context first. After the immediate context has been recognized in the full weight of its implications, then (since it deals with Holy Scripture, which follows a divinely inspired continuity) the broader context at large should be considered and factored in accordingly.

How can an intelligent Christian scholar with a view of the sacred duty to be accurate, translate this Scripture "...the Word was WITH GOD AND the Word WAS GOD", and then say that "...this statement cannot be regarded as strange..." It doesn't take a scholarly intelligence to notice that the immediate context screams that the common rendering is "strange" and errant, for the Word cannot be with (The) God AND BE (The) God AT THE SAME TIME! This Greek scholar, while trying to prove the opposite conclusion, goes on to admit that the set rule for Greek grammar dictates that when the word 'Theos' is used without the definite article, it should be translated as indefinite and qualitative "only when the context demands it".

This agreed rule of grammar, along with the obvious conflict of the common rendering of this verse against its context (and against reason, logic and Scripture), proves that the popular rendering warrants re-evaluation with extra careful scrutiny. The conventional translation of this verse is at the very least highly suspect. Therefore according to my assertions throughout this work, and especially the immediate context of John 1:1, I declare my certainty of belief that the context proves the NEB and the other versions I have cited are much more correct in their translations of this verse. I propose that with the help of the Holy Spirit you too study and determine what you believe the context dictates in this case. Throughout John the Father Himself is proved to be the only God. I introduce more evidence from another inadvertent 'hostile' witness. Josh McDowell and Bart Larson themselves have inevitably consulted enough scholars in one way or another to have actually determined the consensus concerning the proper translation of this verse. Although they had just argued that this verse should be translated, "...and the Word was God" {18} , they afterward amazingly admit the correction to the contrary, though not noticeably to the casual observer. Then afterwards they seem to have 'adopted' the accurate rendition, grafting it into their original assertions, as if it were synonymous with their contentions! They wrote, "The construction (of Jn. 1:1) has been discussed by many of the world's great Greek and biblical scholars. We might paraphrase the verse something like this: Before anything came into existence, the Word was already in existence. He enjoyed a close relationship to God, and what God was, the Word was."!! **{19}** THEY ADMIT THAT THE GREEK REALLY SAYS, ...AND WHAT GOD WAS, THE WORD WAS". So JOSH AND BART, in the end, AND at least some apparently highly credible GREEK SCHOLARS, AGREE WITH THE NEB AND EXACTLY WHAT I AM SAYING THIS VERSE REALLY MEANS. Scripture says that Jesus is the image and exact representation of God's invisible person, His Son who shared His glory before the world existed. But that is much different from being literally God. In fact, if Jesus were God, then God would be His own Son, His own image, His own Word, His own representation, His own High Priest, His own Witness and Servant, and at His own right hand, to name just a few absolute inconsistencies.

Now I submit for your consideration testimony from another inadvertent hostile witness. Roger L. Fredrikson, in "The Preacher's Commentary" on the Gospel of John, who although he states that the Logos was very God, also agrees with several of my main points concerning this passage. He states, "'And the Word was God.' Here is the climactic statement in John's speaking of the

Word and God. All that can be said about God can be said about the Word. That Word partakes of the innermost being of God. It is only the One ‘who is in the bosom of the Father’ who can declare Him.” {20} He is admitting that this verse should be translated, “And what God was, the Word was.” By adding the all inclusive word, “all”, he technically disqualifies his statement from complete accuracy, however, for not all that can be said about God can be said about Jesus. To name a few to prove the point, it cannot be said that Jesus sent His only begotten Son to be the Savior of the world, nor that no man has seen Jesus at any time, nor that Jesus could not be tempted by evil, nor that Jesus was immortal, for He died. (Of course He will never die again, He is now immortal like God, and so shall we be).

Then Mr. Fredrikson demonstrates some scriptural integrity by boldly declaring the contradictory truth, even though he had just said that Jesus was very God. On the next page in this same book he states, “Yet the Word is not identical to God. The Greek grammatical construction of this phrase underlines this. Ordinarily the definite article *ho* is used before Theos, God. Had John done so here, he would have been saying the Word is identical with God. But he says the Word was *Theos*, with no definite article. Thus the noun, God, almost becomes an adjective. So John is saying that the Word was of the very essence, the very character, of God, while not being identical with God.” {21} Now I say, isn’t this shocking! He states that the Word is very God (in the very sentence before this quote) and then he states that the Word is not identical to God. How can Mike Mayo be human and not be identical to human? How can my wife be Stephanie but not be identical to Stephanie? But thank God for another ‘hostile’ witness who apparently knows enough about koine Greek to admit the truth, even though I don’t believe he follows the truth in this matter through to it’s inevitable conclusion. He admits that the Greek grammar dictates that *Theos* here in John 1:1 describes the essence and character of the Word being like God. Yet he restrains himself from speaking the obvious as fact by saying that the word ‘Theos’ without the article “ALMOST becomes an adjective“. I say there is no “almost” about it, and that he unwillingly admits this truth overall to anyone who will notice. “*Theos*” used in this way, especially since the context demands it, is not a noun literally meaning ‘God’, but an adjective describing the Word as being like God, which is what the Logos was.

Chapter 67) IF THE WORD (LOGOS) IS “NOT BEING IDENTICAL WITH GOD”, THEN HOW CAN THE WORD LITERALLY BE GOD?

In their same book, Josh and Bart discuss the incident recorded in John chapter 10 that I have already addressed, where Jesus reminds the Jews that men were called “Gods” in Scripture, so why can’t He claim the truth about being God’s Son? Josh and Bart are intelligent enough to know that Jesus’ response seems to prove that He was a man and not literally God. And they say so. This amounts to another admission to the truths I am teaching from the same inadvertent ‘hostile’ witnesses. Please follow carefully, because what Jesus is saying is very clear, and the substitute meaning offered by the authors doesn’t make any sense. I join the story in John 10:30, where Jesus said to the Jews, “...I and the Father are one’. Again the Jews picked up stones to stone him, but Jesus said to them, ‘I have shown you many great miracles from the Father. For which of these do you stone me?’ ‘We are not stoning you for any of these’, replied the Jews, ‘but for blasphemy, because you, being a man, make yourself God.’ ‘Jesus answered them, “Has it not been written in your Law, ‘I said, you are gods’? If he called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him, whom the Father

sanctified and sent into the world, 'You are blaspheming', because I said, 'I am the SON OF God'? If I do not do the works of My Father, do not believe Me; but if I do them, though you do not believe Me, believe the works, that you may know and understand that the Father is in Me, and I in the Father.' Therefore they were seeking again to seize Him; and He eluded their grasp." (Jn.10:30-39).

Now I again quote Josh and Bart from their same book. They say, "Much of the confusion has to do with Jesus' use of the word gods (v.34). Was He saying: 'Other men have been called "gods". Why cannot I call myself the "Son of God"?' (thereby indirectly calling Himself a man, not divine)?" [{22}](#). Josh and Bart right here admit that this may seem to be saying what I say is obvious, that Jesus is here proving scripturally that JUST AS OTHER MEN were rightfully called 'gods' by God, SO ALSO HE, AS A MAN, can rightfully declare the divinity He shares as the Son of God who is truly one in Spirit with the Father. *They admit in* parenthesis that if this were the true meaning of this passage, then Jesus IS "THEREBY INDIRECTLY CALLING HIMSELF A MAN, NOT DIVINE".

After this acknowledgment they go on trying to prove that this was not the case. I have shown the Bible proves that Jesus is a complete man whose personal identity pre-existed as the divine Logos OF God, in whom the fullness of God's divinity then and now dwells bodily. I have shown the Bible proves that this man Jesus shares God's divine nature as being God's Son who is fully in God and in whom God fully lives, by the unlimited fullness of His Spirit. Jesus had declared His absolute and complete intimate union with God by saying, "I and the Father are one." The Jews had never understood Jesus as claiming to literally be God, or they would have crushed Him with the obvious truth that most of us cannot even see, and they would have mentioned it over and over, especially at His crucifixion. The Jews had understood His declaration to demand that Jesus was claiming to share God's divine nature, and therefore accused Him of blasphemy. Jesus was answering the accusation that He, a man, was making Himself out to be God. He responded to this specific accusation first by proving scripturally that some men are 'Gods' if God says they are, and so why was He blaspheming because He claimed to be the Son of God. He indirectly but clearly acknowledged that He is a man, and He specified that His divinity was as being the SON OF God. The implication is clearly that as such he is 'God' to the highest degree possible while still being human, and while not being literally God. And we shall be like Him! Josh and Bart admit that men were called gods, and then they write, "Obviously, they were not literally 'God'." [{23}](#)

Now remember, that same word 'elohim' is the exact word that usually means Almighty God' throughout the whole Old Testament. If Josh and Bart could use this same obvious logic to correct some hypothetical over-strict fundamentalist who might insist that this scripture meant that these men were literally God, why can't some of us apply the same logic and principles to understand what I have been saying all along? Why can't more of God's people see, through this portion of Scripture (or why don't they want to see?), that Jesus is here proving that He as a man can call Himself the literal Son of God. Remember, the 'Son of Man' IS 'the Son of God' (Mt.16:13,16). It is the same issue as when God calls His Son 'God' in Hebrews 1:8. "Obviously", He is "not literally 'God'", for THE God is mentioned in the very next verse as being this God's God! We must not continue to make the mistake of confusing the special uniqueness of "the Lord of Glory" as meaning that He is literally God. Yes, He's as close as He

can be, thank God. And we shall be like Him!

Chapter 68) THE SUBTLE AND ELUSIVE ERROR OF THE DOCTRINE OF THE DEITY OF CHRIST

I have already noted some of the detriments of this false teaching IN IT'S MODERN FORM, but there are other very elusive and subtle heresies to this whole false teaching about Christ's deity that I would like to try to expose while I have the opportunity. I know how wrong that sounds to most of us who have been completely accustomed to regarding the doctrine of the 'deity of Christ' with the highest possible validity and sanctity. Many Christians would rather die than to deny the doctrine of the deity of Christ, and rightly so if you don't yet realize who Jesus really is. Don't violate your conscience to believe what I am teaching! SEEK GOD! I will not allow the certainty that many will misunderstand, and/or not see the seriousness of this issue, to stop me from pointing it out to the ones who may. Please notice this deadly heresy that many proponents of the Trinitarian version of the 'deity of Christ' end up accidentally perpetrating. Put on your thinking cap and reread this next section a couple times if necessary.

Notice Josh and Bart wrote concerning Jesus: "Was He saying: 'Other men have been called "gods". Why cannot I call myself the 'Son of God' (THEREBY INDIRECTLY CALLING HIMSELF A MAN, NOT DIVINE)?" After admitting that this could seem to be Christ's admission to being a man, and not God, they then go on to try to prove this false (go back , AND IN DOING SO DIRECTLY DENY THE COMPLETE TOTAL HUMANITY OF JESUS, A FACT THAT MANY CONSIDER IGNOMINIOUS, BUT UPON WHICH FACT OUR VICARIOUS SALVATION IS COMPLETELY DEPENDENT! If your Jesus wasn't really a man, then you have the wrong Jesus. And if the Jesus you believe in was literally GOD, then He could not have been FULLY and literally man. How could someone become like you in all ways to become your substitute if He were God and not fully man as you are? For the Scripture says, "FOR THIS REASON HE HAD TO be made LIKE HIS BROTHERS IN EVERY WAY, IN ORDER THAT HE MIGHT BECOME a merciful and faithful high priest IN SERVICE TO GOD, and that he might make atonement for the sins of the people" (Heb.2:17).

Let me give you Josh and Bart's amazingly lame explanation of why they say Jesus was NOT here using this example from Psalms in a way that was "indirectly calling Himself a man, and not divine". They answer this supposed anomaly of WHY HE WOULD USE AN EXAMPLE FROM SCRIPTURE CONCERNING MEN BEING CALLED GODS IF HE WERE NOT RELATING IT TO HIMSELF AS BEING A MAN in the following way. They wrote: "WHY? SEEMINGLY , JESUS WAS ASKING THEM WHY THEY WERE SO UPSET BY THE USE OF THE TERM 'SON OF GOD'. THEY HAD BEEN EXPOSED TO IT BEFORE (I.E. MEN BEING CALLED GODS IN PSALM 82)." [{24}](#) Now I say, while this is part of the truth, why would Jesus classify Himself with men, and identify Himself with these men in this scripture if He were not again distinguishing Himself as a real man, and therefore, contrary to popular modern error, obviously not God? As the scripture says, ... "he owed to become like His brothers in every way..." Heb. 2:17. The Jews recognized Jesus' statements to indicate that this man Jesus was claiming intimate familial union with GOD, EVEN THOUGH HE WA OBVIOUSLY A MAN, and they were 'offended'. THIS WHOLE ISSUE CENTERED ON the FACT THAT A MAN (in this case Jesus, who is here admitting the obvious - being a man) CAN POSSIBLY BE CALLED 'GOD' SCRIPTURALLY, AND THEREFORE CAN TRULY BE 'GOD' IN

ACTUALITY, WHILE OBVIOUSLY NOT BEING GOD LITERALLY!

Understand that these are often people who had been truly born again who are writing these things, who are sincere and who think they are doing Jesus a big favor by their teachings. They do not even begin to realize that false teaching from their past, their television watching, lack of prayer, proper Bible study and/or their secret sins are affecting the purity of their teaching. Their deception is compounded because they know that most who ‘attack’ the ‘deity of Christ’ are enemies of Christ and do not do so according to the truth. Josh and Bart elsewhere in their book admit the obvious, that Jesus was a man, because so many clear scriptures compel them to, but yet also deny His full humanity both past and present in several places. For another example, they say, “...Jesus is clearly said in the Bible to have been a man.” [{25}](#)

Then they give First Timothy 2:5 as one of their examples. The problem is, they only admit to Jesus having “BEEN a man”, and yet this scripture they quote (and other Scriptures) prove that He **IS A MAN**. Then they actually say, “Jesus **was** a ‘man’, but also Yahweh...” [{26}](#) Then later as I have just shown, they indirectly but clearly admit that if Jesus was calling Himself a man, then He couldn’t be God. Actually they use the word ‘divine’ as meaning to literally be God, which is part of their mistake, because Jesus really was showing He is a man who is divine as being God’s Son without literally being God. And then they try to prove that Jesus wasn’t really acknowledging being a man by saying that He was “SEEMINGLY” using Ps. 82:6 only to remind them that they had been exposed to the term ‘Son of God’ before. **AS IF JESUS’ ACKNOWLEDGEMENT OF BEING A MAN (a fact they said they agreed with earlier) WOULD CONTRADICT THE WHOLE ASSERTION OF THEIR BOOK (AND IT DOES!).** This is the same thing many end up doing who insist that Jesus is fully God, while partially admitting and yet really completely denying that He is truly a man. This is the very serious nature of the beast concerning this most subtle (by far) of all the false teachings. And we’d never have dreamed unless the Lord pointed it out for us, and clarified it for us. Thanks be to God for His indescribable love and grace and goodness!

Chapter 69) FOCUS ON THE 'TRINITY'

So how do Josh and Bart answer the question of how Jesus could possibly be “with God” and BE “God” at the same time? Let us look: They wrote: “Sometimes people ask how Jesus could be ‘God’ and ‘with God’ at the same time. The response to that is found in the concept of the Trinity: one God in three eternal persons. The Word of John 1:1 was with the other persons of the Trinity and is Himself God by nature.” [{27}](#) Now I say this doesn’t come close to properly explaining things. Let’s look at their very shallow explanation of God, ‘God the Trinity’, and please notice the COMPLETE lack of any real scriptural proof that the one true God is in fact made up of three persons who are each fully God. The next two paragraphs are quoted from their same book. They write, “The biblical doctrine of the Trinity can be summarized as follows. The one true God, as already established (Isaiah 43:10; Deuteronomy 6:4), is made up of Father, Son, and Holy Spirit. Each member of the godhead is called ‘God’ in the Bible. The Father bears the name God (Galatians 1:1; Titus 1:4; etc.). The Son, or Word (logos), is repeatedly called God in verses like John 1:1, 14; Acts 20:28; John 20:28; Titus 2:13; Hebrews 1:8, etc. The Holy Spirit is identified as God in various Scriptures (Acts 5:3-4; 1 John 4:2,3; Hebrews 10:15,16). The concept of the unity within the Trinity is seen in a verse such as Matthew 28:19, where the

Father, Son, and Holy Spirit comprise one 'name' (singular in Greek).

For the purposes of this book we are not attempting to defend the doctrine of the Trinity. Once a person comes to believe in the divinity of Christ, belief in God's existence as Father, Son, and Holy Spirit is usually not a problem. For the person wanting to research what the Bible says on the Trinity, many verses can be studied (Matthew 3:16,17; Mark 1:9-11; Luke 1:35; 3:21,22; John 3:34-36; 14:26; 16:13-15; Acts 2:32,33; 38,39; Romans 15:16,30; 1 Corinthians 12:4-6; 13:14; Ephesians 1:3-14; 2:18-22; 3:14-17; 4:4-6; 2 Thessalonians 2:13,14; 1 Timothy 3:15,16; Hebrews 9:14; 10:7;10-15; 1 Peter 1:2; to name a few)." [{28}](#) They began by mentioning the biblical "one true God", and had no problem finding accurate scriptural support to prove that the Father is God. That is easy since that is the clear apostolic truth: "There is...one God and Father of all, who is over all, through all and in all." (Eph.4:4,6). Then they try to prove that Jesus is also literally God by using the combination of the several scriptures that I attempt to prove in this work are either mistranslations or misunderstood. And then please notice the very tragic lack of scriptural integrity when giving their so called scriptural proof that the Holy Spirit is also literally God (of course He is the Spirit OF God, and therefore He is as God).

The first passage they give in Acts 5:3-4 does not say that the Holy Spirit is God at all. It does show the obvious, that if you lie to the Holy Spirit, you are lying to God. That only makes sense, because the Holy Spirit IS the Spirit OF the one and only true God. The second scripture that they give to 'prove' that the Holy Spirit is God is 1 John 4:2,3. Someone has to be pretty desperate to try to pass this scripture off as their number two choice to prove something so important as this. If it were true that the Holy Spirit is God, the third member of 'God the Blessed Trinity', then the Scriptures should be full of clear proof. This passage does not even begin to allow any honest person to misconstrue that it is saying anything about the Holy Spirit being God. The third and last proof they can manage to give to support this major assertion is Hebrews 10:15,16. Again, this scripture doesn't even hint that the Holy Spirit is God!

What happened to Christian honesty? Do the ends justify the means here, as the Jesuits are infamous for adhering to. In other words, is it okay to fudge with the truth a little as long as you believe you are defending God's honor, if you are sure you are right? It should be admitted by all that there is a very conspicuous absence of any scriptural proof that the Holy Spirit is literally God, or 'God the Holy Spirit, the third member of God, the Blessed Holy Trinity'. And if you will notice, the doctrine of the deity of Christ is not established in the Bible in any form as being a detailed central doctrine crucial to believe and confess, as we have made it out to be today.

And I am greatly saddened that they, as Christian leaders and teachers, offer scriptures that supposedly 'prove' that God is a 'Trinity', whatever that is supposed to be in their definition. These only show evidence that the one God operates through and reveals Himself through the Son OF God, and by His Holy Spirit, the Spirit OF God. These listed verses teach many things true, none of which resemble anything like the modern doctrines cumulatively called the 'Trinity'. If God is truly a triune being, and God became a man, then that means Jesus is the 'Trinity' incarnated in the flesh. That would mean that when Jesus prayed to God, 'the Trinity' manifest in the flesh was praying to 'the Trinity' in heaven, if Trinitarians were consistent with what they insist is true. And that would mean that when God forsook Jesus, 'the Trinity' forsook 'the Trinity' in a body, or that only two-thirds of 'the Trinity' could have forsaken Him, because He was 'God the Son', Himself the second member of 'the holy Trinity', and the Son of 'the

Trinity'. If man were truly made in God's image, and God was a triune being made up of three persons, why aren't we unified beings consisting of three persons?

We are taught that God eternally subsists of three persons, yet the number three is never even once spoken of in the Bible in reference to God's person in any way. And how can Jesus be the image of the invisible 'Trinity', since part of 'the Trinity', 'God the Son', was visible? And while He was visible, was He still the image of the invisible 'Trinity' while He was dead? I assert that it is simply absurd that some will continue to believe things like this, especially once things have been spelled out like this. The New International Bible Dictionary writes this in their entry for "Trinity": "The biblical teaching of the Trinity is, in a sense, a mystery...There is no systematic explanation of the doctrine of God as Trinity in the New Testament. The dogma of the Trinity found in the Nicene Creed may be said to be the systematic presentation of the implications of the Trinitarian suggestions, hints, and patterns of the N.T...The classic formula is that there is one God and three persons, and that each Person shares the one Being or Godhead with the two other Persons." [{30}](#)

Now again we see where this teaching came from, not from the Bible, but from the source of the 'Nicene Creed'. And why would the Bible only include "IMPLICATIONS OF THE TRINITARIAN SUGGESTIONS, HINTS AND PATTERNS..." if this central foundational doctrine were really Biblical? The revelation of who God and His Messiah really are is the most important subject there is, and is therefore repeatedly explained throughout the whole Bible, without one single expression of a 'Trinity' in any kind of terms whatsoever.

