

A dramatic painting of Jesus standing on a dark, rocky shore, looking out at a turbulent sea under a stormy, golden-brown sky. The text is overlaid on the image.

WHO DO YOU SAY THAT I AM?

Who is Jesus according to the Bible?

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“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.” – Jeremiah 6:16

Who Do You Say That I am? – Luke 9:20

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Introduction

One of the mega centers of attention, discussion, and controversy in Christianity, is who is Jesus? And this in some regards, spills over into other religions and total non-believers. Some will say that Jesus was a good man and that is about as far as they go. Some will refer to him as a prophet. And that is as far as they go. We have the record of the Bible and its first-hand account witnesses. Some will discredit the Bible because it was written by man, it was not inspired, it was....whatever excuse they want to use.

For us Christians, let's get much further along into the discussion and get into the weeds and details. Is Jesus god the son? Is Jesus the son of man? Is Jesus the Son of God? If so, where is it in the Bible? If he is a Son, how is he the Son of God or son of man? When did he become the Son of God? Did he have a beginning, or did he always exist? If he had a beginning, does that mean he was created? What does begotten mean?

We have two issues that get blurred and confused on. The identity of Christ and the nature of Christ. The identity of Christ involves his personality and what we refer to Christ as far as a title goes. The nature of Christ asks is Jesus God? If he is God, is it a big "G" or a little "g"? Or are we missing something or misunderstanding something?

A common version of theology that espouses man's creeds is called the trinity doctrine. The doctrine of the Trinity is a foundational teaching in the Christian religion which is central to what most Christians today believe about God. It is also the doctrine from which "Sunday sacredness" is born from according to the Catholic church.

Before we get into some history, let's first define what the Trinity is. The doctrine of the Trinity claims that there is one God who eternally exists as three distinct persons, those being the Father, the Son and the Holy Spirit. Stated differently, God is one in essence and three in persons. These definitions express their crucial belief. The unity of the Father, Son and Holy Spirit into one God. All three members of the Trinity being the Father, Son and Holy Spirit are co-eternal, co-equal, which means they were not created and they cannot have an end or a beginning. The Father, Son and Holy Spirit are distinct persons meaning the Father is not the Son, the Son isn't the Holy Spirit, and the Holy Spirit is not the Father. They are separate, each person is fully God, so none of them is one third of God; every member of the Trinity is fully God. Most of Christianity adheres to a description of this triune god. To remain somewhat consistent with the Bible, trinitarians will claim that there is only one God, BUT he consists of three persons. Exactly how is that? It sounds confusing. Jesus never taught a triune god, and he was a monotheist, yet the Catholic church and many apologists do this gymnastic twisting.

The doctrine of the Trinity is not fully comprehensible to human minds which is what they will often say when you question them about this doctrine. They will often say it's too complicated for us to fully understand which is a cop-out of course. Any and all non-trinitarian views are swept under the rug of, "God is too complex for us to know," so sit back down and resume giving us your tithe money. How can you teach this as the truth while admitting that you can't really grasp the Trinity? That it's just too complex for us to understand. It seems like a convenient

excuse to wiggle your way out of what Scripture actually says about God. Scripture affirms in both the Hebrew and Greek texts that there is only one true God, not three in one.

Over time this has had various explanations. It is like the doctrine changes over time to meet its need of messaging in whatever way works for that time and place. The messaging might change, but the root and deception of doctrine has not. It is claimed that the trinity doctrine is a mystery. That is because of its confusion and lack of ability to rationalize it into making true sense with Scripture without adding concepts or words to the Bible. It did not come from Jesus, his testimony or his Father. Some trinitarians in trying to explain their trap will say that the trinity doctrine is a "concept." So salvation comes to us as a concept?

If Jesus is really a Son, how could he be part of a three co-eternal, co-equal beings that make up one God? A Father and Son relationship would be impossible, because you would have TRIPLETS instead. Think about it for a moment. The most common and modern version of this doctrine says that this one God is made up of three persons. The word "person" and "persons" is in the Bible 56 times in 54 verses and nothing fits this narrative. NOTHING! What arose in the second century was Modalism where it is used to describe God as three persons, trying to avoid the trinity trap and collapsing the Father, Son and Holy Spirit into a single being. This means that when the Bible talks of each of these, it is done as if God is revealing himself in three modes. Sometimes God shows up as a Father, sometimes as a Son, sometimes as Spirit. But they are all considered the one God still with no difference between these modes. This is just another "man-splaining" example. This idea is destroyed when it comes to Jesus calling out for his Father on the cross, or the Father declaring His Son at baptism, or Jesus praying to his Father when he feels abandoned. Is Jesus praying to himself or calling out to himself if Modalism was true?

Let's ask some fair and serious questions for a moment. If the monotheism version that is used on the trinity, "one God manifesting himself as three persons" is valid, how can one God have two wills? Did Jesus petition another manifestation of himself in the Garden? "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Luke 22:42.

Did the Father send a manifestation of Himself to earth or did He send another Deity who had a will of his own, a Deity who was separate and distinct from Himself? Jesus told the Jews, "For I came down from heaven, not to do my own will, but the will of him that sent me." John 6:38

Did the Father speak about His love for Himself when Jesus was baptized or did the Father speak about His love for another member of Deity? "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him." Mark 9:7

During his final moments on the cross, did Jesus cry out to another manifestation of himself with a question? "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15:34.

Paul said that God the Father raised Jesus from the dead. Did the Father raise up a manifestation

of himself or did the Father restore life to a member of Deity who willingly gave up his eternal life so that sinners could have it? “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)” Galatians 1:1.

Jesus says that he was once dead and is now alive forever more. (Revelation 1:18). If Jesus is a separate member of Deity who willingly gave up his eternal life so that sinners could have it, the price of our redemption exceeds calculation. On the other hand, if Jesus is a mere manifestation of the Father, God’s sacrifice for our sins amounts to just suffering. Said another way, if the penalty for sin is death, God did not pay the penalty for our sins because God Himself could not die (cease to exist) on the cross and then resurrect Himself.

Another garden variety of this doctrine actually lists three gods (tritheism); God the Father, god the son, god the holy spirit. I have even heard an explanation of this with these three individual gods are still one god as they try and dodge the confusion they are caught in; 1+1+1=1. They’ll say that Jesus Christ revealed the trinity as well as his apostles. The problem with this theory is that Jesus Christ was a Jew and the Jews believe and still believe that God is ONE being, not three-in-one.

Let’s go into scripture to find out if Christ and the rest of the Jews agree on the singleness of God or not. In Mark 12, we see a conversation between Jesus and a Jewish scribe. This is a perfect person to have a conversation with. Let’s see if they agree or disagree with each other.

Scribe to Jesus:

Mark 12:28 — “And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?”

Jesus to the scribe:

Mark 12:29-31 — “And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: v30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment v31 And the second is like, *namely* this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

The scribe’s response back to Jesus:

Mark 12:32, 33 — “And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other than he: v33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”

Jesus responded:

Mark 12:34 — “And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any* question.”

This one conversation between the scribe who is a Jew and Christ who is also a Jew, debunks the trinity outright! Both Jesus and the scribe agree on God being one, not three-in-one. They both

affirm what was established back in **Deuteronomy 6:4-5**.

If Jesus were fully God and part of the trinity, this conversation would have been the perfect opportunity to reveal to the scribe that God is triune. But he didn't because there is no triune god. Yahweh is ONE, not three-in-one.

In Scripture, you would think that you could easily find the follow titles or phrases:

"Jesus is God," "Jesus God," "Jesus our God," "Jesus thy God," "Jesus your God," "god the son." But none of these is found anywhere. And of course, you cannot find "god the holy spirit" in the Scriptures either. In comparison, let's look at how many times the following for God, as in the Father are found in the King James Bible:

Lord is God=3	God the Father=13	God Almighty=6	Lord God Almighty=6
God of Abraham=17	Most High God=18	God of Israel=90	Holy One of Israel=31
LORD my God=38	LORD our God=96	LORD thy God=264	LORD your God=140
LORD God=532	LORD of hosts=235		

And when it comes to prayer time, people have all kinds of combos of who gets addressed. We are taught by Jesus to pray to His Father. Asking in Jesus' name. But people pray to only Jesus, and then in Jesus' name. Some might address "Father God" because they have to identify which god they are addressing, I heard Jesus addressed to, then the Holy Spirit, leaving out God (as in the Father) entirely. It's usually rare, but I've seen pastors in videos addressing the Holy Spirit directly as if it's a third divine being (dangerous) and telling their people it is okay to pray to the spirit. Be very guarded with this one! Satan loves when that happens because his doctrine is at work.

This history of this doctrine came from the heathen pagan origins of yesteryear to Rome. Many Bishops who formulated the doctrine of the trinity were steeped in Greek and Platonic philosophy which influenced their religious views.

"Towards the end of the 1st century, and during the 2nd, many learned men came over both from Judaism and paganism to Christianity. These brought with them into the Christian schools of theology their platonic ideas and phraseology." – Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature, 1891, Vol. 10, "Trinity," p. 553.

The Trinity was not derived from Scripture, but was conceived in philosophy. Greek philosophers were greatly influenced by Plato (427-347 BC) who was considered the greatest of all the Greek philosophers. Plato was ingrained with Trinitarian thought and knew that all the ancient religions had triad deities, and so he desired to come up with a better definition to define God above all the deities of Greek mythology.

Contrary to what your local pastor might tell you, the Trinity is a false man-made teaching that was birthed from the Council of Nicea in 325 AD. The Roman emperor, Constantine attempted to strengthen the Empire by unifying the scattered churches as a response to the Arianism

controversy. Arianism was spearheaded by a man called Arius who believed that Christ was not Divine but a created being. This controversy resulted in the formation of the Council of Nicea and the eventual excommunication of Arius. This council and a few others would happen over the next century. There were numerous struggles over the support of descriptions in doctrines between Arius and another man, Bishop Alexander. After Alexander's death, Athanasius would continue on with that work. Two major sides of the discussion and support wavered and flip flopped a few times. Neither one was entirely true to Scripture and neither were the creeds that would follow (Nicene, Athanasian, Constantinople).

Arius was a presbyter in Alexandria from 313 AD. He pressed and expanded upon Origen's prior teaching distinguishing between the Father and Son by insisting one in subordination to the other. That there was a hierarchy, the Father over the Son. This is true and you can see from Scripture support that Jesus does the will of his Father and that he speaks what he hears from his Father. His actions are not his own. In trinitarian world, this is impossible. Logically, this meant Christ was not God, but a created being. Today this logic has been reconciled to understand that Christ was begotten from the Father, not a created being and that he shares his Father's divinity. This is because of his Son-ship, because he came out from God. He was begotten from the Father. No mother god needed. Angels are created beings because they appeared without coming from an original source. Some might have a hard time hearing this for this first time. Well, how was human nature started? From Adam. How is it that a woman (Eve) came out from Adam? Impossible! That impossibility is a parallel to the Father and Son with their divine nature.

Arius would be disposed at the Council of Alexandria in 323 AD. However, he would continue to push his teachings in Palestine and Nicomedia. He would gain significant support over time. The Council of Nicaea did not end the controversy and the bishops went on teaching as they had before, and the Arian crisis continued for another sixty years. Arius' opponent, Athanasius, was exiled no fewer than five times and it was very difficult to make his creed stick. The ongoing disputes were violent and bloody at times as Christians slaughtered one another over their differing views of God.

The topic of asking someone if Jesus is God can pretty much lead to a fist fight and loss of friends. It's ridiculous how crazy some people will get over this topic. What happened to the freedom and liberty of one's conscious beliefs? The trinity doctrine was debated for 56 years (325-381 AD) before it was finally approved by the Catholic church.

Noted historian Will Durant writes, "Probably more Christians were slaughtered by Christians in these two years (342-3) than by all the persecutions of Christians by pagans in the history of Rome." — (The Story of Civilization, Vol. 4: The Age of Faith, 1950, p. 8)

We can see in various churches the temperature rises when anything other than the tax exempt CORPORATION's creed is believed and they want to quickly cancel-culture you out without open study like what took place a generation and more ago. Today, church has become a spectator sport with no serious Bible study time during lunch.

Some believe Constantine was the first Christian Roman Emperor, but he was actually a sun worshiper who was baptized on his deathbed. During his reign he had his eldest son and his wife murdered. His belief at best was a blend of paganism and Christianity for political purposes, and so he neither cared, nor really understood this dispute, but was just eager to bring the controversy to a close and keep unity in his empire.

When the bishops gathered at Nicaea on May 20, 325 AD to resolve the crisis, very few shared Athanasius's view of Christ as most held a position midway between Athanasius and Arius. The religious debates lasted two months before the Council rejected the view of Arius, but having no alternative, Constantine approved the view of Athanasius, which was a minority view. And so the Church was left supporting a belief held by only a minority of those attending.

Formation of the religion of Christianity spread this newly formed doctrine of the Trinity under the stewardship of the Roman Catholics and the Byzantine Greeks. In spreading this lie all over the Earth, today you'd be stretched to find a church that doesn't teach the Trinity. It's official church doctrine in almost every single church today. The truth is that nowhere in Scripture does it mention a triune God, not in one single verse. You won't even find the word "God" in the same sentence listed with the three titles of "Father, Son, Holy Spirit." The Trinity is a man-made philosophy that mixes both elements of paganism with Scripture selling it as a revelation when in reality it's just another demonic lie from Satan.

Disputes eventually came over the nature of the Holy Spirit. So 44 years after Constantine's death in May 381 A.D., Emperor Theodosius, baptized only a year earlier, convened the Council of Constantinople to resolve them. Theodosius favored the Nicene Creed and so after his arrival in Constantinople he expelled bishop Demophilus, and surrendered the churches there to Gregory of Nazianzus who was the leader of a small Nicene community located there, and one of three men that became known as "the three Cappadocians." The three Cappadocians: Basil the Great (330-379) bishop of Caesarea; Gregory of Nyssa (335-395) bishop of Nyssa; Gregory of Nazianzus (329-389) who became Patriarch of Constantinople.

These three men had an agenda at this council, which was for the first time to push the idea of the Holy Spirit as a literal being. Gregory was recently appointed as archbishop of Constantinople, but due to illness, Nectarius, an elderly city senator had to take over the role of archbishop and presided over the council. And so Nectarius was baptized for the job and the Trinitarian view on the Holy Spirit was governed by someone with little or no knowledge of theology, or the Bible! What resulted became known as the Nicene-Constantinopolitan Creed where they now decided that the Holy Spirit was a literal being. Anyone who disagreed, were in accordance with the edicts of the emperor and Church authorities branded heretics and dealt with accordingly.

This final teaching on the nature of God is what became the Trinity as it is generally understood today. It was not decided so much from Scripture but from Greek philosophy, and whoever held the most power. In these circumstances, the majority who becomes the bully always wins.

Today the word "Arian" or "Semi-Arian" is thrown around as a bully theological slur by Its

opponents. Those that opposed Rome were persecuted in history as heretics and much will be the same in the future. Forget the fact that the wheat and the tares are suppose-to grow together. No, the club of Rome needs to prevail. The mischaracterization of what the Apostles believed is often said as a means to discredit the those that were led by the Spirit of God. Don't get trapped into repeating the bully tactics without thoroughly studying this for yourself on both sides of the equation.