Chapter 70) BACK TO THE NICENE COUNCIL, WHERE CHURCH AND STATE MARRIED

Has the church really been restored from the errors of Catholicism through the reformation? Let me relate some very interesting history you won't hear in most churches, but the information which follows will help to clarify things greatly, I believe. The Lord plopped it in my lap recently. The information that follows was gleaned from "The Age of Faith", by Will Durant, Pt. 4 of "The Story of Civilization", Simon and Schuster, New York 1950 (NOT AN ANTI-TRINITARIAN BOOK!) The doctrine "...of a triune spirit binding all reality..." promoted by Plotinus was pagan, from Neoplatonism. p. 9 "New ideas are welcomed only if promising early material advantage..." p. 164 "Truth cannot be contrary to truth, Abelard pleads; the truths of Scripture must agree with the findings of reason, else God who gave us both would be deluding us with one or the other." p. 938 "In this Mediterranean world of the fourth century, where the state depended so much on religion, ecclesiastical affairs were in such turmoil that government felt called upon to interfere even in the mysteries of theology. The great debate between Athanasius and Arius had not ended with the Council of Nicaea (325). Many bishops - in the East a majority - still openly or secretly sided with Arius; i.e., they considered Christ the Son of God, but neither consubstantial nor coeternal with the Father. Constantine himself, after accepting the Council's decree, and banishing Arius, invited him to a personal conference (331), could find no heresy in him, and recommended the restoration of Arius and the Arians to their churches, Athanasius protested; a council of Eastern bishops at Tyre deposed him from his Alexandrian see (335); and for two years he lived as an exile in Gaul. Arius again visited Constantine, and professed adherence to the Nicene Creed, with subtle reservations that an emperor could not be expected to understand. Constantine believed him, and bade Alexander,

Patriarch of Constantinople, receive him into communion. The ecclesiastical historian Socrates here tells a painful tale:

'It was then Saturday, and Arius was expecting to assemble with the congregation on the day following; but Divine retribution overtook his daring criminality. For going out from the imperial palace...and approaching the porphyry pillar in the Forum of Constantine, a terror seized him, accompanied by violent relaxation of his bowels... Together with the evacuations his bowels protruded, followed by a copious hemorrhage, and the descent of the smaller intestine; moreover, portions of his spleen and his liver were eliminated in the effusion of blood, so that he almost immediately died.' Hearing of this timely purge, Constantine began to wonder whether Arius had not been a heretic after all. But when the Emperor himself died, in the following year, he received the rites of baptism from his friend and counselor Eusebius, Bishop of Nicomedia, an Arian." "Constantius took theology more seriously than his father. He made his own inquiry into the paternity of Jesus, adopted the Arian view, and felt a moral obligation to enforce it upon all Christendom. Athanasius, who had returned to his see after Constantine's death, was again expelled (339); church councils, called and dominated by the new Emperor, affirmed merely the likeness, not the consubstantiality, of Christ with the Father; ecclesiastics loyal to the Nicene Creed were removed from their churches, sometimes by the violence of mobs; for half a century it seemed that Christianity would be Unitarian, and abandon the divinity of Christ.

In those bitter days Athanasius spoke of himself as *solus contra mundum*; all the powers of the state were opposed to him, and even his Alexandrian congregation turned against him. Five times he fled from his see, often in peril of his life, and wandered in alien lands; through half a century (323-373) he fought with patient diplomacy and eloquent vituperation for the creed as it had been defined under his leadership at Nicaea; he stood firm even when Pope Liberius gave in. To him, above all, the Church owes her doctrine of the Trinity."

"Athanasius laid his case before Pope Julius I (340). Julius restored him to his see; but a council of Eastern bishops at Antioch (341) denied the Pope's jurisdiction, and named Gregory, an Arian, as bishop of Alexandria. When Gregory reached the city the rival factions broke into murderous riots, killing many; and Athanasius, to end the bloodshed, withdrew (342). In Constantinople a similar contest raged; when Constantius ordered the replacement of the orthodox patriot Paul by the Arian Macedonius, a crowd of Paul's supporters resisted the soldiery, and three thousand persons lost their lives." p. 7-8 The next emperor, Julian, who although was raised as a Christian, secretly rejected Christ and became a devout pagan. Julian eventually openly revealed himself as a very zealous pagan, who then restored paganism throughout the Empire, and interestingly he also "recalled the orthodox bishops exiled by Constantius." (p. 10-18) The pagans killed the Arian Bishop George in Alexandria, and "Athanasius now came out of hiding, and resumed his episcopal seat..." p. 18.

"In 380 the Emperor Gratian, won to a passionate orthodoxy by the eloquent Ambrose, proclaimed the Nicene Creed as compulsory 'on all the peoples subject to the governments of our clemency', and denounced as 'mad and insane' the followers of other faiths." p. 34 "Once triumphant, the Church ceased to preach toleration; she looked with the same hostile eye upon individualism in belief as the state upon secession or revolt... as Church and State were now united, the rebellion was against both... Arianism, overcome within the Empire, won a peculiar victory among the barbarians... The 'apostle' Ulfilas (311?-381) was not quite an apostle. He was

the descendant of a Christian captive from Cappadocia, and was born and raised among the Goths who lived north of the Danube. About 341 he was consecrated as their bishop by Eusebius, the Arian prelate of Nicomedia. When the Gothic chieftain Athanaric persecuted the Christians in his dominions, Ulfilas obtained permission from the Arian Constantius to bring the little community of Gothic Christians across the Danube into Thrace. To instruct and multiply his converts he patiently translated, from the Greek into Gothic, all the Bible except the Book of Kings, which he omitted as dangerously martial; and as the Goths had as yet no written language, he composed a Gothic alphabet based upon the Greek. His Bible was the first literary work in any Teutonic tongue.

The devoted and virtuous life of Ulfilas generated among the Goths such confidence in his wisdom and integrity that his Arian Christianity was accepted by them without question. As other barbarians received their Christianity in the fourth and fifth centuries from the Goths, nearly all the invaders of the Empire were Arians, and the new kingdoms established by them in the Balkans, Gaul, Spain, Italy, and Africa were officially Arian. Conquerors and conquered differed by only an iota in their faith: the orthodox held Christ to be identical in being (*homoousios*), the Arians considered Him only similar in being (*homoiousios*), with God the Father; but the difference became vital in the politics of the fifth and sixth centuries. By this chance concatenation of events Arianism held its ground till the orthodox Franks overthrew the Visigoths in Gaul, Belisarius conquered Vandal Africa and Gothic Italy, and Recared (589) changed the faith of the Visigoths in Spain." p. 46-47 "Orthodoxy triumphed, toleration ceased; and the Council of Narbonne (1229) forbade the possession of any part of the Bible by laymen." p. 776 Now I say the disaster of so called 'Orthodoxy' based upon Trinitarianism has had long enough to prove it is the truth by uniting all Christians, as Jesus prayed in John chapter 17, but quite to the contrary the church is wretched.

Chapter 71) REVIEW OF THE FASCINATING BOOK, "THE PILGRIM CHURCH", BY E. H. BROADBENT [http://www.gracenotes.info/documents/TOPICS_DOC/PilgrimChurch\(Broadbent\).pdf](http://www.gracenotes.info/documents/TOPICS_DOC/PilgrimChurch(Broadbent).pdf)

These are some amazing quotes from the book, "The Pilgrim Church", by E. H. Broadbent, which gives us some more very interesting history of the church, again from a book that is from a Trinitarian author. All the comments in quotes are from Mr. Broadbent. He writes, "The prominence of the Bishops and especially of the Metropolitans in the Catholic churches made for ease in communication between the Church and civil authorities. Constantine himself, while retaining the old imperial dignity of chief priest of pagan religion, assumed that of arbitrator of the Christian churches. The Church and State quickly became closely associated, and it was not long before the power of the State was at the disposal of those who had the lead in the Church, to enforce their decisions. Thus the persecuted soon became the persecutors." (p.43)

"In later times those churches which, faithful to the Word of God, were persecuted by the dominant Church as heretics and sects, frequently refer in their writings to their entire dissent from the union of Church and State in the time of Constantine and of Sylvester, then bishop in Rome." (p.43,44) Also remember, almost all the writings that seemed to contain any "Arian" leanings were destroyed throughout the time the Catholic church ruled official Christendom. So now the persecution no longer came predominantly "...from the pagan Roman Empire, but from what claimed to be the Church, wielding the power of the Christianized State." (p.44) Now I

summarize that in other words, the so called orthodox church began to severely persecute the so called (by their enemies) Arians, and any other Christian group that wouldn't submit and bend to their control and beliefs. It seems to me that as Trinitarians learn about more about these things, and recognize all the corruption, wickedness, murder and unbiblical teachings that developed in the so called orthodox church after the church and State married, that they should determine to carefully investigate the beginnings of this major deviation, find the root cause and make sure it's fixed. I am certain that it was in fact in large part due to the official church adoption of this seemingly innocuous teaching that, point blank, Jesus is God, and of the unbiblical Trinity doctrine. I think that was the root cause, the foundational change that allowed for the church to deviate so far that it was soon even torturing and burning real Christians because they believed in one God, the Father, and in one Lord, Jesus Christ, the Son of God. It seems like we would all more easily recognize that any church that can take people's homes, wealth and children away, and torture and kill people to force them to believe in Christ their way, or for any reason, is a church that should be suspect in the things they teach or do, and that we should be extra vigilant to make sure that we do not still have any residue of their false beliefs, teachings or ways.

It seems ironic that, although there started out being many bishops who were in agreement with Arius in the beginning, "... the (Nicene) Creed gradually began to win acceptance." (p.84 Josh McDowell and Bart Larson's "Jesus - A Biblical Defense of His Deity") But by the end of the "three months of painstaking deliberation" (2) there were only "two dissentients" ("Jesus-A Biblical Defense of His Deity"p.44) in the end, amazingly the exact same number that rightly disagreed with the ten spies when all of Israel missed out on entering the Promised Land by agreeing with the erroneous yet popular majority. The two who believed God's testimony entered into the Promised Land, and all the others wandered in the desert till they died. As a born again 'believer' in the Lord Jesus Christ I wandered as a slave to worldliness and sin until God restored my foundational beliefs according to His testimony, that Jesus is in fact His Son, and now by God's grace I have entered into a type of partial rest, of overcoming the world through my faith in the Son of God (1 Jn.5:5), by becoming a slave to obedience and righteousness (Rom. 6:2, 4, 6, 7, 10-18) unto holiness. This has been wrought by the Holy Spirit as God answers my prayers and teaches me that Christ is my righteousness and holiness and life.

I find it very sad that those modern day Christians who consider themselves to be the true Christians through a lineage of unbroken continuity from the apostles, who claim to have existed under various names while resisting the errors of the Catholic church, such as Mennonites, Brethren and certain other primitive Baptists and Evangelicals, still almost entirely give credence to the unbiblical doctrine of the Trinity, and teach that Jesus is God without proper explanation. This proves that they are not the continuity of the original true church teaching the unadulterated apostolic truth as they claim, but have merely become another denomination like all the rest, some better, and some worse. I am not saying that they cannot be genuine churches if they believe in the Trinity, I am only contending that the doctrine of Christ's absolute deity and the Trinity are telltale signs that a group is still under the old deviations of the false teachings deriving from the original schism within the early Church of Christ, to whatever degree. The Trinitarian churches will usually be poor, wretched, naked, miserable and/or blind. 'The Pilgrim Church', which I have been quoting from in this section, is a book that, among other things, records the horrors that happened throughout the church after "over 300 bishops... with their numerous attendants..." (p.44) were wine and dined and subjected to three months of arguments,

political promises and pressures before agreeing with the Emperor Constantine and those bishops he clearly favored. And yet the author of this otherwise excellent book, and those whose denominations are promoted by it (although they often insist they are nondenominational), don't even seem to realize that they are only advocating another attempt at revising the same broken Trinitarian church system that they pity and claim to reject as being corrupt for other obvious reasons. We must put two and two together here.

Mr. Broadbent agreeably wrote, "The Nicene creed was framed to express the truth of the real divine nature of the Son and His equality with the Father." (p. 44) Now I ask, does not the Bible express the truth about Jesus clearly enough, without having to introduce man made creeds with man made words not found in Scripture? Next he writes, "Although the decision reached was right, the way of reaching it by the combined efforts of the Emperor and the bishops and enforcing it by the power of the State, showed the departure of the Catholic church from Scripture." (p.44) Mr. Broadbent recognizes that this 'new and improved' church had strayed far from Scripture, and he admits that their tactics were also seriously wrong, yet he says confidently that their decision was right!! Isn't it possible that Mr. Broadbent is also wrong, himself an unwitting product of the far reaching effects of these doctrinal deviations, and that the new amalgamation of the church and state called the Catholic Church was also just as wrong in some of the main decisions they reached, along with their many other obvious wrongs committed throughout their hundreds of years of apostasy? He continues, "Two years after the Council, Constantine, altering his view, received Arius back from exile, and in the reign of his son Constantius, all the bishoprics were filled by Arians." (p.44)

"ALL" the bishoprics were filled by Arians?? Where did all the Arian bishops come from? Mr. Broadbent admits that at this time the government was now Arian (p.44). If "Arianism" was simply an isolated view held by Arius and a small minority of other misguided souls, who were teaching contrary to the original apostolic teachings of the true church, then why the huge fuss that ensued for so many hundreds of years, and why did these beliefs endure so long in so many under such great risk of poverty, torture and death? Why were there three full months of intense debates at the first council, and then three hundred and fifty years of so many more councils about the same issues afterwards? And why was Arianism so prevalent, so powerful, and so widespread just two years after the Nicene Council supposedly successfully crushed this so called misguided heresy? 'The Pilgrim Church' also records that, "...there was such violent agitation about them (the Council of Nicea, Arius and Athanasius) among the churches of the West." p.92 How could there be so much "violent agitation" among the churches if all the churches were so established from the beginning in the so called orthodox teachings about the Trinity, as some modern trinitarians presume to assert? I believe that part of the answer is this: The apostles taught the truths I propound and espouse from the clear scriptures from the beginning, truths that were being misunderstood and challenged and denied by a new small but growing group of people as the church started to stray. The apostolic church was being infiltrated and attacked by the very savage wolves that Jesus, Paul and other apostles predicted would come.

These dissenters ended up allying their selves with the Emperor to win their battle, and the church lost, temporarily. This alien teaching was the perfect tool that out of pure convenience was employed by the dupes of Satan (for the most part unwitting but sinfully negligent). It was successful mainly because it was so deceptively attractive, since it seemed to honor Christ in the

highest degree without necessarily requiring obedience to Him. THEREFORE IT BECAME EXTREMELY POPULAR VERY QUICKLY, FUELED BY THE IGNORANCE AND MISUNDERSTANDINGS OF MANY, AND BY THE COMPLICATED INTRICACIES OF SEEMINGLY CONTRADICTORY SCRIPTURES AND PERSONAL OPINIONS.

Concerning this time of great transition for the church, 'The Pilgrim Church' states, "Among the writings which remain from that time are the '*Homilies of Afrahat*', called 'The Persian Sage'...The first homily is on faith, and it teaches: 'For this is faith: When a man shall believe in God the Lord of all, that made the heaven and the earth and the seas and all that in them is, who made Adam in His image. Who gave the Law to Moses. Who sent of His Spirit in the Prophets. Who sent moreover His Messiah into the world. And that a man should believe in the coming to life of the dead. And believe also in the mystery of baptism. This is the faith of the Church of God. And that a man should separate himself from observing hours and Sabbaths and months and seasons and enchantments and divinations and chaldaism and magic and from fornication and from reveling and from vain doctrines, the weapons of the Evil One, and from the blandishment of honeyed words, and from blasphemy and from adultery. And that no man should bear false witness and that none should speak with double tongue. These are the works of the Faith that is laid on the true Rock, which is the Messiah, upon whom all the building doth rise... Only this we know: that God is One, and His Messiah One, and One the Spirit, and one the Faith and one Baptism.'" p. 92 He sure sounds biblical, and it sure doesn't sound like he believed in the so called Trinity concept.

The consolidation of the power block formed at the Council of Nicea began to be imposed in various stages throughout the world. Mr. Broadbent records: "The Eastern churches kept their simple and scriptural character longer than those of the West." p 90 For example, at the Synod of Seleucia in 410 AD, 40 bishops of the Persian church were summoned by Bishop Maruta (with permission from the new Persian king Yezdegerd I), whom the Roman emperor had sent to Persia to call a synod to reorganize the Persian church. "The letter (from the bishops of the west) laid down that there should not be, unnecessarily, two or three bishops in one town, but one bishop in each town and its district. Bishops were not to be appointed by less than three bishops acting with the authority of the Metropolitan. The dates of feasts were settled. All the canons of the Council of Nicea in the time of Constantine were read and were signed by all present." "Mar Isaak (whom two royal officials had presented as 'Head of the Christians') said: 'Anyone who does not agree with these praiseworthy laws and excellent canons and does not accept them, may he be accursed from all the people of God and may he have no power in the Church of Christ.' It is recorded further: 'All we bishops together confirmed it after him with Amen, and we all spake as he.' Then Mar Maruta said: 'All these explanations, laws, and canons, shall be written, and at the close we will all sign them and confirm it in an everlasting covenant.' Mar Isaak said: 'I subscribe at the head of all.' Then all the bishops from different places promised after him: 'We also all accept it with joy and confirm what has been written above by our signature at the foot'" "... The regulations were then given for the appointment of future Heads by Isaak and Maruta or their successors, with the approval of the reigning king. Further, of the Head they said: "And no one shall form a party against him. If anyone shall rise against him and contradict his will it must be told to us. We will then tell the Great King and the evil that he has done, whoever it may be, shall be judged by him.' Then we left, Isaak and Maruta saying to us that all these things should be written, all that is useful for the service of the Catholic Church. This was gladly accepted, and

it was agreed that anyone who set his own will against these ordinances should be utterly excluded from the Church of Christ, and his wound should never be healed, also the king should bring bitter punishment upon him." "There were many other ordinances, such as: the clergy should be celibate and not married as before; bishops unable to be present on account of distance should be bound by what had been agreed upon; while some bishops, who from the beginning had opposed Isaak, were condemned as rebels. Meetings in private homes were forbidden, the boundaries of parishes were fixed, and only one church was to be permitted in each." "Thus were East and West united, bishops being sent to various parts to regulate all differences. Parties and divisions were to exist no more." p 93-95.

Concerning this last assertion, the reverse is actually true, although you probably won't find it in very many remaining books, historical or otherwise. 'Arianism' is the usually derogatory name given to the real Christians who continued believing and teaching what Jesus and the apostles taught concerning Himself, to whatever degree they believed and taught correctly, along with many true heretics alongside, as the majority of the official church deviated. Jesus said, and so they believed and taught, that "My Father is greater than I." He said, "... me, a man that has told you the truth that I heard from God", and "... I came from God", and so they believed (Jn.8:40,42).

Then Mr. Broadbent wrote, "Arianism lasted nearly three centuries as the state religion in a number of countries..." (p.45) WHAT?! Even after the Nicene Council, and so many official machinations, Arianism was the national religion in a number of countries for almost three hundred years! Where did all these Arians come from in the early church?? Whole countries didn't officially maintain that God was God the Father, and not a Trinity, and that Jesus was God's Son, and not literally God without lots of Christians believing it and teaching it! Many hundreds of years after Christ ascended to the Father, when Arianism was finally stamped out (for all practical purposes) through politics and intense persecution, we should have seen a church back to it's original pristine glory and power, but we saw the exact opposite. It doesn't take much study to reveal the great corruption throughout the entire history of the Roman Catholic Church.

Now today the corruption of the 'orthodox' denominational churches is much more subdued, polished and hidden, but it is still just as real, and in some ways worse than before. On page 84 he notes, "... the pope again encouraged the king of Hungary, promising him aid against the... Arians." It was open season on Arians for many hundreds of years, and while I am sure that many were heretics, I am certain that many were real saints. The believers who tried to stay faithful to the Lord during these many centuries of misunderstanding and persecution have had the added disadvantage, when it came to maintaining their faith in and understanding of these truths I am highlighting from the Scriptures, of losing their leaders who often had a more clear grasp of these truths that actually helped them become leaders, yet also made them targets of their persecutors as well. Because the charge of being an 'Arian' was so vilified and harshly punished, those men who believed the truth about God and Jesus could easily be removed in one way or another, because the congregations of independent believers were made up of saints who didn't want to be persecuted either. The natural tendency for leaders to shrink from controversial subjects that could cause them disfavor, or to be killed, combined with the pressure from men to conform, both inside and outside the church, along with the outright persecution of these brave Christians

who risked their lives for what they were obviously certain was the gospel truth, insured that the continuity of this very unpopular truth would eventually be stopped. With their presumably more godly leaders often being killed over and over again, it was inevitable that lesser quality leaders would arise who would be just as apt to deviate as any of us, or worse. This bode even worse for the future, and caused a 'snowball effect' that gradually got worse and worse.

Although he is not writing specifically about so called Arian churches, Mr. Broadbent makes some very applicable points in "The Pilgrim Church". He mentions that "... the systematic slaughter of the wisest and best, those who were elders and leaders of the (independent) churches, removed the very men most capable of checking extravagance and fanaticism and left large opportunity to inferior men to exercise their influence." (p.194) He also wrote concerning these independent churches, "They were so numerous that both the State Church parties (Catholic and Protestant) feared they might come to threaten their own power and even existence. The reason that so important a movement occupies so small a place in the history of those times is, that by the relentless use of the power of the State, the great Churches- Catholic and Protestant- were able almost to destroy it, the few adherents who were left being driven abroad or remaining only as weakened and comparatively unimportant companies. **The victorious party was also able to destroy much of the literature of the brethren**, and, writing their history, to represent them as holding doctrines which they repudiated, and to give them names to which an odious significance was attached." (p.181, bold emphasis mine)

I believe these things were true in both the 'orthodox' independent churches, and especially in the 'Arian' independent churches. This phenomenon led to further weakness in the churches, and allowed Trinitarianism to slowly gain the ascendancy even in these groups that had originally remained faithful to the Lord in so many ways. Of course, as more and more succumbed to these more popular beliefs, they continued to remain faithful to other truths that were still at odds with the Catholic Church, but nevertheless their foundation was altered, and they are all crumbling now. In the Mennonite and Brethren churches, for example, you will rarely, if ever, find any groups who are devoted to any fervent praying at all, much less prolonged fervent praying, nor will you find very many who even believe in praying in tongues, although in many ways these denominations have tried to perfect the proper "form of godliness". What happened? They are united under Trinitarian creeds or statements of beliefs that are on this point unbiblical, and no one even seems to notice anything is wrong. Oh they know their congregations are experiencing similar attrition rates as the other 'orthodox' churches, and they know that they have other major problems, to whatever degree, but they don't even question the Catholic roots of their sacrosanct Trinity doctrine.

Of course you wont get much of a following if you are aspiring to leadership in these groups if you find out that the Trinity teaching is a man made doctrine, now that it is a long ago completely established dogma that cannot be questioned, so it is an easily propagated error that goes unchecked. In these denominations there is great pressure to conform for the sake of unity, to the point where disagreement and independent thinking such as I am teaching is considered to be rebellion and heresy, but that is the sure way to insure that any unpopular changes that need to be made probably wont ever be. Mr. Broadbent then very interestingly writes, "Not only the first, but the first six General Councils, of which the last was held in 680, were occupied to a large extent with questions as to the divine nature, and the relations of the Father, Son, and Holy Spirit.

In the course of endless discussions, creeds were hammered out and dogmas enunciated in the hope that the truth would by them be fixed and could then be handed down to succeeding generations. It is noticeable that in the Scriptures this method is not used." (p.45)

We can see here that changing the direction and apostolic teaching of the true church did not happen easily, but it took SIX GRAND COUNCILS, in "great state" (p.44) and all their earthly power, over the course of 350 years, with everything else that was employed between all these councils, to redirect the church to following the Nicene Creed, and the Athanasian Creed, etc., instead of the teachings of Scripture alone. Mr. Broadbent, on the one hand, admits that this method of formulating creeds was not ever used by God's people throughout the Scriptures, yet he seems to agree with the Nicene Creed and the decisions of the Nicene Council! He acknowledges the detriment of human creeds in the church (p.94, 95, 236, 240, 264, 273, 321, 322, 325, 326) and in many places in his book echoes the call for a return to the Scriptures as the only measuring stick, the only proper creed, the only truth for the genuine church of God, but yet he does not seem to recognize the unbiblical nature of such a foundational doctrine as the Trinity teaching. On page 55 he also admits that, "The effort to save the churches from disunion and heresy by means of the episcopal and clerical system not only failed but brought great evils in its train." This understatement would necessarily include 'the Big Bang' of that effort, the Nicene Council and its edicts, so he again admits the tragedies that followed the efforts of the Nicene Council and of the church system it produced, but again fails to recognize the cause of those tragedies, and the still currently missing pieces of the puzzle.

Again in "The Pilgrim Church", Mr. Broadbent also wisely wrote, "Disputes as to doctrine have not always been founded on the defense of truth by one party and of error by the other. Frequently dissention has arisen because one side has emphasized one aspect of the truth, while the other side has laid stress on a different aspect of the same truth. Each side has then made much of those portions of Scripture which support the view it favored, and minimized or explained away those parts which the other side has considered important. Thus the reproach has arisen that anything can be proved from Scripture, which on this account has been looked upon as an unsafe guide. This characteristic of Scripture, on the contrary, exhibits its completeness. It is not one-sided, but presents in its turn every phase of truth. Thus the doctrine of justification by faith alone, without works, is plainly taught, but so, in its own place, is the balancing doctrine of the necessity of good works, and that they are the consequence and proof of faith... Indeed, every great doctrine revealed in Scripture has a balancing truth, and both are necessary to a knowledge of the whole truth." (p.181) So therefore I say that the truth of Christ's God given divinity must be balanced with the truth of His complete humanity, and only in a way that does not contradict what Scripture clearly teaches. We must incorporate both truths from Scripture properly, or our Jesus is a different Jesus, to whatever degree we believe wrongly. Christ's divinity is God in Christ, not Christ as God. Almighty God cannot be a man who can honestly and absolutely attribute everything He has and does to His God and Father.

Let us abandon the man made creeds and return to the real Lord Jesus Christ, and to only what the Bible says about Him, leaving off speculation or anything we don't yet understand. Jesus Himself taught us when He taught Peter, that we should not look to men to teach us who Jesus really is, but instead to God, who will reveal His Son to us and in us, and that revelation will be the foundation for His true assembly of called out saints.

Mr. Broadbent says of the writings of Gottfried Arnold: "His first book, ' First Love, that is a True Picture of the First Christians according to their Living Faith and holy Life', was a history of the Church in apostolic times and until the time of Constantine, in which he showed the evils brought in by the union of Church and State." (p. 290) He also records that "The decisions of the Second Council of Nicea... had established the service and adoration of the images..." (p. 70) We can see that the downhill slide came very fast after the introduction of the doctrines of the deity of Christ, and of the Trinity, that changed the foundation of the apostolic church. Not long after the Nicene Council the church was worshipping statues and pictures and icons, and burning genuine Christians, among other abominations. The Second Nicene Council had apparently also produced teachings that "... God can only be worshiped in the three languages- Latin, Greek, and Hebrew..." (p. 71) Then speaking of the gross spiritual ignorance that I maintain grew out from these doctrinal changes, among other things, Mr. Broadbent quotes John Robinson's warning that we should not assume that the Protestant Reformation fixed all the errors that needed to be fixed. Mr. Robinson wisely and humbly, if not over graciously and optimistically wrote, "I charge you before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by any other instrument of His, be as ready to receive it as you were to receive any truth by my ministry, for I am verily persuaded the Lord hath more truth yet to break forth out of His holy Word. For my part, I cannot sufficiently bewail the condition of those reformed Churches which are come to a period in religion, and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of His will our God has revealed to Calvin, they will rather die than to embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light as that which they first received, for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness and that perfection of knowledge should break forth at once." (p. 257)

Writing of Martin Luther's day, Mr. Broadbent wrote, "The dull hopelessness with which men had seen the ever increasing corruption and rapacity of the Church, was exchanged for a vivid hope that now, at last, the time of revival had come, the time of a return to apostolic, primitive Christianity. Christ Himself was seen afresh, revealed in the Scriptures as the Redeemer and immediate Saviour of sinners and the Way to God for suffering humanity... but the old system of the Roman Church was not to be changed without a struggle." (p.161) He also wrote, "Luther by his mighty strokes hewed a way through long consecrated privileges and abuses, so that reform became possible. He revealed Christ to countless sinners as the Saviour to whom each one was invited to come... to find in Christ, through faith in Him, perfect salvation founded in the perfect work of the Son of God. Instead, however, of continuing in the way of the Word, Luther then built up a church, in which some abuses were reformed, but which in many respects was a reproduction of the old system... Many, seeing that he did not continue in the way of return to the Scriptures which they had hoped for, remained where they were, in the Roman Catholic Church, and the hopes awakened among the brethren gradually faded away as they saw themselves placed between two ecclesiastical systems, each of which was ready to enforce conformity in matters of conscience - by the sword." (p.164,165) Yet these brethren, as they evolved, embraced a foundation of "1. A Triune God... 4. that He let His Son become man..." (p.133) Now here we

again see the inconsistencies of the Trinity Doctrine. God is a Trinity, and "He", the Trinity, let 'His' Son become man.

The Trinity let His Son become man?? That sounds quite different than the original gospel! And today this group also, as so many others, believes that they are the continuity of the original apostolic church, which have maintained the original apostolic teachings! Doesn't it make a tremendous amount of sense that THE VERY DOCTRINES THAT WERE SO SUBTLE AND DECEPTIVE SO AS TO FINALLY BE ACCEPTED BY SO MANY BISHOPS IN THE EARLY CHURCH ARE THE SAME SUBTLE AND DECEPTIVE DOCTRINES THAT WILL BE THE LAST TO BE RESTORED TO THE TRUTH!!! If we simply go back to defining God and Jesus with only Scripture, even if we keep the additions and alterations that have made their way into the Bible, the Trinity doctrine would have to go.

In "The Pilgrim Church", when writing about the unpopularity of what Wycliff was teaching, its author states that "...those who thought to use him as an important ally for their own purposes, fell from him as they came to see the consequences of the principles he taught, and he became the leader of those who sought deliverance in a return to Scripture and in following Christ." (p.138) If very many ever come to read this book, there will be a great temptation for most to shrink from it as they contemplate the consequences of these truths, and yet the church cannot be restored until some noble people step out first and finally make a stand concerning this vital issue where so many of us have gone wrong. In Mr. Broadbent's summation of Wycliff's teachings in his book, "Of the Truth of Holy Scripture", "The Pilgrim Church" states "By the observance of the pure law of Christ, the Church grew very rapidly, but since the admission of tradition into it the Church has steadily declined... To place above Scripture and prefer to it, human traditions, doctrines and ordinances, is nothing but an act of blind presumption... The history of the Church shows that departure from evangelical law and mixture of later tradition was at first slight and almost imperceptible, but as time went on the corruption grew ever ranker." (p.139)

Well I say that the Trinity Doctrine is the ultimate human tradition and man made doctrine, and its introduction into the church was hardly slight and imperceptible. The absolute necessity of rebuilding the church's only true foundation as it is clearly enunciated in Acts 2:22, 1 Cor. 8:6, Eph.4:4-6, 1 Tim.2:5-6, 6:14-16, 2 Tim.2:8, Mt. 16:13-18, etc., is almost completely undiscovered, even by those who preach and write about fixing the foundations of the church. Mr. Broadbent relates a wonderful quote from a book by Peter Celtschizki entitled "The Net of Faith", where he wrote: "Nothing else is sought in this book but that we, who come last, desire to see the first things and wish to return to them insofar as God enables us. We are like people who have come to a house that has been burnt down and try to find the original foundations. This is the more difficult in that the ruins are grown over with all sorts of growths, and many think that these growths are the foundation, and say, 'This is the foundation' and that in the novelties that have grown up they think to have found the foundation, whereas they have found something quite different from, and contrary to, the true foundation. This makes the search more difficult, for if all said, 'the old foundation has been lost among the ruins', then many would begin to dig and search for it and really to begin a true work of building upon it, as Nehemiah and Zerubabel did after the destruction of the temple. It is much more difficult now to restore the spiritual ruins, so long fallen down, and get back to the former state, for which no other foundation can be laid than Jesus Christ, from whom the many have wandered away and turned to other gods and made

foundations of them..." (p.146, 147) He was so right! And since Jesus is the foundation, any teaching that deviates from the sum of what the Scriptures teach about Him will be devastating in the short and long run. Jesus told His disciples that they had one Father, and that was God who was in heaven, and that they had one Teacher, and that was Christ (Mt.23:9, 10). Apostolic Christianity started with Christ's teaching, and He never taught that He was God. The apostles never taught that Jesus was God. We must return to the biblical Jesus, the real Christ.

Mr. Broadbent quotes Comenius, who wrote in his book "One Thing Needful", "...Christendom has become a labyrinth. The faith has been split into a thousand little parts and you are made a heretic if there is one of them you do not accept...What can help? Only the one thing needful: return to Christ, looking to Christ as the only Leader, and walking in His footsteps, setting aside all other ways until we all reach the goal, and have come to the unity of the faith (Eph.4:13) As the Heavenly Master built everything on the ground of the Scriptures, so should we leave all particularities of our special confessions and be satisfied with the revealed Word of God which belongs to us all." (p.158) Now I add the reminder that the verse Comenius quotes from in Ephesians continues by saying that we may all reach the unity in the faith AND IN the knowledge of the SON OF God, and that in this way we will become mature and attain to the whole measure of the fullness of Christ! And I also remind you that "the revealed Word of God" that Comenius asserts we should all be satisfied with is that revelation from God that Jesus is the Christ, the Son of the Living God (Mt.16:13-18), upon which revelation to each individual believer Christ would build His church. We had to believe on the Son of God to be born again, and we necessarily must continue to build on the real Jesus Christ or our faith wont work properly.

I again quote from Mr. Broadbent's book, where he records the writings of Balthazar Hubmeyer: "The holy universal Christian Church is a fellowship of the saints and a brotherhood of many pious and believing men who with one accord honor one Lord, one God, one faith and one baptism." (p.173) If we would in fact honor the one Lord, Jesus Christ, the Son of God, and also honor the one God, the God and Father of our Lord Jesus Christ, and not a triune God of three equal Gods as being the One, we would be able to come into the unity of the Spirit to an ever increasing degree. Again according to Mr. Broadbent, "Departure from the commands of Christ and from apostolic doctrine had been very great, and had extended to every particular of the teachings of Scripture, therefore the long way back was not found all at once; first one truth was recovered, then another." (p.294) In a summation of Wycliffs teachings in his book, "Of the Truth of Holy Scripture", it also says in "The Pilgrim Church", "By the observance of the pure law of Christ, the Church grew very rapidly grew, but since the admission of tradition into it the Church has steadily declined." (p.139)

According to "The Pilgrim Church", discussing the continuation of the Protestant Reformation, says this of things in John Calvin's day: "The City Council had absolute power in matters religious as well as civil, and it became the instrument of Calvin's will. The citizens were required to sign a confession of faith or to leave the city. Strict rules were enforced regulating the morals and habits of the people. The churches that had begun to grow up in obedience to New Testament teaching almost disappeared in the general organization, for papal rule was replaced by that of the Reformer and liberty of conscience was still withheld. One form of prevalent error which Calvin hoped to suppress by his strict rule was **Unitarian** in character. **It was of ancient**

origin, resembling Arianism in some respects, but at this time began to be described as Socinianism on account of the association with it of Lelio Sozini (1525-1562) and Faustus Sozini (1539-1604), uncle and nephew, natives of Siena in Italy. The latter lived much in Poland, since there as in Transylvania - Unitarian teaching was permitted and was widespread. He united the divided sections of Unitarians in Poland; they were called 'Polish Brethren' and the 'Racovian' Catechism expressed their views. Socinianism spread from them as a center. It early affected some in the Protestant churches, and later gained a commanding influence, especially over the Protestant clergy... A Spanish physician, Servetus, holding and teaching doctrines allied to these, reached Geneva on a journey, and, as he traveled through, came into conflict with Calvin and the Council, and refusing to renounce his error, was burnt (1553). This was but a logical outcome of the system that had been established." (p.237 **bold emphasis mine**) I find the information cited in this last paragraph especially interesting. Israel has always been strictly **Unitarian** in their beliefs and in their Scriptures, and so was the early church (1 Cor. 8:9, 1 Tim. 2:5, Eph. 4:6, Jms. 2:19, etc.). Here we see more proof that these biblical truths I am enumerating were not relatively unknown occasional deviations of religious crackpots. Notice that even many hundreds of years after the Catholic church had ruthlessly stamped out what they villianized and called 'Arianism', (although again I say, admittedly, that many so called 'Arians', including those who today believe such as the 'Jehovah's Witnesses" teach, were and are in serious error), here we find again a very large acceptance of these truths by a great many people, however imperfectly they understood the truth.

These Unitarian beliefs were truly "**OF ANCIENT ORIGEN**", and probably "**resembling Arianism in some respects**" because the truth that God is God the Father, and that Jesus is God's Son, the Lord and Christ, is the truth taught by Scripture and, to whatever degree, 'Arianism' It says that these Unitarian, Arian type beliefs were "**PREVALENT**", especially in these areas of Poland and Transylvania. It also said that **Unitarian** (not to be confused with the absolute tragedy of almost all of what I will call 'Modern Unitarianism', which denominations, including the Jehovah's Witnesses, I believe the Jesuits may have helped to subvert ") teaching was "**WIDESPREAD**". When the truth finally catches on it spreads like wildfire.

It also very interestingly says that these beliefs "**GAINED A COMMANDING INFLUENCE (AMONG PROTESTANTS), ESPECIALLY OVER THE PROTESTANT CLERGY**"!!! Not just some kids off the street, but **A MAJORITY of the very** leaders who risked life and limb to oppose the heresies and sometimes vicious power of the Roman Catholic Church for the truths of Christ. And then it is recorded that the 'orthodox' Protestant leaders also help to stamp them out by torturing and burning Michael Servetus to death because he believed and taught that God is one, the God and Father of our Glorious Lord Jesus Christ, and that Jesus is the Most Highly Exalted Son of God, the Messiah, and not literally God. John Calvin is one of the most highly revered Protestant leaders of our day, the father of all Calvinistic Christian denominations, including most of the Baptists, yet the historical facts seem to overwhelmingly prove that he at the very least assented to Michael Servetus' murder, or more likely that he was directly responsible for it to whatever degree. Is it any wonder that the most popular and one of the most destructive doctrines ever (in my opinion), the one that has caused so many new or carnal believers to shrink back in their faith unto apostasy, the so called 'Eternal Security Doctrine', or "Once Saved Always Saved" Doctrine, is one of the main tenants of Calvinism? Is it any wonder that the Calvinist churches preach a relatively cross less, easy believism that twists the truth that

we can't do anything to earn our salvation into a lie that teaches people that we don't have to do anything to be saved, just come down the isle and give your heart to Jesus to receive Christ at one point in your life, and then become convinced you are saved no matter how you live thereafter. These false teachers are usually among those who forbid speaking in tongues, often even saying it is of the devil. These extremely ear tickling teachings have built the colossal Protestant denominations like most of the modern Baptist churches, and many other so called evangelical churches. See also [False teachings versus the Truth](#)

It is further recorded in the Trinitarian book, "The Pilgrim Church": "The burning of Servetus had not prevented the persistence of some of the doctrines he taught, and the theological professors and ministers of the Church of Geneva had fallen under the influence of Socinian and Arian doctrines..." Here again we see fascinating historical proof that the clear and simple biblical truths that God is God the Father, not some unscriptural Trinity, and that Jesus is the Son of God, and not very God, was much more prevalent that we are led to believe. Again, these are not rebellious amateurs, but theological professors and ministers of the Church of Geneva who became convinced that these vital truths also needed to be restored to the whole church for the Reformation to be complete. Mr. Broadbent said that they "...had fallen under the influence of Socinian and Arian doctrines...", as if they had believed heresy, and he further stated, "... with deadening consequences to spiritual life", but he offers no proof. The Bible says that he who has the SON has life, and also that "If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God." (1 Jn. 4:15).

Anyway, we can see that some in the church took reformation very seriously, and I recognize that it demonstrates that many did go all the way back to the true apostolic foundation. However, these believers soon found that the persecution against the truths they had become sure of was doubly fierce, not only from the established Catholic Church, but now also from the growing group of splinter groups from Catholicism now known as the modern Protestant denominations. The Great Prostitute of Revelation 17 is said to be the Mother of Prostitutes, and if the Roman Catholic Church is the entity alluded to, which sits on many waters and on the seven hills (of Rome) decked in purple, scarlet and gold, with whom the kings of the earth commit adultery, filled with excessive luxuries and the blood of the saints, then the Trinitarian Protestant Denominations must be the other prostitutes she mothered (Rev.17:5). Have the mainline Protestant denominations remained faithful, pure and true to the example and teachings of Christ and the Apostles, or have they, for the most part, deviated en mass to follow money, power, politics and secret sin?

Again quoting from "The Pilgrim Church", we find these interesting portions from the historical account of a saint named Kaspar von Schwenckfeld: "The study of the Scriptures became his great delight. He reckoned that if he read four chapters a day he would read the Bible through once a year, and at first made this a rule, though afterwards he left it to the Holy Spirit to direct his reading and did not bind himself to a certain number of chapters daily. 'Christ,' he said, is the 'summary of the whole Bible' and 'the principal object of the whole of Holy Scripture is that we may fully know the Lord Christ.' Faith in the accuracy and inspiration of the whole Bible was to him not holding onto an old and doubtful dogma but a new discovery of unlimited possibilities; not ancient superstition but modern progress. He described his reading of Scripture as 'a brooding over, seeking, boring into; indeed a reading and re-reading of all, chewing, meditating, turning

over and thoroughly thinking out everything.' 'For there, undiluted treasure is revealed to the believer, pure pearls, gold and precious stones.' As a 'safe rule' for the expositor, he says, 'where disputed passages occur, the whole context must be taken into account, Scripture brought to bear on Scripture, single passages brought to the whole, compared with one another and the application found, not only by the outward appearance of a single passage, but according to the sense of the whole of Scripture.' He studied Hebrew and Greek and in his work made use not only of Luther's translation but also of 'the old Bible' (used by the Anabaptists) and the Vulgate. He found the key to much that is contained in the Old Testament in the typical use made of it in the New. He determined to yield himself to the guidance of the Scriptures in doctrine and in practice, and, 'if we do not understand everything,' he said, 'do not let us blame the Scriptures for it, but rather our own ignorance.' Eight years after his first 'visitation' he had a further experience which seemed to him to affect his life even more. Up to this time he had been zealous in proclaiming the Scriptures and Lutheranism; but now what he had intellectually believed turned to an entire persuasion of the heart. He was made aware of his heavenly calling, received an overwhelming assurance of salvation, yielding himself to God as a 'living sacrifice'.