Options in Belief about Jesus

Which versions or descriptions do you believe?

He is just a man and prophet of God
He is the Son of God just like everyone else
He is the Son of God but he never had a beginning
He is the Son of God created from the time of eternity
He is the Son of God, has a beginning and was begotten from the Father sometime in eternity
He is the Son of God but only a man, no divinity
He has God nature (divinity)
He and Lucifer are brothers in a spiritual sense as all of us are brothers and sisters in that sense—we are all sons and daughters of God.
He is not the brother of Lucifer in any sense and Jesus has divine authority over Lucifer
He is the Son of God since his birth in Bethlehem
He is the son of man because of his birth in Bethlehem
He is the Mediator between God and man
He is the Mediator in Heaven while god the holy spirit is a second Mediator sent to earth
His example as a Son is a metaphor
He is the second person of the trinity god
He is the second person of the manifestation of God because God is a plurality of three persons
He is the second mode of God
He is god the son and is co-equal and co-eternal with the Father and the Holy Spirit
He is god the son and is begotten of the Father, continuously
He is the co-creator
He is the Creator
He is neither the Creator or co-creator
He is the eternal God
He is the Mighty God
He is God Almighty
He is the Father, Son and Holy Spirit
He now comes to us in the Spirit from the Father as the Spirit of Christ
He does not come to us in the Spirit, a mystery ghost comes instead called god the holy spirit

Godhead

Godhead according to the Bible

Acts 17:29, Romans 1:20, Colossians 2:9

Christianity's distorted view of the Godhead today

Matthew 28:19, 1 John 5:7-8, 2 Corinthians 13:14

The word, "**Godhead**" was only mentioned three times by the apostle Paul in the Scriptures or anywhere else in the Bible. In this study we will take a look at those three instances and learn how the apostle used the word in each case.

The first was recorded in:

1) Acts 17:29 "Forasmuch then as we are the offspring of God, we ought not to think that the **Godhead** is like unto gold, or silver, or stone, graven by art and man's device."

The context that surrounds this verse was the objective of Paul to reveal the true God to the people in Athens which were wholly given up on idolatry (vs. 16-28), and he specifically contrasted their false image of the "**UNKNOWN GOD**" as inscribed on the altar (v23) by speaking against their ideology that God could be known through the graven works of their imagination of God.

Other translations use "**Supreme Being**," "**divine being**," "**Divine nature**," "**deity**," in place of the word **Godhead**. This is important to note, because describing the word Godhead contains the "divine nature" and "eternal power" of the one true God.

The apostle declared to them, "...Whom therefore ye ignorantly worship, him declare I unto you" (v23). But who was this God that Paul desired to reveal to them? When he said, "**HIM**," did he wish it to be understood as "**EloHIM**" in the plurality of divine persons that make up the Godhead? Or was "**HIM**" a single Divine person in this context? It was a single Divine being and Paul confirms this in verse 24. "God that made the world and all things therein, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands."

Who is this God that made the worlds and is Lord of heaven and earth? Jesus confirms this in two particular verses.

Matthew 11:25 — At that time Jesus answered and said, I thank thee, O Father, **Lord of heaven and earth**, because thou hast hid things from the wise and prudent, and hast revealed them unto babes."

Luke 10:21 — "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, **Lord of heaven and earth**, that thou has hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."

This is the same **God** that is revealed in **Revelation 14:7** when it says to "Fear **God**, and give

glory to **him**; for the hour of **his** judgment is come: and worship **him** that made heaven, and earth, and the sea, and the fountains of waters.” These verses are void of the identity of such words as “gods,” “them,” “their,” or any false notion of plurality. They are VERY singular as in One, with no plurality. Regardless, it is speaking about the one true and living God who made Heaven and earth, the Almighty God.

Paul declared the “**HIM**” as a *single person* (God, as in the Father) and **He** will one day judge the world by “...that man whom **he** hath ordained; whereof **he** hath given assurance unto all men, in that **he** hath raised him from the dead.” (v31) This man who he hath ordained is none other than Jesus Christ, the Son of God.

Peter testified that God raised Jesus from the dead whom He ordained to judge the living and the dead (**Acts 10:40-42**). So therefore Paul in this context used the word Godhead to reveal God as the One that raised Jesus from the dead, which was specifically the Father (**Galatians 1:1**) and not a plurality of divine persons.

The second time Paul mentioned **Godhead** was in his letter to the believers in Rome.

2) Romans 1:20 “For the invisible things of **him** from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; so that they are without excuse.” This usage of eternal power and Godhead is broken down and explained in the majority of other translations as “**His eternal power and divine nature**,” or “**his eternal power and divinity**.” So, we have this reinforcement of what Godhead means, “eternal power and divine nature.”

From the beginning of this chapter in Romans 1 you will quickly notice that the apostle distinctly **referred to the Father as “God”** and to **Jesus as the “Son of God” or “Lord,”** therefore in context, the “**HIM**” again refers to the **Father**. No one else, and nothing else. Read the chapter for yourself, don’t listen to what the pastor says, or any other leader. Prove all things!

Many times throughout Paul’s writings we have a greeting or salutation like the one in **Romans 1:7** — “To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from **God our Father**, and the Lord Jesus Christ.” Does this verse say that God is Father, Son and Holy Spirit? No. You will not find a statement like that in the Bible anywhere, in any translation. And you won’t find the Bible stating that the Godhead comprises of a Father, Son and Holy Spirit either. People have given up their understanding and reasoning over to the seminary graduates.

God has a chosen people that know about God because he has made it plain to them. They have a deep desire to search the Scriptures, praying for discernment and are honest in their seeking Him.

Romans 1:19 “Because that which may be known of **God is manifest in them; for God hath shewed it unto them.**” v20 “**For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even his eternal power and Godhead*; so that they are without excuse:**” (eternal power and divine nature)

Romans 1 continued: v21 “Because that, **when they knew God, they glorified *him* not as God**, neither were thankful; but **became vain in their imaginations, and their foolish heart was darkened.**” v22 “**Professing themselves to be wise, they became fools,**” v23 “**And changed the glory of the uncorruptible God into an image made like to corruptible man**, and to birds, and fourfooted beasts, and creeping things.” v24 “Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:” v25 “**Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator**, who is blessed for ever. Amen.”

God has allowed those that want to follow fables and not retain the real one true God in their knowledge, over to vile affections, lust, a reprobate mind, unrighteousness, fornication, wickedness, murder, deceit and all kinds of lawlessness as the rest of Romans 1 says. The third time Paul mentioned **Godhead** was in his letter to the Colossians.

3) Colossians 2:9 — “For in **him** dwelleth all the fulness of the **Godhead** bodily.”

In this text, the “**HIM**” referred to Jesus, and “**IN HIM**” dwelleth all the fullness of the **Godhead**. This is God’s Divine nature that dwells in bodily form, in Christ. Leading up to verse 9 are some important points that cannot be missed as you can come to the v2 “full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.” v3 “In whom are hid all the treasures of wisdom and knowledge.” v4 And this I say, lest any man should beguile you with enticing words.” v6 “As ye have therefore received Jesus Christ the Lord, so walk ye in him:” v8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” v9 For in him dwelleth all the fullness of the Godhead bodily.” v10 And ye are complete in him, which is the head of all principality and power.” v11 “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” v12 “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”

According to Paul, the Godhead was the Father and His eternal power, which is his Divine nature. That is what is dwelling in Christ! So you have two Divine beings, but only one as the identity of being the true God.

2 Corinthians 5:19 — “To wit, that **God was in Christ**, reconciling the world unto himself...”

Colossians 1:19 — “For it pleased the Father that **in him should all fullness dwell.**” (him = Christ)

Ephesians 3:19 — “And to know **the love of Christ**, which passeth knowledge, that ye might be filled with all the **fullness of God**.”

Within these Scriptures, the use of the word **Godhead** by the apostle Paul always referred to the

Father and His eternal power, which pleased Him to see it dwelling in His Son. But, is the Father physically dwelling in His Son, or is it by His Spirit that He dwells in his Son?

John 3:34 — “...for God giveth not the Spirit by measure unto him.” And since it was given to Jesus not by measure, then it must be in its fullness.

In conclusion, the usage of the word **Godhead** by Paul never alluded to a plurality of persons that make up one God, but always to a single Divine Person, namely the Father. And this was his belief and the belief of the other disciples.

Paul said, “But to us there is but **one God, the Father**, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him.” — **1 Corinthians 8:6**

So at this point you can see what is missing from the only three verses in the Bible with the word **Godhead**. And that is the definition that the Godhead being made up of multiple persons. There is no mention of a membership or group of three. And the Holy Spirit is missing. Why? Let the scriptures speak to you without any preconceived notions. Let the scriptures speak to you and not what you have been told to regurgitate.

One thing is certain, the word **Godhead has nothing to do with a trinity or trinity explanation, or a three being, three person doctrine of any kind.**

Colossians 2:8 Beware lest any man spoil you through **philosophy and vain deceit, after the tradition of men, after the rudiments of the world**, and not after Christ.”

Is Jesus Created or Begotten?

1 John 2:22 — “Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and the Son.**”

We have the theologians with their new views and in some cases, denying truly that Jesus is the Son of God. You see, in order to be the son, he would have to had a beginning.

Just read John 3:16-18. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. v17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.** v18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.”

God would have had to have a son previously in order to send him. Jesus’ beginning didn’t start in Bethlehem. It was sometime back in eternity before creation, when he was begotten of the Father. It is because of his true Son-ship, that he came out from the Father, truly begotten. It’s important to note that because of this, this is why he too has divine nature.

Wait a minute, are you not saying that Christ was created by the Father when you insist that He was begotten? Isn't begotten the same thing as being created? Do you believe that Christ was created? "Created" no, Christ is not a created being. It is a serious blasphemy to suggest that Christ is created. The misunderstanding in people's mind is due to the false assumption that the words 'begotten' and 'created' mean the same thing. The fact is they do not mean the same thing at all.

The Bible gives us examples of both, showing the difference between them. From the Bible we learn that God created the world out of nothing.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Hebrews 11:3)

Therefore, to create is to make something out of nothing. The first chapter of the Bible is a good illustration of things being created; things that were made out of nothing as God was speaking throughout His creation. God did not have to use pre-existing matter to make new things.

"Begotten," on the other hand, is the exact opposite. **It is when something comes out of another thing existing before it.** Think of an original source or ultimate source here as a reference. Any begotten thing or creature has to have a source from which it stems. This source is not nothing (as in creation). Anyone who is begotten has come out of a begetter, therefore showing that there are two involved in the process. It is an obvious fact that the begetter is the source of the begotten thing, and therefore the source of the begetter is the same source as the begotten of it. In other words, the two can be traced back through the one line. Once again, the first book of the Bible furnishes us with an example of what we are talking about:

"God said" can be found ten times, and **"God called"** can be found three times in Genesis 1. Both of these words deal with the mouth, or verbalization of the action of creating or creation. The speech of God, the verbal commands from His mouth is commencing the creating.

Genesis 1:3 — And **God said**, Let there be light: and there was light.

Genesis 1:5 — And **God called** the light Day, and the darkness he **called** Night. And the evening and the morning were the first day.

Genesis 1:6 — And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Genesis 1:8 — And **God called** the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:9 — And **God said**, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Genesis 1:10 — And **God called** the dry *land* Earth; and the gathering together of the waters **called** he Seas: and God saw that *it was* good.

Genesis 1:11 — And **God said**, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Genesis 1:14 — And **God said**, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:20 — And **God said**, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Genesis 1:24 — And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 1:26 — And **God said**, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:28 — And **God** blessed them, and **God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:29 — And **God said**, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

A very popular verse often quoted and misapplied from Genesis 1 is found in verse 2. “And the earth was without form, and void; and darkness was upon the face of the deep. **And the Spirit of God moved upon the face of the waters.**”

What is the Spirit of God? Strong’s Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word רוּחַ “**ruach**” means “**breath, wind, spirit.**” This is the same word translated as spirit in **Genesis 1:2**. If God “**said**” or God “**called**” as a method of creation, then breath would align with this very well. It has to do with the mouth of God producing or speaking what was taking place in creation. Sort of like a verbalization.

And this can be summed up and confirmed with **Psalms 33:6** — “By **the word of the LORD** were the heavens made; and all the host of them **by the breath of his mouth.**” He speaks and things come to be, they come into existence. His word is His power and authority instilling the beginning of creation. Now we will get into “begotten.”

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou

shalt **bring forth children**; and thy desire shall be to thy husband, and he shall rule over thee.”
— **Genesis 3:16**

In the above verse the words “**bring forth**” are from the Hebrew word ‘**yalad**’ (**Strong’s #3205**) which means: **to bear, bring forth, beget**.

It has been further translated in the KJV and other editions as **begat, begot, begotten, begetting, bore, bare, born, brought forth, bearing, bear, became the father, giving birth, produced, midwife, child, delivered, borne, birth, labour, travail and brought up**. This has been noted hundreds and hundreds of occurrences. Both female and more so, male lineages are used in the wording and illustrations in the text. (See also **Luke 3:23-38** [Genealogy of Jesus] where we see the line being traced back through each preceding father, up to the ultimate source.)

The word “**bear**” is used universally for many things, but in child bearing, a few examples are:

Genesis 16:11 — And the angel of the LORD said unto her, Behold, thou art with child, and shalt **bear** a son, and shalt call his name Ismael; because the LORD hath heard thy affliction.

Genesis 17:19 — And God said, Sarah thy wife shall **bear** thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

Leviticus 12:5 — But if she **bear** a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

Judges 13:5 — For, lo, thou shalt conceive, and **bear** a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Judges 13:7 — But he said unto me, Behold, thou shalt conceive, and **bear** a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

Ruth 1:12 — Turn again, my daughters, go *your way*; for I am too old to have an husband. If I should say, I have hope, *if* I should have an husband also to night, and should also **bear** sons;

Here are some examples of the Bible’s use of “**bare**” which is found 186 times in 178 verses (exclude the usage of “bare the ark” as in the ark of the covenant, as well as “bare his armour”, and other miscellaneous uses) with the majority of them in the Old Testament showing a woman bringing forth children. Most of the New Testament references are in the usage of “bare witness,” “bare false witness,” “bare record.”:

Genesis 4:1 — And Adam knew Eve his wife; and she conceived, and **bare** Cain, and said, I have gotten a man from the LORD.

Genesis 16:1 — Now Sarai Abram's wife **bare** him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

Genesis 16:15 — And Hagar **bare** Abram a son: and Abram called his son's name, which Hagar **bare**, Ishmael.

Genesis 16:16 — And Abram *was* fourscore and six years old, when Hagar **bare** Ishmael to Abram.

Numbers 26:59 — And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* **bare** to Levi in Egypt: and she **bare** unto Amram Aaron and Moses, and Miriam their sister.

Judges 13:24 — And the woman **bare** a son, and called his name Samson: and the child grew, and the LORD blessed him.

Ruth 4:13 — So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she **bare** a son.

1 Samuel 1:20 — Wherefore it came to pass, when the time was come about after Hannah had conceived, that she **bare** a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

1 Chronicles 2:4 — And Tamar his daughter in law **bare** him Pharez and Zerah. All the sons of Judah *were* five.

Hosea 1:8 — Now when she had weaned Loruhamah, she conceived, and **bare** a son.

And then we have usage of “*travail*” referencing the difficulty or pain of a woman bringing forth a child.

Genesis 38:27 — And it came to pass in the time of her **travail**, that, behold, twins *were* in her womb.

Jeremiah 4:31 — For I have heard a voice as of a woman in **travail**, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

Jeremiah 50:43 — The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* pangs as of a woman in **travail**.

1 Thessalonians 5:3 — For when they shall say, Peace and safety; then sudden destruction cometh upon them, as **travail** upon a woman with child; and they shall not escape.

Now here are some examples of the Bible's use of "**beget**" which is found in 10 verses:

Genesis 17:20 — And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he **beget**, and I will make him a great nation.

Deuteronomy 4:25 — When thou shalt **beget** children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

Deuteronomy 28:41 — Thou shalt **beget** sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

Ecclesiastes 6:3 — If a man **beget** an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he.

Jeremiah 29:6 — Take ye wives, and **beget** sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

Ezekiel 18:14 — Now, lo, if he **beget** a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like.

Now for some examples of "**begat**". This can be found in 139 verses in the Bible and it is always the same meaning when it is used. To show that someone brought forth children from their lineage. Now it is using male lineage exclusively.

Genesis 4:18 — And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael **begat** Methusael: and Methusael **begat** Lamech.

Genesis 5:3 — And Adam lived an hundred and thirty years, and **begat** a son in his own likeness, after his image; and called his name Seth:

Genesis 5:13 — And Cainan lived after he **begat** Mahalaleel eight hundred and forty years, and **begat** sons and daughters:

Ruth 4:21 — And Salmon **begat** Boaz, and Boaz **begat** Obed,

1 Chronicles 9:39 — And Ner **begat** Kish; and Kish **begat** Saul; and Saul **begat** Jonathan, and Malchishua, and Abinadab, and Eshbaal.

Matthew 1:2 — Abraham **begat** Isaac; and Isaac **begat** Jacob; and Jacob **begat** Judas and his brethren;

Acts 7:8 — And he gave him the covenant of circumcision: and so *Abraham* **begat** Isaac, and circumcised him the eighth day; and Isaac **begat** Jacob; and Jacob **begat** the twelve patriarchs.

Acts 7:29 — Then fled Moses at this saying, and was a stranger in the land of Madian, where he **begat** two sons.

And now some examples of “*bring forth.*”

Matthew 1:21 — And she shall **bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 1:23 — Behold, a virgin shall be with child, and shall **bring forth** a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Luke 1:31 — And, behold, thou shalt conceive in thy womb, and **bring forth** a son, and shalt call his name JESUS.

Here we have some verses as examples of the use “**Begotten.**” These first two out of three examples are used to show **male lineage**.

Genesis 5:4 — And the days of Adam after he had **begotten** Seth were eight hundred years: and he begat sons and daughters:

Deuteronomy 23:8 — The children that are **begotten** of them shall enter into the congregation of the LORD in their third generation.

Judges 8:30 — And Gideon had threescore and ten sons of his body **begotten**: for he had many wives.

Hosea 5:7 — They have dealt treacherously against the LORD: for they have **begotten** strange children: now shall a month devour them with their portions.

Hebrews 11:17 — By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only **begotten** son.

Now we shall look at the usage when talking about the Son of God, Jesus Christ.

John 1:14 — And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:18 — No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 3:16, 18 — For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. v18 He that believeth

on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

1 John 4:9 — In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Today, theologians will try and tell us an explanation of the word Begotten, and how it doesn't mean what the Bible tells us or illustrates. From the above Scriptures in this document, we can see all the parallels of '**yalad**' from the Old Testament examples of **Genesis 3:16**. From the Scriptures of John chapters 1 and 3, we have the word **begotten**. Strong's Concordance shows this as (#3439) **monogenés** and gives a definition of "only begotten, only, unique, one and only, one of a kind, literally one of a class, only of its kind." The theologians will admit unique, **monogenes**, but deny that Christ is the literal Son of God, making him co-eternal and co-equal with no beginning, trying to make him part of a trinity god. Then how is he a Son when he would then be a twin to the Father or in some explanations, a triplet? Hello? Removing the true Son-Ship of Christ is anti-christ and it makes God a liar about His Son. Was Christ's redemption a metaphor? No way! But that is what theologians do when they steal the Son-ship away and make Jesus fit their 3 in 1 or 1 in 3, or any other diversionary description of a trinity god.

Now, think seriously about this. God would have to have a real live Son prior to Bethlehem in order to send Him into the world as part of the plan of redemption, the plan of salvation. Yes, Christ is unique, one of a kind. Who else was brought forth from male to male without a female? It has even been proposed by some sick thinking trinitarian theologians that God would have to have a consort or female god in order to have a son up in Heaven trying to mock this belief. Did you realize that Adam and Eve are a parallel example of this as well? Within human nature, since when does a male beget anything? Yet the first female, Eve was begotten of Adam. Adam was the original source of what would become Eve and the rest of humanity.

We do not, nor are we to know the nature of how this took place or how it happened. We are not to use our own preconceived ideas or notions to make up such things. After all, when Christ was born of Mary in Bethlehem, a male human was not involved which you could say is impossible. But when the Spirit from the Most High is involved (the Spirit OF God aka God the Father, not some mystery ghost), nothing is impossible just like what took place in Heaven in the time of eternity before the worlds existed when Christ was begotten.

Proverbs 30:4 — Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? **what is his name, and what is his son's name**, if thou canst tell?

Here Jesus is used in the description of wisdom in this next verse, but we can see he is witnessing creation taking place.

Proverbs 8:22-30 — v22 The LORD possessed me in the beginning of his way, before his works of old. v23 I was set up from everlasting, from the beginning, or ever the earth was. v24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with

water. **v25** Before the mountains were settled, before the hills was I brought forth: **v26** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. **v27** When he prepared the heavens, I *was* there: when he set a compass upon the face of the depth: **v28** When he established the clouds above: when he strengthened the fountains of the deep: **v29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: **v30** Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him.

The point is clear that whether it is “**begotten**” or “**beget**” or “**begat**,” it means to bring forth, or to come out of. There is an original source. Something comes out of an original source. And when this does happen, the Bible refers to man (primarily) instead of woman in reference to these words. Begotten, beget or begat does not mean to make something out of nothing. A created being or object does not need an original source, it just appears. There is no material or substance connection. The angels were creation beings. They came from nothing, not an original source.

From the testimony of Jesus, He “**came forth**.”

John 8:42 — Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

John 16:27, 28 — For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God**. **v28 I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father.

John 17:8 — For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me.

In all the examples that we have seen on this topic of “begotten,” hopefully we can now realize that when Jesus says he “**came out from God**,” or “**I came out from thee**,” that is leaves nothing to the imagination that he truly is the only one of a kind, begotten Son of God. Not as the angels are which are **sons by creation**.

Again, this is reinforced in John 3:16, 18 — For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **v18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And from the testimony of Jesus himself, he tells us that he came down from Heaven:

John 6:38 — For I came down from heaven, not to do mine own will, but the will of him that sent me.

We can illustrate the difference in the following: Lucifer was created (made out of nothing) as

per **Ezekiel 28:13, 15**. Jesus Christ (Michael in heaven) was begotten of the Father (came out of Him) as per John **1:14; 3:16; 8:42**. Therefore, the difference between “created” and “begotten” is the difference between Lucifer and Christ! That is as far apart as the creature is from the creator.

Lucifer can be traced back to his original source and it will be found that he was made out of nothing. To attempt to do the same with Michael we are faced with a different outcome. We can trace him back through the Father, but then we can never reach a beginning, for the Father is without beginning. Therefore Christ can never ever be traced back to nothing like Lucifer. His source (the Father) is an eternal source with no beginning. That is why Jesus cannot be referred to or known as a co-eternal, co-equal being as found in a host of doctrines (trinity, triune, tritheism). This type of doctrine would never support the Son of God having a beginning, truly being begotten from the Father.

The Testimony of Jesus

We will start off by looking at first hand account witnesses of those that knew Jesus in real life.

Who did Jesus claim to be?

John 10:36 — Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because **I said, I am the Son of God?**

Here we have Jesus answering back to the Jewish leaders making false claims against him that he made himself God (John 10:33). For this they accused him of blasphemy. People today make the same claim on him. Yet Jesus answered and said that he is “***the Son of God.***” It would be this very statement that the Jewish leaders would use against him then to convince Pilate to put Jesus up for crucifixion in John 19:7.

John 19:7 — The Jews answered him, We have a law and by our law he ought to die, because he made himself **the Son of God**.

Jesus said and referred to himself as:

Matthew 16:20 — Then charged he his disciples that they should tell no man that he was **Jesus the Christ**.

Mark 2:10 — But that ye may know that **the Son of man** hath power on earth to forgive sins, (he saith to the sick of the palsy,)

Mark 14:41 — And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, **the Son of man** is betrayed into the hands of sinners.

Luke 9:22 — Saying, **The Son of man** must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Luke 9:26 — For whosoever shall be ashamed of me and of my words, of him shall **the Son of man** be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

Luke 9:43-44 — And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, v44 Let these sayings sink down into your ears: for **the Son of man** shall be delivered into the hands of men.

Luke 9:55-56 — But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. v56 For **the Son of man** is not come to destroy men's lives, but to save *them*. And they went to another village.

John 8:12 — Then spake Jesus again unto them, saying, **I am the light of the world**: he that followeth me shall not walk in darkness, but shall have the light of life.

John 8:28 — Then said Jesus unto them, When ye have lifted up **the Son of man**, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

Jesus spoke about himself in third person language 79 times as the “**son of man**” in the New Testament. On five other occasions, others are speaking about him.

Who did the disciples understand Jesus to be?

John 1:41 — He first findeth his own brother Simon, and saith unto him, We have found **the Messias**, which is, being interpreted, **the Christ**.

Matthew 14:33 — Then they that were in the ship came and worshipped him, saying, Of a truth **thou art the Son of God**.

Jesus asked and Peter answered:

Matthew 16:13-17 — When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? v14 And they said, Some say *that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. v15 He saith unto them, But whom say ye that I am? v16 And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**. v17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

Mark 8:27-29 — And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? v28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. v29 And he

saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, **Thou art the Christ.**

Luke 9:18-20 — And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? v19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again. v20 He said unto them, But whom say ye that I am? Peter answering said, **The Christ of God.**

Peter said:

Acts 3:25-26 — Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. v26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Paul wrote and said:

1 Corinthians 8:6 — But to us *there is but one God, the Father*, of whom *are* all things, and we in him; and **one Lord Jesus Christ**, by whom *are* all things, and we by him.

After Paul received his sight back in **Acts 9:20** - And straightway he preached Christ in the synagogues, that **he is the Son of God.**

Mark's account of the gospel begins with:

Mark 1:1 — The beginning of the gospel of **Jesus Christ, the Son of God;**

The woman of Samaria at Jacob's well:

John 4:25-26 — The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. v26 Jesus saith unto her, **I that speak unto thee am he.**

The Samaritan:

John 4:42 — And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that **this is indeed the Christ, the Saviour of the world.**

Martha said:

John 11:27 — She saith unto him, Yea, Lord: I believe that **thou art the Christ, the Son of God**, which should come into the world.

Unclean spirit(s) - Who did the fallen angels believe Jesus to be?:

Matthew 8:28 — And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. v29 And, behold, they cried out, saying, What have we to do with thee, **Jesus, thou Son of God?** art thou come hither to torment us before the time?

Mark 5:7 — And cried with a loud voice, and said, What have I to do with thee, **Jesus, thou Son**

of the most high God? I adjure thee by God, that thou torment me not.

Luke 8:28 — When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, **Jesus, thou Son of God most high?** I beseech thee, torment me not.

Here, Jesus was casting out a devil out of a demon-possessed person. The fallen angel addressed Jesus as **“the Son of the Most High God.”** We see an example here of God being addressed as the **“Most High God,”** as Jesus is addressed as the **“Son of the Most High God.”** These fallen angels were once the inhabitants of the heavens. They know who God is. And they know who Jesus is. There is a clear distinction of the two.

Luke 4:3 — And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

High priest asked and Jesus answered:

Mark 14:61-62 — But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, **Art thou the Christ, the Son of the Blessed?** v62 And **Jesus said, I am:** and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Chief priests, elders, scribes, council asked and Jesus answered:

Luke 22:66-70 — And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, v67 **Art thou the Christ?** tell us. And he said unto them, If I tell you, ye will not believe: v68 And if I also ask *you*, ye will not answer me, nor let *me* go. V69 Hereafter shall **the Son of man** sit on the right hand of the power of God. v70 Then said they all, **Art thou then the Son of God?** And he said unto them, Ye say that **I am.**

What did God the Father say regarding the identity of Jesus?

Matthew 3:16, 17 — And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased.**

Matthew 17:5 — While he yet spake (Jesus), behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye him.**

Luke 3:22 — And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son;** in thee I am well pleased.

Luke 9:35 — And there came a voice out of the cloud, saying, **This is my beloved Son:** hear him.

What did God the Father say regarding the identity of Jesus? Twice in **Matthew (3:17 and 17:5)** we have the witness that God gave of his Son when he said, “**This is my beloved Son, in whom I am well pleased.**” And this was recorded by Luke as well. There is no greater record than that of God the Father about His Son. The same Spirit and power that God used to create Genesis is the same Spirit and power that God anointed Jesus with at his baptism.

What kind of Son is Christ? (God giving His only begotten Son indicates that God must have had a Son before the incarnation to give.)

1 John 4:9 — In this was manifested the love of God toward us, because that God sent his **only begotten Son** into the world, that we might live through him.

John 3:16-18 — For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

When did Jesus become the Son of man? Jesus is referred to in Scripture as not only the Son of God, but also the Son of man.

Galatians 4:4 — But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

Luke 1:31 — And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

When was Christ Begotten of the Father?

Micah 5:2 — But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

What happened in the days of eternity?

Proverbs 8:22-30 — The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.

Proverbs 30:4 — Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Did Jesus teach that He came forth from the Father?

John 6:38 — For I came down from heaven, not to do mine own will, but the will of him that sent me.

John 8:42 — Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

John 16:27 — For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Is it important for us to believe that Jesus is the real and literal Son of God?

1 John 2:22, 23 — Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 5:10, 11 — He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. **v11** And this is the record, that God hath given to us eternal life, and this life is in his Son.

John 3:36 — He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 20:31 — But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Why did the Jews kill Jesus? What did Jesus say that caused this to happen?

Matthew 26:63-65 — But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

John 19:7 — The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

What is promised to those who receive Jesus as the Son of God?

John 1:12 — But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Who Did Jesus identify as the Lord of Heaven and earth?

Matthew 11:25 — At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou has hid these things from the wise and prudent, and hast revealed them unto babes.

Luke 10:21 — In that hour Jesus rejoiced in spirit, and said, **I thank thee, O Father, Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and has revealed them unto babes: even so, Father, for so it seemed good in thy sight.

An admission of faith and truth as Jesus prayed to His Father:

John 17:3 — And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.