A deep sense of sin and appreciation of the sufficiency of the redemption wrought for us in Christ, by His death and resurrection, captured his will, transformed his mind, and brought him to that obedience in which he found liberty to do the will of God. He also made the discovery that the Scriptures not only give sure guidance as to personal justification and sanctification, but that they also contain definite instruction with regard to the Church. 'If we would reform the Church,' he said, 'we must make use of the Holy Scriptures and especially of the Acts, where it is clearly to be found how things were in the beginning, what is right and what is wrong, what is praiseworthy and acceptable to God and to the Lord Christ. He saw that the Church in the time of the apostles and their immediate successors, was a glorious gathering, not only in one place but in many. He asks where such assemblies are to be found today, for, he says, 'the Scripture knows no others than those which acknowledge Christ as their Head and willingly yield themselves to be ruled by the Holy Spirit, who adorns them with spiritual gifts and knowledge.' Jesus Himself directs through the spiritual gifts which He dispenses, not only to the whole Church, but also to the separate assemblies. In these assemblies spiritual gifts are manifested for the common good; the same Spirit divides the gifts, but they are manifested in each one of the members.

The Spirit has untrammelled liberty. If one, led by the Spirit, rises, the one already speaking must cease. The churches are not perfect: it is always possible that hypocrites may creep in unobserved, but when detected they must be excluded. Schwenckfeld could not therefore recognize the Reformed religion as a Church, because the great mass of the baptized Christians were without the Spirit of Christ and took the Sacrament without the grace of God. 'It is clear and evident,' he says further, 'that all Christians are called and sent to praise their Lord and Savior Jesus Christ, to publish His virtues who has called them from darkness to His wonderful light, and to confess His Name before men.' Any restrictions of the universal priesthood of all believers is a limitation of the Holy Spirit. 'If in the time of Paul they had acted thus, and only those appointed by the magistrate had been allowed to preach, how far would the Christian faith have reached?' How would the gospel have reached to our times?'

Some are chosen from among the believers to special service, and are fitted for and separated to their office, not by study, election, or ordination, but by the thrust, revelation and manifestation

of the Spirit, 'that Christ is with them being shown in grace, power, life, and blessing.' Since their calling and sending is solely from God, in the grace of Christ, they act with power and with great assurance in the Holy Spirit, souls are born again, hearts are renewed, the kingdom of Christ is built up. He continues: 'The believers can never be tired of such apostolic, spiritual preachers, nor hear them enough, for they find with them the power of God and food for their souls; it is of such that the Lord Christ said, "Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth Me" (Jn.13:20). No unconverted person or one of unholy conduct can be a right minister for the increase of the church, even though he might be Doctor and Professor, know the Bible off by heart, and be a great orator... What sort of ministry is that, where the teacher is himself untaught in his heart... and does not believe what he teaches, that is, does not himself do or act what he says, whereas, in the right ministry of the New Covenant, according to the instruction of all apostolic Scriptures and the example of the Lord Christ Himself, these two must always go together.' '... He did not attach himself to those called Anabaptists. Though he describes them as a God-fearing people, separate from the great mass of those who were indifferent to religion, distinguished by their upright conduct and deep religious earnestness, yet he accuses them of legalism and ignorance... He says they had little well-grounded knowledge as to sin, salvation through the grace of God, and assurance of salvation, and especially that they had not grasped the ideal of the true Apostolic Church. He wrote, 'They persuade themselves that... as soon as they are received outwardly ... into their own self-gathered assemblies, they are the holy people of God, a people that He has chosen out from among all others, a pure, unblemished church... although the gifts of the Holy Spirit, the ornament and beauty of Christian assemblies and churches, as described in the Holy Scriptures, are very little in evidence among them.' An outward orthodoxy is to them the mark of the true Church of Christ. Therefore an unbiblical spirit of judging, and spiritual pride, are characteristic of them. 'They are so well pleased with themselves in all that they do, that all others, who are not of their way of thinking, that is, who have not accepted their baptism and will not join their assemblies, are condemned by them, separated from the fellowship of the saints of God, as they regard it, and considered as under Satan's power.

Even if they were as full of faith as Stephen, filled with the Spirit and godly wisdom, that counts for nothing among the Baptists, so fast are they fixed, especially the leaders, in frivolous judgements, in self-love and in spiritual pride.' They are always breaking bread in their assemblies, and this, and water baptism, take the place of that which is inward and more important. 'If you were to see one of their companies you would take them for the people of God, for there is no doubt as to the piety of their outward conduct.' He points out, however, that the Pharisee in the parable had a more pious outward appearance than the publican. 'Not,' he adds, 'that we wish to blame outward piety, either in Baptists or monks,' but 'more is required than just, "Come here and be baptized." ' He complains also that tyranny was exercised over the consciences of the members, that there was legality as regards habits, dress and outward things...', ...and reminds his hearers that there were true Christians among them, who, in spite of lack of knowledge, had life from God... 'Oh would to God we were truly the body of Christ, united in the bonds of love... but alas there is as yet no sign of anything that could be compared with the first church, where the believers were of one heart and of one mind... We will, however, stand fast in the liberty with which Christ has made us free, and not enter into any human sect, nor turn away from the universal Christian Church; we will not be bound by any yoke of bondage but only cling to the one divine sect of Jesus Christ... My desire and the wish of my heart is that I might help

everyone to the truth and unity of Christ and His Holy Spirit and not that I should be a cause of sectarianism, division, or falling away from Christ... As there are now four that are called churches, the Papal, Lutheran, Zwinglian, and Baptist or Pickard, and each condemns the other...

So the more these churches condemn one another so much the more will those who fear God and live uprightly and Christly, be, in the sight of God, unexcluded and uncondemned (Acts 10:34-35)... Although I have so far fully joined myself to no church... yet I have not despised any church, persons, leaders or teachers. I desire to serve everyone in God, to be the friend and brother of each who has a zeal for God and loves Christ from the heart... Therefore I pray God to lead me aright in all things, to enable me, according to the Apostolic rule, rightly to recognize all spirits, especially the Spirit of Jesus Christ; to teach me to prove all things and to distinguish, and to accept and hold what is good, so that in this present state of divisions and separations, I may attain, with a clear, sure conscience in Christ, to truth and unity... My liberty does not suit all... some call me an eccentric... and many look on me with suspicion... but God knows my heart... I am... no sectarian, and with God's help, will not be a disturber of peace. Rather than destroy anything good, I would die. And therefore I have not fully attached myself to any party, sect, or church, so that I might, in the will of God, though His grace, apart from party serve all parties.' ... They prayed and looked for a new outpouring of the Holy Spirit before the Lord's coming, which would unite His Church." (p.213-219)

Now although it seems like our dear brother Kaspar eventually ended up erring somewhat about Christ to whatever degree, maybe partly due to his apparent failure to embrace the unpopular proper conclusions about God and the Lord Jesus in respect to the Trinity doctrine, what he wrote here is powerful. Of course we are all ignorant of Christ to such a large degree, and I believe that we will be amazed when we learn the degree of the depth of knowledge Paul was given concerning Christ. Nonetheless, Brother Kaspar had a very interesting grasp of many truths, and he recognized the same things that my wife Stephanie and I realized after attending a local Mennonite fellowship for a while. The things he wrote about the Anabaptists is so perfectly applicable to many of the modern Mennonite, Brethren and probably Amish congregations, that it amazes me how he hits the nail right on the head so many times. One point I would like to stress here is that all denominations, even those who insist that they are not, become controlled and corrupted when they are built upon the wrong foundation of God the Trinity and God the Son. Even those who seem to have so many outward things down to a science are themselves lacking so much that they don't realize. The gates of hell will not prevail against the church that is built on the foundation of the corporate revelation that Jesus is the Christ, the Son of God. We must build on the exact, correct and experiential knowledge of the specific Lord Jesus Christ, and you cannot believe properly about Christ if you don't accept His teachings that God is His and our God. Even if we get religion down to a science, it becomes, to whatever extent, empty of the power of the Spirit of Christ if we believe and preach the wrong Jesus.

Enter Thomas Campbell, a Presbyterian minister who came to America from Ireland in 1807. Of him Mr. Broadbent records, "He was well received by the Synod then sitting in Philadelphia and sent to Western Pennsylvania, where his unusual gifts and spiritual character made him acceptable. Some, however, doubted his loyalty to the 'Secession Testimony' as he taught that the Scriptures alone provide the true basis of faith and conduct, and deprecated the prevailing party spirit in the churches. Being sent to visit in a sparsely populated district in the Alleghany

Mountains, he received at the Lord's Supper believers who, though Presbyterians, did not belong to this particular circle. For this he was censured, and, defending his action as being in accordance with the teachings of Scripture, he was treated in so hostile a spirit as to induce him to withdraw from the Seceder body.

Many Christian people of different denominations continued to attend his ministry, being dissatisfied with the divided state of religion and sympathizing with his teaching that union could only be obtained by a return to the Bible, and that a better understanding of the difference between faith and opinion would lead to a forbearance likely to do much toward checking divisions. In a house between Mount Pleasant and Washington a meeting was held (1809) where those present conferred as to the best means of putting these principles into practice. Thomas Campbell spoke of the evil of divisions, showing that they are not inevitable, since God has provided in His Word a standard and guide sufficient for the needs of the churches in all times. It is by building up religious theories and systems outside of the Scriptures that strife and dissention have come in, therefore it is only by a return to the teachings of the Word that true unity can be regained. As a rule for their guidance he proposed that 'where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.' A Presbyterian present said, 'If we adopt that as a basis, then there is an end of infant baptism', to which Thomas Campbell replied, 'If infant baptism be not found in Scripture, we can have nothing to do with it.' (p. 317, 318)

According to Mr. Broadbent, they together decided and declared that, "... Each one is bound by the Word of God but not by any human interpretation of it. Tired of party strife, they desired to take and recommend such measures as would give rest to the churches. They despaired of finding this in a continuance of party contention or discussion of human options; it can only be found in Christ and His unchanging Word. Let us therefore return (they wrote) to the original pattern and take the Word of God alone as our rule. They had no intention of forming a church, but only a society for the promotion of Christian unity and of 'a pure evangelical reformation by the simple preaching of the gospel, and the administration of its ordinances in exact conformity to its Divine standard.' ... It had become clear to him (Alexander Campbell) that to join any party would be contrary to the principle of return to the teachings of Scripture... As they were not able to transform the existing churches, they hoped that the example of a church outside of all parties and exhibiting the principles of the New Testament would give further effect to the truth of unity by a return to the Scriptures in which they believed. This church was solemnly formed (1811) at Brush Run. An elder, an evangelist, and deacons were chosen. The Lord's Supper was taken on the first day of the week, and this was done each week. There were about thirty members. Rejecting all claims to apostolic succession, they found that in each of the New Testament churches there were several elders (or bishops, or overseers) and deacons (or servants) for the building up of the church, and there were evangelists sent out to preach the truth in the world. The form of ordination was not regarded as conferring authority but as a testimony that those ordained had authority from God. There was no distinction of clergy and laity." (p. 318-321)

He goes on to further record in "The Pilgrim Church", about the development of a movement among Methodists in North Carolina and Virginia, "... which at first took the name of 'Republican Methodists', but soon abandoned this and decided to take no name but that of 'Christians'. They acknowledged no head of the church but Christ, formulated no creed or rules, but accepted the Scriptures alone for their guidance. Soon after this a similar movement

originated among Baptists. A doctor, Abner Jones, and a Baptist preacher, Elias Smith, founded churches in the Eastern States, where faith and godliness were made the basis of reception and not membership of any particular sect (from 1800). Other preachers from among the Baptists joined them and gifted men were raised up in the new churches who carried the gospel for afield. All these took the name of 'Christians' only and accepted the Scriptures alone as their sufficient guide." (p. 322, 323)

Then he records a Presbyterian movement that started after "... the succession of five ministers , who formed the Springfield Presbytery and declared their abandonment of all confessions and creeds and their acceptance of the Scriptures alone as the guide to faith and practice. (Barton Warren) Stone gathered his congregation and told them that he could no longer support any religious system but would work henceforth for the advancement of Christ's Kingdom and not for any party. He gave up his salary and worked hard at his little farm, while continuing to preach. After a year, during which he acted in unison with the Springfield Presbytery, they all came to see that such an organization was unscriptural, so gave it up. Their reasons are recorded in a document entitled 'The last Will and Testament of Springfield Presbytery.' They took the name of 'Christian,' which they believed to have been given by divine appointment to the disciples at Antioch. This company, meeting thus at Cane Ridge in 1804, thought it was the first church that had met on the original apostolic principles since the great departure from them in the time of Constantine. Similar churches soon multiplied and each congregation was considered as an independent church. Believers' baptism began to be taught among them, was accepted, and became their practice.

The movement spread rapidly through the Western States and coming into touch with the two others in the East and South, combined with them to form the 'Christian Connection,' all being of one mind to leave the bondage of human creeds, take the Scripture only as their guide and walk in the simplicity of the primitive churches... It had been generally held that man is incapable of doing anything toward his own salvation, cannot even believe except by an operation of the Holy Spirit. Therefore there was much waiting for some inward spiritual experience which would be evidence of the work of the Holy Spirit in the heart. Then some began to point out that man's will must be exercised, that when he hears the gospel he is responsible to accept it by faith, and that the responsibility for refusing or neglecting it, with consequent abiding loss, also lies on him. Walter Scott... felt that much preaching is apparently ineffective because it is not sufficiently impressed on the hearers that they are responsible to accept Christ by faith as their Saviour on the testimony of Scripture and apart from any feelings in themselves which they might consider were evidence of the working of the Spirit. He noticed in the New Testament that those who believed were baptized; they were not afraid to take that definite action." (p. 325- 327)

It sounds to me like they get it right in many ways, yet apparently not quite. It seems to me that this misconception of the sacredness of defending Christ's divinity, i.e. that He is literally God, has at least been a major factor in tripping up almost every sincere effort to restore the church to its original condition and function. Mr. Broadbent writes concerning this same aforementioned group, those associated with Thomas and Alexander Campbell, and those who were called the 'Christian Connection, "... They preached Jesus Christ and Him crucified... Their opponents liked to call them 'Stonettes' or 'Campbellites,' but they rejected these and all sectarian names. They spoke of themselves as 'Christians,' 'Disciples,' 'Churches of Christ.' One of their leaders in the

second generation, Isaac Errett (1820-1888) describes them thus: "With us the divinity and Christhood of Jesus is more than a mere item of doctrine---it is the central truth of the Christian system, and in an important sense the creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. If men are right about Christ, Christ will bring them right about everything else. We therefore preach Jesus Christ and Him crucified. We demand no other faith, in order to baptism and church membership, than the faith of the heart that Jesus is the Christ, the Son of the living God; nor have we any term or bond of fellowship but faith in the divine Redeemer and obedience to Him. All who trust in the Son of God and obey Him are our brethren, however wrong they may be about anything else; and those who do not trust in the divine Saviour for salvation, and obey His commandments, are not our brethren, however intelligent and excellent they may be in all beside... Tendencies towards the development of a denominational system naturally showed themselves in time." (p.327, 328) They recognized the great fact that we must believe the truth about Jesus to have the foundation right, and yet go to talking about "the divinity of Jesus" and "the divine Saviour" being "the creed of Christianity", when these half truths are not terms found in the Bible even once.

Of course, as I have mentioned already, Jesus is divine in the proper perspective, yet most equate Christ's divinity with the false belief that it means that He is literally very God. Yet we have much to learn from the things they taught and did rightly, and they seem to have emphasized that Jesus is the Christ, the Son of God.

If the doctrine that Jesus is God is THE Creed of Christianity, why isn't that creed spelled out clearly even once in the Bible, and why is there so much that contradicts it? It seems to me that the biblical creed of Christianity about God and the Lord Jesus would be 1 Cor. 8:6, 1 Tim. 2:5, and Eph. 4:4-6. If we would only stop sinning and fast and pray and study these truths long enough for God to give us great confidence in these truths about the real Jesus, we would be thankful to step out and get this last duck in the row, then finding out that it is really the first duck, so to speak. Then the revival would last. Now that persecution has greatly slowed in the Western world, affluence, self indulgence and worldliness and secret sin has taken over in keeping the church bound from discovering these things and acting on them.

Concluding my review of this book, I quote from page 406 to demonstrate this particular shortcoming of those such as our seemingly dear brother Broadbent, who learn and teach such excellent truths yet who do not go far enough in this matter. Most modern Christians, in fact, stumble over the Great Stumbling Stone in a different way that is nowadays so common, yet is so foreign and strange to the Old and New Testament saints. He wrote, "... God is of such nature that the misery of fallen man has constrained Him to lay aside His heavenly glory, to become Man, to bear all our sin..."!! It sounds so right because we have almost all become accustomed to believe that this is biblical. Notice the different gospel this fallacy would absolutely necessitate: "For God so loved the world that He laid aside His heavenly glory and became a Man, that whosoever believes in Him should not perish, but have everlasting life." The only unity that is possible for the church is given by God's grace to those who recognize the God and Father of (over) our Lord Jesus Christ, who follow the real Lord Jesus Christ, and who are filled with the same Holy Spirit. Notice these truths in this verse:

"May the God... give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ."

(Rom.15:5,6) There will be no unity where people cannot recognize that God is God the Father, and that the Lord Jesus Christ is His Son who was sent by God to save sinners who believe, and that is one of the greatest reasons why Christianity is splintered in over twenty two thousand different, yet still warring within themselves, denominations and sects. Oh that we would all live as one in Christ, and finally love one another.

Chapter 72) OTHER MISUNDERSTOOD SCRIPTURES

Peter mentioned that some of the things that Paul said were “hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction” (2Pt.3:16). I am absolutely astounded at the power of error and deception, and am convinced that pride and sin are at the root of long term darkness of understanding, if from nothing else but the self confidence that deters us from seeking God for understanding. I believe that this particular misunderstanding I have been addressing constitutes the greatest doctrinal error in all the history of Christendom, and perfectly exemplifies the truth that our light can become GREAT darkness (Mt.6:23) in certain areas of our understanding, while in many other ways we may be enlightened and correct, just as the Pharisees were. God often uses us in spite of our incorrectness of doctrine, but we must be on guard against pride when God sends correction that we don’t immediately recognize as such. The fact that God has blessed us and used us thus far must never be allowed to cause us to lower our guard against complacent apathy and/or overconfidence. We are responsible for what we hear, and to act on anything that warrants action, one way or another. This is one of the greatest tests that God allows His servants to experience, and one of the greatest opportunities to become as children, learning painful yet enriching humility and teachableness. The degree we can engage in fruitful labor for the Lord Jesus in the future is always affected by the paths we choose today.

There is actually a spirit of error that operates within the world and within the church. For it is written, “We are from God, and whoever knows God listens to us; but whoever is not from God does not listen to us. This is how we recognize the Spirit of truth and the spirit of error” (1Jn.4:6). Do you know Him? Don’t be too sure. For the Scripture says, “No one who continues to sin has either seen him or known Him” (1Jn.3:6). And, “The man who says, ‘I know him’, but does not do what he commands is a liar, and the truth is not in him” (1Jn.2:4). Isaiah 9:6: “He will be called, ‘Wonderful Counselor’, ‘Mighty God’, ‘Eternal Father’, ‘Prince of Peace’.” Jesus came in the Father’s name, and Himself has been and will be called these names. We should understand that any biblical error is usually because the truth is not as obvious as the error is deceptive. We will always find it easy to believe our previous misconception about something if we want to, especially if it is what most people believe. It will seem so right because that is what we have religiously believed about it already. To believe that this name ‘Mighty God’ means that Jesus is literally God is forgetting that every scripture must be understood by the rest of Scripture. I have already very clearly portrayed from the confluence of Scripture that Jesus is the Messiah, the Son of God, the spiritual and heavenly man who is like God, and is called "God" by His God, God Himself (Heb.1:8). It is commonly agreed that both Hebrews 1:8,9 and Isaiah 9:6 both refer to Jesus. So that means that the reference to this ‘God’s’ God in Heb.1:9 would also have to apply to this same ‘Mighty God’ in Isaiah 9:6, since they both refer to the same person. JUST LIKE Hebrews 1:9 tells us that this ‘God’, Jesus, has a God who set Him above His companions,

So also this same ‘MIGHTY GOD’, Jesus, spoken of here in Isaiah, has a God, the same SAME GOD THAT SET HIM ABOVE HIS COMPANIONS, who Himself is the one true God. Jesus talks about His God many times, so this is nothing new to God’s truth. This is exactly the same phenomenon that I discussed in detail concerning [Heb.1:8,9](#), so I will not go on repeating the same truths here. The man Christ Jesus is also the Mighty God, Lord of heaven and earth. His throne, in other words, His ‘mighty’ rule, will never end. When God calls someone ‘God’, it is not because they are a little weak pseudo god. The term Mighty, in connection with God, is redundant. Any real God is mighty. Jesus is the MIGHTY GOD, and we shall be like Him! I refer again to Josh and Bart’s book, to relate their quote from Herbert C. Leupold concerning these names from Isaiah 9:6. While trying to prove that Jesus is literally God, and that these verses demonstrate as much, they quote him as saying, “This is the type of character that will be his...he is called these names because he actually is the kind of person the names say he is.” [31](#) This confirms what I am saying. Jesus' name is called MIGHTY GOD because His character is just LIKE GOD'S, HE IS OF GOD, IN GOD, FILLED WITH GOD AND ONE WITH GOD. JESUS IS THE “EXACT REPRESENTATION OF THE SUBSTANCE” AND THEREFORE “THE TYPE OF CHARACTER” OF ALMIGHTY GOD (Heb.1:3). HE IS EXACTLY ‘THE KIND OF PERSON’ THAT GOD THE FATHER IS, AND HE RULES AS GOD DOES, AS BEING THE MIGHTY GOD THAT HE TRULY IS, while of course not being the one and only true God. If we mistake His being named ‘Mighty God’ to mean that Jesus is literally God, which cannot be true, then we must likewise take the name ‘Eternal Father’ to mean that Jesus is the Father Himself, Yahweh, which similarly cannot be true. Conversely, for anyone to assume that Jesus is not nor will ever be a father because He was crucified before He had any children is also a mistake. The Scripture says, “...he will see his descendants...” (Is.53:10). And, “Here am I, and the children GOD HAS GIVEN ME” (Heb.2:13). It was only as being in Christ that Paul could say, “...for in Christ Jesus I became your father through the gospel” (1Cor.4:15). Therefore Jesus is already our spiritual father much more than Paul.