Whose “will” was Jesus doing?

Jesus came to do the will of the Father. He was representing the Father. This single fact destroys trinitarianism.

Matthew 12:50 — For **whosoever shall do the will of my Father which is in heaven**, the same is my brother, and sister, and mother.

John 4:34 — Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

John 5:30 — I can of mine own self do nothing: **as I hear, I judge**: and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**

John 6:38-40 — For I came down from heaven, not to do mine own will, but **the will of him that sent me**. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And **this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

John 7:16-18 — Jesus answered them, **My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:28 — Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 12:44-50 — Jesus cried and said, He that believeth on me, believeth not on me, **but on him that sent me**. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.** And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak.**

John 14:10, 24 — Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me**, he doeth the works. v24 He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**

John 17:8, 21-24 — For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me. That they all may be one; as thou, Father, *art* in me, and I in thee, **that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them;** that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and **that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.** Father, I will that they also, whom thou hast given me, be with me where I am; **that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.**

How the Father and Son are intertwined so closely:

John 5:19-26 — Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given the Son to have life in himself.

John 20:17 — Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**

Jesus gives testimony of His Father as “him that sent me.”

Matthew 10:40 — He that receiveth you receiveth me, and he that receiveth me receiveth **him that sent me.**

Mark 9:37 — Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but **him that sent me.**

Luke 9:48 — And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth **him that sent me:** for he that is least among you all, the same shall be great.

Luke 10:16 — He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth **him that sent me**.

John 4:34 — Jesus saith unto them, My meat is to do the will of **him that sent me**, and to finish his work.

John 5:24 — Verily, verily, I say unto you, He that heareth my word, and believeth on **him that sent me**, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 6:38 — For I came down from heaven, not to do mine own will, but the will of **him that sent me**.

John 6:40 — And this is the will of **him that sent me**, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 7:33 — Then said Jesus unto them, Yet a little while am I with you, and then I go unto **him that sent me**.

John 9:4 — I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

John 12:44 — Jesus cried and said, He that believeth on me, believeth not on me, but on **him that sent me**.

John 12:45 — And he that seeth me seeth **him that sent me**.

John 13:20 — Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth **him that sent me**.

John 15:21 — But all these things will they do unto you for my name's sake, because they know not **him that sent me**.

John 16:5 — But now I go my way to **him that sent me**; and none of you asketh me, Whither goest thou?

What does the Apostle John record about Jesus, about the Son of God?

John's record of Jesus as the identity of the Son of God never makes Jesus as God. There is no writer from the Bible greater in the knowledge or first hand account of Christ than John as recorded in the Bible.

John 1:14 — And **the Word was made flesh**, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

John 1:18 — No man hath seen God at any time; **the only begotten Son**, which is in the bosom of the Father, he hath declared *him*.

John 1:29 — The next day John seeth Jesus coming unto him, and saith, Behold the **Lamb of God**, which taketh away the sin of the world.

John 1:34 — And I saw, and bare record that this is the **Son of God**.

John 1:36 — And looking upon Jesus as he walked, he saith, Behold the **Lamb of God**!

John 1:49 — Nathanael answered and saith unto him, Rabbi, **thou art the Son of God**; thou art the King of Israel.

John 1:51 — And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon **the Son of man**.

John 3:2 — The same came to Jesus by night, and said unto him, Rabbi, we know that **thou art a teacher come from God**: for no man can do these miracles that thou doest, except God be with him.

John 3:16 — For **God** so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

John 3:17 — For **God** sent not **his Son** into the world to condemn the world; but that the world through him might be saved.

John 3:18 — He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God**.

John 3:35-36 — The Father loveth **the Son**, and hath given all things into his hand. He that believeth on **the Son** hath everlasting life: and he that believeth not **the Son** shall not see life; but the wrath of **God** abideth on him.

John 5:18 — Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God was his Father**, making himself equal with God.

Something to note here that is often missed, especially among Trinitarian believers. In John 5:18, Jesus is not making himself of any reputation here. He is not claiming that he is equal to God. He has identified who his Father is, and the Jews put that equation together that NOW he is making himself equal to God.

John 5:25-27, 30 — Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the **Son of God**: and they that hear shall live. v26 For as the Father hath life in himself; so hath he given to the **Son** to have life in himself; v27 And hath given him authority to execute judgment also, because he is the **Son of man**. v30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 6:27 — Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the **Son of man** shall give unto you: for him hath **God the Father** sealed.

John 6:29 — Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

John 6:69 — And we believe and are sure that thou art that Christ, **the Son of the living God**.

John 7:17 — If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

John 8:40 — But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

John 8:42 — Jesus said unto them, If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me.

John 8:54 — Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

John 9:35 — Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the **Son of God**?

John 10:33, 36 — The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. v36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the **Son of God**?

The Jews were making a false accusation against Christ that he was claiming to be God. He associated God the Father as his Father, and that he was the Son of God. But not the personality or identity of the Almighty God himself. For those that might struggle with this statement, let's look at a parallel of Adam and Eve. Adam has human nature and his personality is called Adam. Eve has human nature but she is not Adam. God the Father (YAHWEH) is THE GOD HEAD. He is

THE GOD NATURE. Christ is a divine being (God nature some would refer to this as) but he is not the Father, who is known as YAHWEH. In Hebrew, Jesus would be Yahshua (or other similar spelling choices). So just like Eve is not Adam, Jesus is not the Father. Eve has human nature, but her personality is not Adam. Jesus has Divine nature, but his personality is not YAHWEH. Not understanding this correctly is how we end up with false doctrines of things like a god the son which in those words are not found in Scripture, but are then building blocks for idol worship under a trinity doctrine. It's also how we end up with trying to explain two gods. **Colossians 2:9** says, "For in him dwelleth all the fullness of the Godhead bodily." The Divine Nature of the Father is found in His Son.

John 11:4 — When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the **Son of God** might be glorified thereby.

John 11:27 — She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

John 13:3 — Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

John 13:31 — Therefore, when he was gone out, Jesus said, Now is **the Son of man** glorified, and God is glorified in him.

John 16:27 — For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God**.

John 16:30 — Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

John 17:3 — And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Your eternal life is dependent upon knowing two individuals. God the Father who is the ONLY TRUE GOD, and Jesus Christ, the Son of God who God hath sent. Jesus makes a point here in describing the Father as the ONLY true God. Why? Because there were plenty of false gods in his time just like there is today. John 17:3 is part of a prayer from Jesus to his Father.

John 19:7 — The Jews answered him, We have a law, and by our law he ought to die, because he made himself the **Son of God**.

John 20:17 — Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

John 20:28 — And Thomas answered and said unto him, **My Lord** and my God.

John 20:31 — But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might have life through his name.

1 John 3:8 — He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the **Son of God** was manifested, that he might destroy the works of the devil.

1 John 4:2-3 — Hereby know ye the **Spirit of God**: Every spirit that confesseth that **Jesus Christ is come in the flesh is of God**: v3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

1 John 4:15 — Whosoever shall confess that **Jesus is the Son of God**, God dwelleth in him, and he in God.

1 John 5:1, 5 — Whosoever believeth that **Jesus is the Christ** is born of God: and every one that loveth him that begat loveth him also that is begotten of him. v5 Who is he that overcometh the world, but he that believeth that **Jesus is the Son of God**?

1 John 5:10-13 — He that believeth on the **Son of God** hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not **the record that God gave of his Son**. v11 And this is the record, that **God** hath given to us eternal life, and this life is in his Son. v12 He that hath the Son hath life; and he that hath not the **Son of God** hath not life. v13 These things have I written unto you that believe on the name of **the Son of God**; that ye may know that ye have eternal life, and that ye may believe on the name of **the Son of God**.

1 John 5:20 — And we know that the **Son of God** is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in **his Son Jesus Christ**. This is the true God, and eternal life.

“**Him that is true**” in the above Scripture is none other than God the Father. But many trinitarians will say this is Jesus. How can it be Jesus when it follows up with “even in his Son Jesus Christ.” ?? Is the first person of the trinity the same as the second person of the trinity; Jesus Christ? I think not!

Revelation 2:18 — And unto the angel of the church in Thyatire write; These things saith **the Son of God**, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass.

If the extensive lists of Scripture become tiring, it is because of all the errors that have been taught for so long. To eradicate error, it can take a lot of extra effort. One thing is for certain here, John did not teach that Jesus is God, as in God in personality. And Jesus did not teach that he is God either. Nor did he teach a trinity god, or that he was the second person of the trinity god. However, this writer is not stealing the divine nature (often referred to as God nature) that was given Christ sometime in eternity when he was begotten of the Father. How or why does Christ have divine nature? It is because of his true Son-ship, that he came out from the Father, truly begotten.

Is Jesus the Creator?

Let's look at the weight of evidence

NOTE: Many people today believe Jesus was a co-creator. Why? Because they took the Bible as it reads which is perfectly fine. Many translators over the years have been Trinitarian and with that said, they have done a work with a Trinitarian mindset and have massaged a few Scriptures in their favor. What people haven't realized is the tool of the internet, which gives us easier access to multiple Bible translations, word searches, searching Scripture much faster on a topic. If we search hard enough, we even have access to the Septuagint, the Greek and Hebrew. The problem with the Protestant movement is, is that they stopped **reforming**! They stopped digging and studying for themselves.

Ephesians 3:9 - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

Hebrews 1:2 - Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Colossians 1:16 - For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

The above three Scriptures are utilized to hold onto the thought or belief that Jesus is the Creator, or perhaps a co-creator. But wait a minute. There are three creations, so which one? There is the creation of the angels before the worlds were made. There is the Genesis creation of Heaven and earth. **And then there is the New Creation that is in the "world to come." This will be the Kingdom of God.** God is forming this right now through His Son. We will take a look at each of those Scriptures a little more closely.

If you misconstrue the Scriptures further, they will use:

John 1:3 - All things were made by him; and without him was not any thing made that was made. (this actually is about the Father in these opening verses of John 1)

John 1:10 - He was in the world, and the world was made by him, and the world knew him not. (this actually is about the Father in these opening verses of John 1)

1 Corinthians 8:6 - But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (this is not implying the Genesis creation.)

The beginning of the name Jesus:

Matthew 1:21 - And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Matthew 2:1 - Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king,

king, behold, there came wise men from the east to Jerusalem,

Chronologically, we have a timeline of the name of Jesus beginning around 4 or 5 BC, not before or when the Heavens and earth were created. I am not suggesting that the pre-existence Christ did not exist under another name or identity (Michael the Archangel perhaps). But under the name Jesus, we have a record. Therefore, to place Jesus as the Creator under that name in Heaven before the Genesis creation does not add up. We need to look at the weight of evidence given and what Jesus himself and others directly had to say of the record that knew him.

Ephesians 3:9 – Who Created all Things?

This verse is problematic when you go before the King James and beyond it. Twenty-two out of thirty versions **plus the Greek** says that God (as in THE FATHER) created all things. No one else! Four out of eight versions say that took place “through” or “by” Jesus Christ in King James varieties. The other four are possibly derivatives of the KJV’s influence on this. Perhaps they intended to point us to Christ in the New Creation, in the world to come? But in this verse, it still wasn’t in the Greek. This is meant to be thought provoking. Where is the weight of evidence in what you believe? We will start off with looking at what the original Greek translation was.

Strong’s Greek – and to illuminate for everyone the stewardship of [this] mystery, which for ages past was hidden in God, who created all things.

American King James Version - And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ:

American Standard Version - and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things;

Aramaic Bible in Plain English - And that I may enlighten every person by the administration of the mystery which was hidden from the world in God The Creator of all,

Berean Study Bible - and to illuminate for everyone the stewardship of this mystery, which for ages past was kept hidden in God, who created all things.

Berean Literal Bible - and to enlighten all what *is* the administration of the mystery having been hidden from the ages in God, the *One* having created all things,

Christian Standard Bible - and to shed light for all about the administration of the mystery hidden for ages in God who created all things.

Contemporary English Version - God, who created everything, wanted me to help everyone understand the mysterious plan that had always been hidden in his mind.

Darby Bible Translation - and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things,

Douay-Rheims Bible - And to enlighten all men, that they may see what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things:

English Revised Version - and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things;

English Standard Version - and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things,

GOD'S WORD® Translation - He allowed me to explain the way this mystery works. God, who created all things, kept it hidden in the past.

Good News Translation - and of making all people see how God's secret plan is to be put into effect. God, who is the Creator of all things, kept his secret hidden through all the past ages,

Holman Christian Standard Bible - and to shed light for all about the administration of the mystery hidden for ages in God who created all things.

International Standard Version - and help everyone see how this secret that has been at work was hidden for ages by God, who created all things.

Jubilee Bible 2000 - and to make all men see what is the fellowship of the mystery, which from the ages has been hid in God, who created all things by Jesus Christ.

King James Bible - And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

King James 2000 Bible - And to make all men see what is the plan of the mystery, which from the beginning of the ages has been hid in God, who created all things by Jesus Christ:

NASB Lexicon - and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things:

NET Bible - and to enlighten everyone about God's secret plan--a secret that has been hidden for ages in God who has created all things.

New American Standard Bible - and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

New American Standard 1977 - and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things;

New Heart English Bible - and to bring to light for all what is the administration of the mystery which for ages has been hidden in God, who created all things;

New International Version - and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things.

New King James Version - and to make all see what *is* the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ;

New Living Translation - I was chosen to explain to everyone this mysterious plan that God, the Creator of all things, had kept secret from the beginning.

Webster's Bible Translation - And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;

Weymouth New Testament - and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the Ages lay concealed in the mind of God, the Creator of all things—

World English Bible - and to make all men see what is the administration of the mystery which for ages has been hidden in God, who created all things through Jesus Christ;

Young's Literal Translation - and to cause all to see what is the fellowship of the secret that hath been hid from the ages in God, who the all things did create by Jesus Christ,

Christ in the Ages to Come

Most people have been taught that the Almighty God created Genesis through His Son. If this is what you have believed, you might struggle with cognitive dissonance when you read this part of the book. And it gets even worse when you try and force fit a trinity doctrine through that making God's own Spirit that spoke out creation, into another being, another person, or even spirit. But this is just. not true. The Almighty God created Genesis all by Himself.

Because people are being taught that God created Genesis through Jesus, they are missing the many verses that talk about **God's new creation** which is the **world to come**. **Because of this, they are misinterpreting** verses about God creating through His Son. For example, Hebrews 1:1-2.

Hebrews 1:1-2 - God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, v2 **Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

This verse doesn't say that God spoke through His only begotten Son in the past. God spoke through his prophets. It isn't until these last days that he is speaking through His Son.

This text makes a lot of sense until you arrive at the last part that is underlined. How did Jesus make the Genesis creation when it states in Genesis 1 and 2 that **"God said"** and **"God called"** out creation through His breath of his mouth? God definitely spoke to us by His Son when he came here to earth. He definitely has been appointed heir of all things, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (**Heb. 1:4**). But when it comes to the weight of evidence, it does not add up to the latter part of the verse.

The world that God created through Jesus Christ is the **"world to come,"** the **"ages to come"** also referred to as **the New Creation**. Not the corrupt and dying world we are now living in. It is the world to come that God is referring to.