Also, “...Abraham is the spiritual father of all who believe in God and are accepted as righteous by him” (Rom.4:11). And how much more than Abraham is Jesus our spiritual father? And, of course Jesus will have children throughout eternity, and so will we. For it is written, “ALL THINGS ARE YOURS...”, and this includes THE THINGS WE HAVE NOW, EVEN LIFE and death itself (1Cor.3:22). And that definitely includes the ability to have children, among very many other joys and thrills. God has given all the animals and sinful man the ability to have children, and we greatly underestimate His love and plans for us if this concept shocks us. If you think that we shall never have children just because our marriage to Christ will preclude us from marrying one another, then just ask God about it. It is not important that you believe or understand this now. We shall be like Him, and He is like God, and God is The Father who has many children. But there are actually whole denominations built upon the belief that Jesus IS the Father Himself. That advanced level of deception can even come to people who have been filled with the Holy Spirit and then become warped by pride and contention, or to those who have just been taught wrong. At least the original Trinitarians had sense enough to attempt to create a detailed doctrine to accommodate their error, trying to reconcile it with modified scriptures where they could, and calling the rest “a great mystery“. Instead, this ‘Oneness’ Doctrine of the so called ‘Apostolic Faith’, as taught by the United Pentecostals, for example, just leaves many of the anomalies created by their error without even a pretence of a rational explanation. Matthew

1:23, Isaiah 7:14: "...He will be called Immanuel, which means 'God (is) with us'" (TCNT,TEV). Again, this does not mean that Jesus would literally BE God Himself. This is what it means when the Scriptures say that Jesus came in the name of the Father. **GOD WAS AND STILL IS WITH US IN THE PERSON OF HIS SON, JESUS CHRIST.** God the Father was not with us in a body, whom they named Jesus. And, please think, God was not in God. And think, if God is truly a Trinity, then the Trinity was not in the Trinity incarnate. No, God was in Christ by the fullness of the Holy Spirit dwelling in Him. And God still is with us in Christ, and will always be! Joshua, son of Nun, who was Moses' successor, is called Joshua which means "YAHWEH (is) OUR SAVIOR". Yet that does not mean that He IS Yahweh our Savior Himself. He personally exemplified Yahweh's deliverance, but Jesus does so completely. He is the exact personification of Yahweh our salvation, of Yahweh our healer, of Yahweh our righteousness, etc. In Jesus, the reality of God's name and salvation was and is fully exemplified. John 10:30: "I and the Father are one."

Here is one of the many examples of a scripture that is clearly explained by other scriptures. Was Jesus claiming to be one and the same person as God? He cannot possibly be claiming that, because that would contradict all of the scriptures I have included in this work, and many more. Jesus explains just what He means by this 'oneness' in His prayer for all of us recorded in John chapter 17. He prayed, "...that all of them may be one, Father, **JUST AS ARE IN ME AND I AM IN YOU.** May they also **BE IN US...**I have given them the glory that you gave me, that **THEY MAY BE ONE AS WE ARE ONE : I IN THEM AND YOU IN ME. MAY THEY BE BROUGHT TO COMPLETE UNITY...**" (Jn.17:21-23). Was Jesus asking God that we may all be the same person "just as" He and Jesus were the same person? No, He was praying for our perfect spiritual unity by each being filled with the same Holy Spirit unto complete maturity and unity. He is given to us **TO BE WITH EACH OF US FOREVER** (Jn.14:16), unifying us all together with God as new spiritual men in Christ (1Cor.12:13,Eph.4:4). We will all together be revealed as God's sons (Rom.8:19), forever one with Jesus as God's glorious temple, the body and bride of Christ, our head, in whom God will dwell forever (Eph.2:21, 22, 2Cor.6:16)! Jesus and God are **ONE IN SPIRIT**, just as we are now united with the Lord and therefore "one with him in Spirit" (1Cor.6:17). Acts 18:25,26: "...the way of the Lord...the things concerning Jesus (vs.25) have been pointed out to be synonymous with "...the way of God..." (vs.26). Some then draw the conclusion that this must mean that Jesus is synonymous with and therefore **IS THE GOD** of the "way of God'. There are **QUITE A FEW SIMILAR ASSOCIATIONS MADE IN THIS SAME WAY**, which many twist to jump to the same erroneous conclusions (sic). Jesus and God are both called 'Lord', the 'Alpha and Omega, 'the First and the Last', our righteousness, sanctification, Redeemer, Judge, Shepherd, Healer, giver of life, Savior, Husband, etc. Every knee will bow to both, both are prayed to, forgive sins, walk on the water, received worship, are eternal, will never change, were in the beginning, said 'I AM, fill the universe, created the world and raised the dead, etc. These facts are often cleverly (though not usually in a deliberately deceitful effort) combined and offered as proof that Jesus is absolute God, all using the same shallow but 'believable at first glance' logic. These assumptions are based upon truths mixed with misunderstandings, which together are used to form the faulty foundational premise upon which the predetermined false conclusion is forced to sit.

This type of faulty reasoning often goes something like this: God is called "light" in First John 1:5. We Christians are also called "light" in Ephesians 5:8. Therefore, these two scriptures

‘prove’ that WE ARE GOD! Now of course this kind of logic is obviously faulty in this example, but it is much easier to fall for this kind of reasoning WHEN WE WANT to believe something or to prove a predetermined conclusion. These kinds of ‘proofs’ by association fail to take into consideration many of the things I have been teaching and exposing in this work, such as how God is our Creator, Savior, Healer, Shepherd, Sanctification, Redeemer, etc. THROUGH Jesus. God is the original, primary source and initiator of everything through the vehicle of His Word, His Expression, His Son Jesus. Again, when God saved us through Jesus, it was God Himself who was saving us. And so Jesus can be said to have saved us, without Him constituting ‘another’ Savior ‘apart’ from God, for He is not ‘another’ nor ‘apart’ from God in that way. Many who use these kinds of ‘proofs’ often negligently fail to consider that Christ Jesus is like God, being His Son, image, exact representation, and heir of all that God has and has given Him. They ignore, or are ignorant (to whatever degree) of the fact that He therefore, IN, OF AND BY GOD CAN DO AND SAY MOST OF THE SAME THINGS AS GOD HIMSELF. And because of their oneness Jesus can be spoken of as God. Of course Jesus cannot, nor would He want to say certain things that only God can say. For example, Jesus wouldn't say that He is literally God, the originating source of all things. He wouldn't say that He has no God, that He's never died, that He is the head of Christ, that He is the God and Father of our Lord Jesus, that He raised Christ from the dead or that the Messiah is His Son, etc., as only God could say.

For example, forgiving sins committed against God is something only God can do, or someone who is doing so while acting as God's proper representative doing God's will by God's Spirit. Jesus told His disciples after He blew on them, commanding them to receive the Holy Spirit, “If you forgive anyone His sins, they are forgiven; if you do not forgive them, they are not forgiven” (Jn.20:23). After they were born of the Spirit they were given the same authority that Jesus was accused of blasphemy for exercising, yet this does not prove that they are each God! It is very important to note that Jesus NOW “...lives by God's power” (2Cor.13:4). And I am not saying that Jesus is still the humble Servant, only saying and doing what God tells Him and shows Him, in the obedient “weakness” with which He allowed Himself to be crucified (2Cor.13:4). He acts on His very own every holy desire and well intentioned impulse, for HE IS OF SUCH A NATURE THAT HE NOW LIVES AND RULES AS ABSOLUTE LORD OF THE UNIVERSE, yet **“BY GOD'S POWER”** (2Cor.13:4). WHAT HE CHOOSES AS LORD IS ALWAYS GOD'S WILL, and that is putting His power and liberty very mildly! He sounds like a Mighty God to me, and He will certainly look so when we see Him! And we shall be like Him!

I would like to interject to anyone who thinks it is wrong to aspire to be like Jesus when the plain scriptures promise that this is our destiny, may be failing to address the clear implications of these plain scriptures. But if they believe that Jesus is very God, then when they address the clear implications of verses that say that we shall be like Him, they will realize that they are actually much more extreme than I by believing that created beings could actually be just like God Himself. Of course we will be like God in many ways when we become like Jesus in most ways. We are commanded even now to imitate God (Eph.5:1), and are told that our new self is already created to be like God (Eph.4:24), that is in real righteousness and holiness.

So, of course ‘the way of the Lord’, ‘the things concerning Jesus’, and ‘the way of God’ are the same way and things, and none who have read this far should need to be reminded why. To say that this fairly obvious fact proves that Jesus is literally God is jumping to hasty conclusions

based on similar facts, while ignoring or failing to consider the rest of the facts. We are light because we are in the Lord (Eph.5:8), who is the light of the world. Jesus is light because He is of, in and filled with God (Jn.10:38,14:10,20), who is Himself light and the INDEPENDENT SOURCE OF ALL THINGS. Jesus is spoken of as Yahweh, and God, yet I repeat again, all of Scripture teach us that He is not literally Yahweh God Himself.

Chapter 73) EXHORTATION AND ENCOURAGEMENT

The Bible says, “encourage one another daily“... (while you still have time to make the ‘now’ count), ...“so that none of you may be hardened by sin’s deceitfulness. We have come to share in Christ IF...” (Col.1:23,Rom.11:21,22) “...we hold firmly till the end the confidence we had at first” (Heb.3:13,14). When examining issues such as these, I reiterate, we must never automatically assume safety in numbers, for the masses are often wrong, and God’s genuine followers have often deviated en masse in some of the most important and sometimes deadly ways (1Cor.10:1-12, Num.14:10, 30, Ac.7:35, 41-43, 51-53, Jdgs.2:11-13, 1Kg.19:10, Lk.23:18, 20, 23, Heb.3:16).

For a very important reason I address this issue again: How many Christians are today regularly indulging in pagan entertainments while excusing and rationalizing it, even sacrificing their own children to the god of this world? Then some have the audacity to complain as these kids grow up to live like the heathen, who don’t know God. Then they furthermore condone the practice in others whom they are supposed to be loving, in other words helping them to live holy and righteously. Pure religion, we may forget, involves KEEPING YOURSELF UNPOLLUTED FROM THIS WORLD (Jms.1:27,4:4). And, we are supposed to “...PURIFY OURSELVES FROM EVERYTHING THAT CONTAMINATES body AND SPIRIT, PERFECTING HOLINESS OUT OF REVERENCE FOR GOD” (2Cor.7:1), while setting our “minds on things above, NOT ON EARTHLY THINGS”, for we died with Christ to loving our lives in this world (Col.3:2). Those who continue to follow their example and join in the same corrupted worldly Christian lifestyle will share their fate, to whatever degree they each deserve. And those who believe any of the false teachings that result from (or are perpetuated by) their deviations will also reap the consequences to their own faith, that same faith which is the very vehicle through which they will be saved or not.

Keep in mind that just as in Jesus’ day, the religious experts are oftentimes deceived by their own pride in their generally agreed upon ‘knowledge’ and ‘wisdom’. They are sometimes thereby wrong in the most important of ways, sometimes compromising because of wanting to please the crowd. They accordingly can end up unintentionally deceiving those who lazily trust in them, for they usually represent the current convenient whims of the compromised religious general public. Most of us learn our beliefs about God BEFORE we begin to study the facts thoroughly, so IF we have learned or been taught wrongly (never me, always someone else), then history and wisdom dictate that ONLY A SMALL PERCENTAGE OF THAT NUMBER WILL OVERCOME ‘the odds’ to learn and obey the unexpurgated truth (Rom.6:17,18). ONLY those who by EARNEST PRAYER AND EXERCISING THEIR FAITH IN CHRIST BECOME WILLING TO HUMBLE THEMSELVES TO LEARN TO BELIEVE AND ‘DO’ WHAT THE BIBLE REALLY TEACHES. Oh how most of us hate to do what we are told by a fellow peer, often the very grace bearing vessel God sent to lead, teach or correct us (1Pt.5:5). Only the ones who are DILIGENTLY SEEKING GOD (Heb.11:6) WHILE LEARNING TO BE LED BY THE SPIRIT

make it. Only those who LEARN HONESTY AND OBEDIENCE while DENYING THEMSELVES are following the real Jesus on the road He walked. Only those who by grace through faith keep PRAYING effectually, AND LOVING ONE ANOTHER in deed and in truth, hopefully while studying the Bible, ever come out of the man pleasing and mutually confirming (I'm OK, You're OK) crowd alive, LOVING NOT THEIR LIVES IN THIS WORLD UNTO DEATH (Rev.12:11).

I am trying to emphasize that many of us who SAY THAT WE BELIEVE IN AND LOVE CHRIST, EVEN SAYING THAT HE IS GOD, OFTEN LACK CORRESPONDING OBEDIENCE WHERE IT HURTS, WHICH WOULD PROVE THAT LOVE TO BE LESS THAN GENUINE AGAPE. HOW AND WITH WHOM WE SPEND most of OUR 'FREE' TIME AND MONEY, AND WHAT WE SPEND OUR 'FREE' TIME THINKING AND TALKING ABOUT MOST, TRULY INDICATES WHAT AND WHOM WE LOVE. WE MUST BE BUSY BELIEVING PROPERLY IN JESUS AND LOVING GOD BY LOVING ONE ANOTHER AS WE'VE BEEN COMMANDED. His grace is enough to help us to learn what that REALLY means and to get busy daily doing it, FOR LOVING ONE ANOTHER AND OBEYING GOD'S COMMANDS IS THE MOST IMPORTANT THING (Gal.5:6,13,14,1Cor.7:19,1Jn.3:16-24,4:7-21). IT MEANS US LEARNING to be led by the Spirit to WILLINGLY LAY DOWN OUR LIVES IN THIS WORLD (Jn.15:13,1Jn.3:16) WITH A VIEW TO BEARING FRUIT (Christ's character becoming ours). ONLY IN THIS WAY ARE WE ABLE TO TRULY BE HELPING OUR BROTHERS IN CHRIST FOR THEIR ETERNAL PRIORITIES AND BENEFITS.

For it is written, "UNLESS a kernel of wheat FALL TO THE GROUND AND DIES, IT REMAINS ONLY A SINGLE SEED. BUT IF IT DIES, IT PRODUCES MANY SEEDS" (Jn.12:24). YOU CAN DO IT! THIS IS THE TRUE 'PROMISED LAND'. IT IS A SPIRITUAL LAND THAT YOU WILL DAILY BE LED THROUGH, RICH WITH OPPORTUNITIES OF SPIRITUAL 'MILK AND HONEY', TO HUMBLE YOURSELF BY BEING CORRECTABLE, TO PROVE YOUR FAITH IN JESUS BY DENYING YOURSELF, AND TO LOVE ONE ANOTHER WITH SOMETIMES COSTLY SERVICE. THEN YOU WILL FIND THAT CHRIST HAS BEEN FORMED IN YOUR HEART, LIVING THERE BY YOUR FAITH THAT YOU'VE BEEN EXERCISING IN HIM (Gal.4:19,Eph.3:17). REMEMBER, CHRIST IN YOU IS THE PROMISED LAND! (Col.1:27,3:3,4,1Jn.5:11,12). BE COURAGEOUS AND GO AND TAKE THE LAND, FOR GOD HAS PROMISED TO GIVE IT TO US, LEADING AND HELPING US EVERY STEP OF THE WAY! (Num.13:16-14:45). START BY PRAYING ABOUT ALL THIS NOW. SPEAK YOUR FAITH (Rom.10:6- 11,2Cor.4:13), not just for 'prosperity' or 'your healing, but first for what God wants.

Say these things out loud: "Christ is in me, and I am in Christ". "I am dead to sin with Christ". "I am alive to God in Him." "I have been crucified with Christ and 'I' no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, WHO LOVED ME AND GAVE HIMSELF FOR ME" (Gal.2:20). "I have been joined to Christ by baptism and I am one in spirit with the Lord Jesus" (1Cor.6:17). "As He is, so also are we in this world" (1Jn.4:17). "Jesus is the Son of God, the true Messiah whom God sent, and I overcome the world by faith in Him" (1Jn.5:1,5). "It is God who works in me to will and to act according to his good purpose" (Phil.2:13). "We know that in all things God works for the good of those who love him, who

have been called according to His purpose” (Rom.8:28).

Those who continue living a ‘Christian life’ without some degree of real fasting, witnessing to others about Jesus, and a developing ‘prayer life’ have missed learning to be led by the Spirit (Rom.8:1-18,Gal.5:16-26), to whatever degree. They are avoiding "the cross", to whatever degree, and it's implications for their life somewhere, probably in front of the T.V. or dining table, in financial or sexual matters. Or it could be by an untamed tongue (Jms.1:26), or a mind wandering on self centered earthly things (Phil.3:19), sometimes even religious things, but usually a combination thereof. The important thing is to be seeking God to learn how to exercise our faith to be able to obey all God’s commands, that is truly loving God and one another. Especially important to this process is loving God by pulling Him first in faithful morning VERBAL prayer, when you seek and draw close to Him, presenting your SPECIFIC requests according to His will so He can answer them all day. And if you are not immersing yourself in the Holy Scriptures, especially the New Testament, you are wasting a condensed and absolute supreme treasure that some of our precious brothers, including Jesus, suffered and died to ‘freely’ set in our laps!

Chapter 74) MORE COMMONLY MISUNDERSTOOD SCRIPTURES

John 2:19,10:18: “Destroy this temple (referring to His body - vs. 21) and in three days I will raise it up” (2:19). And, concerning His life Jesus said, “No one takes it from me, but I lay it down of my own accord. I HAVE AUTHORITY TO LAY IT DOWN AND AUTHORITY TO TAKE IT UP AGAIN” (10:18). Some say that Jesus would seem to have to be God to be able to raise His own body up from the grave. That might at first seem plausible unless you considered all the facts. God raised Jesus’ body up the way He chose. He apparently EMPLOYED THE RESURRECTION AND THE LIFE HIMSELF (Jn.11:25) BY BEFOREHAND GIVING HIM THE COMMAND AND THE AUTHORITY (Jn.10:18), actuated by God upon Jesus’ inevitable spiritual vindication (1Tim.3:16) and subsequent spiritual revival (1Pt.3:18). Anyone who tries to explain this apparent paradox by saying that Jesus was able to raise Himself from the dead because He was God is creating many more impossibilities than they attempted to solve. For one, anyone who had truly died could not, by sheer definition of TRULY being dead, raise their self from the dead, if that resurrection were not initiated and empowered by some other living source of resuscitating life. If we would remember how clearly all the rest of Scripture mutually confirms that GOD IS THE FATHER, and that HE HAS GRANTED ALL POWER AND AUTHORITY TO HIS SON, then we could also realize that there must be a true explanation for this enigma that coincides with the rest of Scripture. And you would be right. If we look at the rest of the very same verse we would find part of the key. Jesus went on to say, "THIS COMMAND I RECEIVED FROM MY FATHER”. I believe that God had given Jesus the authority and the coinciding command to raise His own body from the dead, of course at the right time, when God Himself raised Christ from death.

This at first glance seems contradictory, for we may not understand how Jesus could be employed in His own resurrection. It would have to have been by God’s design and initiation. Jesus said that He Himself is The Resurrection and The Life. The Scriptures are very clear in many places that God raised the same man, Jesus, from the dead. The Bible says that through the eternal Spirit Jesus offered Himself TO GOD (Heb.9:14), and that Jesus committed His own human spirit into God’s hands (after having been forsaken by God) before He died (Lk.23:46). It

says that He "...was vindicated by the Spirit..." (1Tim.3:16). It also says that "He was made alive by the Spirit" (1Pt.3:18). I believe that as soon as Jesus was vindicated by the Spirit He was automatically revived spiritually by God through the same Spirit of God (Rom.8:10). For it is written, "If the Spirit of him who raised Jesus from the dead is living in you, HE WHO RAISED CHRIST FROM THE DEAD will also give life to your mortal bodies THROUGH HIS SPIRIT, who lives in you" (Rom.8:11). Just as God created the world through Jesus, He also raised Jesus from the dead through Jesus taking back up His own life with great power and dignity. As I've shown, God had already commanded Jesus to lay down AND to take back up His own (God given) life. And He did just that. He deliberately "gave up his spirit" (Jn.19:30) on the cross, which was the only way 'The Life' could unjustly die. He had said, "No one takes it from me...I lay it down by my own accord. And on the third day after being declared righteous and resuscitated by the Spirit of God Himself, He took up His own soul life and revitalized His own body by His own (God given) power. Notice the Scriptures always speak of God creating the world and raising Christ from the dead, because both were done by God's initiation, power and command. But it is also true that the pre-incarnate Christ, the Logos, in union with God, formed and fashioned all things with His own hands, as being God's hands so to speak, because God created all things through Him (Heb.1:10). So when the Bible talks about God creating the universe, and living forever, and many other things, it is speaking about the Son as well (Heb.1:10-12).

I believe that Christ's bodily resurrection was similar. As I quoted, Jesus had to exert His God given authority to even be able to die (Jn.10:18), for He is the Eternal Life Himself who had never sinned. It was a deliberate choice of obedience to God on both counts. He had said, "...I lay down my life ONLY TO TAKE IT UP AGAIN. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. THIS COMMAND I RECEIVED FROM MY FATHER" (Jn.10:17,18). So regardless of all else, JESUS CLEARLY SAID THAT HE HAD RECEIVED ALL AUTHORITY AND POWER FROM GOD, AND SPECIFICALLY THE AUTHORITY TO TAKE HIS LIFE BACK UP AGAIN AS COMMANDED BY GOD, SO HE DEFINITELY DID NOT DO SO AS BEING 'GOD THE SON', ABSOLUTE COEQUAL OF GOD HIMSELF. So far I have never seen anyone try to explain any of the actual particulars of JUST EXACTLY HOW THEY PROPOSE THAT JESUS COULD BE GOD, DIE, AND THEN RAISE HIMSELF FROM THE DEAD, MUCH LESS RECONCILE THAT THEORY WITH ALL THE OTHER SCRIPTURES, INCLUDING ALL THOSE THAT SAY THAT GOD RAISED CHRIST FROM THE DEAD? As always, the Bible says nothing about God the Father raising God the Son while they are still one God along with the Holy Spirit, etc. Nor does the Bible say that God resurrected Himself after He died.

We can also learn or remember here that Christ was chosen and destined to die on the cross "...before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified Him, and so your faith and hope are in God (1Pt.1:20). That whole last sentence would be completely unnecessary, and even contradictory if Jesus were literally God in any way. But Peter goes to great length to assure us that when we put our faith and hope in this man Jesus, we are really trusting in and hoping in God Himself, whom Jesus completely represents in every way. So through this scripture we can see that the reason we are believing in God when we believe in Christ is not because Christ is God, but because Christ is the intermediary object for our faith in God, who sent Him, raised

Him from the dead and glorified Him. In fact everything that the apostles wrote were written in the belief that it would be clear to anyone who studied the Scriptures and sought God sincerely that Jesus was a man. They made sure to let us know that He was and is a real man whose God is our God, and yet that He is no ordinary man, but God's very Son. But they surely did not see the need to make the obvious any clearer concerning His humanity, and God in His great wisdom left many things less than completely clear. God foreknew this whole theological disaster would happen, but they probably didn't. Jesus was actually chosen and destined to die BEFORE THE CREATION OF THE WORLD. Scripture calls Jesus, "...the Lamb SLAIN FROM THE FOUNDING OF THE WORLD" (Rev.13:8). I believe that this happened in the mind and purposes of God as He developed the whole plan of creation, redemption and beyond, and therefore it happened in reality before it happened in time and space as we know it.

So then, God is not subject to time in the same way we are, as we might have suspected. This whole thing has already happened, in a way, and that accounts for God's foreknowledge and predestination. We don't have to understand everything, but it behooves us to believe everything that the Scriptures say. Philippians 2:5-11: "...Christ Jesus: Who existing in the form of God, did not consider equality with God a thing to be grasped, but emptied himself, having TAKEN THE VERY NATURE OF a servant, having BECOME like men, and having been found in fashion as a man, he humbled himself and became obedient unto death, even death of the cross.

Therefore also God highly exalted him and GRANTED to him a name which is above every name, that at the name of Jesus every knee should bow...and every tongue confess that Jesus Christ is Lord TO THE GLORY OF GOD THE FATHER". Amazingly, although this scripture proves very clearly that Jesus is not absolute God, yet it is often offered as being primary 'proof' that Jesus is fully God. God is mentioned four times in this passage, and not one time does the term refer to Christ! Notice the rendering of the Amplified Bible, which shows exactly what John 1:1 really says, that Jesus, being spiritually one with God, possessed the fullness of the attributes which make God God while existing in the same form as God: "Who, although being essentially one with God and in the form of God, (possessing the fullness of the attributes which make God God)..."

From my admittedly very limited understanding of this part of this verse, I see it in either one of two ways: Either Jesus did not consider it to be profit (literal Greek- "booty", i.e. plunder eagerly grasped from a robbery) to forcibly grasp at equality with God, maybe by rebelliously refusing when being sent to Earth, as the Devil had rebelled at some point in time, but instead willingly gave up all His wealth (2Cor.8:9) and divine glory to become like a poor human servant (Phil. 2:6-8) in a post-fall type of body to obediently die on the cross, or that Jesus did not consider it profit to try to forcibly retain His God given (limited) equality with God. Neither view, nor anything else in this passage says that Jesus was or is literally God. Wuest's New Testament expands on the meaning of the literal Greek of the next part of this passage this way: "...having taken the outward expression of a bond slave, which expression comes from and is truly representative of his nature, entering into a new state of existence, that of mankind." So the Logos became a real flesh and blood human, not just a body, a sacrifice, an appearance or a literal manifestation of God Himself. And the Bible says, "...and being recognized as truly human he humbled himself and even stooped to die the death of the cross," (Phil.2:6-8Wey). We should notice a very important point here. Even in His pre-incarnate divine state, HE WAS

NEVER SAID TO BE GOD, but HE WAS EXISTING IN THE FORM OF GOD. HE THEN ENTERED A NEW STATE OF EXISTENCE BY EMPTYING HIMSELF AND BECOMING A MAN, TAKING HUMAN NATURE UPON HIMSELF. Jesus is thereby again proven to be human by nature, not God by nature. And nowhere does the Bible say that Jesus stopped being human after He was resurrected human with His same human body (Lk.24:39), transformed though it was! But instead the Scriptures THROUGHOUT confirm that HE IS A MAN (1Tim.2:5)! His true identity never changed. He remained that same divine person who was from the beginning, The Logos OF God, who was with God and who had existed in the form of God even after He was made to exist in the form of a man of flesh. And just as the divine essence of His person didn't change when being made into human form, neither did it change when He willingly was made to be sin and laid down His life. For it says that He, "...through the Eternal Spirit offered Himself unblemished to God..." (Heb.9:14). He committed His spirit into God's hands as His flesh (body and soul) died. Now God has exalted Him back to His pre-incarnate glory and mode of existence even as the most highly exalted Man Christ Jesus. The Word who BECAME a man of flesh has BECOME a spiritual man (1Cor.15:45) who is like God in every possible way.

The Last Adam again now lives in the form of God, who is spiritual. JESUS CHANGED HUMAN NATURE WHEN, AS THE LAST MAN, HE BECAME A LIFE GIVING SPIRIT, as it says, "The last Adam (BECAME) a life giving Spirit" (1Cor.15:45). The Man from Heaven BECAME a life giving Spirit (1Cor.15:47). So now we can become "...partakers of the divine nature..." (2Pt.1:4) in union with Him. Now we who are in Christ can become like Him when we see Him as He really is (1Jn.3:2), for then we shall realize who we are in Him. Before we leave this we should note that God GRANTED to Jesus the name at which every knee shall bow, not as being God, but as being the worthy Lord whom God exalted (Phil.2:9-11).

In this last passage we can learn more about the Logos. Please think of our modern word, "logos", also spelled "logo". The logo of a company, brand or product epitomizes the essence of the product or service it represents. But notice that the logos itself is not the literal thing it represents. The 'Golden Arches' is all we need to see and we recognize that it stands for 'McDonald's' Restaurant. Of course, much more THE LOGOS is the exact representation of the God He represents and embodies. We see in this scripture that when the Logos BECAME FLESH and dwelt among us (Jn.1:14), He became human in His very form and nature (Phil.2:7). So then, according to His humanity He became a descendant of David through Mary, and through Joseph's marriage-not sexual union with Mary. Apparently, when Christ became a man, His essential person and therefore true identity was transplanted into Mary by the Holy Spirit. This miracle transformed the nature of His person and His mode of existence from being a purely spiritual being like God into becoming a servant, a flesh and blood real human being who appeared to be as fallen man, though He had no 'original sin'.

So He was still the same person in the real essence of His God like identity, though He found Himself to be a man whose God like person had been transformed into a developing God like man who was learning through the Scriptures and by the Holy Spirit just who He really was. And as a man He was learning to seek, know, love, depend upon and obey God, perfecting holiness in body and spirit out of reverence for God (Jn.17:19,2Cor.7:1,Lk.2:52). Both angels and other men are witnesses that He was and is a real man (1Tim.3:16,Lk.24:39,1Jn.1:1). The only way that we

could undeservedly become like God as His sons (Eph.5:1,1Jn.3:2) was for Jesus, who was like God, to become like us, so that now as a man He could again be restored to His former divine glory. He identified with us, was even made to be our sin and then died to it (Rom.6:10), thus taking our sins away. He became accursed for us, so that the blessings of Abraham, and the promise of the Spirit, to which He was heir, would come to all of us who put our faith in Him (Gal.3:13,14). He was raised up as a man in new life to God (Rom.6:10), giving us His new life and thus exalting those of us who join ourselves to Him in vital spiritual union by baptism (Rom.6:3-5).

As was briefly mentioned, the Word who became flesh did not become sinful man when entering this world, assuming Adam's sinful nature at birth. The first Adam demonstrates that one can be completely human in nature without being sinful in nature. Jesus was made human in EVERY WAY LIKE US, and was even eventually tempted in every way like us, yet was without sin. So when God's commandment came to Jesus, there was no sin in His nature to spring to life and deceive Him (Rom.7:8-11). God's commandment brought the intended life to Him (Rom.7:10), and the second Adam obeyed God till it hurt, all the way to the death, purchasing (redeeming) our salvation by His life's blood. This reversed the whole process of sin and death that Adam's disobedience initiated and passed on to his children (Rom.5:12-21). But the Lamb on the cross was actually MADE TO BE SIN AND TO BECOME A CURSE FOR US (2Cor.5:21,Gal.3:13,Lev.16:20-22). I remind you that GOD CANNOT POSSIBLY BE MADE TO BE SIN NOR A CURSE IN ANY WAY, so this whole misunderstanding is really crazy in this and many other ways. Jesus had to become fully human, like us in every possible way, so that He could become our substitute and take our sins upon Himself (Heb.2:17). So we can see the significance of the "brass" or "bronze" snake that was lifted up in the desert, so that any who were dying in the plague could look to it and be saved (Num.21:8,9). "Brass", or "bronze" sometimes signifies the brittleness of human strength, men being strong but much weaker than we seem (Ps.107:16, Is.45:2, 60:17, Dan.2:35-45). Jesus being symbolized as a brass serpent shows us that the MAN Jesus, as our sinful substitute, died while being lifted up in the desert (Jn.3:14, Heb.13:13) in His very own human weakness (2Cor.13:4), but this also indicates to us that the immortal GOD DIDN'T DIE! Jesus has now been exalted to the highest supremacy, not because He is literally 'God', but because He humbled Himself to die on the cross (Phil.2:9, Rev.5:9, Jn.10:17). True God doesn't need to be exalted by anyone. God IS already exalted by divine right, and has never been abased from His exaltation. And thank God now we, by being justified (declared righteous) by our faith in Him, can share in His life (Jesus Himself) and glory forever.

Titus 2:13: "...the glorious appearing of our great God and Savior Jesus Christ" (NIV). Not all versions of the Bible agree with this translation. Obviously THE WHOLE of Scripture always separates the literal God and Jesus, except for one other Scripture similar to this one (noted next) that the same version (NIV) translates in this same manner. These seem to be translated this way by Trinitarian translators who again seem to be trying to create more scriptural support for Christ's supposed "deity". The old faithful King James Version seems to have no trouble translating this verse in a seemingly correct manner: "...of the Great God and our Savior Jesus Christ". This agrees with all the very numerous places in Scripture where God and Jesus are always differentiated, such as, "...of God our Savior AND OF Christ Jesus our hope" (1Tim.1:1-NIV). The Jerusalem Bible has in the footnote under Tit.2:13 that it can also be correct to

translate this verse much like the KJV does, "...our Great God and our Savior, Christ Jesus." J. B. Phillips (The New Testament in Modern English) also translates this in consistent accord with the rest of the Bible, "...the great God and of Christ Jesus our Savior." Even if this NIV translation is correct, it would still be accurate according to the teaching I am presenting from the Scriptures throughout this work, because when our Great God appears in and through His visible image and exact representation, the Lord Jesus Christ, we shall see Him and the Lord Jesus in all their glory (it says Jesus comes in the glory of the Father, and His own glory, and the glory of the angels). 2 Peter 1:1: "...our God and Savior Jesus Christ..." (NIV). This same version of the Bible correctly separates God and Jesus in the very next verse, and every other place where they occur like this except for these two spots. There seems to be a great demand for scriptures like this or like the Comma Johanneum that would in some way indicate that Jesus is absolute God, since there are no substantial others.

The very next verse after this one in the NIV says, "...of God AND OF Jesus our Lord" (2Pt.1:2). About this first verse, J. B. Phillips again translates things consistently, and I believe accurately, by his punctuation, "...of our God, and Savior Jesus Christ." And again, the often trustworthy KJV translates this one, "...of God and our Savior Jesus Christ." In this same disputed version (NIV), in verse 17 of this same chapter Peter clearly, for the second time (also in 2Pt.1:2), separates God and Jesus, calling the Father 'God', and Jesus God's Son, "...we were eyewitnesses of his majesty. For he received honor and glory from God the Father...'This is my Son...'" Colossians 1:16: "...by him all things were created...all things were created by him..." (NIV). I have already shown that it was Jesus "... BY WHOM also HE (GOD) made the worlds" (Heb.1:2 NIV).

In this passage in Hebrews the NIV clearly distinguishes between God, who is correctly attributed with making the worlds, and His Son, by or through whom God effected the creation. The words 'by' and 'through' are often used interchangeably in this capacity, and interestingly almost every version of the Bible translates this very scripture in Colossians, "...through him...", which is clearly the accurate rendering. 1 Timothy 3:16: "God was manifest in the flesh", or "God appeared in a body..." This is a rare rendition where some decided to go by a few altered, predominantly Byzantine manuscripts after the 8th century, apparently again trying to help God out by substituting the word 'God' for 'he'. After the accumulation of more and more copies of ancient manuscripts confirmed the obvious changes, most versions translate this verse correctly, "He", or "He who", clearly meaning Christ, who is Himself spoken of as being "the mystery of God", as I earlier quoted. This is the supposed reason that the modern translations do not read as the King James Version: While he was examining the Alexandrine Manuscript in London (a Greek manuscript dating from the fifth century C.E., which contains most of the Bible), Wetstein made a startling discovery. Up till that time, according to the King James Version (1611), 1 Timothy 3:16 was rendered: "*God* was manifest in the flesh." This rendering was reflected in most other bibles in use. However, Wetstein noticed the Greek word translated, 'God,' which was abbreviated to QC, had originally looked like the Greek word OC, which means 'who.' But a horizontal stroke showing through faintly from the other side of the vellum page, and the addition by a later hand of a line across the top, had turned the word OC ('who') into the contraction QC ('God'). With *many other manuscripts now confirming* Wetstein's reading, accurate translations of this passage read: 'He who was made manifest in the flesh', or, 'He who...', referring to Jesus Christ. (American Standard, Moffatt, Weymouth, Spencer, The New

English Bible) [{32}](#) (Italics from source)

Micah 5:2: "...whose origins are from everlasting." Study the Hebrew and I believe you will see that this really says that Christ's origins are from the extremely distant past, yes before the beginning, as most versions of the Bible agree, and is in no way saying that He has always existed, nor that He is literally God. The term may mean from extremely early times, and yes, maybe from the indefinite past, yet I am not sure the possible references to 'indefinite past' means that Jesus has always existed. Even if that is the case, according to the whole Bible, Jesus is not literally God, simple fact. Proverbs chapter 8 clearly portrays a time of origin, a bringing forth. "I was given birth" is confirmed throughout the Scriptures. How can you have an origin of any kind if you indeed have no origin? The Bible says of Jesus, "...Christ: God's power and God's wisdom." (1Cor.1:24 literal Greek). This truth was not a new revelation from God through the apostle Paul, but was clearly portrayed in the Old Testament. Proverbs, chapter 8 specifically details the Wisdom of God personified. Because Wisdom speaks in the feminine gender, many disregard the remarkable similarities between Wisdom and the Messiah. Paul didn't disregard it, for by revelation he understood that Christ is that very Being, the Wisdom of God Personified, who was with God in the beginning. John called Him the Logos. When God created man in His image, included in Adam was the femininity of Eve, who was afterward taken out of Adam, and the two together became one flesh. It is no surprise to women that God is both masculine and feminine, two aspects of the one God, who is primarily the ultimate in masculinity, but also of femininity. So don't be surprised or misled by the fact that God allegorically compared Wisdom and Folly as being two women in the book of Proverbs, one wise and one foolish, for it was an excellent way to highlight the extreme contrasts between wisdom and folly. We can learn a lot about Christ's pre-incarnate beginning and activities by reading this chapter, and it is fascinating to read different translations of it. Christ, the Wisdom of God, the Logos of God, was birthed, brought forth by God a very long time before the creation of the universe. In Proverbs, chapter eight, Wisdom declares: "For my mouth shall speak truth (vs.7)." Similarly, Jesus said, "I am ...the truth", and He is called the "True Witness". Wisdom says, "Counsel is mine, and sound wisdom: I am understanding; I have strength (vs.14). The Bible says, "...Christ Jesus, WHO HAS BECOME for us WISDOM from God..." 1 Cor.1:30 NIV). And, "CHRIST : the power of God and THE WISDOM OF GOD ." (1Cor.1:24).

Wisdom says, "Riches and honor are with me; yea durable riches and righteousness." (vs.18). The Bible speaks of "...the unreachable riches of Christ" (Eph.3:8). And Christ is called our righteousness (1Cor.1:30). Wisdom says, "I lead in the way of righteousness." (vs.20). Jesus said, "I am the way..." "If this being called Wisdom is not the Logos, then who is it, and why is Christ called the wisdom of God? Now notice some things that should make every dedicated Trinitarian cringe to accept. Wisdom is speaking. "I, Wisdom..." (Prov.8:12)

Proverbs 8:22:

"The LORD made me as the beginning of His way, the first of His works of old." JPS

"The LORD created me at the beginning of His work, the first of His acts of old." RSV

"The LORD begot me, the firstborn of his ways, the forerunner of his prodigies of long ago."
NAB

“The Lord made me as the start of his way, the first of his works in the past.” Bas

“The Lord formed me in the beginning, before he created anything else.” Tay

“The Lord made me in the beginning of His way, before His works of old.” Ber

“The LORD formed and brought me (Wisdom) forth at the beginning of His way, before His acts of old.” Amp

“The Lord created me first of all, the first of His works, long ago.” TEV

I believe that the Logos was given birth uniquely, and then through Him God created everything that was created. Yet all things are “of God” as source, and this is why Jesus calls God His God, because He is Jesus' God. Therefore technically the Lord Jesus is not a created being, but a begotten Son of God, set apart as being God's very own unique Son. Yet His birthing from God is a kind of being made or created. The KJV in this verse translates the Hebrew word “qanah” as “possessed”. The Strong’s Concordance, the faithful Bible dictionary, translates it as “created”. It is the same word that the NIV translates “created” in Ps. 139:13 “For you created my inmost being; you knit me together in my mother’s womb.” David had not been possessed by God always, he had been formed in some way in his mother’s womb, just as wisdom had been birthed by God in some way. It doesn’t seem as if it could mean, ‘possessed’ here, but it must be something synonymous with “knit me together”. The KJV normally translates a completely different Hebrew word for “possessed” in almost every other place.

Proverbs 8:23: “I was set up from everlasting...” KJV There’s the same phrase: “from everlasting” as in Micah 5:2. Let’s see what some other Bibles say.

“I was made in the very beginning, at the first, before the world began.” TEV

“At the outset of the ages had I been established, in advance of the antiquities of the earth. Rhm

“In the earliest ages was I fashioned...” AAT

“Before this age he founded me; in the beginning; before he made the earth.” Septuagint, the Bible of Jesus’ day, and quoted from in the New Testament

“...I was fashioned in times long past, at the beginning, long before earth itself.” NEB

“...from ages past...” Ber

“Ages ago I was set up...” RSV

The phrase, “from everlasting” seems to me to be a very ambiguous term, and not usually, if ever, what the original Hebrew conveys at all. It seems to me that God would say that Christ had no beginning and had always been with Him much more clearly and more often if that’s what He meant. Jesus is spoken of as being “the one from the beginning” (1Jn.2:14).