Hebrews 2:5 - For unto the angels hath he not put in subjection the world to come, whereof we speak.

God did not choose angels to be the rulers of the world to come. This is the New Creation, not the Genesis creation. This is what God has promised to his people for thousands of years.

2 Peter 3:13 - Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Since most translators were Trinitarian and think Jesus was the one who made the original Genesis creation of the heavens and earth, they translate **"ages"** as **"world,"** or even **"universe."** In **Hebrews 1:2**, the Greek word *aión* (**Strong's #165**) is not a word which refers to Genesis. It refers to an **"age," a cycle of time, one of a series of ages stretching to infinity, the reality of life** which exists under the administration of Christ who sat down at the right hand of God which is what the writer is discussing. Angels, rulers, authorities, powers, thrones, and dominions are the authority structure of this ruling administration. The reason the writer uses this Greek word here is because he is about to discuss the authority of the risen Jesus in contrast to the angels who have now been subjected to him (**Hebrews 1:4; 1 Peter 3:22**).

Hebrews 1:2 refers to how **God makes the *aións* through the risen Christ**. Daniel prophesied that the son of man would be given a Kingdom and he will reign to *aións* of the *aións* (**Daniel 7:13-18**). In **Ephesians 1:21-23**, we are told that God raised Jesus far above all rule and authority and power and dominion, not only in this *aión* but in the *aión* to come (see **Matt 12:32; Mark 10:30; Luke 18:30**). In this way, the purpose of the *aións* are made known to these powers in the heavenlies (**Ephesians 3:10-11**). And we are also informed that God raised us up to be seated in the heavenlies with Christ so that in the *aións* to come we might know the riches of God's grace (**Ephesians 2:7**). And so for that reason, Paul gives God glory in the church in Jesus Christ unto the *aións* of the *aións* (**Ephesians 3:21; see 2 Tim 4:10; Heb 13:21; 1 Peter 4:11; 1 Peter 5:11; 2 Peter 3:18; Rev 5:13; 11:15**).

The Bible tells us that God will reign through Christ to the *aións* of the *aións*. So when we are told that God made the *aións* through the Son, this is what the Hebrew's writer has in mind. God placed all things under the Son's feet when he sat down at the right hand of the Majesty on High and headed up all things in the risen Son. In this way, God established the *aións* of the *aións* through him because all things in the *aións* to come are headed up in Christ (**Eph. 1:9-10**).

Ephesians 1:9-10 - Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: v10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are **in heaven**, and which are **on earth**; *even* in him:

1 Peter 3:22 - Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Daniel 7:13-14 - I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. v14 And there was given him dominion, and glory, and **a kingdom**, that all people, nations, and languages, should serve him: his dominion **is an everlasting dominion**, which shall not pass away, and **his kingdom that which shall not be destroyed**.

Ephesians 1:21-23 - Far above all principality, and power, and might, and dominion, and every name that is named, **not only in this world, but also in that which is to come**: v22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, v23 Which is his body, the fulness of him that filleth all in all.

Matthew 12:32 - And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the **world to come**.

Mark 10:30 - But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the **world to come** eternal life.

Luke 18:30 - Who shall not receive manifold more in this present time, and in the **world to come** life everlasting.

Ephesians 3:10-11 - To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, v11 **According to the eternal purpose which he purposed in Christ Jesus our Lord**:

Ephesians 2:7 - That **in the ages to come** he might shew the exceeding riches of his grace in *his* kindness toward us **through Christ Jesus**.

Ephesians 3:21 - Unto him *be* glory in the church **by Christ Jesus throughout all ages, world**

without end. Amen.

1 Peter 4:11 - If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

1 Peter 5:11 – To him *be* glory and dominion for ever and ever. Amen.

2 Peter 3:18 - But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

Revelation 5:13 - And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Revelation 11:15 – And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

The Kingdom of God is the New Creation, the world to come.

The life and teachings of Jesus set the example of what Kingdom people should look like. And he even taught us to pray that the Kingdom would come which is when God's will is being done on earth as it is in Heaven. Pay very close attention because any time the New Creation is being referred to, it's always about changes being made **in Heaven** and **on earth**. The Genesis creation is always referred to as creating "the" Heaven and "the" earth. Jesus' prayer is all about the coming New Creation, the Kingdom of God.

Matthew 6:9-13 - After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. v10 Thy kingdom come. Thy will be done **in earth**, as *it is in heaven*. v11 Give us this day our daily bread. v12 And forgive us our debts, as we forgive our debtors. v13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

Did you hear the Kingdom language? The new creation is about the Almighty God working through His only begotten Son of God to change things in the old Heaven and on the old earth. The "worlds" (*aión*) is about making the Genesis creation brand new.

Isaiah 65:17 - For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

It's the New Creation that the Almighty God is using His eternal Spirit to create through His only begotten Son. The New Creation is a restoration of the old things and a new order in Heaven and on earth.

Matthew 28:18 - And Jesus came and spake unto them, saying, All power is given unto **me in heaven and in earth.**

It is through Jesus' resurrection that God is able to make a New Creation. **The resurrection of Jesus is the beginning of the world to come, the New Creation.** The final stage of this New Creation is when the saints that are part of the first resurrection receive new immortal bodies.

But what about Colossians 1? Understanding context in who the verses are speaking about is important because right where the support is, there is a flip-flopping of who is being spoken about in the text. The support that Paul enters into is about the Father in verses 3, 6, 10-13. Then he speaks about the Son in verse 14 and 15. But then flips to the Father in 16 and 17 when people assume this is Jesus. Then he goes back to Jesus in 18 through 20. In the following, **God is in BOLD**, Jesus is in the underlined portion.

Colossians 1 - v10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in **the knowledge of God**; v11 **Strengthened with all might, according to his glorious power**, unto all patience and longsuffering with joyfulness; v12 **Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light**: v13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son**: v14 In whom we have redemption through his blood, even the forgiveness of sins: v15 Who is the image of the invisible God, the firstborn of every creature: v16 **For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him**: v17 **And he is before all things, and by him all things consist**. v18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. v19 For it pleased *the Father* that in him should all fulness dwell; v20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

And this is how we can make more sense of what is stated in:

1 Corinthians 8:6 — But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

It is by Christ whom are all things of the world to come, the New Creation. In the New Creation all things will be new. There will be no more death, or pain or sorrow. Nothing that was brought into God's Genesis creation will be part of his new creation.

Who is the Creator of Heaven and the Earth?

Let's start out with a particular key themed text from Revelation 14:7, just to set the tone here.

Revelation 14:7 - Saying with a loud voice, Fear **God**, and give glory to **him**; for the hour of his judgment is come: and **worship him that made heaven, and earth, and the sea, and the fountains of waters.**

Does it say to give glory to "**him**" or does it say "**them**?"
Does it say the hour of "**their**" judgment is come? No, it says "his".
Does this say worship "**him**" or does it say "**them**?"

The point here is that these are ALL SINGULAR terms, no plurality. If God is three persons, Father, Son and Holy Spirit as the trinity doctrine subscribes, then how can you believe the first angel's message of Revelation 14?

Because it would be more like: "Fear God, and give glory to **THEM**; for the hour of **THEIR** judgment is come: and worship **THEM** that made heaven, and earth, and the sea, and the fountains of waters."

But that is NOT what the Scripture says in Revelation 14. Instead we will see the clear reference to God being one single being in the action of Creation and who is identified as the Creator. This is not two, three or more.

Genesis 1:1 – In the beginning **God created the heaven and the earth.**

Genesis 14:19 - And he blessed him, and said, Blessed *be* Abram of **the most high God, possessor of heaven and earth:**

Genesis 14:22 - And Abram said to the king of Sodom, I have lift up mine hand unto **the LORD, the most high God, the possessor of heaven and earth,**

Exodus 20:11 - For *in* six days **the LORD made heaven and earth, the sea, and all that in them is**, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Exodus 31:17 - It *is* a sign between me and the children of Israel for ever: for *in* six days **the LORD made heaven and earth**, and on the seventh day he rested, and was refreshed.

2 Kings 19:15 - And Hezekiah prayed before the LORD, and said, O **LORD God of Israel**, which dwellest *between* the cherubims, **thou art the God**, *even* thou alone, of all the kingdoms of the earth; **thou hast made heaven and earth.**

2 Chronicles 2:12 - Hiram said moreover, Blessed *be* the **LORD God of Israel, that made heaven and earth**, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

Ezra 5:11 - And thus they returned us answer, saying, We are the servants of the **God of heaven and earth**, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

Psalm 115:15 - Ye *are* blessed of **the LORD which made heaven and earth**.

Psalm 121:2 - My help *cometh* from **the LORD, which made heaven and earth**.

Psalm 124:8 - Our help *is* in the name of **the LORD, who made heaven and earth**.

Psalm 134:3 -**The LORD that made heaven and earth** bless thee out of Zion.

Psalm 146:5-6 - v5 Happy is he that hath **the God of Jacob** for his help, whose hope is in **the LORD his God**: v6 **Which made heaven, and earth, the sea, and all that therein is**: which keepeth truth for ever:

Isaiah 37:16 - O **LORD of hosts, God of Israel**, that dwellest *between* the cherubims, **thou art the God, even thou alone**, of all the kingdoms of the earth: **thou hast made heaven and earth**.

Isaiah 44:24-25 - Thus saith **the LORD, thy redeemer**, and **he that formed thee from the womb, I am the LORD that maketh all things**; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.

Isaiah 45:18 - For thus saith the **LORD that created the heavens; God himself that formed the earth and made it**; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

Jonah 1:9 - And he said unto them, I *am* an Hebrew; and I fear the LORD, the **God of heaven, which hath made the sea and the dry land**.

And here Jesus confirms to us who is the Lord or heaven and earth in these next two Scriptures. It is His Father, God the Father.

Matthew 11:25 - At that time Jesus answered and said, I thank thee, **O Father, Lord of heaven and earth**, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Luke 10:21 - In that hour Jesus rejoiced in spirit, and said, I thank thee, **O Father, Lord of heaven and earth**, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

Jesus also confirms that it was the Almighty that created Adam and Eve, not himself.

Mark 10:5-6 - And Jesus answered and said unto them,... v6 But from the beginning of the creation God made them male and female.

And Jesus even confirms who was the Creator.

Mark 13:19 - For *in* those days shall be affliction, such as was not **from the beginning of the creation which God created unto this time**, neither shall be.

John 1:3 - All things were made by him; and without him was not any thing made that was made.

John 1:10 - He was in the world, and the world was made by him, and the world knew him not.

Acts 4:24 - And when they heard that, they lifted up their voice to God with one accord, and said, **Lord, thou art God, which hast made heaven, and earth**, and the sea, and all that in them is:

Acts 14:15 - And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto **the living God, which made heaven, and earth, and the sea, and all things that are therein**:

Acts 17:24 - **God that made the world and all things therein**, seeing that he is **Lord of heaven and earth**, dwelleth not in temples made with hands;

Revelation 4:11 - Thou art worthy, O Lord, to receive glory and honour and power: **for thou hast created all things, and for thy pleasure they are and were created**.

The Action of Creation.

Scriptures that points us to God, as in the Father, as the Creator

Genesis 1:1 – In the beginning God created the heavens and the earth.

Here in the first book of Genesis, we see thirteen texts covering the action of creation, ordering things to exist or be in place with the words, “God said,” or “God called.” Both of these words deal with the mouth, or verbalization of the action. A few additional texts involving creation are also included here, which extend into chapter 2 of Genesis. At this point, I would hope we would realize who God is in this and to know He is a single being. Not divisible by three, or three persons, or any combo of 1 in 3 or 3 in 1 or even 2 in regards to Creation. The beginning of this chapter is a little bit of a repeat in the opening of the chapter, “Is Jesus Created or Begotten.” But it needs repeating because it is part of the context of this topic of the “Action of Creation.”

Strong’s Concordance tells us the Hebrew word and the Greek word translated as spirit in the Bible have the same meaning. The Hebrew word רוח ‘ruach’ means breath (also “wind”) which is the same word translated as spirit in Genesis 1:2. The Greek word ‘pneuma’ means, wind, breath, spirit. In other words, if wind and breath are the same idea, then spirit must also fit the pattern.

The word spirit must have something to do with breath and wind. Breath and wind is something living things do. Breath is not a living being . Wind is not a living being. If spirit is another word for breath and wind, then it also is not a living being . All three words have to do with life. A breathing being has a personality. And a personality can also be defined as characteristics of that breathing being. **The personality of a living being is its spirit. The personality of God is His Holy Spirit. And in Genesis 1:2, the Spirit of God moved upon the face of the waters.**

Genesis 1:2 - And the earth was without form, and void; and darkness *was* upon the face of the deep. And the **Spirit of God** moved upon the face of the waters.

Something vital to note here. **It says the Spirit of God.** We are talking about something in possessive language or terminology. **It does not say, god the holy spirit. It is the Spirit of God which already belongs to Him (YAHWEH, the Father).** **The false teaching and doctrine that brings in a "god the holy spirit" is what is being taught in the churches today.** It creates a third being that does not exist separate from God the Father and Christ.

Was that the breath of God that moved upon the face of the waters? Well, since he used his breath in speaking out creation, yes. **The Spirit of God in this verse is the very breath of God.**

Genesis 1:3 - And **God said**, Let there be light: and there was light.

Genesis 1:5 - And **God called** the light Day, and the darkness he **called** Night. And the evening and the morning were the first day.

Genesis 1:6 - And **God said**, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

Genesis 1:8 - And **God called** the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:9 - And **God said**, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

Genesis 1:10 - And **God called** the dry *land* Earth; and the gathering together of the waters **called** he Seas: and **God saw** that *it was* good.

Genesis 1:11 - And **God said**, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

Genesis 1:14 - And **God said**, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:20 - And **God said**, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

Genesis 1:21 - And **God created** great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and **God saw** that it was good.

Genesis 1:24 - And **God said**, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Genesis 1:26 - And **God said**, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:28 - And **God blessed** them, and **God said** unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Genesis 1:29 - And **God said**, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

And the creation account of Genesis 1 is confirmed with:

Psalms 33:6 - **By the word of the LORD were the heavens made**; and all the host of them **by the breath of his mouth**.

Now we find recorded in **Genesis 2**: v1 Thus the heavens and the earth were finished, and all the host of them. v2 And on the seventh day **God ended his work which he had made**; and he rested on the seventh day **from all his work which he had made**. v3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Genesis 2:7 - And the **LORD God** formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Genesis 2:8-9 - And the **LORD God** planted a garden eastward in Eden; and there he put the man whom he had formed. v9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

Genesis 2:19 - And out of the ground the **LORD God** formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 2:21-22 - And the **LORD God** caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; v22 And the rib, which the **LORD God** had taken from man, made he a woman, and brought her unto the man.

What is missing from these texts? A co-creator of two or three.

Jesus has a God

We see from the witness of the Bible, that there are distinctively two beings in hierarchy above everything. But there is a rank among these two, and there is only one supreme God who is not divisible by parts or divided by three. And this can also be viewed with the example of headship.

1 Corinthians 11:3 - But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

You can describe the levels of authority like this.

LORD = Father (of us all) Lord = Messiah lord - husband

There is a designed order in the family of God. You could also say there are structures within the role of authority. It starts with God, then Christ, then the husband or man, and then his wife. And it is this way that Christ has a God, His Father, who he has demonstrated obedience to, just like man should be obedient to Christ, and the wife obedient to her husband. But this is not to be taken in some worldly means of man “lording” over his wife. In the following, you will notice that there is a hierarchy. This destroys any concept of Jesus being a co-eternal, co-equal being along with the Father and another separate Spirit being.

1 Corinthians 8:6 — But to us there is but **one God, the Father, of whom are all things**, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Ephesians 4:6 — **One God and Father of all**, who is above all, and through all, and in you all.

Ephesians 1:3 — Blessed *be* **the God and Father of our Lord Jesus Christ**, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

John 20:17 — Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father**, and your Father; **and to my God**, and your God.

Matthew 27:46 — And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God**, why hast thou forsaken me?

2 Corinthians 11:31 — The **God and Father of our Lord Jesus Christ**, which is blessed for evermore, knoweth that I lie not.

1 Peter 1:3 — Blessed *be* **the God and Father of our Lord Jesus Christ**, which according to his

abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

Ephesians 1:17 — That **the God of our Lord Jesus Christ**, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

Romans 15:6 — That ye may with one mind and one mouth glorify **God**, even **the Father of our Lord Jesus Christ**.

John 17:3 — And this is life eternal, that they might know thee **the only true God**, and Jesus Christ, whom thou hast sent.

Revelation 3:5 — He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name **before my Father**, and before his angels.

Revelation 3:12 — Him that overcometh will I make a pillar in the temple **of my God**, and he shall go no more out: and **I will write upon him the name of my God**, and **the name of the city of my God**, *which is new Jerusalem*, which cometh down out of heaven **from my God**: and *I will write upon him my new name*.

1 Corinthians 15:28 — And when all things shall be subdued unto him, **then shall the Son also himself be subject unto him that put all things under him**, that God may be all in all.

It is important to note that even after Christ's resurrection, he is subordinate and obedient to his Father, the one true and living Almighty God. This is just another fact that destroys trinitarianism as will the next section.

Jesus Speaks What He Hears

Here we will see that Jesus is speaking the words of the Almighty God by His Spirit.

John 6:63 - It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

This was prophesied by God in the Old Testament:

Deuteronomy 18:18 - I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Proverbs 1:23 - Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

The LORD used His Spirit to put His words in Jesus' mouth. So when they heard the voice of Jesus, it contained the words of the Almighty with his power and authority.

John 5:30 — I can of mine own self do nothing: **as I hear, I judge:** and my judgment is just; because **I seek not mine own will, but the will of the Father which hath sent me.**

John 7:17-18 — **If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.** v18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

John 8:28 — Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* **I do nothing of myself; but as my Father hath taught me, I speak these things.**

John 12:48-50 — He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. v49 For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.** v50 And I know that his commandment is life everlasting: whatsoever I speak therefore, **even as the Father said unto me, so I speak.**

John 14:10 — Believest thou not that I am in the Father, and the Father in me? **the words that I speak unto you I speak not of myself: but the Father that dwelleth in me,** he doeth the works.

John 14:24 — He that loveth me not keepeth not my sayings: and **the word which ye hear is not mine, but the Father's which sent me.**

John 17:8 — For **I have given unto them the words which thou gavest me; and they have received them,** and have known surely that I came out from thee, and they have believed that thou didst send me.

Revelation 1:1 — The Revelation of Jesus Christ, **which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel** unto his servant John:

Jesus speaks for the Almighty God because God gives Jesus His Spirit without limit. Jesus is not speaking on his own authority, but of the Father who sent him. Jesus says whatever the Father tells him to say.

John 3:34 - For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him.*

What is the Record of?

Something of great significance to ponder on is found in the **1 John 5:6**:

“This is he that came by water and blood, *even* Jesus Christ; not by water only, but by **water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.”**

The human body is made up of water and blood. But let’s look at **who** this is identifying in a special way when it says **“*he that came by water and blood*.”** This is part of the testimony or record. The water represents Jesus’ baptism. And at the time, God anointed Jesus with His Spirit. (**Matthew 3:16** “...the Spirit of God descending like a dove, and lighting upon him.” The was not another person of being, but the actual Spirit of God.

The blood represents the crucifixion, death and sacrifice that Jesus made for our sins. Hopefully we will see that the Father bears record or as a witness of His Son, over and over.

Who is this Spirit?? The Bible tells us plainly that **God is a Spirit. God is also truth!** So when it comes to the Spirit mentioned in verse 6, why would it be any different?

*‘And it is the **Father that beareth witness, because the Father is truth.**’*

John 4:23-24 — “But the hour cometh, and now is, when **the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** v24 **God is a Spirit: and they that worship him must worship *him* in spirit and in truth.**”

Nowhere else in the Scripture would we come up with the idea that the Spirit could be anyone else without adding to the Scripture. Unless we were to mystify God and add additional personality or personhood to his God head. Unfortunately, people are taught to do this to prop up a mystery ghost. And then it takes a whole lot of effort to unravel the lies.

God is Holy, His existence is referred to as Holy — **“I AM HOLY”** — Joshua 24:19, Leviticus 11:44, 45, 19:2, 21:8, 21:22, 1 Samuel 2:2, 6:20, 1 Chronicles 29:16, Psalm 71:22, 78:41, 99:5, 99:9, 106:47, Isaiah 5:16, 29:23, 30:15, 43:3, 48:17, 52:10, 54:5, 55:5, 60:9, Jeremiah 60:9, 51:5, Ezekiel 20:39, 36:22, 39:25, Hosea 11:9, Habakkuk 1:12, 3:3, Ephesians 4:30, Revelation 4:8.

What God is, is a Holy Spirit! It is His Spirit, the Spirit of GOD. That is why the sin against the Holy Spirit will not be forgiven, for it is a sin against God Himself. The one living and true God. No one else.

Romans 8:16 — “The Spirit himself bears witness with our spirit that we are children of God.”

This “Spirit” in Romans 8 is expounded upon in earlier verses in the chapter. The context of “the Spirit” is the Father’s Spirit, the Spirit of God. And it is the same “Spirit” found in verse 26 “...the Spirit intercedes for the saints according to the will of God.” People are hand fed this one verse

and are led to believe in some mystery ghost. But the answer to all of this is found earlier in the same chapter.

Romans 8:9-11, 14-17 — “You, however, are not in the flesh but in the Spirit, if in fact **the Spirit of God dwells in you**. Anyone who does not have **the Spirit of Christ** does not belong to him. v10 But if **Christ is in you**, although the body is dead because of sin, the Spirit is life because of righteousness. v11 **If the Spirit of him who raised Jesus from the dead dwells in you, [Father]**he who raised Christ Jesus from the dead will also give life to your mortal bodies through **his Spirit who dwells in you**. v14 For all who are led by the **Spirit of God** are sons of God. v15 For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!” v16 **The Spirit himself bears witness with our spirit that we are children of God**, v17 and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

So why is this so hard to understand? Because we have serpent theology being whispered in our ears in the very church buildings that we go to for trust, wisdom, learning and understanding. What we will discover is that the Father bears witness of His Son. The Son is a reflection of the Father, his express image. There is no one else involved. Why would that change all of a sudden? It doesn't.

When we think about the Centurion piercing the side of Christ as he was dying on the cross: Water and blood spilled out of Christ upon the spearing. The Spirit (his breath, mind and personality) had left its life in the body of the Son of Man, who was also the Son of God.

John 19:34-37 — “But one of the soldiers with a spear pierced his side, and forthwith came there out **blood and water**. v35 **And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe**. v36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. v37 And again another scripture saith, They shall look on him whom they pierced.”

Now, let's read 1 John 5 verses 7 through 8. You should have a completely different outlook on these verses if you examine the whole chapter more fully. **The entire chapter is about witnessing that Jesus is truly the Son of God. And the Father bears that as a witness.**

SIX TIMES in this one chapter alone we are told that Jesus is the Son of God!! Do we believe it?

While there is deep historical record of an issue with the authenticity of verses of 7 and 8, as far as their completeness as they were printed in the King James Bible, we will address it as if they are authentic and nothing is wrong.

1 John 5:7 — “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

This verse does NOT say that these three are one God. **The title “God” is MISSING COMPLETELY.** It is NOT teaching us that God is a community of three persons, or that God is a Father, Son and Holy Spirit. Many try and approach this verse as support for a trinity doctrine. But if you look up the definition of the word trinity, that word by itself only represents a number; the number of “three.” If you try and apply it to this Scripture, then three what? The chapter doesn’t tell us. It doesn’t apply here. And the chapter doesn’t support a “trinity doctrine” either. Not even close. Because it is void of the identity of a God the Father, god the son, god the holy spirit. It doesn’t say there are three co-equal, co-eternal beings, NO!

The record being shown here is that God gave His son. Not God the Father, Son and Holy Spirit gave THEIR son. God is the Father, and that is a part of the context of **1 John 5**.

There are three that bear record in heaven. They are one in the record that they bear. In other testimony or references we have seen it referred to as bearing witness. So, who is involved in this record?

The Record:

1) GOD is, as in the Father as a personal being! The **Father** “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

2) God is, as in the “word” as his verbal speech and commands were that “word” in John 1:1 that spoke out creation in Genesis 1 and 2. God through his **word** (verbal speech and commands) “bears record” that God the Father gave his Son and gave us eternal life which is in his Son.

Keep in mind the common trinitarian lie: **“The doctrines of the Logos [i.e., the “Word,” a designation for Christ in John 1] and the Trinity received their shape from Greek Fathers, who . . . were much influenced, directly or indirectly, by the Platonic philosophy . . . That errors and corruptions crept into the Church from this source cannot be denied.”** — *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Samuel Macauley Jackson, editor, 1911, Vol. 9, p. 91.

3) God is, as in the Holy Spirit because it is the Spirit of the Father, Spirit of God. God is Holy and He is Spirit and the **Holy Ghost (Spirit)** which is His life-giving power “bears record” that God the Father gave his Son and gave us eternal life which is in his Son. This is not another being separate from God.

1 John 5:7 is all about the Father. It is nothing more and nothing less. It is not teaching a trinity doctrine in any way. And verse 8 is all about the Son which you will see shortly. The Father is the Supreme being of the universe. **He is the source of all things, and the original “word.”** If we look up the Greek for the “word” in this Scripture, **Strong’s Concordance G3056** states:

logos: a word (as embodying an idea), a statement, a speech

Original Word: λόγος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: logos **Phonetic Spelling:** (log'-os)

Definition: a word (as embodying an idea), a statement, a speech

Usage: a word, speech, divine utterance, analogy.

It is through the trinitarian world of academia that the “word” in John 1:1 is commonly used to express the Logos, or Jesus. It began with Justin Martyr who started that. But in the context of this Passage, when understanding all else that has taken place in the witness and record that is being given, what the Greek says and how it is interpreted needs to be considered. Because making it out to be Jesus is just completely wrong in this particular text.

Additionally Strong’s says:

3056 *lógos* (from **3004** / *légō*, “speaking to a conclusion”) – a word, being the expression of a thought; a saying.

Theologians apply it this way instead:

3056 / *logos* (“word”) is preeminently used of *Christ* (Jn 1:1), expressing the *thoughts* of the Father through the Spirit.

[**3056 (*lógos*)** is a common term (*used 330 times in the NT*) *with regards to a person sharing a message (discourse, “communication-speech”).* **3056 (*lógos*)** is a broad term meaning “*reasoning expressed by words.*”]

And Thayer’s Greek Lexicon does not differ in this.

λόγος, λόγου, ὁ (λέγω) (from Homer down), the Sept. especially for דָּבָר, also for אָמַר and מִלָּה; properly, **a collecting, collection** (see λέγω) — and that, as well of those things which are put together in thought, as of those which, having been thought i. e. gathered together in the mind, are expressed in words. Accordingly, a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking.

So “the word” here is the physical commands or voice of God. In other words, His speech, or even His message. And this is recognized at the baptism of Christ when we read in **Matthew 3:17**, “**And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.**” How else could God bear record other than by His mouth (voice) and Spirit (omnipresence) being sent.

In the first book of Genesis, God was speaking throughout His creation. “**God said**” can be found ten times, and “**God called**” can be found three times. Both of these words deal with the mouth, or verbalization of the action. The speech of God from his mouth is creating the action of creation. And this lines up with John 1:1.

I know the majority that read this is going to have a hard time with this, but you have a major stumbling block with 1 John 5:7-8. It is because you have chosen to believe this lie for all your Christian life. There are a number of Bible verses that if you pick them out by themselves, you can make them say just about one of many things. That is very dishonest. This writer is not here to pick on you, but to reveal the lie and show the truth. Truth can hurt our feelings at times

when we realize we have been wrong. But let's face it, error will flat out kill you in the end. If you were doing something wrong and didn't realize it, wouldn't you want a friend to reveal it and to show you the right path or right way in doing something rather than to leave you alone on a destructive path?

Getting back to our three that bear record, all three bear record in verse 7 that **"God" is a Father, not a Father, Son and Holy Spirit.**

1 John 5 is telling us that God is a Father alone. And that God gave his Son. Verse 7 is all about the Father. And when we understand verse 8, it is all about the Son of God. Read and study all of this until this sinks in. A third of something or someone else does not fit the chapter or topic at all. Look at the totality of everything. Everything is about the Father and the Son.

In **verse 8**, it says that, **"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."**

It would have been better if this verse was written or printed as **"on earth."** Because Christ was "on earth." All through the life of Christ while he was **on earth**, we have the testimony that he gave. If you read the Scripture as it is plainly laid out without having colored lenses to look thru, you will see the witness of Jesus in these verses that these three testimonies agree as one:

**Water = the baptism of Jesus; God anointed Jesus with His Spirit
Blood = the crucifixion, death, sacrifice of Jesus for our sins
Spirit = the resurrection of Jesus, the new life, eternal life,
He now comes to us as the Spirit of Christ!**

They agree as one, as they are in harmony with everything that God has laid out for us, which is **"the plan of salvation,"** through His Son, Jesus Christ.

It is important to understand Christ's identity as the Son of God. That is what John is telling us and reinforcing over and over. But he is also telling us the identity of God. Since Christ is the Son of God, this would identify God as our Father. And that is who God is here in this context in all of these passages. These three bear record that our God is a Father. Again, these verses cannot be repeated enough until it sinks into us.

1 John 5:9-13 — "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. v10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. v11 And **this is the record**, that God hath given to us eternal life, and this life is in his Son. v12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life. v13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

1 John 5:20 — "And we know that the Son of God is come, and hath given us an understanding,

that we may know him (Father) that is true, and we are in him (Father) that is true, *even* in his (Father's) Son Jesus Christ. This is the true God (Father), and eternal life." (Added for clarification)

"Him that is true" is God the Father. And eternal life originates from Him, and is then given to His Son for us to have if we chose to have it. But not if we have a false understanding of "Him" through Scripture.

Romans 8:3 — "For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh."