Proverbs 8:24:

“When there were no depths, I was brought forth.” KJV

“...when I was born...” Jerus

“...I was given birth...” Bas

“...I was born.” Mof

Proverbs 8:25:

“...was I conceived.” Lam

“...was my birth.” Bas

“...I was born...” Knox

“...I was brought forth.” RSV

“...I was born.” Mof

Proverbs 8:27:

“When he prepared the heavens, I was there.” KJV

Proverbs 8:30:

“Then I was by him, as a master workman: and I was daily his delight...” ASV

“I was by his side a master craftsman, delighting him day after day...” Jerus

The Bible says that God made the world through Jesus, His master craftsman. It says that Jesus is His dearly beloved Son, in whom He delights. Colossians 1:19: “For God was pleased to have all his fullness dwell in him.” This scripture is often used to show that Jesus must be God (in the literal sense). However, it clearly proves the exact opposite. This verse, and the beginning of this chapter in verse 2 and 3, shows that God is the Father of our Lord Jesus, and that it was God who WAS PLEASED TO have all HIS fullness dwell IN CHRIST. Colossians 2:9: “For in Christ all the fullness of (the Godhead-KJV) divinity lives in bodily form.” Again, this scripture doesn’t teach that Christ is literally God at all. As I have already noted, this word that is translated ‘Godhead’ is ‘theotes’, and it singularly means ‘divinity’. Look it up in the Strong’s Concordance. The word ‘Godhead’, in my opinion, is an extremely vague and ambiguous term that really means “God ship” or “Godhood”. Yet through abuse the term has become synonymous with the term ‘Trinity’, I believe because it sounds like a group that comes to a head as being one ‘God’. Because THE TERM HAS COME TO BE USED in association with a Trinitarian God, naive or innocently ignorant people fall for it. I believe that the Greek word ‘theotes’, (‘divinity’), really means ‘the nature of God’, ‘the essence of the Spirit of God’. Therefore the FULLNESS OF ‘the nature and Spirit of God’, or God’s divinity, dwelled and continues to dwell in this heavenly man Christ Jesus bodily. The divinity is God’s, and from

God, and IS OBVIOUSLY AND COMPLETELY DEMONSTRATED in Christ's person and character forever (in other words, 'AND IT SHOWS!'). And in Christ we have been filled with God's Spirit and are now new people infused with the life of Christ.

We are thus partakers in this new production process that sanctifies us and makes us more and more like God (Eph.4:24,5:1,2Pt.1:4) as we partake of the divine nature of God in union with Christ. This process is a natural growth that is intrinsic to the new life of Christ in us (Eph.4:23,24), WHO IS THE LIFE GIVING SPIRIT WHO FEEDS AND GIVES US LIFE, in whom all the fullness of divinity still dwells bodily. We shall be like Him! Revelation 7:10-12,17: "And they cried out in a loud voice: "Salvation belongs to OUR GOD, WHO SITS ON THE THRONE, AND to the Lamb'. All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne AND WORSHIPED GOD, saying: 'Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!...For the Lamb at the center of the throne will be their shepherd; He will lead them to springs of living water.'" This again clearly shows that God and the Lamb are completely distinct persons, not God the Father and God the Son, which are man made distinctions never used once in all the Bible (nor 'God the Holy Spirit' either). God is not the Lamb, and THE LAMB IS NOT GOD again in this verse!! Some need to wake up in the name of Jesus and stop sinning, and they too can more easily see this truth! (1Cor.15:34). YOU CAN OVERCOME BY FAITH IN JESUS, THE SON OF GOD.

Acts 5:3-4: "Then Peter said. 'Ananias, how is it that Satan has so filled your heart that you have lied (we usually lie by first choosing an excuse to sin) to the Holy Spirit and have KEPT FOR YOURSELF some of the money you received for the land (notice that we often exchange money or temporary selfish indulgences for 'the Promised Land')...You have not lied to men but to God.'" First, in consideration of this passage I would like to ask, ARE YOU ALLOWING SATAN TO FILL YOUR HEART WITH ANYTHING DURING YOUR DISCUSSIONS WITH WORLDLY FRIENDS OR FAMILY, WHILE YOUR MIND WANDERS, WHILE IN FRONT OF THE TV, STEREO OR INTERNET, THAT WILL HELP CAUSE YOU TO DO THINGS THAT MAY END UP COSTING YOU YOUR LIFE ONE DAY SOON? Consider this: Jesus said that whatever we do to the least of His brothers, we do it to Him, but that does not mean that Jesus' least brother is literally Jesus. This is the main, or only scripture that seems to really have possible merit used by some to try to prove that the Holy Spirit is literally GOD, the third member of 'the blessed holy Trinity', while ignoring the fact that NOT ONE SINGLE SCRIPTURE TEACHES THIS. And worse, IGNORING THAT THE ENTIRETY OF SCRIPTURE TEACHES TO THE CONTRARY, that the Holy Spirit is OF GOD, WHO IS THE GOD AND FATHER OF OUR LORD JESUS CHRIST. IT TAKES A VERY PRESUMPTUOUS LEAP OF LOGIC TO ASSUME THAT, DESPITE ANY LACK OF SUPPORTING SCRIPTURAL PROOF AND ALL SCRIPTURAL EVIDENCE TO THE CONTRARY, THAT THE HOLY SPIRIT IS HERE DESIGNATED AS BEING GOD. AND PLEASE CONSIDER, THE WHOLE LIE OF THE DOCTRINE OF THE 'TRINITY', AND THEREFORE OF THE DOCTRINE OF THE ABSOLUTE DEITY OF CHRIST, stands or falls (although it falls in MANY WAYS) in this obvious failure as being any kind of ABSOLUTE LONE STATEMENT OF PROOF that the Holy Spirit is God.

This lack of any real scriptural basis for saying that the Holy Spirit is God, despite the obvious

fact that He is the very Spirit of The True God, therefore, is more proof that this whole ‘Trinity’ thing is untrue! Colossians 3:11: “Christ is all, and in all.” If we study the context of this verse, we will see that it is no way saying that Jesus is God. It is saying that, as the second and last Adam, Christ is the new MAN, the beginning of the (new) creation of God. In Him ALL THE OLD DISTINCTIONS of nationality and class, even those based on the Law, are fulfilled and superseded. Christ is all, and in all as being Lord, pre-eminent, the sum total of new life, as God has MADE HIM TO BE (Ac.2:36), until He one day hands the Kingdom back over to God the Father, so that God can again be all, and in all (1Cor.15:24-28). Genesis 18:1,2,9: The three men present when the LORD appeared to Abraham are sometimes used to try to bolster the extremely sparse scriptural case for the doctrine of the 'Trinity'. Fewer and fewer nowadays even recognize the importance of having a scriptural basis for establishing truth about God. The false confidence of our natural human pride doesn't need to take into account what God has said very carefully. However, upon closer inspection of this passage (vs.10,14,22) we can ascertain, especially in verse 22, that the LORD (YAHWEH GOD) IS ONLY ONE OF THEM, NOT ALL THREE! The other two are spoken of as being men, whoever they really are or represent. Genesis 34:24,30,Hos.12:3: We can see here an interesting example of how a man was a messenger of God, and how that messenger could be confused with being God Himself if someone wanted to do so, by wrongfully employing the convenient simple logic of basic fundamental interpretation. “A man” wrestled with Jacob. Then in verse 30 Jacob says, “I have seen God face to face.”

A very few Bible versions translate Hos.12:3 to say, “...he wrestled against God.” So some ignorantly or foolishly deduce from all this that it was therefore literally God who Jacob physically wrestled. A similar misunderstanding is happening in this whole controversy that I address. I wonder to what degree each of us who even care enough to really look into it will GIVE OF THEMSELVES TO SEEK GOD AND GET TO THE BOTTOM OF THE ISSUE. BUT, there seems no great need to sacrificially seek God about an issue that most are already absolutely certain they are ‘right’ about. But of course love for God, His truth and for His people should strongly motivate us to do just that. In Exodus 4:16, God is speaking to Moses about Aaron. He says, “...he shall be to you instead of a mouth, and YOU SHALL BE TO HIM AS GOD” (R.V.). The Bible also says that God made Moses “Elohim”, or “God” to Pharaoh (Ex. 7:1). Moses was a type of Christ, who was to come. Moses predicted that God would be sending a crucially important prophet similar to himself. Jesus is AS God to us much more than Moses was to Aaron, and much more than Moses was to Pharaoh. In Christ we too can see the invisible God “face to face” (Jn.14:9,Heb.11:27). And some of us, especially myself, have actually been foolish enough to have contended with God, as Jacob did when he wrestled with the angel (Hos.12:3,4). And it's only thanks to God through Jesus that we have come out of the contest alive and even a winner, for Jesus took our shame and great loss upon Himself and gives us the mercy and grace of God!

Acts 20:28: “The church of God, which he has purchased with his own blood.” Again, this seems to be an almost certain case of some manuscripts' copies being altered (including the often corrupted Latin Vulgate), because MANY Greek manuscripts say “church of the Lord” here instead of “God”. I am very confident that this was originally written “church of the Lord...”, as many Greek manuscripts read (see foot note in NIV for one reference), and as some translations read (such as The Amplified Bible, The New Testament-Moffatt's, The Greek New Testament, and the often accurate in controversial spots NEB). The Notes on Variant Readings in ‘The

Greek New Testament' states: "...By a majority vote it was decided to read in the text τοῦ κυρίου ("he Lord", found in A, C, D, E, d, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, and Cop. Sah...the decision was influenced by the following considerations: church of the Lord), though very rare, is not unparalleled, and the common phrase (the church of God) may well have been substituted for it when the idea of 'he blood of God'(through Ignatius and others) became less startling."Even if this rendering, 'he church of God' were genuine, it would only confirm that, just as Jesus said, everything God has is His, and everything He has belongs to God (Jn.17:10). Jesus' blood is obviously God' s blood.

Romans 9:5 " Christ, who is God overall, forever praised!"NIV This seems to be another genuine instance of a mistranslation determined by preconceived notions. Please notice how some other translations interpret the original Greek manuscripts:

"Blessed for evermore be the God who is over all!"A New Translation of the Bible, James Moffatt

"God, who is over all be blessed forever."RSV

"ay God, supreme above all, be blessed for ever!"NEB

"Who now rules over all things and is blessed of God forever"Ty

"ay God, who rules over all, be praised forever!"TEV

"God who is over all be blessed through the ages!"The Riverside New Testament

" pray that God, who rules over all, will be praised forever!"CEV

Notice this explanation taken from the book, "Jesus- God or the Son of God?" by Brian Holt, the first part being a quote from the appendix to the NWT: "hese translations take (ho on) as the beginning of an independent sentence or clause referring to God and pronouncing a blessing upon him for the provisions he made. Here and in Psalms 67:19 LXX the predicate...eu-lo-ge-tos' "lessed" occurs after the subject (The-os' "od". (See Psalms 68:19 fn) In his work *A Grammar of the Idiom of the New Testament*, 7th ed., Andover, 1897, p. 551, G. B. Winer says, "hen the subject constitutes the principal notion, especially when it is antithetical to another subject, the predicate may and must be placed after it, cf. Psalms lxvii. 20 Sept [Psalms 67:19 LXX]. And so in Romans ix 5, if the words...ho on e-pi'pan'on Theos'eu-lo-ge-tos'and so forth] are referred to God, the position of the words is quite appropriate, and even indispensable."

A detailed study of the construction in Romans 9:5 is found in *The Authorship of the Fourth Gospel and Other Critical Essays* (Ezra Abbot, pp. 332-438).

<http://archive.org/details/authorshipoffour00abbo>

On pp. 345, 346, and 432 he says: "ut here...ho on] is separated from ho khri-stos' by...to ka-at'sar'a], which in reading must be followed by a pause, a pause which is lengthened by the special emphasis given to the...ka-at'sar'a]... and the sentence which precedes is complete in itself grammatically, and requires nothing further logically; for it was only as to the flesh that Christ was from the Jews. On the other hand, as we have seen (p. 334), the enumeration of

blessings which immediately precedes, crowned by the inestimable blessing of the advent of Christ, naturally suggests an ascription of praise and thanksgiving to God as the Being who rules over all; while a doxology is also suggested by the ...A-men' at the end of the sentence. From every point of view, therefore, the doxological construction seems easy and natural...the naturalness of a pause after...sar'a] is further indicated by the fact that we find a point after this word in all our oldest MMS that testify in the case, namely, A, B, C, L,... can now name, besides the uncials A, B, C, L,...t least twenty-six cursives which have a stop after (sar'a), the same in general which they have after...ai-o'as] or A-men'."(Appendix to the NWT)

Mr. Holt then comments, "e also note the same expression is used elsewhere by Paul and it is undeniably given to the Father. At Galatians 1:4, 5 Paul states, "ccording to the will of our God and Father, to whom be the glory forever and ever. Amen."(See also Romans 1:25 and 2 Corinthians 11:31.) In addition, the term "od"appears in the book of Romans 154 times and the other 153 times Trinitarians agree Paul meant the Father when he said God. Now Trinitarians ask us to believe Paul, in this one instance, switches the meaning of the term from the Father to the Son, even when a similar expression in the same book is applied to the Father! This verse does not say Jesus is God. It is the theology of Trinitarians that cause them to translate this verse in a way to show Jesus is God, of which they then turn around and use that translation to justify their theology."{33}

Chapter 75) SOME FINAL SCRIPTURES ABOUT JESUS

Notice again the absoluteness of Christ' humanness: "nd he has given him authority and granted him power to execute (exercise, practice) judgment because he is a son of man (very man)." (Jn.5:27 Amp, parenthetical insertions theirs). Jesus often told us that He was human, both by saying that He is the "on of Man"" and also by spelling it out even more plainly. As I have already quoted, He said, "... *ME A MAN* who has told you the truth that I heard FROM GOD" (Jn.8:40,etc.). We must give due weight to Christ' own testimony concerning who He is. And, He has never told us anything different, nor did the apostles. Please read that one again, and understand. "...E A MAN...", very man, as the Amplified Bible confirms, "... heard from God." Jesus told His disciples, "...the Father Himself loves you because you have loved me and HAVE BELIEVED THAT I CAME FROM GOD..."Then Jesus'disciples said, '...This makes us BELIEVE THAT YOU CAME FROM GOD'. 'OU BELIEVE AT LAST!' Jesus answered" (Jn.16:27-31). Notice that Jesus did not say, "...because you HAVE BELIEVED THAT I AM GOD" but He said, "...because you have ...believed that I CAME FROM GOD"(Jn.16:27). And please notice that His disciples didn' say, "his makes us BELIEVE THAT YOU ARE GOD" but rather, "his makes us BELIEVE THAT *YOU CAME FROM* GOD" and Jesus confirmed the correctness of their faith IN HIM BY SAYING, "OU FINALLY BELIEVE!"(Jn.16:30,31) They had said this because He was finally speaking clearly about God. They finally recognized that He knew everything He needed to know about anything pertinent, without anyone needing to correctively question Him. (Jn.16:30,31).

The Bible says, "...by His power God raised the Lord from the dead..."(1Cor.6:14). I believe this again very clearly shows the truth of this matter to anyone who has eyes to see. See that for us there really is only one true God, the Father, from whom all things came and for whom we live, and there is really one Lord, Jesus Christ, through whom all things came, and through whom we live unto God. This again also clearly proves that the title 'Lord'when used concerning Jesus is

referring to the MAN Christ Jesus, not to some reputed 'od half of Jesus. God did not raise God from the dead, nor did the Trinity raise God the Son from the dead. God will never need to be raised from the dead. God "lone has immortality, dwelling in unapproachable light, whom no one of men did see, nor is able to see...literal Greek 1Tim.6:16)"

Some say that Jesus was God even as a baby, having all knowledge and all power. The truth is that Jesus "...grew in wisdom and stature, and in favor with God and men" (Lk.2:52). Jesus was not playing games when He prayed three times, "ather, IF you are willing, take this cup from me..." for it had not been fully revealed to Him if there were another possible way or not. Nor was He lying when He said that "nly the Father" knew the day of His return, "ot the Son" (Jn.16:30,31). When the woman who had the issue of blood had touched Jesus to become healed, Jesus wasn't being deceptive when He asked who had touched Him, He obviously genuinely didn't know. The Bible is not being deceptive when it proves that the reason Jesus asked who had touched Him was because He had felt power go out from Him, not because He was omniscient God. Nor was He playing games when He said, "o you think I cannot call on my Father, and He will at once put at my disposal more than twelve legions of angels?"(Mt.26:53). If He had all power as being God, He could have mopped up by Himself without having to ask God for the angel's help. And, think of the obvious implications when Jesus said " TELL YOU THE TRUTH, THE SON CAN DO NOTHING BY HIMSELF (Jn.5:19). The Son cannot be very God and say this.

God, by the very definition of His being, is always self sufficient and acts with complete independence. Can you honestly believe that 'od the Son' cannot do anything by Himself? IF JESUS WAS REALLY THE ALL KNOWING, ALL POWERFUL GOD, THEN NONE OF THESE STATEMENTS COULD POSSIBLY BE APPROPRIATE. Jesus talked about "...everything that I learned from my Father..."(Jn.15:15). Was Jesus, being God, omniscient during His lessons? He also mentioned "...the times or dates that the Father has set by His own authority." That does not sound like any decision of the council of the coequal 'rinity' that I have heard taught. In reality, Jesus knew absolutely everything about anything He needed to know from the Father by the Holy Spirit. And He had all the power He ever needed to do anything God wanted Him to do. And in union with Him, on both counts, so can we. Someone has recently written intimating that since God has limited Himself by forgetting our sins, then it is understandable that God has limited Himself in these other (what I say are unbiblical) ways. The Bible doesn't say that God cannot choose to forget something, but we need to understand who God defines Himself as being so we can know who is God, of whom are all things, and who is of God ("hrist is of God". He forgets in regard to His relationship to us, and His perception of us, not because He chose to not be able to recall them anymore.

When Jesus forgave and healed the paralytic, "...they praised God who had given such authority to men"(Mt.9:8). The Scripture also says, "e will be great and will be called the Son of the most High. The Lord God will give him the throne of his father David" (Lk.1:32). We know that God is called, "he Father of spirits"(Heb.12:9). God was the Father of Jesus' spirit, and David was Jesus' human ancestor according to the flesh (Rom.1:3, Lk.1:32). This composite man is not called God but He is confirmed to be man over and over. And consider also this verse confirming Jesus to be God's messenger, "hink about THIS JESUS WHOM WE DECLARE TO BE GOD'S MESSENGER AND HIGH PRIEST, FOR HE WAS FAITHFUL TO GOD WHO APPOINTED

HIM”(Heb.3:1,2). It is “his Jesus”whom I declare, the real Jesus, the Christ, the Son of God. The Bible also says that during their trek through the desert, the Israelites “..drank from the spiritual rock that accompanied them, and that rock was Christ”(1Cor.10:4,5). Here again we can see that God was not the rock, and THE ROCK WAS NOT GOD, but the rock was Christ who accompanied them while God led them in the pillar of cloud and fire. We will be like Him.

And it says, “or those God foreknew He also predestined to be conformed to the likeness of His Son, that he might be the firstborn among many brothers... it is God who justifies. Who is he that condemns? Christ Jesus, who died - more than that, who was raised to life - is at the right hand of God and is also interceding for us”(Rom.8:28-34). Again we should clearly see that JESUS WHO DIED IS NOT GOD who justifies. And, if Jesus is God, then we, His brothers, who are all being conformed into His likeness, would each be becoming literally God by nature as He supposedly is! And who is Jesus still interceding for us TO except His God and ours?

The wonderful truth is that we who continue in the true faith are being conformed into the likeness of our very great and very big elder brother! Now that Jesus has been glorified, we, in Him, can be born again of God’ Spirit and “filled to the measure of all the fullness of God” (Eph.3:19). Every one judged worthy of eternal life will receive their new, glorified, heavenly, spiritual body as NEW spiritual human sons of God in Christ forever. For the Scripture says, “It is not to angels that he (God) has subjected the world to come...’ *WHAT IS MAN* that you are mindful of him, the son of man that you care for him? You made him a little lower than the angels; you crowned him with glory and honor and put everything under his feet. In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. But we see Jesus (here mentioned as being the representative man), who WAS MADE a little lower than the angels, now crowned with glory and honor (as a man) BECAUSE He suffered death, so that by the grace of God he might taste death for everyone. In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation (not God) perfect through suffering. BOTH THE ONE WHO MAKES MEN HOLY AND THOSE WHO ARE MADE HOLY ARE OF THE SAME (HUMAN) FAMILY. SO Jesus is not ashamed to call them BROTHERS. He says, "Here am I, and the children God has given me. Since the children have flesh and blood, HE TOO SHARED IN THEIR HUMANITY...MADE LIKE HIS BROTHERS IN EVERY WAY, in order that he might become a merciful and faithful high priest IN SERVICE TO GOD...”(Heb.2:5-17). It is clearly spelled out again right here brothers, in these very significant verses.

You cannot in truth say that you recognize that God and Jesus are two different (yet similar) persons, yet still say that Jesus is ‘od by nature’ This is a complete twist that is spelled out nowhere in Scripture. As I keep emphasizing, only the one true God is God, the Father. Jesus lived in fellowship with God, recognizing, praying to and teaching Him to be the true God (Mt.11:25-27, Lk.10:21,22, Jn.10:29, 2Cor.1:3,11:31). And in very many places in Scripture, so did Paul and the other apostles (i.e.Rom.14:6, etc.). And remember, after His resurrection Jesus said, “ AM RETURNING TO MY FATHER AND YOUR FATHER, TO MY GOD AND YOUR GOD”(Jn.20:17). And it says, “Jesus knew that the Father had put everything into his hands, and that he had come from God and was returning to God”(Jn.13:3). Jesus is not God as far as the Bible keeps talking about the one true God, for it is always God or Jesus, or God and Jesus. Jesus said, “just as the living Father sent me and I LIVE BECAUSE OF THE FATHER, so

the one who feeds on me will live because of me' (Jn.6:57). The Lord is now with us in our spirit as God is with Christ in His spirit (Gal.6:18,2Tim.4:22,Phile.25). Jesus said that He would be in us while God was in Him (Jn.17:23). He also prayed, "s you sent me into the world, I have sent them into the world"(Jn.17:18). Jesus also gave His true disciples the glory which God gave Him (Jn.17:22), and He actually told His disciples, " confer on you a kingdom, just as my Father conferred one on me so that you may eat and drink at my table in

my kingdom and sit on twelve thrones, judging the twelve tribes of Israel"(Lk.22:29). This thing is a lot bigger than we ever dreamed. We who endure and overcome will also reign with Him as kings from the most prime mountain of real estate in the center of the restored pristine universe, the city where God lives with His family, the New Jerusalem, Mount Zion. Forever the new heavens will be as God envisioned, not lifeless, cold, poisonous and distant, but like the new earth it will be compact and teeming with vibrant intelligent life of all kinds that live for God' glory, and unto the Lamb.