John 3:17 — "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

1 John 4:9 — "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

1 John 1:3 — "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

A Historical note: It is well recorded history that there are additional words that have been added to the text that show up in the King James Bible version that are not in the majority of other Bible translations. This took place in the 15th century. We have explained this verse without using that as a crutch. But it is our duty to share this information at least in brief. Here is the original text of **1 John 5:7-8** — **"For there are three that bear record, the Spirit, and the water, and the blood, and these three agree in one."**

Misconstrued Scripture

Where is the weight of evidence in what you believe?

Ask yourself this. What came first, the inspiration from God or the Bible translators? The one that came second is where the problem begins in most of these cases. These verses will be discussed primarily without any relation to prior denominational thought.

Genesis 1:26 — **"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."** When God says "Let us" it is often assumed that He was speaking to his partners in the trinity. Many say that God was speaking to His Son in this case. Either way, you would have to make a huge assumption and add to the verse. What is more likely is that he was talking to His Heavenly host, the angels besides His Son. This would have been an all-inclusive message to gain support for them to manage creation and man on earth and get their cooperation. An example of this is in the book of Ezra. A small group of people wrote a letter to Artaxerxes (**Ezra**

4:7) and his response in **verse 18** notes, “The letter ye sent unto us has been plainly read before me.” The letter was to one person, Artaxerxes, yet his response was in the plural, “us.” This is a classic example of how a king or person of dignity would answer in the plurality of majesty. And in the next verse of **Genesis 1:27** it is ignored; “So **God created man in his own image, in the image of God created he him**; male and female created he them.” It does not say God is made up of one or two beings that did the creating of man, and it doesn’t say that in Genesis 1 and 2 either in the creation of all things.

Isaiah 9:6 — “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” The easiest response to this verse is that it is forward thinking, speaking about Christ’s identity into the future. The dead giveaway are the words, “**shall be.**” Trinitarians want to hang these titles on Christ now. But this verse doesn’t even support a trinity god doctrine. And there are two issues with the translation from Hebrew to English. And it comes to us from those with an agenda.

1) mighty God, 2) The everlasting Father.

In the Hebrew, the words for God and mighty show up in that order. Not “mighty God.” In Semitic languages, someone acting in the authority of God was called god. Hebrew only has upper case letters, so it cannot distinguish between the God with deity (God Almighty or Most High God) vs. a false god by using “G” or “g.” Nor can it distinguish between the one true God and he who he has deemed with authority here on earth on His behalf like kings, judges, etc. (**Psalms 82:1-7**). In **John 10:34-35**, Jesus himself makes a reference to this as well to the religious leaders of his day when he said, “Is it not written in your Law, I said, Ye are gods?” This verse is NOT teaching that Jesus is G(g)od. It is noting his authority in the context. Because the next Hebrew word which is translated “**mighty**” shows in the Strong Concordance and this means “**mighty, strong, warrior, hero, (to prevail).**”

Martin Luther in his translation to German recorded “mighty God” as “**mighty hero.**” And in English, James Moffatt (1870-1944) did the same understanding the hierarchy and recognition in its usage without leaning toward an agenda with his usage of “**divine hero.**”

Now to address the second issue with this translation from Hebrew to English. The word “father” does not exist anywhere in the Hebrew following the word “everlasting.” It was interjected into the verse by the translators. The meaning of the Hebrew word that was translated into “everlasting” means **forever, perpetually, continually, until, eternity.** To make that into “everlasting father” is a giant gymnastic twisting of Scripture!

Hebrew is quite difficult to translate into English. After closely looking at the Hebrew and Strong’s Concordance on this text, it could be better stated as: “**For a child is born unto us, a son is given unto us, and will have the government on his shoulders, and his name will be called Wonderful, Counselor, Mighty Warrior, forever a prince of peace.**”

Matthew 3:16-17 — “And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God

descending like a dove, and lighting upon him: v17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” Who was present at Jesus’ baptism? 1) Jesus, 2) His Father, 3) John who did the baptizing. Trinitarians try and turn the Spirit of God which descended like a dove into a mystery ghost called “god the holy spirit.” If God’s own Spirit is another being separate from Him, then His voice when it spoke needs to be treated in the same way as a fourth god-being. That is the lunacy in the thinking of this verse stretching into a trinity doctrine supported verse. The example of a dove throws people off, because a symbol or picture of a dove is often used in place of illustrating something that can’t be illustrated that is invisible, and that is the Spirit of God. God’s own Spirit. It is His Spirit! How does a dove descend from its flight when it comes to the earth? Slow and in a fluttering motion. That is how the Spirit of God descended upon the head of Christ at his baptism. It illuminated like a light on Christ as beams of glory from the Father. Nothing more, nothing less.

Matthew 28:19 — “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:” What is missing from this verse? The word “God.” What is listed here are three titles, not a single name. It speaks in plurality with three titles. It does not match the context of the verse before it and after it (verses 18 and 20) which is all about Jesus. The original text before the second century was, “baptizing them in my name.” As in the name of Jesus which is exactly how all of the baptismal events took place in the New Testament. You will not find any other way that this was physically carried out. Trying to build support for a trinity doctrine from this verse is very flawed and weak thinking.

John 1:1-5 — “In the beginning was the Word, and the Word was with God, and the Word was God. v2 The same was in the beginning with God. v3 All things were made by him; and without him was not any thing made that was made. v4 In him was life; and the life was the light of men. v5 And the light shineth in darkness; and the darkness comprehended it not.” The Trinitarian Bible Society has tainted our thinking in history. The “word” is the verbal speech and commands of the Father’s breath, breathing out creation just as it states in Genesis. This is solely speaking of God, as in the Father. The Father used the prophets and His people still did not know Him and turned to idols. He used John. He then had to use His own Son. The Son came to reveal the Father. The Son did not come to reveal the Son. The Father is the light because Scripture tells us “God is light.” (1 John 1:5). More information can be found in the booklet, “In the Beginning, Living in a Trinitarian World,” by this same ministry.

John 8:58 — “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” If you look past this one verse and into the context of the chapter, the Jewish leadership were questioning Jesus’ age and his response was the equivalent to, before Abraham was, I existed. I already existed because I am from before the earth was formed. Older Bibles will properly use lower case lettering for “am.” But more recent editions capitalize the word because of their bias. All it takes is for someone to have a conscious, thinking mind and to read their Bible, reading context and comparing Scripture and they can see through such things.

John 10:30 — “I and my Father are one.” Many will take this one verse and take the easy road to build a doctrine on it. But what did Jesus teach? Jesus and the Father are not one being. They are one in character, mind and purpose, for the salvation of man. It’s plain and simple. And

Jesus used similar language in **John 17:11, 17:22** when Jesus was praying to his Father requesting that the disciples be one as he and his Father are one. His prayer did not contemplate one disciple with twelve heads, but twelve disciples made in objective and effort in the serving of their master.

John 14:9 — “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?” Christ is called the “image of God” (**2 Corinthians 4:4**), “the express image of His person” (**Hebrews 1:3**), and referenced as “the image of the invisible God” (**Colossians 1:15**). He came to reveal his Father, not himself. The Father was working through Christ through his indwelling Spirit which is why in the next verse Jesus states that “I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself but the Father that dwelleth in me, he doeth the works.” (**John 14:10**)

Chapters of John 14 to 16 — we are going to group the next five examples together because they are used individually to propose confusion about the Holy Spirit, yet they are all related on the same topic. And that is about, who is the Comforter? If people understood the context and what we really believe, they would realize this turns the trinity doctrine on its head.

1) John 14:16 — “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;”

2) John 14:26 — “But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

3) John 15:26 — “But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:”

4) John 16:7 — “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

5) John 16:13 — “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”

It takes pages and pages to unravel this lie. We are going to be as brief as possible for the sake of saving space (unfortunately). This ministry has written other pieces that are more involved on this topic. Jesus was speaking in proverbs (parable) because not everyone was intended to know and understand this. This is confirmed at the end of his discourse in **John 16:25** – “These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.” And his disciples now understood and responded in **John**

16:29 – “His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.”

Comforter = Advocate = the clue is in **1 John 2:1** – “My little children, these things write I unto you, that ye sin not. And if any man sin, we have **an advocate** with the Father, **Jesus Christ the righteous.**”

In **John 14:6**, Jesus said he is “the truth”. So what would be the Spirit of truth? The Spirit of Jesus! The Father’s Spirit was dwelling in Jesus and doing the works. But this would change after his death and ascension. In **John 14:17** he stated, “Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” Christ was dwelling with them in human bodily form, human nature right there in person. But he was telling them that in a parable, he would return to them and be in them through a Spiritual nature. How? Through the Spirit. The Spirit of God was going to be given to Christ in full measure (glorified-**John 7:39**) in Heaven upon his ascension to Heaven and return to the disciples as the Spirit of Christ. This is why he said in **John 14:18** – “**I will not leave you comfortless, I will come to you.**” Christ said he was coming to them, not sending a friend or someone else. He says in **verse 21** that he “will manifest himself to them.” In **verse 22**, Judas asks, “HOW will you manifest yourself unto us and not the world?” Judas understood Jesus as far as the parable of Christ coming back to them as the Comforter. Christ was one form of a Comforter while on earth, but was going to be another type of Comforter once he returned. But they just couldn’t understand HOW the spiritual manifestation would take place. He said the Father would send the Holy Spirit in HIS NAME (**John 14:26**).

And this is why we are told in **Galatians 4:6** — “**And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.**”

And this is how we can have “**To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.**” — **Colossian 1:27**.

John 20:28 — “**And Thomas answered and said to Him, “My Lord and my God!”** Because Christ is the express image of the Father, Thomas was reflecting on that. He was not calling Jesus God as in the mind of a trinitarian. God was working through Christ, and Christ was reflecting the Father’s character, and representing the Father. So if anything, Thomas is addressing two beings here, Christ and His Father.

Acts 5:3-4 — “**But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? v4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.**” This is another example of reading short of the story line and context that is laid out in the chapter. A pastor will never share beyond these two texts in the chapter and rely on the laziness of his attendees.

Why? Because it is non-trinitarian. The Holy Ghost here is speaking of the Spirit of God, the Spirit of the Father, the Spirit of the Lord. God is a Spirit, what He is, is a Holy Spirit. Do you think you can lie to God as in the Father, but not to His Spirit and get away with it? If someone lied to you in person, did they lie to your spirit as if it was a separate being from you, or did they actually lie to you. Either way, they lied to you! If you can lie to the Holy Spirit, you are directly lying to God Almighty Himself! This is confirmed in verse 9 of the same chapter. **“v9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.”**

1 Corinthians 8:6 — “But to us *there is but* one God, the Father, of whom *are* all things, and we in him, and one Lord Jesus Christ, by whom *are* all things, and we by him.” This verse stands as a testimony that Jesus is not equal with his Father. However, a misunderstanding is made when it states that “by whom are all things.” This is not talking about the Genesis 1 creation. God has provided all things for His church through His Son. This verse speaks against polytheism which was rampant in Corinth and reinforces that there is one God as anyone will see when they take a look at the previous two verses (**1 Cor. 8:4-5**) when it speaks against eating things offered unto idols (false gods) and that there are many that are called gods (false mighty ones). Verse 6 does not say that this one God is made up of a Father, Son and Holy Spirit. And Jesus is excluded from this one God as it is just his Father.

2 Corinthians 13:14 — “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” Often times, the mere mention of three of something leads someone to believe that a verse is support for a trinity doctrine. People just don’t know the definition and background of the doctrine to understand verses like this are not doing that. It is through the Spirit that we can have the grace and the love of Christ and his Father. It is how they commune with us, through their spirit. God is a Spirit the Bible tells us. (**John 4:24**). The Spirit is the Spirit of your Father (**Matt. 10:20**). While there is only one God mentioned in the above verse, there are actually two persons mentioned, the Father and the Son. Elsewhere in Scripture, what is very common is an opening greeting by many writers such as Paul, James, Peter and John. And we can find 19 times that they greet us in the title of God our Father and from the Lord Jesus Christ. (**Romans 1:7, 1 Corinthians 1:3, 2 Corinthians 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:1-2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:1-2, 2 Timothy 1:2, Titus 1:1-2, 1:4, Philemon 1:3, James 1:1, 1 Peter 1:2, 2 Peter 1:2, 1 John 1:3, 2 John 1:3.**) So if you insisted on holding onto 2 Corinthians 13:14 to build your trinity doctrine on, where is the weight of evidence? 1 verse vs 19 verses?

Titus 2:13 — “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” This verse is speaking of two beings. Trinitarians somehow see this as if it were saying, “appearing of the great God Jesus Christ.” Besides this, the KJV renders a poor translation. Many other translations reveal something different when they state, “the appearing of the **glory** of our great God and Savior Jesus Christ.” The Aramaic Bible in Plain English put is this way: “While we look for the blessed hope and the revelation of the glory of The Great God and Our Lifegiver, Yeshua The Messiah.”

Hebrews 1:8-9 — “But unto the Son he saith, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. v9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.” The unknown Hebrews writer borrowed from **the book of Psalms** which is applied to a king and his God and used it here in an unusual way. What is typically thought of here is that God, as in the Father is calling His Son God as in the mindset of a trinitarian. This is very erroneous and conflicts with the bulk of the Bible. **Psalms 45:6-7** - “Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. v7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” What Psalms 45 is declaring is, that the throne of the king of the land and his authority being referred to here, is from God. Jesus, like this king, received authority and everything from his Father (**Matthew 11:27, 28:18**) and that is what is being declared here. The words, “But unto the Son he saith” are easily considered to be added to this text. If you read the text and then read it in Psalms 45, it sounds more plausible. It is not saying that Jesus is God in the eyes of his Father by calling him God. The chapter of Hebrews 1 is a declaration of the hierarchy of Jesus over the angels and heavenly hosts and meant to point to the supremacy of the Son of God. But the way verse 8 is laid out in most people’s minds, it lends to the support of the term, “god the son” and having two G(g)ods. Here is how **Hebrews 1:8-9** is more plausible to understand: **Thy throne O king (of the land), is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore King (of the land), even thy God hath anointed thee with the oil of gladness above thy fellows.**

Philippians 2:5-6 — “Let this mind be in you, which was also in Christ Jesus: v6 Who, being in the form of God, thought it not robbery to be equal with God: v7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:” Christ is the express image of God (**2 Corinthians 4:4, Hebrews 1:3, Genesis 1:27**), therefore one could say he is in the form of God. He inherited his nature from his Father because of his Son-ship as the begotten Son of God. But it does not say Jesus is God in the way Trinitarian mindset works. Jesus was reflecting the character of God while here on earth. He was sinless. (**1 Peter 2:21-22**). Jesus did not state in any way that he was equal to God. It is Paul’s perspective that he used this expression, it is not the direct witness of Jesus. Although we know all power (authority) was given unto Christ (**Matthew 28:18**) along with his life (**John 5:26**). Jesus was reflecting righteousness and holiness from God. (**Ephesians 4:24, 1 Peter 1:15-16**). Christ definitely served as an example of a true servant in absolute humbleness even unto death. (**Philippians 2:8**).

1 Timothy 3:16 — “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” Properly translated, it was “He” or “Jesus” was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles. Again, the King James version asserts a bias into the text using the word “God.”

1 John 3:16 — “Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.” This is a mistranslation. The informed reader will notice the words in *italics*. Properly translated, this should have read, “we know what real love is,” or “by this we know love,” or “we know love by this.” It is Christ that laid down his life for us as stated correctly.