Chapter 76) DILEMMA OF SOME OF OUR MODERN CHURCH LEADERS

Many of our preachers of today have rushed ahead, like Ahimaaz (2Sam.18:22) to presume to preach and teach before God properly teaches, approves and sends them. It is considered an easier job than digging ditches, and often pays much better. They go to Bible colleges and seminaries to get their (human) religious credentials. These things are not necessarily bad, but anyone with insight can see how that has added to and caused new problems in the church. God tries to help and use them as best He can, but things are accordingly a real mess in the church. And God's purposes will inevitably be served by it all. How else can the approved few learn to share in Christ's rejection and religious persecution, being misunderstood and criticized even by our own brothers (Ac.7:25,27). How else can we learn to love and stand up for the truth even when 'everyone else' disagrees. As Jesus said about the uncorrectable religious leaders of His day, "Do what they say, and not what they do" is still a rule that applies. But don't just sit there and stay part of the problem, speak out in love, come out in holiness and live separate from corrupted religion, or the leaven will end up infecting you with hypocrisy also (Mt.16:11, 12 ,Lk.12:1, 1Cor.5:6, Gal.5:9).

Even "a little bit of yeast works through THE WHOLE BATCH OF DOUGH". "Come out from the worldly religious system" (Rev.18:4), with its Trinitarian teachings, idol worship, pagan holiday celebrations and television watching, and gather together with those who call on the Lord out of a pure heart (2Tim.2:22). Now days in the richer industrialized nations this will usually be in very small groups, for it is very unpopular to follow the crucified Christ to share His sufferings on the way to glory in these days of ease, luxury and accommodating religious teachings. The Biblical formula for doing this is to first repent yourself and seek God, then to continue to live a righteous life while praying for others who are living in serious sin or teaching false doctrines. Then when God leads you, speak the truth in love and try to help others to see what the Bible says. This doesn't include rebellion or being unduly divisive, so things must be done in the open by speaking out and then leaving peacefully if the majority willfully remain in darkness.

The way things are in most of our churches, if God does send us someone who teaches the pure truth, they will seem so foreign and wrong on certain things we are convinced of that they will be immediately rejected by leaders and congregations alike. Those whom God sends have the habit

of pointing out the unpopular scriptures we as a whole tend to ignore, warning us to repent, REVEALING IN SPECIFIC DETAIL those issues that are relevant to our day and time (like our T.V. watching habits). God can straighten things out ONE OF US AT A TIME, but we need to all do this together, for we are all the one church of Jesus Christ. It wont properly happen until we lay down our denominational barriers and decide to obediently listen to the Spirit, the Scriptures, and those God sends to sometimes grievously serve us by preaching and teaching the truth in tough agape love. Remember, there is no need for us to give Jesus any greater glory than the ultimate glory God has already given Him, a glory which was His from the beginning, and which He has earned by dying on the cross to purchase sinful humans to belong to God forever. All of us in the church, especially the leaders, must be very careful to be on guard against the stubborn, set in your ways confidence that can cause us to miss the real Jesus and His truth. This is not always easy, as we all know. JUST LIKE WITH KING SAUL, the first human king of Israel, THE DESIRE TO PLEASE MEN FOR SELFISH GAIN, HONOR AND LOVE feeds human pride, which always causes our spiritual downfall by promoting secret sin and hypocrisy. Saul's independence and pride caused him to inevitably disobey God. Let's examine ourselves.

CONCLUSION

So Jesus is God' Son, and we are God' sons in Him. Already we who are in Christ have been justified and glorified (Rom.8:30), even seated with Him in the heavenly realms (Eph.2:6), blessed with every spiritual blessing. These are much more valuable, tangible and practical blessings than they sound, as we shall soon see.

According to His promise, our Lord Jesus has gone to prepare a place for us, and He will return to get us. We shall be like Him in our imperishable new spiritual bodies, enjoying His joys, resplendent with His shimmering glory and power, to whatever degree. And so we will be with Him forever, destined to be experiencing throughout the ages upon ages that continue to pile upon one another, THE INCOMPARABLE RICHES OF GOD' GRACIOUS KINDNESS TOWARDS US IN CHRIST (Eph.2:7). One day soon many of us will fully and therefore very joyfully realize the astounding realities behind these lofty and lovely sounding truths!

Almost every single epistle, from which the misunderstood or twisted scriptures purporting to say that Jesus is literally God (in any way) come from, are begun in the same exact clear and concise manner. They all basically say, "...FROM GOD AND JESUS..." And the book of the Gospel of John, supposedly the book that most clearly delineates the 'deity of Christ' is the very book that has the most proofs (by far) to the contrary! Then, according to what spirit is driving them, people often seize upon one seemingly clear but sometimes ambiguous scripture (2Pt.3:16,17), and 'un with it'

By cleverly combining ten or twenty of these together to form a seemingly homogenous combination, of course to the exclusion of the rest of Scripture, they can create a very compelling case for the unsuspecting, the ignorant, and the naive. That is how this teaching got started, and

became so widely accepted, because ignorance of the Scriptures was more than just commonplace when almost no one possessed the Scriptures, except the clergy. And once it was completely established, it was too complicated and sacrosanct to be easily corrected. And such is the case with the books written teaching the so called 'eity of Christ' These books are very convincing to those who don' properly study and pray and think things through with a renewed mind, to the proper conclusions.

Keep in mind that in 2 John 7-11, we have been clearly warned that **MANY DECEIVERS WHO DO NOT ACKNOWLEDGE JESUS CHRIST AS COMING "N OUR HUMAN NATURE"** (TCNT), or in the flesh, would come. This is not warning that people would come who denied that Jesus was 'od by nature' **IT IS THE EXACT OPPOSITE!** This extremely dangerous doctrinal deviation God is warning us about includes anyone saying that **JESUS IS NOT A COMPLETE MAN**, whether you think you are honoring Him by calling Him God or not. This makes one who insists these falsities an actual "antichrist" and I am shocked to see how pervasive this spirit is in the last days church who have been filling their hearts with antichrist television programming from below for decades. The word 'any' in the Greek means 'ANY', and that also implies that **MANY** more will be following and agreeing with the many. And the word 'eivers' implies that their teachings will be subtle, easy and desirable to believe as really being true and important to defend. These enemies of the true doctrine of Christ often seem like real Christians to those who don' see their secret thoughts and sins, but they especially show their true character when confronted with these issues. Some will actually get violent and even think that they are doing God a service by harming or even killing someone effectively teaching these truths about Jesus (Jn.16:2).

Then in the next verse we are warned, "Watch out that you do not lose what you have worked for, but that you may be rewarded fully." The context implies that many will lose much or even everything that they have labored for because of false beliefs about who Jesus is or what He teaches. It continues, "anyone who runs ahead and does not continue in the teaching of Christ does not have God. Whoever continues in **THE** teaching has both the Father and the Son. If **ANYONE** comes to you and does not bring **THIS** teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work (2Jn.7-11)." **GOD SEEMS TO HIDE CERTAIN THINGS, LIKE THE TRUTH ABOUT OUR SUBJECT AT HAND, TO THOSE WHO SELF CONFIDENTLY ASSUME THAT THEY ALREADY KNOW.** "you do not have because you do not ask God"(Jms.4:2).

Coming to Jesus with childlike teachableness is absolutely crucial. We must ask and allow God to help us become 'mall enough' in our own self importance to obey the teachings He delivers to us through the Scriptures, or by any other channel teaching things in accordance with the Scriptures. Obeying His commands is what really matters (1Cor.7:19, Gal.5:6). Obeying His commandments is a necessary burden, but it isn't too hard. (1Jn.5:3, Mt.11:30). The little red choo-choo who 'thought he could' said to himself, ' think I can' ' think I can' while he exerted himself all the way up the steep hill. Likewise we too can remind ourselves of Jesus' love for us on the cross, and of God' precious promises that tell us, "we can do it!" Jesus said, "praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned and revealed them to little children. Yes, Father, for this was your good pleasure" (Mt.11:25,26). Let' all love God by obeying Jesus' teaching, thereby coming to know Him

experientially, in the power of His resurrection life, and not merely in theory. We often try to compensate for our sins by zealousness for God.

At the cost of a little more repetition I offer these thoughts about those who may too quickly reject these things I am writing about. Many of us yield to secret sins to the point of enslavement and hypocrisy, and then subconsciously try to COMPENSATE FOR IT by serving on committees, leading 'worship' or 'Sunday School' 'dancing in the Spirit' jerking, praising, shouting, raising our hands, or flattering God and Jesus. Others try to soothe their consciences by defending the modern understanding of the deity of Christ, or even by witnessing, teaching and arguing for Jesus. For it is written, "This people draw near to me WITH THEIR MOUTH, BUT HAVE REMOVED THEIR HEART FAR FROM ME..." (Is.29:13). This tendency to make up for sin by religious zeal or flattery to God can lead us to be more intent to rather err on the side of saying things like, "Jesus is God!" and to be afraid to believe or especially to say that He is who He really is, AS IF BEING "THE MAN CHRIST JESUS "IS A SHAME! (1Tim.2:5) Our own immaturity, worldliness, regular sinning, lack of loving the truth and understanding the Scriptures causes many of us to be unsure of exactly who Jesus really is. It therefore seems so very SAFE, (I MUST SAY IT AGAIN, IT IS SO PERTINENT), IT SEEMS SO 'SAFE' TO BELIEVE AND CAST IN OUR LOT WITH THOSE WHO SEEM SO RIGHT, SO SURE, AND WHO HAVE SO MANY ADHERENTS WHO AGREE, THAT JESUS IS GOD! This can become extreme for some advocates of Christ's (ultimate) deity, who, like Saul (persecuting Christians) tried to do God a service, themselves fight 'tooth and nail' to prove that 'Jesus is God', instead of truly obeying Him as Lord. For those who continue on this path, insisting that 'Jesus is God' can actually and literally AMOUNT TO "BETRAYING THE SON OF MAN WITH A KISS" (Lk.22:48). And saying that you believe that Jesus is both fully God and fully man does not rescue you from these errors.

I am greatly saddened by this schism, although it's so vast that we actually seem united in the 'truth' instead of in the midst of a devastating schism within the church of the living God, the true church of Jesus Christ. But I want each of you to know that GOD REALLY IS RAISING UP MANY TRUE BROTHERS OF JESUS THROUGHOUT THIS WORLD WHO ARE FASTING AND PRAYING AND STUDYING THEIR BIBLES AND WHO ARE GOING TO AMAZE US BY THEIR POWER. We will all eventually come into the more accurate knowledge of the Son of God, but many will come to learn these things I am reporting from Christ now. You may be one of them.

There are Christians in the poorer countries who are overcoming and who are learning the truth from our Lord Jesus by the Spirit. Most of them don't know the latest TV stars, but they are coming to know our Lord Jesus. Many from the church of China, Russia, India, Indonesia, Korea, South and Central America, Asia and Africa, will comprise much of the last day's overcoming church. Some of them have been kept partially shielded from the western church's corrupting influences. There is coming a last days 'rain' (Zech. 10:1) from God upon His people to powerfully distinguish the genuine from the phony, and I believe there is a last days Elijah (man or company Mal.3:1,2,4:5,6) coming soon to very powerfully restore and correct the last day's church. Remember that those throughout His~story who sought God the most desperately, surely from more noble circumstances than I, became the most misunderstood, falsely accused and under appreciated of all people. Their gifts, calling and messages were rejected by the very ones

of God's people WHO STOOD TO GAIN THE MOST FROM LISTENING.

I am comforted to understand that we are not in this race for immediate recognition, but that every person will be fully exposed and vindicated to whatever degree warranted (1Th.5:24,25). For it is written, "NOW we see but a poor reflection as in an (imperfect) mirror, THEN we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1Cor.13:12). Just as Jesus will be fully vindicated and honored, so His disciples who trust and obey Him will also share in His vindication anywhere and everywhere they were right.

Also, His many foolishly self confident opponents will also experience the extremely public exposition of their thoughts, motives and sins. Many of us ignore our own sins and the warnings from those who know us best. That should alert us not to be so sure of our own perspectives and judgments in highly controversial areas. But oh, don't we sometimes rush in where angels fear to tread, barking out our own premature opinions and decrees as if they were oracular fact. And of course once we've committed ourselves publicly, teaching dubious absolutes that we now recognize as being 'suspect', what real chance is there that we will suddenly change our whole direction, and pursue the almost violent campaign necessary to learn the truth at all costs. It takes a major motivation to cause us to veer from the swirling vortex of choosing to continue with 'business as usual', 'knowing' that 'surely we and everybody else are right'. And oh, the price many pay, though they don't yet realize it, for giving in to the pride or laziness that deters them from properly investigating the possibility of their error in this matter, and should they find themselves wrong, from publicly retracting their erroneous statements, declaring what they're now sacrificially learned to be true, regardless of the cost. Oh that we, God's people, would not play with our favorite sins 'just one more time' anymore, and think that it won't affect us or God's people as a whole. Oh, that we would not indulge ourselves in the enticements of this world, or argue and fight for our own desires, and then miss our day of visitation as the Jews did.

Could it really happen to us? How easy it is to be swayed by what we've always believed, especially if it's what everyone else believes. How easy it is to continue to believe what we've always believed and been taught, and what's been repeatedly confirmed over and over again, without having to pay the price to dig in and search for the truth. And if we are wrong about such a subject as this, how easy it is to refuse correction from God. We often don't even get close to hearing it, much less pay the voice of the Spirit enough heed to seek God diligently concerning the issue.

We amazingly tend to quite quickly and clearly 'ear from God' that we are right, and that anything to the contrary of what we believe is wrong. That is the nature of deception, and it is very, very powerful. THERE IS NOTHING MORE COMPELLING TO A MAN OF TRUTH THAN THE RAW TRUTH ITSELF. BUT THERE IS LITTLE THAT IS MORE IRRITATING THAN WHEN A RELATIVELY HONEST PERSON'S SELF INTERESTS ARE THREATENED BY SOMEONE ASSERTING THE TRUTH, AUTHORITATIVELY, IN A TRULY COMPELLING MANNER, WHICH BURNS EVERY BRIDGE OF HIS SELFISH RATIONALIZATIONS ONE BY ONE. "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ"(2Cor.10:5). It is so easy to pass off someone confidently teaching the truth as being a prideful know-it-all. How easy it is to reject correction from the same God we pray to for help, especially when that vessel God uses is someone we would rather not hear it from, or who has "o

dignity or beauty to make us take notice of him...nothing attractive about him, nothing that would draw us to him...ignored...as if he were nothing”(Is.53:2,3). But in reality, what an opportunity to prove that “God opposes the proud, but gives grace to the humble” (1Pt.5:5), and that “promotion doesn’t come from the normal places we might expect, but it is God who judges. He demotes one, and exalts another”(Ps.75:6,7).

I don’ believe it is presumptuous for me to say that God is keenly watching how each reader responds to this information, for this is a matter that every Christian, much less a Christian leader, should be greatly concerned about, and should want to find out the truth about, especially if we think we already know. When we read a scripture like Ps. 89:27, the context clearly speaking of the Lord Jesus, where God says, “ will also appoint him my firstborn, the most exalted of the kings of the earth” we are supposed to wonder how that fits in with the modern teachings about Christ, and look into it diligently. When we read about Jesus’ present ministry, that He has “entered Heaven itself, now to appear for us in God’ presence (Heb.9:24), we were supposed to wonder how God can appear in God’ presence. How much more should we now scrutinize the many other vital issues from God’ Holy Word raised in this writing, and refuse to accept ideas that are not biblical or reasonable in order to explain away all anomalies that don’ fit our preconceived notions?

I AM NOT AT ALL BEING FACETIOUS WHEN I SAY THAT IF GOD THE FATHER IS NOT COMPLETELY GOD, AND THE ONLY TRUE GOD, THEN THE BIBLE IS MISLEADING, FALSE, CONTRADICTORY AND NEEDS TO BE REWRITTEN. IF GOD, THE GOD AND FATHER OF THE LORD JESUS, WAS NOT COMPLETELY GOD WHILE JESUS WAS DEAD FOR THREE DAYS, THEN WE HAVE AN EXTREMELY MAJOR BIBLICAL DISCREPANCY. IF GOD THE FATHER IS NOT THE ONE AND ONLY TRUE GOD, THEN ALL SCRIPTURE IS BUILT ON A WRONG FOUNDATION. Many seem to want to believe that Jesus is the Son of God, and God the Son, the second member of the Trinity at the same time. “oublethink,”Orwell called it: is the ability to “old simultaneously two opinions which canceled out, knowing them to be contradictory and believing in both of them." We must believe and say what the Bible says, not allowing a few misunderstood or mistranslated scriptures to be allowed to obscure the fullness of biblical truth.

So, in the end I’d like to write this: don’ worry if someone is praying to and worshipping our glorious Lord Jesus as if He is literally God Himself, for He fully represents God. Don’ be overly concerned about people using His name synonymously with God, or vice versa, for their identities are truly tied together in their complete unity. Jesus is all these things and much more without being literally God! We shouldn’t worry, but yet we should try to get it right ourselves, so to speak. Learn to worship, praise, pray to and draw close to God by living in union with the Lord Jesus, walking in the Spirit, keeping in step with the Spirit, and that is sound advice. Pray to God the Father, and fellowship throughout the day with Him. That is fellowshipping with the Lord Jesus! Feel free to talk to the Lord Jesus, and pray to learn how to relate to God and to the Lord. Find other believers who have enough sense to honor and obey the Lord Jesus (even if some of them believe some of the errors highlighted in this work), who pray together, confess their sins to one another, preach the gospel publicly (at least by the individual members witnessing the gospel to those they meet), love the truth, and do not condone the modern idolatry of worldly television programming, movies, and video games. Then you can all study the Bible

together to learn more about the Lord Jesus, and grow into unity in your knowledge of Him.

Let's come together as one in the Lord, calling ourselves who we are, "the church of ... (Pensacola, or your geographical location)". "the Church of the Lord Jesus Christ" Then, "then you come together, each of you has a psalm, a teaching, a tongue, a revelation, an interpretation, all done to build up the body" (1Cor.14:26). Everyone can serve and participate according to the Spirit. "He who belongs to God hears what God says. THE REASON (SOME) DO NOT HEAR IS THAT (THEY) DO NOT BELONG TO GOD" (Jn.8:47). JESUS IS LORD TO THE GLORY OF GOD THE FATHER!

I commend anyone who read the whole of this writing, for not many care about these issues. I do have much more (free) biblical proof and excellent quotes from biblical scholars, saints of history, and other Christian reference sources for anyone who is interested. Recent experience shows me that this will not be very many people, for apathy and indifference concerning spiritual things like this are two major results of the worldliness and sin that is so prevalent. Please contact us anytime, and please send any corrections, additions or comments too call (850) 698-6248 . We will always be glad to call you right back if you just ask. We are at the service of any saint, or anyone seeking God and willing to become, with us, humble learners (disciples), and we will make things as easy as possible, and try to help in any way we think is in line with God' will.

NOTES

1. Geoffrey Payton, 'ayton' Proper Names' (Frederick Warne & Co. 1969), p.316.
2. Josh McDowell & Bart Larson, 'esus - A Biblical Defense of His Deity'(Here' Life Publishers 1983), p.81.
3. Ibid., p.81.
4. Ibid., p.78.
5. C. S. Lewis, 'ere Christianity'(Harper Collins Publishers), p.57.
6. Derek Tidball, 'he Message of the Cross'(Inter-Varsity Press, 2001), p.146.
7. Lewis, 'ere Christianity' p.144.
8. James R. White, 'he King James Only Controversy - Can You Trust the Modern Translations?'(Bethany House Publishers, 1995), p.61.
9. Ibid., p.61.
10. Ibid., p.61.
11. Ibid., p.61.
12. Ibid., p.61.

13. Ibid., p.62.
14. 'New Testament in Basic English'(Cambridge University Press in association with Evans Bros., Ltd.).
15. Philip W. Comfort, Ph. D., 'uicknotes- English Bible Versions'(Tyndale House Publishers, 2000), p.24.
16. McDowell & Larson, 'esus - A Biblical Defense of His Deity' p.21.
17. Ibid., p.29.
18. Ibid., p.28,29.
19. Ibid., p.29,30.
20. Roger L. Fredrikson, 'The Preacher' Commentary, Volume #27, John, Thomas Nelson Publishers, p. 31.
21. Ibid., p.32.
22. McDowell & Larson, 'Jesus - A Biblical Defense of His Deity' p.95.
23. Ibid., p.96
24. Ibid., p.96.
25. Ibid., p.93.
26. Ibid., p.93.
27. Ibid., p.30.
28. Ibid., p.17,18.
29. Ibid., p.28.
30. Peter Toon, 'ew International Bible Dictionary'(Zondervan Publishing House 1987), p.1037,1038.
31. McDowell & Larson, 'Jesus- A Biblical Defense of His Deity' pg. 28
32. Brian Holt, 'Jesus - God or Son of God?'(TellWay Publishing 2002), p.99.
33. Ibid., p.91