1 John 5:7-8 — This is explained in the chapter, What is the Record of?

1 John 5:20 — “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even in his Son Jesus Christ. This is the true God, and eternal life.*” Careful reading of this verse without trinitarian glasses reveals what it says. That God, as in the Father is “him that is true” because “him that is true” has a Son named Jesus Christ. So it can’t be Jesus that is the true God. The true God is “him that is true” which is the Father and God of Christ. Jesus came to reveal the “true God.” This is further proved in a prayer by Jesus to his Father in **John 17:3** – “And this is life eternal, that they might know thee the only **true God**, and Jesus Christ, whom thou hast sent.”

Revelation 1:8 — “**I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.**” Many Bible translations have red lettered the opening statement as if it came from Christ. The book of Revelation comes from God, as in the Father, who gives it to Jesus, who gives it to the angel, who gives it to John. Notice the signature that ends in the verse; “**the Almighty.**” Jesus is not the Almighty. Another issue with this verse as it is done in the King James but not in the bulk of other translations, is it says, “saith the Lord,” instead of “**saith the Lord God.**” Additionally we see paralleled to **Rev. 1:4**: “John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come, and from the seven Spirits which are before his throne.” God Almighty is the one that has that throne spoken of here.

God Raised up Jesus from the Dead

We have a witness of this over twenty times. People will say that Jesus raised himself from the dead. Or Jesus did not die because he is God and God cannot die. Either our thinking is faulty, or the writers of the Bible are faulty. And if they are faulty, then there is nothing that can be believed. If you have a belief about Jesus not dying, then your thinking is faulty.

Acts 2:22-24 — Ye men of Israel, hear these words; **Jesus of Nazareth**, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: v23 Him, being delivered by the determinate counsel and foreknowledge of God, **ye have taken, and by wicked hands have crucified and slain:** v24 **Whom God hath raised up**, having loosed the pains of death: because it was not possible that he should be holden of it.

Acts 2:32 — **This Jesus hath God raised up**, whereof we all are witnesses.

Acts 3:15 — And killed the Prince of life, whom **God hath raised from the dead**; whereof we are witnesses.

Acts 3:26 — Unto you first **God, having raised up his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.

Acts 4:10 — Be it known unto you all, and to all the people of Israel, that by the name of **Jesus Christ of Nazareth**, whom ye crucified, **whom God raised from the dead**, even by him doth this man stand here before you whole.

Acts 5:30 — **The God of our fathers raised up Jesus**, whom ye slew and hanged on a tree.

Acts 10:40 — Him **God raised up the third day**, and shewed him openly;

Acts 13:30, 34, 37 — v30 But **God raised him from the dead**: ... v34 And as concerning that **he raised him up from the dead**, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. ... v37 **But he, whom God raised again**, saw no corruption.

Acts 17:31 — Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that **he hath raised him from the dead**.

Romans 4:24 — But for us also, to whom it shall be imputed, if **we believe on him that raised up Jesus our Lord from the dead**;

Romans 6:4 — Therefore we are buried with him by baptism into death: that like as **Christ was raised up from the dead by the glory of the Father**, even so we also should walk in newness of life.

Romans 8:11 — But if the Spirit of him that raised up Jesus from the dead dwell in you, **he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you**.

Romans 10:9 — that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that **God hath raised him from the dead**, thou shalt be saved.

1 Corinthians 6:14 — And **God hath both raised up the Lord**, and will also raise up us by his own power.

1 Corinthians 15:15 — Yea, and we are found false witnesses of God; because we have testified of **God that he raised up Christ**: whom he raised not up, if so be that the dead rise not.

2 Corinthians 4:14 — Knowing that **he which raised up the Lord Jesus** shall raise up us also by Jesus, and shall present us with you.

Galatians 1:1 — Paul, an apostle, not of men, neither by man, but by Jesus Christ, and **God the Father, who raised him from the dead;**

Ephesians 1:19-20 — v19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, v20 Which he wrought in Christ, **when he raised him from the dead**, and set him at his own right hand in the heavenly places,

Colossians 2:12 — Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of **God, who hath raised him from the dead.**

1 Thessalonian 1:9-10 — v9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve **the living and true God**; v10 And to wait for his Son from heaven, **whom he raised from the dead**, even Jesus, which delivered us from the wrath to come.

1 Peter 1:21 — Who by him do believe in **God, that raised him up from the dead**, and gave him glory; that your faith and hope might be in God.

What Do the Creeds Say?

[Your cross reference might be slightly different]

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic* Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* catholic means "universal" and is not a reference to the Roman Catholic Church.

The Nicene Creed

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, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one

substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and He shall come again with glory to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spake by the Prophets. And I believe in one holy catholic and apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this, that we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almighty, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord, So are we forbidden by the catholic religion to say, There be three Gods, or three Lords.

The Father is made of none: neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together, and coequal: so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world; Perfect God and

perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood; Who, although He be God and Man, yet He is not two, but one Christ: One, not by conversion of the Godhead into flesh, but by taking the manhood into God; One altogether; not by confusion of Substance, but by unity of Person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered for our salvation; descended into hell, rose again the third day from the dead; He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith; which except a man believe faithfully and firmly, he cannot be saved.

Now for some short summary statements from various churches. We are not looking to pick on anyone here, but we must show what is stated as a large scale belief system.

Westminster Confession of Faith. A.D. 1647

Of God, and the Holy Trinity.

I. There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, longsuffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

III. In the Unity of the Godhead there be three persons, of one substance, power and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

From the Orthodox Creed, General Baptists, 1679

III. Article of the Holy Trinity.

IN this divine, and infinite being, or Unity of the Godhead, there are three Persons, or Subsistences,¹⁸ the Father,¹⁹ the Word, or Son,²⁰ and the Holy Spirit,²¹ of one Substance,²² Power,²³ Eternity,²⁴ and Will;²⁵ each having the whole Divine Essence, yet the Essence undivided.²⁶ The Father is of none, neither Begotten nor Proceeding; the Son is Eternally Begotten of the Father; the Holy Ghost is of the Father, and the Son, proceeding.²⁷ All Infinite, without Beginning, therefore but one God, who is Indivisible, and not to be divided in Nature, or Being, but distinguished by several Properties and Personal Relations; and we worship and adore a Trinity in Unity; and a Unity in Trinity, three Persons, and but one God; which Doctrine

of the Trinity, is the foundation of all our Communion with God,²⁸ and comfortable Dependence on him.

And there are three that bare Record in Heaven, the Father, the Word, and the Holy Spirit, and these three are one, I John 5.7. Baptizing them in the Name of the Father, Son, and Holy Ghost, &c. Mat. 28.19.

¹³ Mal. 3.6, Numb. 23.19. ¹⁴ Lev. 20.26. ¹⁵ Rom. 16.27, Ps. 119.68, Deut. 32.4. ¹⁶ Ex. 34.6.

¹⁷ Isa. 41.4. Job 33.13. ¹⁸ 1 John 5.7. John 15.26, 2 Cor. 13.13, Gen. 1.26, Mat. 3.16, 17.

¹⁹ John 5.17. Gal 1:13. ²⁰ Mat. 16.16. ²¹ Mat. 12.32. ²² Heb. 1.3. ²³ Gen. 1.2, 26.

²⁴ Rev. 1.8 ²⁵ 1 Cor. 12.6, 11. ²⁶ John 14.11, 1 John 5.7. ²⁷ John 15.26, Gal. 4.6, 1 Pet. 1.11.

²⁸ 2 Cor. 13.14.

Methodist Articles of Religion **Adopted in 1784, from the 39 Articles of the Church of England.**

Article I - Of Faith in the Holy Trinity

There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and good; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

Article II - Of the Word, or Son of God, Who Was Made Very Man The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile us to His Father, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Article IV - Of the Holy Ghost

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

[Question to the reader: Does your spirit make you into a second person? Then how can the Holy Spirit, the Spirit of God be made into a different god from the Father? Church doctrines are called “DOGMA” for a reason.]

Assemblies of God USA **From their Statement of 16 Fundamental Truths:**

2. There is only one true God who exists as a Trinity.
3. Jesus Christ is the Son of God and, as the second person of the Trinity, is God.

Southern Baptist Church, USA

God: There is one and only one living and true God. He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence, and obedience. The eternal God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. A.) God the Father. B.) God the Son. Christ is the eternal Son of God.... C.) God the Holy Spirit. The Holy Spirit is the Spirit of God.

Question to the reader: If Christ is the Son of God, and the Holy Spirit is the Spirit of God, then how or why could you use non-Biblical terms of god the son and god the holy spirit. For now you have three gods in total.

Fundamental Beliefs of Seventh-Day Adventists 1981.

2. The Trinity.

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons.

3. The Father.

God the Eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation.

4. The Son.

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ.

5. The Holy Spirit.

God the eternal Spirit was active with the Father and the Son in Creation, incarnation, and redemption. He inspired the writers of Scripture.

13. Unity in the Body of Christ.

This unity has its source in the oneness of the triune God, who has adopted us as His children.

The Catholic Catechism

Section Two, The Profession of Christian Faith

II. The Revelation of God as Trinity

232 Christians are baptized "in the name of the Father and of the Son and of the Holy Spirit"⁵³ Before receiving the sacrament, they respond to a three-part question when asked to confess the Father, the Son and the Spirit: "I do." "The faith of all Christians rests on the Trinity."⁵⁴

233 Christians are baptized in the *name* of the Father and of the Son and of the Holy Spirit: not in their *names*,⁵⁵ for there is only one God, the almighty Father, his only Son and the Holy Spirit:

the Most Holy Trinity.

234 The mystery of the Most Holy Trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the "hierarchy of the truths of faith".⁵⁶ The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men "and reconciles and unites with himself those who turn away from sin".⁵⁷

II. The Revelation of God as Trinity – The Father and the Son revealed by the Spirit

244 The eternal origin of the Holy Spirit is revealed in his mission in time. The Spirit is sent to the apostles and to the Church both by the Father in the name of the Son, and by the Son in person, once he had returned to the Father.⁶⁹ The sending of the person of the Spirit after Jesus' glorification⁷⁰ reveals in its fullness the mystery of the Holy Trinity.

245 The apostolic faith concerning the Spirit was confessed by the second ecumenical council at Constantinople (381): "We believe in the Holy Spirit, the Lord and giver of life, who proceeds from the Father."⁷¹ By this confession, the Church recognizes the Father as "the source and origin of the whole divinity".⁷² But the eternal origin of the Spirit is not unconnected with the Son's origin: "The Holy Spirit, the third person of the Trinity, is God, one and equal with the Father and the Son, of the same substance and also of the same nature. . . . Yet he is not called the Spirit of the Father alone, . . . but the Spirit of both the Father and the Son."⁷³ The Creed of the Church from the Council of Constantinople confesses: "With the Father and the Son, he is worshipped and glorified."⁷⁴

III. The Holy Trinity in the Teaching of the Faith

The Formulation of the Trinitarian dogma

251 In order to articulate the dogma of the Trinity, the Church had to develop her own terminology with the help of certain notions of philosophical origin: "substance", "person" or "hypostasis", "relation" and so on. In doing this, she did not submit the faith to human wisdom, but gave a new and unprecedented meaning to these terms, which from then on would be used to signify an ineffable mystery, "infinitely beyond all that we can humanly understand".⁸²

252 The Church uses (I) the term "substance" (rendered also at times by "essence" or "nature") to designate the divine being in its unity, (II) the term "person" or "hypostasis" to designate the Father, Son and Holy Spirit in the real distinction among them, and (III) the term "relation" to designate the fact that their distinction lies in the relationship of each to the others.

The dogma of the Holy Trinity

253 *The Trinity is One.* We do not confess three Gods, but one God in three persons, the "consubstantial Trinity".⁸³ The divine persons do not share the one divinity among themselves but each of them is God whole and entire: "The Father is that which the Son is, the Son that which the Father is, the Father and the Son that which the Holy Spirit is, i.e. by nature one God."⁸⁴ In the words of the Fourth Lateran Council (1215), "Each of the persons is that supreme reality, viz., the divine substance, essence or nature."⁸⁵

254 *The divine persons are really distinct from one another.* "God is one but not solitary."⁸⁶ "Father", "Son", "Holy Spirit" are not simply names designating modalities of the divine being, for they are really distinct from one another: "He is not the Father who is the Son, nor is the Son he who is the Father, nor is the Holy Spirit he who is the Father or the Son."⁸⁷ They are distinct from one another in their relations of origin: "It is the Father who generates, the Son who is begotten, and the Holy Spirit who proceeds."⁸⁸ The divine Unity is Triune.

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: "The Father, the Son and the Holy Spirit are not three principles of creation but one principle."⁹⁷ However, each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, "one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are".⁹⁸ It is above all the divine missions of the Son's Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons.

IN BRIEF

261 The mystery of the Most Holy Trinity is the central mystery of the Christian faith and of Christian life. God alone can make it known to us by revealing himself as Father, Son and Holy Spirit.

262 The Incarnation of God's Son reveals that God is the eternal Father and that the Son is consubstantial with the Father, which means that, in the Father and with the Father the Son is one and the same God.

263 The mission of the Holy Spirit, sent by the Father in the name of the Son (*Jn* 14:26) and by the Son "from the Father" (*Jn* 15:26), reveals that, with them, the Spirit is one and the same God. "With the Father and the Son he is worshipped and glorified" (Nicene Creed).

264 "The Holy Spirit proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, *De Trin.* 15, 26, 47: PL 42, 1095).

265 By the grace of Baptism "in the name of the Father and of the Son and of the Holy Spirit", we are called to share in the life of the Blessed Trinity, here on earth in the obscurity of faith, and after death in eternal light (cf. Paul VI, *CPG* § 9).

266 "Now this is the Catholic faith: We worship one God in the Trinity and the Trinity in unity, without either confusing the persons or dividing the substance; for the person of the Father is one, the Son's is another, the Holy Spirit's another; but the Godhead of the Father, Son and Holy Spirit is one, their glory equal, their majesty coeternal" (Athanasian Creed: DS 75; ND 16).

267 Inseparable in what they are, the divine persons are also inseparable in what they do. But within the single divine operation each shows forth what is proper to him in the Trinity, especially in the divine missions of the Son's Incarnation and the gift of the Holy Spirit.

Handbook for Today's Catholic

3. One God, Three Divine Persons

The Catholic Church teaches that the fathomless mystery we call God has revealed himself to humankind as a Trinity of Persons—the Father, the Son, and the Holy Spirit.

Three Persons, One God

The mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church. In the New Testament there is frequent mention of the Father, the Son, and the Holy Spirit. A careful reading of these scriptural passages leads to one unmistakable conclusion: each of these Persons is presented as having qualities that can belong only to God. But if there is only one God, how can this be?

The Church studied this mystery with great care and, after four centuries of clarification, decided to state the doctrine in this way: in the unity of the Godhead there are three Persons—the Father, the Son, and the Holy Spirit—truly distinct one from another. Thus, in the words of the Athanasian Creed: **“The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three gods but one God.”**

**WHERE IS THE
WEIGHT OF EVIDENCE
IN WHAT YOU BELIEVE?**

